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Burundi

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Burton, Sir Richard

1821–1890

European adventurer, polyglot, ethnographer, and prolific writer who explored Africa, the Middle East, and Muslim Central Asia.

Sir Richard Burton spoke twenty-five languages and multiple dialects, including Greek, Latin, English, French, Italian, Marathi, Punjab, Arabic, and Hindi. During his travels he observed an enormous range of cultural practices, which he documented in forty-three manuscripts. He also wrote two books of poetry and four volumes of folklore.

Born in Torquay, England, Burton was raised by his English parents primarily in France. He briefly attended Trinity College, Oxford, but was expelled in 1842 for insubordination. He then joined the Bombay army, and served in India (in present-day Pakistan) until 1850. Working as an intelligence officer, Burton learned to impersonate Muslim merchants. His reputation was called into question and his military career cut short, however, when a rival officer spread word that Burton had been investigating homosexual bathhouses in Karachi, failing to divulge that Burton had done so under orders from a senior officer.

After returning to France and writing four books about India, Burton departed in 1853 for CAIRO, disguised as an Afghan Muslim. From Cairo he traveled to Medina, and then on to Mecca, a city forbidden to all non-Muslims. He sketched and described in great detail the mosque and the Ka'bah, the great Muslim holy site, and later documented the journey in *Pilgrimage to El-Medinah and Mecca* (1855).

Immediately afterward Burton traveled to Harar, in the Ch'ercher Mountains of Somaliland (present-day SOMALIA), a center of Muslim missionary activity and slave trading. He described this risky journey in *First Footsteps in East Africa* (1856).

Later in 1855 Burton set off on an expedition to find the source of the White Nile with John Hanning SPEKE. The party was attacked en route, and Speke was badly hurt. Burton himself was wounded by a javelin piercing through his cheeks, which forced him to return to England. During the next year the two men resumed their search, and this time faced debilitating illnesses. Burton, weak from MALARIA, had to remain in Tabora, while the somewhat healthier Speke continued alone to LAKE VICTORIA, which he declared to be the source of the White Nile. Burton was skeptical of Speke's claim that Lake Victoria was the source of the Nile, a conclusion that Speke based on hearsay rather than firsthand knowledge. Resentful that Speke's "discovery" was celebrated, and unable to procure funds for resuming his own exploration, Burton became increasingly antagonistic toward his old friend.

Burton next traveled to Salt Lake City, Utah, where he conducted research on Mormonism for his book *City of the*

Saints (1861). Back in London, he married his long-time love, Isabel Arundell, in 1861—secretly, owing to her Roman Catholic affiliation.

From 1861 until 1864 Burton served as a British consul to Fernando Po, a Spanish-ruled island off the coast of present-day CAMEROON (but a part of EQUATORIAL GUINEA). During his stay, he visited several West African regions, including DAHOMEY (now BENIN). His observations provided material for five more ethnographies. After returning to England, Burton was invited to debate Speke's claims at a meeting of the British Association for the Advancement of Science. While awaiting Speke's arrival, he was informed that Speke had shot himself while hunting, and had died. Burton suspected suicide.

Burton spent four years at his next British consular post in Santos, Brazil. Unhappy and in poor health, he was helped by his wife, who set off for England, where she used her influence to secure him a post in Damascus. He was dismissed in 1871, ostensibly after he tried to protect members of a Muslim sect who wished to convert to Christianity. During the following year he became the consul to Trieste, Italy, where he remained with his wife until his death.

While living in Trieste he published numerous books, attacking Victorian values and detailing taboo topics, from homosexuality to erotica. Despite his translation of the *Kama Sutra of Vatsyayana* and his daring, unconventional essays, he was eventually knighted in 1886. After Burton's death, his wife, fearing that her husband would be depicted as perverted and corrupt, burned virtually his entire collection of journals. Regardless of this historical loss, Burton's remarkable career and his contributions to African ethnography continue to be celebrated.

See also EXPLORERS IN AFRICA SINCE 1800.

2 Ekim 2015

ARI NAVE

Burundi (021272)

Country located between East and Central Africa, bordered by Rwanda, the Democratic Republic of Congo, and Tanzania.

Nineteenth-century European travelers described the kingdom of Burundi as "a land of almost ideal beauty." Today, the national borders of Burundi, one of Africa's most densely populated countries, remain virtually unchanged, but political turmoil has disfigured its idyllic landscape. Formerly ruled by traditional monarchies, Burundi was colonized by Germany in the late nineteenth century and remained under German and then Belgian administration until its independence in 1962. Just ten years after independence, an abortive coup d'état provoked brutal massacres, claiming the lives of more than 100,000 people. Tens of thousands more have since died, particularly in

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Médias et conflits en Afrique

Sous la direction de Michel Ben Arrous

Institut
Panos
Afrique de
l'Ouest



Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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MEDIAS ET CONFLITS EN AFRIQUE

faire aussitôt lyncher.

Les choses continuèrent ainsi jusqu'à la veille des élections de 1996. Ces élections étaient extrêmement importantes, car elles allaient nous permettre de congédier la junte au pouvoir à Freetown.*

Depuis des mois, les programmes de Kiss Radio, relayant et vulgarisant le travail de la Commission électorale nationale, accordaient une place prépondérante à leur préparation. Bien des gens avaient peur d'aller voter, mais nous nous efforcions aussi de présenter les dispositions prises pour la sécurité des électeurs.

Nous en étions là quand le bruit se répandit que des soldats préparaient une fausse attaque rebelle pour couper court aux élections. Les civils étaient plus remontés que jamais contre les *sobels*, mais le régiment de Bo fit savoir que les bornes étaient dépassées. Nous allions droit, selon une rumeur de plus en plus insistante, vers une attaque en règle des soldats contre la population, autrement dit vers un carnage.

Il aura fallu plusieurs heures de discussion serrée pour que le commandement militaire, la police, les autorités locales et les chefs traditionnels parviennent à s'entendre sur un communiqué appelant tout le monde au calme. La diffusion de ce communiqué sur Kiss Radio aura contribué à éviter le pire, mais cette expérience nous a surtout conduits à lancer une vaste campagne d'éducation civique sur les relations entre civils et militaires en temps de guerre.

* Le coup d'Etat sanglant du major Koromah, *sobel* notoire, ramènera néanmoins l'armée au pouvoir en mai 1997.

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3

Médias burundais, combien de divisions ?

Par Jean-Bosco Gahutu

Toute vérité n'est pas bonne à dire au Burundi. Le plus souvent, et comme partout, elle finit quand même par se manifester au grand jour, mais ici, parfois, de manière particulièrement explosive et violente. Dans notre société de tradition orale et à habitat dispersé, la diversité d'opinions, la primauté de la personne humaine sur le groupe, l'autonomie et la responsabilité de l'individu, la promotion des plus méritants ou l'effacement des anciennes générations devant les générations montantes, ne sont pas des valeurs communément admises.

Le principe d'une compétition permanente, soutenue et protégée par les lois d'un Etat de droit, ne figure pas parmi nos traditions nationales. Pas plus que l'idée de soumettre toute contradiction au débat, au dialogue et à l'arbitrage. La contradiction n'est pas encore acceptée comme positive, constructive, porteuse de progrès et signe des temps d'une conscience historique en évolution. Revendiquer ses droits est ici synonyme de subversion ; une majorité de Burundais n'y voit que la défense d'intérêts égoïstes.

A contre-courant de l'époque et de ses dynamiques d'intégration régionale et mondiale, bien des fuites en avant, vers la désintégration du Burundi, en découlent. De quelque bord qu'on soit, persiste en fait la croyance en une vérité unique, infaillible, indiscutable, un temps incarnée par un « Père de la Nation » qu'on n'aurait osé ni contredire ni même éclairer par le moindre argument. Le monopole gouvernemental de la parole a disparu, mais ses stigmates demeurent : on est de ce camp-ci ou

RWANDA & BURUNDI Hardship case

These two small countries, formerly administered by Belgium, make up what is sometimes referred to as the 'Heart of Africa', east of Zaire, North of Tanzania and west of Uganda. They now face unprecedented economic problems which give rise to fears that unrest and violence which were common here in the early seventies might reappear if international community will not come to the rescue with effective measures designed to remedy the situation.

The much higher cost of fuel and therefore of transport for these two landlocked countries has aggravated the problems at a time when they barely recovered from the calamity earlier this year when most of the supplies were cut off because of the war in Uganda as these mainly come from the Kenyan port of Mombasa.

Both countries have addressed urgent appeals to international organisations and friendly Governments for help, and in Bujumbura, the capital of Burundi, a round-table conference of donor countries and agencies, many of them Arab, was in progress when the writer visited the city this November. A consensus was reached at this conference that Burundi — the conference being confined to that country — needed substantial external assistance to develop.

In Rwanda people are saying that there were already cases of famine this year as the harvest of food crops including the beans, which is the staple nourishment in the region, failed on account of drought.

The economic situation in both countries is rapidly deteriorating because deforestation has been affecting rain formation thus adding to the disastrous consequences of soil erosion and even appearance of desert-like surfaces, especially on top of the hills and mountains.

Most of the people live on such hills and mountains where soil erosion is particularly acute.

Both countries have

launched extensive agricultural programmes to remedy the situation, but it will necessarily take a great deal of time before the results are such as to change the existing state of affairs on a national level.

In Rwanda the writer inspected a large rural development and re-afforestation project supported by the United Nations Development Programme and international expertise supplied by the Food and Agriculture Organisation. The project has succeeded in solving some of the basic problems of rural development in the country and the solutions found at the project level can now be applied more widely. One of the key achievements of this project has been to convince the local peasantry of the need to replant the slopes of their hills with trees and bushes. This is now being done in neat rows and terraces under expert guidance of FAO agronomists.

The problem, as indeed elsewhere in the developing world, is to persuade the peasants that it is in their own interest to effect the changes which are necessary for the rehabilitation of the soil and improvement of agricultural methods.

Absence of dialogue and communication with local people has been one of the legacies of the colonial past. Belgian colonial authorities did not bother to convince the peasants of the need for such soil protection measures as might have been introduced. For instance, the colonial authorities simply ordered the construction of terraces on the hills. The peasants obeyed. But when the Belgians left the terraces were abandoned as the peasants did not understand the need for them and simply regarded them as a colonial imposition.

But after some years the soil began to deteriorate to such an extent that the peasants began to worry and FAO experts were able to persuade them to resume the work of making terraces by digging ditches and planting parallel rows of strong grass as additional reinforcement for the soil. Otherwise the soil runs off with rainwater. The grass also serves as fodder for cattle. In between ditches on the slopes, trees, bushes and various crops are planted.

Also important was that the

cattle were now housed in stables, constructed with FAO assistance, instead of being allowed to roam freely over hills and devour their vegetation. Moreover, the dung accumulated in the stables serves as excellent manure for the fields.

'We would never have succeeded in bringing the peasant on our side without patient persuasion work in which the farmers and their families were regularly invited to educational meetings', the FAO expert explained.

This democratic method of consultation, together with the farmer's own positive experience of new methods, were instrumental in creating the required psychological climate in which reforms could successfully be introduced.

In Burundi, where conditions are very similar, I was told of a mistake having been made at a development project when farm innovations, judged essential by expatriate agronomists, were explained only to the male part of the population. But it is the women who do most of the farm work in Burundi, as well as Rwanda. Only when women were brought into consultation things began to change really.

In a large, integrated rural project at Gitega, a town some 100 km west of Bujumbura, excellent results were achieved with the help of UNDP and other United Nations agencies acting together. Yields of traditional crops were much improved and new plants, such as soya beans, were brought in for their nutritive value. Fertilisers, pesticides and selected seeds have been made available to farmers through a rudimentary co-operative organisation.

In fact, the project has been paying its way financially and the success of it has been such that the World Bank now agreed to finance a much larger provincial project which in turn can be expanded to cover most of the country, based on practical results of the UNDP-assisted Gitega scheme.

Both countries now appear to have stable governments, headed by military men and are committed to economic development in cooperation with external agencies, specially Arab.

Since 1973 Arab aid has in-

creased considerably, not only in economic but also in cultural fields. The Muslim community in Rwanda, representing about 8 per cent of the total population, has been given a new mosque built this year with Libyan help. An elementary school is added to the mosque and a secondary school is planned, also with aid from Libya. The Arab Bank for Economic Development (BADEA) has been active in both countries, in respect of rural development, road construction and sewage and drainage works particularly. Bilateral Arab Funds, including the Saudi, Kuwaiti and Abu Dhabi Funds, have developed a lively activity in all spheres of economic life of Rwanda and Burundi. In the latter country, for example, the writer saw a very successful fishery project on the lake Tanganyika partly financed by the Abu Dhabi Fund. The project is already making an impact on fish supplies for the city of Bujumbura as well as local employment.

But much of the Arab aid is to finance individual development projects, useful in themselves, but taking many years before bringing any tangible results. The leaders in both countries told me they would like to have more immediate aid from the Arabs, especially now after the sharp new increases in petroleum prices.

OPEC is not a popular institution in Rwanda and Burundi right now and the same goes for the rest of non-oil exporting Africa. The question which must be faced is what the petroleum exporting countries can do to help improve the current situation. ■

● The first congress of the National Unity and Progress Party (Uprona) of Burundi last month elected Col Jean-Baptiste Bagaza, head of state of Burundi as party president for a five year term. The congress also elected 48 members, including 13 from the military and five women of the Uprona central committee. The 13 military men in the committee were previously members of the supreme military council which is now abolished.

The congress also adopted the charter and statutes of the party and announced measures of amnesty.

Central Africa
XAVIER LUFFIN

Today, mentioning Burundi evokes directly the conflicts which opposed Tutsis and Hutus in 1993 and 1995-6, just as in Rwanda. The Muslim community in Burundi does not exceed two to five percent of the population, but their history and their behaviour in the last tragic conflicts between Hutus and Tutsis deserve to be analysed.

Muslims in Burundi live mainly in cities such as Gitega, Rumonge, Nyanza, Muyinga, and Makamba. The largest Muslim community lives in the capital, Bujumbura, especially in the neighbourhoods of Buyenzi, Bwiza and the *quartier asiatique* (originally created for the Indian and Arab traders by the colonial Belgian rulers), where the main mosque is situated. The Islamic Cultural Centre, built by the Libyan government under the Bagaza presidency (1976-1987), is also located there.

The Muslims in Burundi have miscellaneous origins. Besides a small number of converts from among the 'original' Burundians – Hutus and Tutsis – an important Congolese population settled in Bujumbura, which lies some kilometres away from the border with Congo. The large Rwandan community also includes numerous Muslims. The *Warabu* – Kiswahili for 'Arabs' – are Omani and Yemeni traders who have lived in Burundi or in other neighbouring East African countries since several generations. Most of them have forgotten Arabic: they speak Kiswahili and the national language Kirundi, or even French. Other Arabs from Sudan, Mauritania and Lebanon have come more recently to trade in the capital. Muslim Bahindi, a name given to the Indians and Pakistanis, also settled in the country long ago and are often confused with the *Warabu*.

Besides those communities, West Africans arrived in the country in the last decades. Originally, they were traders coming from Mali, Senegal and Ivory Coast, importing clothes and fabrics or dealing with gold extracted from Congolese mines. Most of the West African traders left the country when conflict broke out in 1993, although some still have small shops in the central market or in Bwiza.

Diverse Origins

Islam was introduced by Arab and Swahili traders. Since the early 19th century, caravans coming from the Indian Ocean coast penetrated as far as Ujiji (today in Tanzania), on the bank of Tanganyika Lake looking for ivory and later for slaves. Around 1850, they created a colony at Uvira, on the Congolese edge of the lake. Both cities became the meeting points of the caravans and traders – Arabs as well as Africans like Swahili, Banyamwezi, Banyamema – began to exchange their products with Nyanza and Rumonge, coastal cities located in Burundi.

Little by little, Islam penetrated the country. In 1885, the governor of Ujiji, Mohammed Bin Khalifa (called *Rumaliza* in Kirundi, 'the one who takes everything'), decided to extend his power to the North, aiming to reach more ivory and slaves. Bin Khalifa was a member of the Barwani's, a famous Omani family that had settled in East Africa. He multiplied his incursions on the Burundian coast of the lake – although he never succeeded in penetrating the country in a long-lasting way – firmly defended by King Mwezi Gisabo.

In the 1890s, when the first missionaries arrived in what is now Bujumbura, they found some *Wangwana*, a name given at this time to the Muslim Africans in Central

Africa. The presence of Islam in the city then increased with German colonization: a large part of the *askaris* – indigenous soldiers included in the colonial troops – were Muslims, while Indian and Arab traders hastened to the city, wishing to profit from the developing site. The Germans also incorporated many Swahili and Banyamwezi into the police and the administration. Kiswahili became German East Africa's official language, alongside German of course. When World War I broke out, the majority of Bujumbura's population professed Islam. At this time, the Burundians preferred to live inside the country, far from the lake. A local tradition even held that the King could not look at the Tanganyika Lake, for if so he would die. The Burundians started to settle down in this city with the Belgian colonization, which began in 1919. But even then, the phenomenon was slow to increase: in 1957, Burundians constituted not much more than 27 percent of Bujumbura's population. Besides them, there were more than 80 so-called 'tribes' speaking 34 different languages and using Swahili as their lingua franca. And Muslims still constituted 35.6 percent of this mixed population. The Burundian Muslims are Sunnis. However, a small Shiite mosque is located in the *quartier asiatique*, mostly frequented by Indians and Pakistanis. There are also some Ibazi – Swahili for Ibadites – coming mainly from Zanzibar and Oman.

In Burundi, Muslims have a close relationship with Kiswahili, a Bantu-language containing an important vocabulary from Arabic. It is even rare to meet a Muslim who does not speak this language. In the same way, 'Swahili' is the term commonly used to say 'Muslims' in Burundi, and the Muslim neighbourhood of Gitega, the second city of the country, is called the *quartier swahili*. Prayers are uttered in Arabic, as is the reading of the Koran, although believers use Kiswahili translations of the *masafi* (from Arabic *mushaf*) and the *juzu* (Arabic *juz'*) of the Holy Book as well. Recently, a local intellectual translated some prayers into Kirundi, which were published in Kenya with Saudi funds. It should be said that Kiswahili does not belong to the Muslims alone: most of Bujumbura's inhabitants understand it. It is even used for mass in some churches, and television and radio programmes are broadcast in this language.

Away from Politics

During the tragic conflicts between Hutus and Tutsis in 1993 and 1995-6, Muslims stayed out of the clashes. In Buyenzi, a man remembers that 'during the events, our neighbourhood was called 'Swiss', until the army threatened to transform it in a new Tchetchenia! In 1995, when the army did away with the Hutu neighbourhood of Kamenge, its inhabitants fled directly to the 'neutral' Buyenzi, which is now overcrowded. In Rwanda, the situation was much the same. This does not, however, mean to imply that all Muslims completely withheld from participation in the massacres. Certain Muslims are wanted by the Burundian Justice for their participation and some are now being judged in Arusha for participation in the Rwandan genocide.

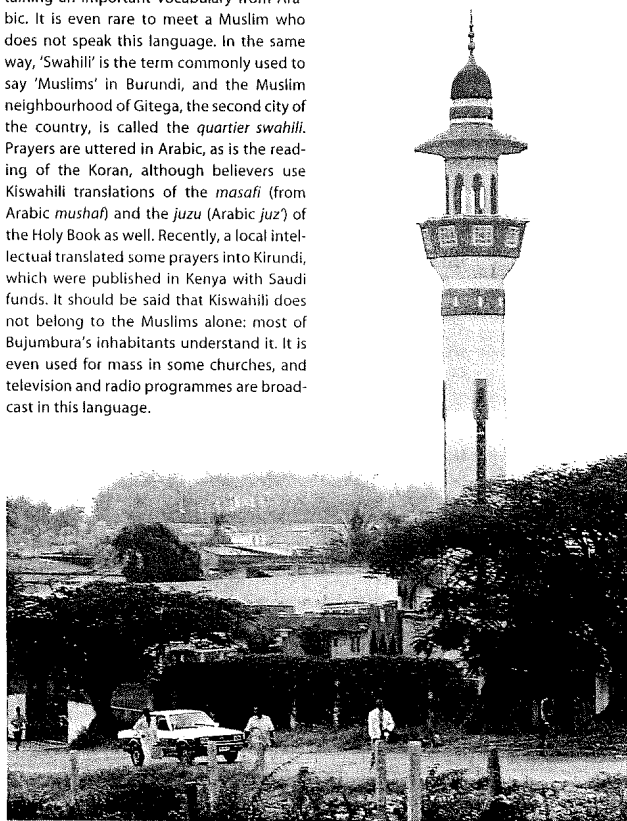
During the last years, conversion to Islam in both Burundi and Rwanda has firmly increased. Of course this could be due to a general need for spirituality after such a tragedy. There is also an observable new enthusiasm for Catholic and especially Protestant churches. It is nonetheless obvious that Islam attracts many for its having been neutral during the conflicts. How can this neutrality be explained? Many Muslims say it is due to the fact that they identify themselves as Muslims, and not as Hutus or Tutsis. This idyllic point of view, however, is not always true. Some Burundian Muslims emphasize their 'ethnic' roots; others do not. A Muslim

clerk of Bujumbura stated that the newly converted insist more than the others on their ethnicity and he does not hide his fear of this new phenomenon.

Issa Ngendakumana is a Muslim and a former minister, currently residing in Belgium. He remembers very well that he understood his ethnic origin only in 1972, when the army killed thousands of Hutus. Before this, he never wondered whether he was a Tutsi or a Hutu. According to him, this was not due to his religion: at the time, a lot of peasants did not really care whether they were Hutu or Tutsi. Ngendakumana stresses that most of the Muslims are of foreign origin and so they do not identify with this dual vision of society. He also recalls that Muslims do not participate in political life. And it is the politicians who emphasize the so-called difference between Hutu and Tutsi. To date there have been only five Muslim ministers, and this, only since the nineties.

How can the distance from power be explained? A local Muslim journalist in Burundi asserted that his co-religionists were excluded from schools, and thus were excluded from political activities. Some have taken a Christian name in order to pursue their studies. Again, Ngendakumana placed that assumption into perspective: 'There has never been a real discrimination toward Muslims at school, even if we can observe much less education among Muslims. But schools in Burundi have been first created and managed by the Catholic Church. Thus, Muslim students didn't feel at ease in these institutions...'

This leads to another part of the explanation. The Catholic Church cannot be separated from Burundian (and Rwandan) contemporary history. It may be positively or negatively perceived, but it is never seen as a neutral observer. Catholicism was implanted in Burundi and Rwanda as a tool of colonial power, and it has developed theories which reinforced the difference between Hutu and Tutsi. After the independence, it maintained the role at times of an ally, at others as an opponent of the government. The churches were used by some priests to exhort or to justify their crimes. But Islam is never associated with political events in the area. On the other hand, the few Muslims who took part in the massacres generally acted as individuals, never as believers using their faith to exterminate their brothers. A last point to put forward is that Muslims are traders and live in towns. They are not directly involved in land possession and exploitation, both key elements in the understanding of the conflict in an overcrowded and agricultural area. Whatever the reasons, the behaviour of Burundian Muslims is worth mentioning. It is a proof that the 'ethnic' scission is not a fatality in Burundi. ◆



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Burundi 5:67

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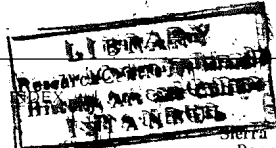
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Ceasefire agreement with SA 8963A	Poor relations with Sierra Leone 8968C	Poor relations with Liberia 8968C	
Joint declaration 8964B	Plotter's 'death leap' 8983A	Somali Democratic Republic	
SA withdrawal completed 8967A	University closed 8983B	Minister dies 8972C	
Benin		Refugees flee fighting 8986B	
Economic reshuffle 8969A	Libya	South Africa	
Government list 8970A	"Neutral position" over Chad 8968B	Ceasefire agreement with Angola 8963A	
Botswana	United front with Tunisia 8969A	Joint declaration 8964B	
President's plane shot down 8978A	"Individual terrorism" condemned 8983B	Angolan withdrawal completed 8967A	
Burkina Faso	Jamahiriya guard 8983C	PPF's new leader 8974B	
Government reshuffle 8970B	Joint broadcasting station with Malita 8990A	Power-sharing ruled out 8974C	
Year five of the revolution 8973B	Mauritania	Nkomati pact violated 8985B	
	Education programme 8992B	Mandela in hospital 8986C	
Burundi	Mauritius	Anti-draft campaign banned 8988A	
Tribal massacre in the north 8979A	Ministerial brothers resign 8971C	Wimpy bar bombing 8988B	
Historical background 8979C	Government list 8972B	Church's HQ devastated 8989A	
Refugees flood Rwanda 8981B	Morocco	Consul expelled from Argentina 8991A	
Regional summit 8981C	Western Sahara peace plan 8984A	Dutch arsonist gaoled 8994B	
Chad	Mozambique	Swaziland	
Libya's "neutral position" 8968B	Partial success of amnesty 8985A	Crime crackdown 8989B	
Little progress towards peace 8982A	Security pact violated 8985B	Tunisia	
Congo People's Republic	Namibia	United front with Libya 8969A	
Ministers dismissed over toxic waste scandal 8970C	Independence breakthrough 8963A	First RCD congress 8976B	
Government list 8971A	Niger	Uganda	
Revolution's 25th anniversary 8971B	Single party created 8973C	Minister killed in raid 8989B	
Egypt	Nigeria	Western Sahara	
Muslim extremists held 8982B	Unionists released 8988C	New SADR government 8972B	
Ethiopia	Organisation of African Unity	Government list 8972C	
Literary figure dies 8992A	Africa's refugee problem 8967C	Peace plan breakthrough 8984A	
Kenya	Religion	Zaire	
Constitutional amendment bill passed 8973A	Lambeth Conference of Anglican Church 8992B	Administrative changes 8973A	
Border clash deaths 8982C	Senegal	Regional summit on Burundi massacre 8981C	
Kenyatta's nephew gaoled 8983A	Socialist party congress 8974A	Rebels raid prison 8989C	
Lesotho	PDS sets conditions 8974B	UDPS claims denied 8990B	
Law Minister dismissed 8971C	Zambia	Zimbabwe	
	Tenth UNIP conference 8977B	Parliament dissolved 8977C	

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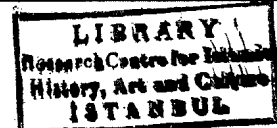
Burundi

AFRICA

Volume 25 Number 8

September 15, 1988

Continental Alignments



Conferences and Commissions

SOUTH-WESTERN AFRICA

Ceasefire Agreement

South Africa, Cuba and Angola on August 8th announced a formal cessation of hostilities in the Namibian border conflict that has scarred the region for most of the last two decades. SWAPO, the Namibian nationalist movement, has agreed to abide by the ceasefire. Unita, the Angolan rebel movement, has not. The ceasefire, which will take effect immediately, is the next logical step in the painstaking but increasingly promising negotiating process that began in London in May (p. 8874).

A joint statement issued in Luanda, Havana, Washington and Pretoria (see box) said the parties involved had set September 1st as a deadline for agreement on a timetable for total Cuban military withdrawal from Angola, an issue which still divides the parties deeply. South Africa has proposed a seven-month timetable to match the Namibian independence schedule. The Angolan-Cuban proposal is four years. The issue was not directly discussed at the talks in Geneva from August 2nd-5th, which preceded the ceasefire

agreement—an indication of its sensitive nature.

The three countries also approved a "comprehensive series of practical steps that will enhance mutual confidence, reduce the risk of military confrontation, and create the conditions in the region necessary to conclude the negotiations." Among the first of those practical steps will be a withdrawal by South Africa from Angola, where it has several thousand troops. The South African Foreign Minister, R. F. "Pik" Botha, told a Pretoria press conference that the withdrawal would begin on August 10th and conclude by September 1st. The statement promised: "The full effects of these measures will become apparent in the weeks ahead"—an indication that Cuban troops in southern Angola may simultaneously pull back to the north. Mr. Botha said all the parties were "moving forward in good faith."

Agreement on the Cuban withdrawal issue is now at the top of the agenda. The three countries accepted South Africa's proposal at Geneva that the process of Namibian independence should begin on November 1st this year if the Cuban withdrawal timetable can be agreed. But Mr. Botha, on August 8th, reiterated South Africa's position that implementation of the Security Council's Resolution 435 (p. 8775)—calling for free elections—depends on prior agreement on the Cuban troop timetable. In this respect, the only novelty of the statement was

Contents

1 Continental Alignments	8963
2 Internal Developments	8969
3 National Security	8978
4 Overseas Relations	8990
5 Social and Cultural	8992
INDEX	8994

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National Security

3

BOTSWANA

President's Plane Shot Down

President Quett Masire was discharged on August 18th from a London clinic where he had been treated for injuries received when an Angolan jet fighter shot down his plane.

Mr. Masire received lacerations to his back when his 10-seater executive plane was hit as he flew over Angola on the way to a regional summit meeting of front-line states in Luanda on August 7th.

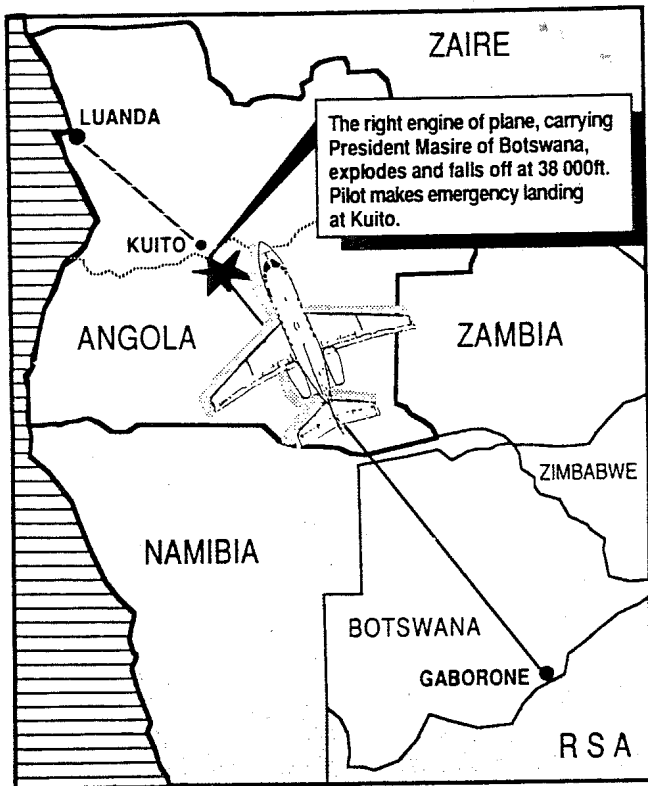
Fragments of the engine penetrated the cabin, injuring Mr. Masire, who flew to London on August 13th for treatment.

The explosion on board his aircraft caused its starboard engine to fall off and forced the pilot to make a hazardous emergency landing.

According to a statement from the presidential office in Gaborone, the Botswanan capital, the mid-afternoon explosion occurred over Angola as Dr. Masire and six other passengers, including two Cabinet ministers, were on their way to Luanda for a meeting of six African frontline states, convened to discuss the latest developments in regional peace talks (p. 8963).

The aircraft, a 10-seat, twin-engine, executive jet purchased from British Aerospace earlier in 1988, was flying at 38,000ft, the statement said. The starboard engine "exploded and fell off" and fragments of metal penetrated the cabin causing minor lacerations to Dr. Masire's back.

Mr. Festus Mogae, the Permanent Secretary in Dr. Masire's office, said that the Botswanan pilot of the aircraft, and his British co-pilot, appeared to have performed "some remarkable flying" in landing it safely at the town of Kuito (formerly Silva Porto), situated on the Benguela railway in Bié province some 350 miles southeast of Luanda (see map).



From Kuito, Dr. Masire was flown to a Luanda hospital in the personal plane of his Angolan counterpart, President dos Santos.

The Botswanan chief of protocol, who was sitting behind Dr. Masire, was also slightly injured.

Rumours began circulating immediately in Johannesburg and Gaborone that the plane might have been hit by a missile or sabotaged while on the ground.

However, the Angolan government admitted in a diplomatic note, that an Angolan MiG jet fighter mistook the presidential jet for an enemy aircraft and fired at it.

Angolan Apologies

Angola has officially apologised to Botswana for shooting at the executive jet. Botswana Minister for Presidential Affairs, Ponatshego Kedikilwe, said on August 13th.

In an interview with the *Botswana Press Agency*, Mr. Kedikilwe said relations between the two governments would remain cordial despite the president's narrow escape from death.

Angola has appointed a board of inquiry into the incident, the official Angolan news agency *Angop* said on August 14th.

(TT 9/8, Ind 14/8, DN 19/8)

BURUNDI

Tribal Massacre in the North

Precise figures for the numbers who died in the massacres in northern Burundi in August are not, and may never be, known. Neither is it known how exactly the killing began. What is certain is that the violence has brought about the death or mutilation of tens of thousands and forced many others to flee across the border to Rwanda.

The situation is reminiscent of the systematic slaughter of 1972 in which more than 100,000 people are said to have died (pp. 2507, 2537). Then, and again now, the principal victims have been the majority Hutu population who live in a country dominated by Tutsi. While the immediate cause of the violence remains obscure, its genesis clearly lies in the endemic suspicion and fear between the Hutu and the Tutsi.

There are differing versions as to what started the killings but it is generally believed that it was sparked off by a local dispute. In one account, a Tutsi soldier shot dead two Hutu civilians which led to a riot in which 800 to 1,000 Tutsis were killed. This led to the almost-exclusively Tutsi army bombing and burning Hutu villages.

In another account, the massacres started after months of army manoeuvres aimed at checking Hutu smuggling of coffee. Burundi's principal cash crop and the source of 80% of its income, across the border to richer Rwanda. The Hutu revolted around August 6th, killing perhaps as many as 2,000 Tutsi and dumping them in the rivers.

The government blames unspecified outside agitators for inflaming the Hutu. Perhaps the most plausible explanation is that fears were raised by the unannounced army manoeuvres. Hutu tribesmen feared the army presence was preparation for a new massacre and armed themselves with machetes and spears. That began a cycle of rising apprehension and culminated in attacks on the Tutsi.

After the attacks, the almost exclusively Tutsi army moved into Ntega and Marangara. Diplomats and other sources in Bujumbura suggest extensive reprisals were carried out against Hutu villagers.

Savage Reprisals

First news of the killings came in a statement on August 18th from the official *Burundi News Agency*. It claimed that men, women and children from the Tutsi tribe were being massacred and their houses burned down by "extremists intent on starting tribal war." "Everything indicates that the number of dead is very high and is still rising," it said.

It said Burundian residents in a neighbouring country, which it did not name, had crossed into Burundi to try to start tribal war in two communes in the north.

The military government had declared a nationwide curfew and imposed travel restrictions throughout the country in efforts to control the violence, the agency said.

It quoted M. Cyprien Mbonimpa, Foreign Minister, as telling diplomats in Bujumbura on August 17th: "For these troublemaking extremists, the solution of the problems of Burundi can only be achieved by the extermination of part of the population."

However, as direct accounts of the army's behaviour emerged from interviews with survivors in Rwanda, it became clear that this account was put out by the government to justify reprisals against the Hutu people, who make up nearly 85% of the population but have no political power.

The government had put out an exaggerated claim of 24,000 deaths to justify its own counter-measures.

Tutsi refugees who fled to Rwanda were followed by a much larger flood of Hutu who said the army, dominated by the Tutsi, had moved in on August

17th and launched a reprisal slaughter of the Hutu.

They used helicopters, armoured vehicles, machineguns and bayonets to slaughter the unarmed peasants of their ancient enemies, the Hutu, according to eyewitness accounts.

Mr. Code Cisse, representative in Rwanda of the UN High Commissioner for Refugees (UNHCR), toured the border area on August 20th-21st and said: "We cannot talk about a civil war because only one side is armed. It has become a massacre by the Burundian army."

According to Hutu refugees in Rwanda, Burundian soldiers went from house to house in Marangara and Ntega bayonetting Hutu men, women and children. Hundreds of bodies have been seen floating down the river.

Historical Background

A poor, tiny and largely ignored country, Burundi is a volcano of racial conflict which had erupted many times in the past.

The conflict can be explained at its crudest as a 400-year-old clash between the original agrarian communities of Hutu people and the tall northern invaders—the Tutsi—who arrived from Sudan and Ethiopia in the 16th and 17th centuries. The Tutsi adopted the language of the Hutu, *Kirundi*, but turned the resident peasant farmers into a serf class. Ever since then, the Hutu, who now make up nearly 85% of the population, have been dominated by the Tutsi, who are about 15% of the population.

Although this is an oversimplification—there has been widespread intermarriage and merging of the two peoples—when the killing comes, people are picked because they are identified as belonging to the other group.

The last major slaughter took place in 1972 when 100,000 Hutu were massacred. The only reliable figures came from the *Université Officielle* in the capital Bujumbura, where a third of the students were killed or disappeared and the main secondary school where at least 300 out of 700 pupils were killed.

Slightly larger than Wales with nearly twice the population, Burundi is one of the poorest and most densely populated countries in Africa, relying almost completely on coffee and tea for foreign

LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy,

Catherine Coquery-Vidrovitch,

Yves Person

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05 MART 2002

Mwezi Gisabo et le maintien d'une fragile indépendance au Burundi

Jean-Pierre Chretien et Emile MWAREKA

En 1858 l'explorateur Richard Burton, venu visiter les rives nord du lac Tanganyika, entendit parler d'un mystérieux roi de « l'Ouroundi » (comme disaient ses guides arabes et swahili), le *mwami* Mwezi. Depuis sa capitale perchée sur les montagnes dominant le lac, il pouvait « réunir presque immédiatement un nombre considérable de guerriers qui faisaient la terreur de ses voisins ». Ce n'était pourtant alors qu'un jeune prince récemment intronisé. D'après ce que nous savons aujourd'hui, il régnait sur le Burundi depuis environ 1852. Il disparut en 1908. Durant ce demi-siècle de règne, Mwezi Gisabo garda cette auréole de mystère et de puissance. Jusqu'en 1903, certains doutèrent même de son existence terrestre ! En réalité ce souverain, maître d'une des plus grandes monarchies de la zone des Grands Lacs est-africains, héritier d'une tradition vénérée, eut à gouverner un royaume à la fois à son apogée et confronté à une série de crises dont la plus grave fut l'irruption des colonisateurs allemands. Jusqu'au bout il resta le *mwami* de ses ancêtres.

fournissent à la Kagera et donc au bassin du Nil ses eaux les plus méridionales) ; des dépressions à environ 1 200 m, au nord-est (lacs du Bugesera) et au sud-est (région du Kumoso et vallée de la Malagarazi évoquant déjà les paysages du Buha).

Néanmoins le cœur du pays est représenté par le triangle montagneux marqué sur la carte par la vallée de la Kanyaru au nord, la crête du Mugamba à l'ouest, les hauteurs du Buyogoma à l'est et les massifs du Buragane au sud. Ces « hauts plateaux » offrent en fait un paysage de collines (*imisozi*) innombrables aux sommets arrondis, séparées les unes des autres par des vallées à fond plat qui, au XIX^e siècle, étaient remplies de marais de papyrus. Ce bastion représentait une sorte de zone-refuge à la fois par ses possibilités défensives et par la qualité de son climat d'altitude humide et frais. La grande forêt primaire qui le couvrait à l'origine avait reculé depuis plusieurs millénaires, ne subsistant qu'en lambeaux au nord du Mugamba et laissant place à des paysages profondément humanisés où alternent des pâturages, des champs de haricots ou de sorgho, des bananeraies et des groupes d'enclos accrochés aux flancs des collines. Malgré l'absence de villages et le caractère apparemment insaisissable de sa population, les premiers observateurs étrangers furent très impressionnés par la densité de la population Rundi. A la fin du XIX^e siècle, Mwezi Gisabo régnait sur au moins un million de sujets.

Un million de montagnards

A l'avènement de Mwezi, le Burundi occupait à peu près ses frontières actuelles, ce qui représentait quelque 26 000 km². Avec le Rwanda, son voisin du nord, et le Buganda, c'était donc un des plus grands Etats de cette partie de l'Afrique orientale. Il contrôlait des régions assez variées : une plaine (l'Imbo) correspondant à la rive nord-est du lac Tanganyika et à la vallée de la Rusizi (de 800 à 900 m d'altitude) ; un grand escarpement nord-sud qui domine cette plaine et dont les crêtes les plus élevées dépassent 2 000 m ; des plateaux étagés d'ouest en est de 1 800 à 1 500 m, drainés par la Ruvubu et ses affluents (qui

L'ancienneté de cette société agropastorale se lisait non seulement dans la densité démographique, mais aussi dans la richesse de ses structures. La dispersion de l'habitat aurait été impossible sans cela. Malgré les manipulations subies durant les soixante ans de domination coloniale, on

Burundi
Gisabo

S. 251-276.

Une des rares photographies de Mwezi Gisabo prise à la fin de sa vie. (Archives des Pères blancs).

MADDE VE AYIMLANDIKTAN
SONRA GELEN DOKÜMAN
05 MART 2002

THE CAMBRIDGE HISTORY OF AFRICA

83520

Volume 8
from c. 1940 to c. 1975

edited by
MICHAEL CROWDER

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CHAPTER 14

ZAIRE, RWANDA AND BURUNDI

The apocalypse, an influential Belgian magistrate wrote at the end of his colonial career, was due in 2026. University graduates, mutinous soldiers, and messianic religious figures would sweep away the massive colonial edifice constructed by Belgium in Central Africa. Nationalism and Pan-Africanism were the ineluctable consequence of education and modernisation; the achievements of the colonial system, to our satirical jurist, contained 'the germ of their own destruction'.¹ Elements of this prophecy were to find their echo in the momentous transformations compressed into the third of a century from 1940 to 1975. A series of shock waves totally altered the political landscape: a nationalist explosion in Zaire² that engulfed the prudent calendars and Eurafrican visions of the coloniser, the turbulent eddies of which finally gave way to the would-be leviathan state of Mobutu Sese Seko (Joseph-Désiré);³ an ethnic revolution in Rwanda, and a precarious ethnocracy in Burundi, with the liquidation of the historical monarchies in both. As the Second World War began, however, virtually no one had any premonition of the sea changes in store.

The formal structure of the colonial state was in many respects the logical prolongation of the absolutist Léopoldian state. The centralised personal control the monarch aspired to achieve had as its counterpart the pronounced concentration of powers in the

¹ Paul Salkin, *L'Afrique Centrale dans cent ans* (Paris, 1926).

² The Belgian Congo became known officially as the Republic of the Congo upon independence in 1960, then the Democratic Republic of the Congo under the 1964 constitution. To distinguish it from its northern neighbour bearing the same name, it was commonly referred to as 'Congo-Léopoldville', then 'Congo-Kinshasa' when the place-name of the capital city was altered in 1966. In 1971, the designation 'Zaire' was adopted for both the country and its principal waterway. To reduce confusion, 'Zaire' is used throughout here as the term for the independent state.

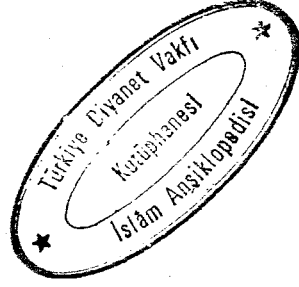
³ In 1971, all Zairean citizens were required to drop forenames of European provenance in favour of names of African origin. For persons whose role extends beyond the name-change date, the former Christian name is indicated in parentheses.



32 Zaire, Rwanda and Burundi.

metropolitan colonial organs in Brussels. Executive authority was vested in the Ministry of Colonies, whose staff – and usually minister – tended to be recruited from Catholic and conservative milieux. The royal family also maintained an active interest, political and economic, in colonial affairs. The king was on a number of occasions the source of significant political initiatives. The Chamber of Deputies received an annual report on the administration of the colonies, and had to approve the colonial budget, but its role as overseer was often purely nominal. Within the colony, improving communications were making the concentration of power in the government-general in Léopoldville (Kinshasa) more effective. The Tilkens reforms in 1933 had sharply circumscribed the autonomy once enjoyed at the provincial

الوجيز في إقليمية القارة الإفريقية

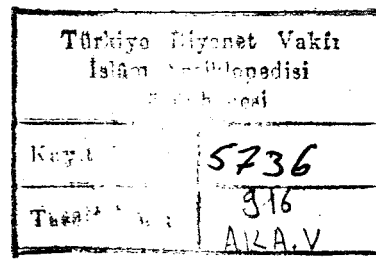


Burundi
24-215

تأليف

أنور عبدالغنى العقاد
الأستاذ بجامعة الإمام محمد بن سعود

دار البرية
الرياض - ص.ب. ١٧٢٠



الرياض - ص.ب. ١٧٢٠

من المزارعين الذين يقومون بزراعة محاصيل من مثل: الذرة الغينية، والفاصوليا، والنباتات الجذرية، (كالبطاطا الحلوة والكسافا) والذرة الصفراء.

ويليهم في العدد قبائل التوتسي (Tutsi) وهم رعاة حاميون تؤمن الأبقار لهم غذاءهم الرئيسي كالحليب والزبدة. وصيد الأسماك مهم جدا في بحيرة تنغانيكا.

ونظرا لضالة العمالة، يهجر الكثير من السكان أوطانهم بحثا عن عمل في الدول المجاورة، خاصة في أوغندا وتنزانيا والكونغو.

٥ - الموزامبيق:

يتبقى معنا لإنهاء دراسة هذا الإقليم - دولة موزامبيق الواسعة التي تقع إلى الجنوب من نهر (روفونا Ruvuna). ويستمر السهل الساحلي الكيني - التنزاني الضيق متجها نحو الجنوب. ويمتد على طول الساحل في موزامبيق، ويكون أكثر عرضا في الإقليم الأوسط حيث يتدفق نهر الزامبيزي نحو المحيط الهندي، وفي الجنوب حيث يتسع ليشمل وادي نهر ليمبويو. وترتفع الأرض بحددة من السهل الساحلي باتجاه الهضاب الداخلية الأكثر ارتفاعا في الشمال والوسط أكثر منها في الجنوب.

وبالطبع فقد استأثر نهر الزامبيزي باهتمام البرتغال، منذ وقت مبكر، وتجدر الإشارة إلى كيفية امتداد موزامبيق داخل القارة على امتداد وادي الزامبيزي. ومع أن المجرى الأدنى للنهر قابل للملاحة، إلا أن النهر مملوء بمناطق الجنادل مباشرة بعد (تيتي Tete) ولهذا فإن الاتصال بداخل البلاد عن طريق النهر ينقطع. كذلك يسبب الفيضان الصيفي مشكلة كبرى، كما هو الحال مع نهر ليمبويو، في حين تشكل العواصف الهوجاء خطرا على المراكب الصغيرة.

إذ يزيد ما تسهم به على ٨٠٪ من مجموع الإنتاج العالمي، رغم صغر مساحتها. وقد اجتاحت بعض الأمراض لسوء الحظ أشجار القرنفل منذ سنوات قليلة، فقل إنتاجها، مما دفع مدغشقر (ملاغاشي) إلى محاولة زيادة إنتاجها منه، وقد يؤدي هذا إلى تهديد جدي لإنتاج زنجبار. كذلك يُقَطَّرُ (Expressed) الزيت من القرنفل ويجرى تصديره أيضا، إضافة إلى تصدير كميات قليلة من زيت الكوبرا وجوز الهند.

٤ - رواندا وبوروندي:

كانت هاتان الدولتان الصغيرتان قبل الحرب العالمية الأولى، تشكل جزءا من أفريقية الألمانية الشرقية. ولكن بعد انتهاء الحرب أضحت رواندا - أو روندي، تحت الانتداب البلجيكي، وبعد الحرب العالمية الثانية أصبحت تحت الوصاية (الأمم المتحدة). ومن ثم أصبحتا دولتين مستقلتين عام (١٣٨٢ هـ - ١٩٦٢ م).

وتمتد المنطقة التي تقع فيها الدولتان في أرض الغور الانهدامي بين مجرى كيفو وتنغانيكا عبر قمم الحافة المرتفعة للغور، التي تشكل منطقة ظل للمطر بين النيل ونهر الكونغو، وهذه الحافة المرتفعة ذات ارتفاع وسطي يبلغ ١٨٠٠ م، ولو أن جبال بيرونغا Birunga التي تقع في شمال رواندا تصل في ارتفاعها حتى (٤٠٠٠ م). كما تمتد الدولتان على منطقة هضابية أقل ارتفاعا إلى الشرق من مرتفعات الغور الانهدامي.

وتتميز الدولتان بكثافة بشرية كبيرة، (إذ تصل الكثافة الوسطى إلى (١٠٠) نسمة بكم^٢، وتعتبر واحدة من الكثافات الكبرى في أفريقية. ونتيجة لهذا ولضيق مساحتها يجد السكان صعوبة كبيرة في إنتاج ما يكفيهم من المواد الغذائية التي تلزمهم.

وأكبر المجموعات البشرية، هم «الباهوتو Bahutu» وهي مجموعة زنجية



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

Türkiye Divanı Vakfı	
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INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

1964

(48)

The Republic of Ruanda and The Monarchy of Burundi

THE former trust territory, comprising Ruanda (or Rwanda) and Urundi (or Burundi), which had been administered by Belgium since World War I, first as a League of Nations' mandate, and then as a United Nations' trust territory, became independent on 1 July 1962. The provisional institutions set up in the two countries after the constitutional reforms of November 1959 were superseded by two legislatures elected in March 1961.

Ruanda-Urundi, with a combined estimated (1962) population of approximately 4,650,000 (with over 200,000 Muslims, i.e. 4%), in a total area of about 21,000 sq. miles, have the highest population density in Africa. They are bounded on the north by Uganda, on the east and south by Tanganyika, and on the west by the Federal Republic of Congo (Leopoldville). Both the countries were formerly in German East Africa. The trusteeship agreement was approved by the United Nations' General Assembly on 13 December 1946, and became law on 25 April 1949. Usumbura was the capital of the former Belgian trusteeship administration.

Ruanda-Urundi are hilly countries astride the crest that separates the waters of the Congo and the Nile. The southern most source of this river is to be found in the heart of Urundi. Starting from the volcanoes in northern Ruanda (10,000 ft. high), wave upon wave of rolling hills reach down to Lake Tanganyika. The climate is determined by the altitude, with disconcerting and irregular rainfall. The temperature varies greatly from one area to another, ranging from night frost high up in the mountains to 91° on the shores of Lake Tanganyika. The altitude also decreases towards the eastern (Tanganyika) frontier. Almost everywhere the soil is of volcanic origin. An alluvial plain stretches along the Ruzizi, at the border of Ruanda-Urundi and the Congo Republic—the only plain in this hilly country.

The racial composition of Ruanda-Urundi is one of the chief sources of social and political tension in the two countries. Unlike the former Belgian Congo, where tribal loyalties produced demands for independent tribal states, or for a loose form of federation, the situation in Ruanda, and to

Ruanda and Burundi

some extent also in Urundi, is one in which the traditional rule by a tribal minority—the Tutsi—over the rest of the population—the Hutu—has increasingly been opposed by the latter. The Tutsi invaded the area before the fifteenth century and, after subjugating the indigenous Hutu, established a highly organised political, social and economic hierarchy at the apex of which was the Mwami, or king. The Tutsi ruling class, in addition to administering the two countries, owned the cattle, land and property, while the Hutu majority, whose position was similar to that of serfs in mediaeval Europe, to obtain possession of cattle bred by the Tutsi, entered into a series of commitments relating to the use of Tutsi pasture and arable land. Although the situation has changed to some extent, with the suppression of the "cattle contract" in 1954 and other reforms, the traditional concepts and institutions are still important.

Although broadly similar, the social composition and social system of the two countries is not identical. In Ruanda, the Tutsi, who are an exceptionally tall people of Hamitic, probably Ethiopian, origin, constitute 17% of the population, while in Urundi they are about 13%. There is a further group in Urundi, the Ganwa, or "princes of the royal blood", who, although belonging to the Tutsi physical type, have held all the executive positions under the kings of Urundi, while the other Tutsi have had far less power and prestige. Another difference is that in Urundi the cattle contracts were less strict and binding. In Ruanda, the Hutu, who are ethnically Bantu, represent about 82% of the population, while in Urundi they are about 86%. In both countries, there are a small number of Twa pygmies, who had, in the past, attached themselves to the Tutsi, usually as slaves.

The consolidation of the two kingdoms involved continued Tutsi penetration of remaining Hutu areas, periods of war between the two countries and, in Ruanda particularly, the putting down of unduly powerful princes who challenged the authority of the Mwami.

The period of German rule, from approximately 1897 to 1916, was relatively peaceful in Ruanda, with the German authorities ruling the country through the customary institutions of the Tutsi. In Urundi, however, the period was marked by struggles for power between rival princes. For a time, the Belgians pursued a similar policy of indirect rule, although the Tutsi were deprived of a number of arbitrary powers and the hierarchical system of government was simplified.

In December 1946, Ruanda-Urundi became a trust territory of the United Nations under the Belgian administration. The 1950's were marked, particularly in Ruanda, by growing Hutu criticisms of the policies of indirect rule and the gradual introduction, by the Belgian authorities, of partially democratic and non-customary institutions. Until the end of 1959, laws enacted by the Belgian parliament for the then Belgian Congo were also

BURUNDI

Physical and Social Geography

The Republic of Burundi, like its neighbour Rwanda, is exceptionally small in area, comprising 27,834 sq km (10,747 sq miles), but with a relatively large population of 4,718,000 (official estimate for mid-1985). The result is a high density of 163.0 per sq km. Burundi's political frontiers, apart from Rwanda's to the north, are shared with Zaire to the west and Tanzania to the east. The natural divide between Burundi and Zaire is formed by Lake Tanganyika and the Ruzizi river on the floor of the western rift-valley system. Eastwards from here the land rises sharply up to elevations of around 1,800 m above sea-level in a range that stretches north into the much higher, and volcanic, mountains of Rwanda. Away from the edge of the rift valley, elevations are lower, and most of Burundi consists of plateaux of 1,400–1,800 m. Here the average temperature is 20°C and annual rainfall 1,200 mm. In the valley the temperature averages 23°C, while rainfall is much lower at 750 mm.

Population has concentrated on the fertile, volcanic soils at 1,500–1,800 m above sea-level, away from the arid and hot floor

and margins of the rift valley. The consequent pressure on the land has resulted in extensive migration, mainly to Tanzania and Zaire but also to Uganda. However, measures in these countries to restrict employment to nationals are closing the outlets for such migrations. The ethnic composition of the population is much the same as that of Rwanda: about 84% Hutu, 15% Tutsi (later arrivals in the country and until recently the unchallenged masters) and less than 1% Twa, pygmy hunters. However, historically, the kingdoms of Ruanda and Urundi were almost invariably enemies, and traditional national feeling remains strong in both countries. Thus the assimilation of the two languages, Kirundi and Kinyarwanda, which correspond very closely, has yet to be achieved. The principal towns are Bujumbura (population 172,201 at the 1979 census), the capital and, as Usumbura, formerly the capital of the UN Trust Territory of Ruanda-Urundi; and Gitega (population 15,943 in 1978), the ancient capital.

Recent History

RENÉ LEMARCHAND

Revised for this edition by ALAN RAKE
See also 'Belgian Africa until Independence', p. 44

The history of Burundi since independence may be reduced to a protracted sequence of factional struggles and intensifying ethnic claims and counterclaims, culminating in April and May 1972 with one of the most appalling ethnic slaughters ever recorded in the annals of independent Africa. Following an abortive Hutu-led coup in April 1972, an extraordinarily brutal and arbitrary campaign of repression was carried out by the Tutsi, resulting in an estimated 100,000 Hutu deaths. The systematic elimination of all literate Hutu elements has given the Tutsi minority unfettered control over civilian and military institutions, with the army acting as the pivotal element in the political system.

The ineffective apparatus of the Union pour le progrès national (UPRONA) party, under the short-lived leadership of Prince Louis Rwagasore, proved unable to contain the ethnic tensions that had been steadily building up since independence in July 1962. After Rwagasore's death, in 1961, the monarchy emerged as the only source of legitimacy to which both Hutu and Tutsi could relate in any meaningful fashion. In order to consolidate his own position, the monarch went to great lengths to ensure a proper balancing of ethnic interests in government. Each of the five consecutive governments appointed by Mwami (King) Mwambutsa IV between 1963 and 1965 comprised almost even proportions of Hutu and Tutsi; following the appointment of Pierre Ngendandumwe as prime minister, in 1963, each prime minister of Hutu origin was succeeded in office by a Tutsi.

In July 1966 Mwambutsa, who had reigned since 1915, was deposed by his son, who took the title of Ntare V. He appointed Capt. (later Lt-Gen.) Michel Micombero as prime minister. In November Ntare was himself overthrown by Micombero, who declared Burundi a republic.

With the abolition of the monarchy, the most important stabilizing element in the political system disappeared. Repeated purges of Hutu officers and politicians have since further accentuated the all-Tutsi profile of the regime: by 1971 the distribution of ethnic affiliations within the Conseil suprême de la République (CSR)—a junta-type organization set up by Micombero in October 1971—showed an overwhelming pre-

dominance of Tutsi elements (23 Tutsi, 2 Hutu, 2 Canwa). The abrupt dismissal of all cabinet members by Micombero in April 1972, coinciding with the Hutu coup attempt, gave the army and the Jeunesse révolutionnaire Rwagasore (JRR) a free hand. The massacre of approximately 450 Hutu troops in early May, at the request of the army high command, has since resulted in an all-Tutsi army.

The Tutsi power elite is recruited exclusively from the Bururi province in the south. Among them, the Tutsi-Hima hold a strategic position within the government and the army, with the northern Tutsi elements (the so-called Tutsi-Banyaruguru) relegated to the sidelines. The present government can therefore best be seen as a minority of a minority, whose policies have effectively neutralized the Hutu as an opposition force, and created an unprecedented potential of ethnic hatred. Since 1972 many Hutus from Burundi have fled to Tanzania, Zaire and Rwanda, while more than 50,000 Tutsi from Rwanda are estimated to have settled in Burundi. More recently, the government has sought to encourage the return of emigré nationals. In October 1986 the Burundi and Zaire governments agreed to initiate mutual exchanges of refugee nationals, and in April 1987 several hundred Burundians were forcibly repatriated from Tanzania.

Following the presidential elections of November 1974, Micombero was re-installed as president of the republic and secretary-general of UPRONA. On 1 November 1976 Col Jean-Baptiste Bagaza, formerly deputy chief of staff, overthrew the Micombero government in a bloodless coup. Micombero fled to Somalia, where he died in July 1983.

A Tutsi-Hima from Rutovu, in the south, Bagaza has since emerged as the new strong man of Burundi politics, combining the functions of president of both the republic and the supreme revolutionary council. His coming to power did not immediately diminish the predominance of southern Tutsi-Hima in the government. Nor did it lessen the influence of the army: the new government included five army men, in addition to Bagaza.

Since the creation of the Second Republic in 1976, a major effort has been made to encourage national integration and to

528

hostile; that by Burton's niece GEORGIANA STATED, *The True Life of Capt. Sir Richard F. Burton* (1896), is a panegyric, with the hostility reserved for Burton's wife. For short but vivid and perceptive portraits, see FRANK HARRIS, *Contemporary Portraits* (1920) and *My Life and Loves* (1963); and an excellent account by ALAN MOOREHEAD, *The White Nile* (1960). Biographies by FAIRFAX DOWNEY, *Burton, Arabian Nights Adventurer* (1931); HUGH J. SCHONFIELD, *Richard Burton, Explorer* (1936); and SETON DEARDEN, *Burton of Arabia* (1937), are superficial; BYRON FARWELL, *Burton* (1963), is not. FAWN M. BRODIE, *The Devil Drives: A Life of Sir Richard Burton* (1967), is thoroughly documented and defines the psychological complexities of Burton's personality.

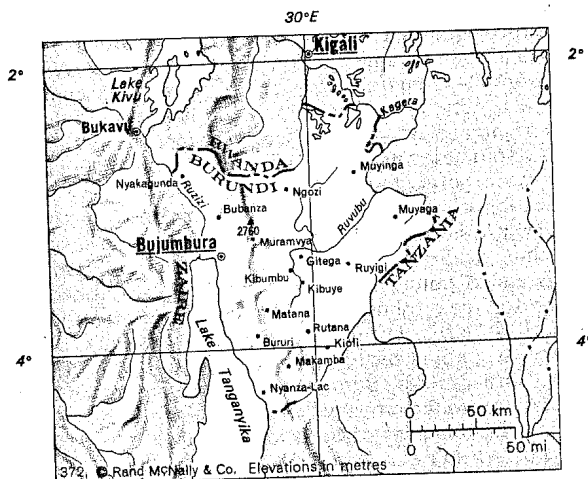
(F.M.B.)

Burundi

Burundi is a landlocked republic in eastern Africa south of the Equator; it has an area of 10,759 square miles (27,865 square kilometres) and a population of more than 3,500,000. Together with its neighbour Rwanda (q.v.), it is the most densely populated state in Africa, with more than 350 people to the square mile (135 per square kilometre). To the north it is bounded by Rwanda, to the east and south by Tanzania, to the southwest by Lake Tanganyika, and to the west by Zaire. The most southerly source of the Nile is considered to be the Kagera River, and the ultimate headstream of the Kagera, the Kigira-Mukasenyei, is located within the borders of Burundi. The capital is Bujumbura (population 110,000). Before independence in 1962, Burundi, called Urundi, was part of the United Nations Trust Territory of Ruanda-Urundi under Belgian administration.

For coverage of associated physical features, see EAST AFRICAN LAKES; EAST AFRICAN MOUNTAINS; and NILE RIVER; for coverage of historical aspects, see EAST AFRICA, HISTORY OF.

Burundi is a mountainous country, lying across the dividing crest of the Nile and Congo watersheds; most of



BURUNDI

the country lies at an altitude of more than 5,000 feet (1,500 metres) above sea level. The people live primarily by subsistence agriculture; coffee is grown for export. Industry is little developed. Among the countries that help Burundi, Belgium provides the most important aid.

Historical note

Burundi as a political entity is about 400 years old; it came into existence when the tall, cattle-owning Tutsi (Batutsi), a Nilotic people from the north, established their rule over the original Hutu (Bahutu) population and a small number of Twa (Batwa) Pygmy inhabitants. Once dominated by its more powerful Tutsi-ruled sister state of Rwanda to the north, Burundi was administratively separated from it when a German colonial occupation was proclaimed in 1897. During World War I the country was occupied, in 1916, by Belgian forces from the Congo; after the war the League of Nations mandate for the two kingdoms was given to Belgium, which administered them jointly with the Congo. After World War II the two kingdoms were given the status of a

United Nations trust territory. Bujumbura (then Usumbura) was the capital.

On July 1, 1962, the two territories became independent separately. Unlike Rwanda, where the *mwami* (king) was deposed before independence, a Tutsi *mwami* continued to rule in Burundi until 1966, when the country became a republic.

While more intermarriage has occurred between the Tutsi (less than one-fifth of the population) and the Hutu (more than four-fifths) in Burundi than it has in Rwanda, tension between the two groups has nevertheless led to repeated political upheavals.

Relief and drainage. Burundi mostly consists of a high plateau of ancient Precambrian rock standing on the eastern side of the East African Rift System that runs from north to south throughout eastern Africa. The Ruzizi River to the west and Lake Tanganyika to the southwest lie in the trough of the rift valley. From the lake the land rises steeply to the Congo-Nile divide, which reaches altitudes of about 8,500 feet. To the east of the divide, plateau surfaces slope gently toward the east and southeast at altitudes of between 5,000 and 6,500 feet (1,500-2,000 metres). The valley of the Ruvubu River, which flows to the northeast, cuts into the plateau. The Kigira-Mukasenyei is a tributary of the Ruvubu, one of the headstreams of the Kagera River, which forms part of the Rwanda-Burundi frontier. To the north, along the frontier with Rwanda, there are a few valleys occupied by shallow lakes.

Climate, vegetation, and animal life. The climate is tropical, although moderated by altitude. The annual rainfall averages more than 55 inches (1,400 millimetres) in the highest parts of the country and less than 40 inches (1,000 millimetres) in the southwest, on the shores of Lake Tanganyika. The dry season lasts from May to August, and sometimes to September, although some rain occurs in August. Irregular rainfall sometimes adversely affects the crops and has caused famines. The average temperature on the plateau is about 70° F (21° C), with a maximum temperature of 91° F (33° C) and a minimum of 43° F (6° C) below 6,500 feet.

The mountain slopes, which are wetter and cooler than the rest of the country, are forested. On the plateau, wooded savanna is found at higher altitudes, giving way to more open savanna on the lower slopes. The animal life is varied and includes elephant, lion, leopard, hippopotamus, crocodile, buffalo, warthog, baboon, and antelope.

The landscape under human settlement. On the plateau, dwellings are dispersed, each house being surrounded by a plantation of banana trees, the fruit of which is used for brewing. There are virtually no villages. Of the total land area of the country, about 40 percent is under cultivation and another 26 percent is fallow; about 25 percent is used for pasture; the remainder is either forest or wasteland.

Bujumbura, the capital, is a port city standing at the northern end of Lake Tanganyika and is renowned for the scenic beauty of its setting. Belgians and Greeks are prominent in the commerce of its central business district; the Asian district is near the port, as is also the industrial sector. Numerous suburbs make up an unbroken sequence of African dwellings.

People and population. The population is primarily composed of three ethnic groups—the Hutu, the Tutsi, and the Twa. There is considerable intermarriage between the Hutu and Tutsi, whose social systems are not dissimilar. The Hutu, who constitute 85 percent of the population, are a Bantu people who, it is believed, originally came from the Chad-Niger area and appear to have entered central and eastern Africa in about the 2nd century AD. They are primarily agriculturists. The Tutsi, who originally came from the Nile Valley, or perhaps Ethiopia, and are related to the Galla peoples of eastern Africa, entered Burundi between the 15th and the 18th century. Averaging about five feet nine inches in height, they are cattle raisers; their cattle have characteristically lyre-shaped horns. The Twa are Pygmies; they were the first inhabitants of the country and are thought to have

The Congo-Nile divide

Ethnic groups

E.Br. C.3, S. 528-529, 1991, (CHICAGO)

sion being the principal cause of an acutely painful shoulder. The condition occurs most often in middle age and is infrequent among young children. Women are twice as likely to have the condition as men. The onset may be sudden and unprovoked. Pain and tenderness are great and there is difficulty in raising the arm. The calcium deposits can be seen in X-ray films of the shoulder. No single method of dealing with the disorder in all affected persons is known, and response varies widely among individuals. Resting the arm and use of analgesics tend to lessen the discomfort, corticosteroids may reduce inflammation, and carefully graduated exercises may be used to lessen the possibility of lasting stiffness of the shoulder. Many months may pass before complete recovery is attained. Chronic inflammation of the bursa at the side of the hip joint—trochanteric bursitis—has a similar course.

The more clearly traumatic forms of bursitis are exemplified by "beat knee," a bursitis that develops below the kneecap of miners who must kneel over long periods to work the narrow coal seams of England. Bloody fluid distends the bursa and, unless removed early, may cause the walls of the bursa to become thickened permanently. Treatment, which involves protection from further irritation to the extent that this is possible, is otherwise similar to that for subdeltoid bursitis. A fair proportion of these lesions become infected as a consequence of injury to the overlying skin.

A bunion is an adventitious bursa that develops on the inner side of the base of the great toe in association with hallux valgus (deviation of the first toe so that it lies on top of or below the other toes). Wearing narrow, pointed shoes is a major contributory factor. Mild cases are relieved by use of proper shoes and care of the feet, but surgery may be necessary for correction of severe deformities.

Diseases of the bursa also occur in domestic animals. Capped elbow and capped hock are examples of chronic bursitis in horses, resulting from lying on hard floors, kicks, and similar injuries.

Tumours. Malignant synovial tumours typically arise from tissues about the joints proper rather than within them. The tissues around the joints must include bursas as well as the capsule and tendon sheaths, but synovial tumours confined to a bursa have not been recognized. A benign, tumourlike condition of synovial tissue, called pigmented villonodular synovitis, has occasionally been reported in bursas. So, too, has synovial chondromatosis, a rare disorder in which cartilaginous nodules proliferate in the lining of the sac.

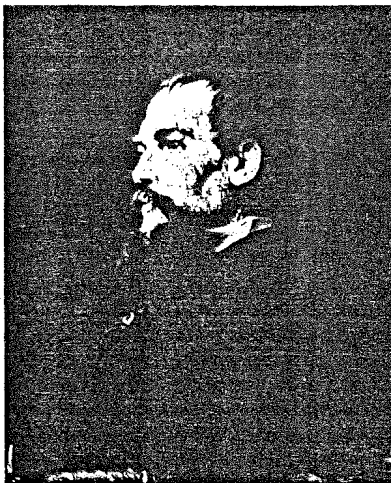
BIBLIOGRAPHY. E.G. BYWATERS, "The Bursae of the Body," *Ann. Rheum. Dis.*, 24:215-218 (May 1965), a brief evaluation of contemporary knowledge of bursae in historical perspective of Monro's treatise; J.L. HOLLANDER (ed.), *Arthritis and Allied Conditions* (1966), an authoritative textbook of rheumatology that includes several chapters dealing with bursitis.

(L.S.)

Burton, Sir Richard

One of the greatest British scholar-explorers of the 19th century, Sir Richard Burton, in a world in which there seemed to be little left to be discovered, sought out its few remaining mysteries. He was the first European to explore the forbidden Muslim city of Harer in Somaliland, he penetrated the secret cities of Mecca and Medina, and he discovered Lake Tanganyika. He was also a soldier, poet, botanist, geologist, and a leading ethnologist, linguist, and translator. Late in life his passion became the study and translation of the erotica and folk literature of the East, and today he is best known for his work in this field for which his Victorian contemporaries condemned him and for his still unexcelled translation of the *Arabian Nights*.

Early life and career. Born in Torquay, Devonshire, March 19, 1821, the son of Lieutenant Colonel Joseph Netterville Burton and Martha Baker, Burton was of mixed English, Irish, and possibly French ancestry. His father, retiring early from an unsuccessful army career,



Burton, oil painting by Lord Leighton, 1876. In the National Portrait Gallery, London.

By courtesy of the National Portrait Gallery, London

chose to raise his two sons and daughter in France and Italy, where young Richard developed his astonishing talent for languages to such an extent that before matriculating at Trinity College, Oxford, in 1840, he had become fluent in French, Italian, and the Béarnais and Neapolitan dialects, as well as in Greek and Latin. But his continental upbringing left him ambivalent about his national identity. He called himself "a waif, a stray . . . a blaze of light, without a focus," and complained that "England is the only country where I never feel at home."

Expelled from Oxford in 1842 because of a minor breach of discipline, he went to India as subaltern officer in the 18th Regiment of Bombay Native Infantry during England's war with the Sind (now a province of West Pakistan). He mastered Arabic and Hindi and during his eight-year stay became proficient also in Marathi, Sindhi, Punjabi, Telugu, Pashto, and Miltani. Eventually in his travels over the world he learned 25 languages, with dialects that brought the number to 40.

As a favoured intelligence officer of Sir Charles James Napier, commander of the English forces in the Sind, Captain Burton went in disguise as a Muslim merchant in the bazaars, bringing back detailed reports. Napier in 1845 asked him to investigate the homosexual brothels in Karāchi; his explicit study resulted in their destruction; it also resulted, after Napier's departure, in the destruction of Burton's promising career, when the report was forwarded to Bombay by an unfriendly officer who hoped to see Burton dismissed in disgrace. Though the effort failed, Burton realized his reputation was irreparably clouded and returned, ill and disconsolate, to England.

From his 29th to his 32nd year he lived with his mother and sister in Boulogne, France, where he wrote four books on India, including *Sindh, and the Races That Inhabit the Valley of the Indus* (1851), a brilliant ethnological study, published before the new science of ethnology had a proper tradition against which its merits could be evaluated. Meanwhile he perfected his long-cherished plans for going to Mecca.

Exploration in Arabia. Disguising himself as a Pathan, an Afghanistan Muslim, in 1853 he went to Cairo, Suez, and Medina, then travelled the bandit-ridden route to the sacred city of Mecca, where at great risk he measured and sketched the mosque and holy Muslim shrine, the Ka'bah. Though not the first non-Muslim to penetrate and describe the "mother of cities," Burton was the most sophisticated and the most accurate. His *Pilgrimage to El-Medinah and Mecca* (1855-56) was not only a great adventure narrative but also a classic commentary on Muslim life and manners, especially on the annual pilgrimage. Instead of returning to London to enjoy his sudden fame, however, he organized a new expedition in 1854 to the equally forbidden East African city of Harer and became the first European to enter this Muslim cita-

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BURUNDI

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Physical and Social Geography

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With the abolition of the monarchy, the most important stabilizing element in the political system disappeared. Repeated purges of Hutu officers and politicians have since further accentuated the all-Tutsi profile of the regime: by 1971 the distribution of ethnic affiliations within the Conseil suprême de la République (CSR)—a junta-type organization set up by Micombero in October 1971—showed an overwhelming pre-

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MUSLIMS IN EAST AFRICA

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Muslim East Africa : An Over-View

M. Ali Kettani

TANZANIA
 Uganda Malawi
 Mozambique
 Burundi

DOKÜMANTASYON MERKEZİ

Introduction

East Africa consists today of seven states: Kenya, Uganda, Rwanda, Burundi, Tanzania, Malawi and Mozambique. These states vary in population area and percentage of Muslims as shown in Table I. In terms of population, Tanzania is the largest with 18,570,000 inhabitants whereas Burundi is the smallest with 4,300,000 people. In terms of area, Tanzania is also the largest with 945,087 square kilometers and Rwanda is the smallest with 26,330 square kilometers. Tanzania has the largest Muslim population (10,210,000 Muslims) while Rwanda contains the smallest number of Muslims (140,000 Muslims). The total area of East Africa is 2,722,156 square kilometers, i.e., an area equal to that of the Arabian Peninsula. The total population of East Africa in 1979 was 74,350,000 people of which 28,960,000 were Muslims, i.e., 39% of the total population.

TABLE I

Area, Population and Number of Muslims.

State	Area in sq. kms.	Total Population	Muslim Population	Muslim Percentage
Kenya	582,600	15,820,000	4,750,000	30
Uganda	236,860	13,460,000	6,060,000	45
Rwanda	26,330	4,670,000	140,000	3
Burundi	27,834	4,300,000	210,000	5
Tanzania	945,087	18,570,000	10,210,000	55
Malawi	118,484	5,860,000	2,340,000	40
Mozambique	784,961	11,670,000	5,250,000	45
Total	2,722,156	74,350,000	28,960,000	39

The region is limited in the north by Somalia, Ethiopia and Sudan; in the west by Zaire, Zambia and Zimbabwe; in the south by South Africa and Swaziland; and in the east by the Indian Ocean, giving access to the south of the Arabian Peninsula and India. The region is formed by a mountainous area with the highest peak (Kilimanjaro) reaching 8,895 meters above sea-level. Towards the west, the region ends on a low-land known as the "Rift Valley" which contains a series of large lakes: Lake Albert, Lake Edward, Lake Kivu, Lake Tanganyika and Lake Nyasa. Figure I gives the map of East Africa, with its states and the most important cities.

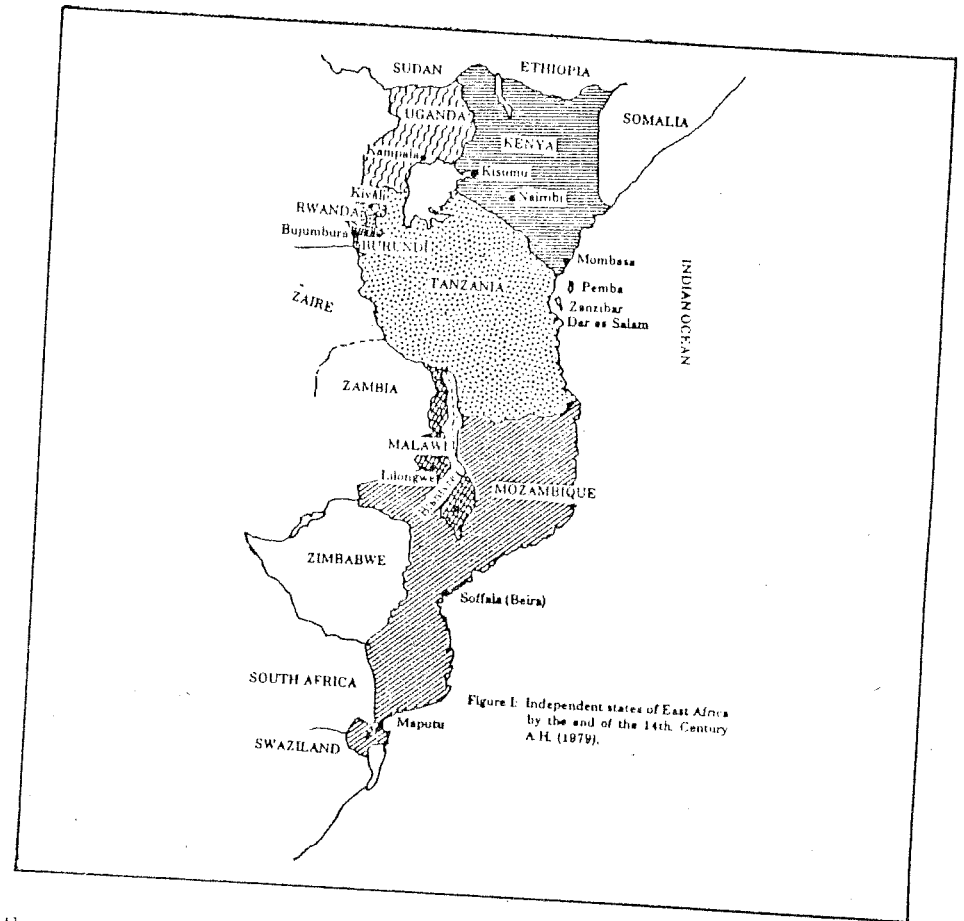


Figure I: Independent states of East Africa by the end of the 14th Century A.H. (1979).

Spread of Islam Prior to 1785 (13th Century AH)

The coast of East Africa and the Zambezi basin were known to Muslims as the Swahil. Even before Islam, this area had strong commercial links with Southern Arabia. The introduction of Islam further strengthened these links as waves of persecuted Muslims took refuge in the Swahil from the very first century AH.

Not - Makale Tanzania papetindedir

Bujumbura: Muslim Demographic and Socio-Economic Aspects

C. Achikbache, Prime Nayomoya and Fouad Srouji*

Journal Institute of Muslim Minority Affairs

BURUNDI
c. IV (s. 1-2) s. 145-185, 1982 (LONDON)

Introduction

This study of the Muslim population in Burundi is essentially based on the general census of the population executed between the 16th and 30th of August, 1979. Though the results of the census are not yet definitive, they are the most reliable that exist to date. It is from this census that a separate listing of the Muslim population within the city limits of Bujumbura was extracted.

Statistical data show that approximately 1% of Burundi's population is Muslim, with the Muslim population of Bujumbura representing close to 70% of the total for the whole country. It is for this reason that Bujumbura was chosen as our field of reference for this study. The study has focused on a number of questions relating to demographic status, nationality, educational level, employment status, etc. With such a large sample it may be possible to extrapolate — *mutatis mutandis* — with respect to the whole of the Muslim population in Burundi.¹

The Burundi Backdrop

The Republic of Burundi is located on the border of Central Africa and East Africa, 2,000 km from the Atlantic Ocean and 1,200 km from the Indian Ocean. A small mountainous country, Burundi has an area of 24,970 km² without the territorial waters of Lake Tanganyika. Burundi shares its borders with Zaire to the west, Rwanda to the north and Tanzania to the south and east. Despite its small size, this country presents a wide variety of landscape due to the differences in altitude which range from 800 to 2,500 meters above sea level. The Nile-Zaire crest influences the hydrological system of Burundi: Zaire drains the waters of Lake Tanganyika, whereas the Nile is fed by a number of rivers of which the Ruvubu, the Ruvyironza and the Kanyaru are important. Burundi also has a number of micro-climates due to its varied relief.

Equally characteristic of Burundi is its dispersed pattern of living and high population density, the highest in Africa with Rwanda. The density of population has caused a severe reduction in forest cover, leaving the countryside largely dominated by the cultivation of bananas, manioc, etc. Burundi is divided into 8 provinces which are subdivided into 18 *arrondissements*, 79 communes and 2,460 hills, the hill being the smallest administrative unit. There are two official languages: Kirundi, the national language spoken by the native population, and French, essentially used in the administration and in the schools.

* This paper has been translated from French by Professors Deborah G. Smith and Helena Mbele-Mbong

is spread out by family over its some 2,460 hills. The Burundian people live in huts called "rugos" dispersed over the hills and surrounded by banana trees and food crops.

A few other characteristics of this population are a growth rate of 2.2% which represents the difference between a birth rate of 4.4% and a monthly rate of 2.2%. A break down of this population by age group and sex shows that the Burundi population is a young one: close to 60% of all Burundians are under 20 years old. The male population represents 48.4% of the population, and the female 51.6%. It appears that women have a higher survival rate than men.

The principal religions of Burundi³ are, in order of importance: *Christianity* — with and the Catholic church comprising 62.3% of the total population of Burundi in 1978, and the Protestants church with around 200,000 believers, representing 5% of the country's population.

Traditional religion — more than 30% of the Burundians believe in religions which are close to animism and other syncretisms. The believers in syncretisms practice two different forms: first, the consultation of holy healers who travel through the country, and next, adherence to a sect. The traditional believers recognize the existence of a superior god named *Imama*.

Islam — whose followers represent approximately 1% of the total population of the country and are subdivided into 4 groups: the Ismailis, the Sunnites, the Shiites and the Abadis. *ibadhis* ايباديس

Burundi's First Contact with Islam

Most historians link the first contact of the lake kingdoms of Central Africa with Islam to the arrival of Arab merchants from Zanzibar. Van Der Burgh⁴ believes that Mwenye Heri was one of the first to reach the northern regions of Lake Tanganyika around 1845. It is around this period that the first contact between the Zanzibaris and the Burundi population living along Lake Tanganyika took place. All other attempts to penetrate the interior of the country seem to have failed when faced with the great determination of Mwezi II Gisabo, King of Burundi, who had just succeeded King Ntare II to the throne after bloody battles of succession.⁵

During this period Burundi was a very structured kingdom with a centralized power pivoting around the Mwami, the key person in the system. According to Burton,⁶ the Mwami Mwezi could raise a large number of warriors and for this reason was particularly feared by his neighbours.

The Zanzibar policy of penetration rarely translated itself into conflict or military occupation. J. Tosk affirms that, "when one forbade them to enter a kingdom, they obeyed".⁷ Nevertheless, it seems that the impossibility of developing their commerce with the interior of the country drove them to attempt penetration by force. In 1884, Mohamed ben Khalfan *alias* Rumaliza tried to force his way into the interior of Burundi by attacking from east of the Rusizi with the help of several hundred men armed with guns but he was again defeated. However, one must carefully scrutinize the information based on the accounts of missionaries and European explorers. Actually, in most cases this information consists of a form of propaganda produced by a policy of colonial occupation which was at its peak in the region at the beginning of the 20th century. It is interesting to note that, according to these sources, Rumaliza was

Richard Burton, Travel to Lake Tanganyika

Burundi

75

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■ بوروفيكوفسكي (فلاديمير -)

(١٧٥٧ - ١٨٢٥)

فلاديمير بوروفيكوفسكي Vladimir Borovikovsky مصور روسي، ولد في مدينة ميرغورود Mirgorod، في أوكرانيا. وظهرت موهبته في سن مبكرة، فبدأ بتعلم الرسم والتصوير على يد والده وجدّه اللذين كانا يعملان في تصوير الأيقونات الكنسية، وقد نفذ فلاديمير الشاب في بداياته مجموعة من الأيقونات في أوكرانية.

سافر بوروفيكوفسكي في عام ١٧٨٨ إلى مدينة بطرسبرغ حيث عمل في محترف المصور ديمتري ليفيتسكي D.Levitsky (١٧٣٥ - ١٨٢٢) وتلمذ له. وكان ليفيتسكي من أصل أوكراني وذا شهرة في تصوير الأشخاص. تردد بوروفيكوفسكي في بطرسبرغ على نيكولاي لفوف N.Lvov (١٧٥١ - ١٨٠٤) وهو معمار وموسوعي روسي، وعضو أكاديمية العلوم، كما تقرب فيها من الكاتب المسرحي والشاعر فاسيلي كابنيس (١٧٥٨ - ١٨٢٣) و٧.Kapnist ومن الشاعر غابرييل درجافين G.Derjavin (١٧٤٢ - ١٨١٦). وانتقل بوروفيكوفسكي في عام ١٨٩٢ إلى العمل في محترف الفنان النمساوي I.Lampi في بطرسبرغ نفسها.

يلاحظ أن الموضوعات التي راجت في فن التصوير الروسي، ولاسيما في النصف الثاني من القرن الثامن عشر، هي تلك التي تناولت تصوير الأشخاص (البورتريه Portrait)، وبلغ

مصوروها درجة عالية من الإتقان، فاشتهرت بعض الأسماء وكان من أهمها بوروفيكوفسكي ومعلمه ليفيتسكي وفيدور روكوتوف F.Rokotov (١٧٣٥ - ١٨٠٨)، فتوافد على هؤلاء المصورين معاصروهم من عليّة القوم ليصوروهم ويخلدوهم في رسومهم.

وقد عدت لوحات بوروفيكوفسكي حلقة وصل بين الإنتاج الفني في أواخر القرن الثامن عشر وأوائل القرن التاسع عشر، إذ تمكن فيها، من تسجيل الملامح المميزة لمن يصورهم إلى جانب التعبير عن مكونات الشخصية الإنسانية، الأمر الذي تركز عليه اهتمام المصورين الروس منذ بدايات القرن التاسع عشر. وتندرج ضمن أعمال تلك المرحلة الصورة الشخصية التي رسمها بوروفيكوفسكي عام ١٧٩٧ للسيدة م. لوبوخينا (محافظة في رواق تريتياكوف في موسكو) وكذلك صورة السيدة إ.أرسينوفا عام ١٧٩٦، وهي تمثل سيدة شابة وسط الطبيعة في زاوية من حديقة، وقد عالجه الفنان بلون أخضر مميز، وتبدو السيدة في اللوحة وهي تحمل في يدها اليسرى تفاحة وتعمرقبعة أنيقة، ولاحت على وجهها ابتسامة تحد، كأنها مفتونة بشبابها، على النقيض من اللوحة السابقة التي بدت فيها صاحبها على رقبتها شاحبة الوجه وحزينة.

أما عمله الرائع الذي يمثل صورة عائلية

السيدة أ. بزبارودكا من عام ١٨٠٣ (المحفوظ في المتحف الروسي في بطرسبرغ) فيويصور سيدة في منتصف العمر تجلس بين ابنتيها الكبرى عن يمينها والصغرى عن يسارها، تمسك ميدالية معلقة على صدر أمها تحمل صورة أبيها، وقد ضمت الأم ابنتيها برفق معبرة عن الرباط القوي بين أفراد الأسرة ومنها الأب الغائب.

لقد برع بوروفيكوفسكي في تصوير النساء خاصة، وهو يعد فنان النموذج العاطفي في التصوير الروسي في تلك الحقبة. ولا تتحصر قيمة لوحات بوروفيكوفسكي في أن صاحباتها يمثلن عصرهن في المظهر واللباس فحسب، بل لأنها أعمال فنية ذات إيقاع تشكيلي رقيق، لما فيها من ألوان كالأزرق والزهرى والأخضر الطري والبني والبنفسجي.

ولم يكتف بوروفيكوفسكي برسم الصور الشخصية للمشهورين فحسب، بل صور أيضاً أشخاصاً عاديين من فئات الشعب، كما أنه عبر مجازاً عن الشتاء في هيئة فلاح عجوز قرب النار.

ومن أعمال الفنان في بدايات القرن التاسع عشر الصورة الاحتفالية للسيدة أ.كزاكينا عام ١٨٠٢ (رواق تريتياكوف في موسكو) وصورة الامبراطور الروسي بافل الأول (١٧٥٤ - ١٨٠١) التي رسمها عام ١٨٠٠ المتحف الروسي في بطرسبرغ).

عبد اللطيف سلمان

■ مراجع للاستزادة:

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■ بوروندي

بوروندي Burundi إحدى دول إفريقيا الشرقية، وهي جمهورية تقع في الطرف الغربي من الهضبة الإفريقية الشرقية - هضبة البحيرات - شرق الفرع الغربي لأخدود الانهدام السوري الإفريقي، بين أهم حوضين نهريين: حوض النيل الذي تقع بعض أعاليه في بوروندي، وحوض نهر الكونغو الذي تأتي بعض مياهه من بحيرة تنغانيكة Tanganyika،

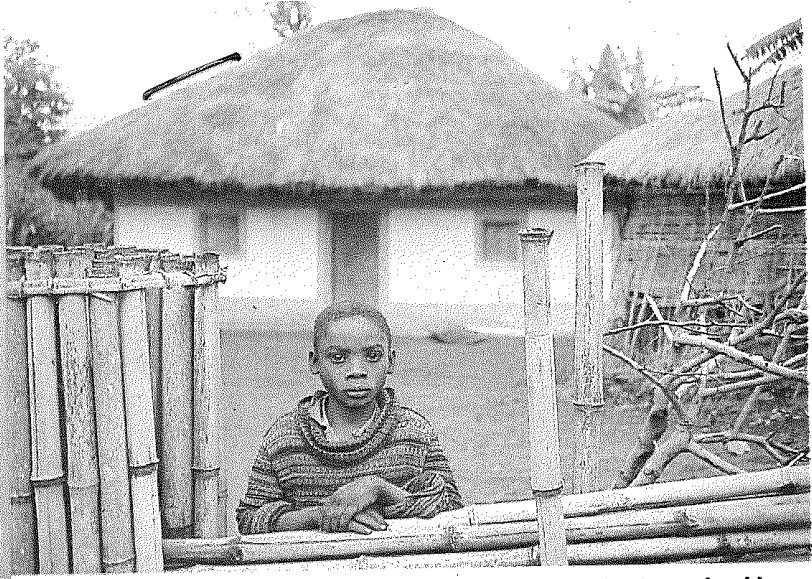
بوجمبورا [ر] Bujumbura. وهي بلدة صغيرة وجميلة على أطراف بحيرة تنغانيكة، واللغة الرسمية في بوروندي هي اللغة الفرنسية، إلى جانب اللغة المحلية المعروفة بالرونديّة.

■ الأوضاع الجغرافية الطبيعية

تنحصر أراضي بوروندي بين كل من رواندا في الشمال، وتنزانيا في الشرق والجنوب، والكونغو الديمقراطية (زائير سابقاً)

والتي تؤلف أغلب حدود بوروندي الغربية. وتقع بوروندي في المنطقة الاستوائية، عند تقاطع خط العرض ٣ جنوباً مع خط الطول ٣٠ شرقاً، وهي دولة داخلية حبيسة.

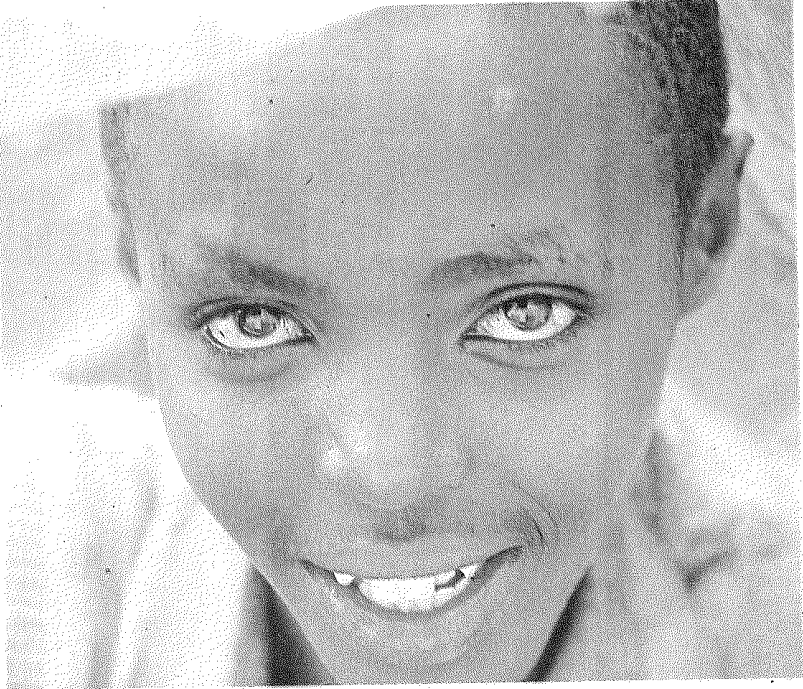
تتمتع بوروندي بأهمية اقتصادية كبيرة بالموازنة مع دول إفريقية أخرى تفوقها مساحة، فمساحتها صغيرة، لا تتعدى ٢٧٨٣٤ كم^٢ (بما فيها مياهها الإقليمية في البحيرة). عاصمتها



Burundi'de damı çalılarla örtülmüş, kireçle kaplı sıradan bir baraka bile lüks sayılıyor.



Batı ülkeleri tarafından sömürülerek yoksulluğa itilen Burundi halkı, yinede günlük yaşam içinde çalışkan ve güler yüzlü...



Burundi'de iki aşiret arasında yıllardır süren iktidar mücadelesinde en büyük kaybı siviller veriyor, özellikle de çocuklar.

Son yıllarda Avrupa Kalkınma Fonu'nun mali desteğiyle yeni çay tarlaları açılmaya çalışılıyor.

Gazete Adı	Super Show Hürriyet
Tarih	19.12.93
Sahife	
Sütun	



Kanlı tarihi, iç savaşlar,

BURUNDİ

AÇ, HASTA VE YORGUN

تولى

Brund

الأقليات الإسلامية - أفريقيا - بوروندي

رسالة الثقلين. س ٣: ع ١٩٦ (١١-٣)

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