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Author(s): Thomas E. Whitcomb

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pattern was true for the Elizabethans, it was not for their Dutch contemporaries, Boogaart suggests.

Looking at twentieth-century Central Africa, Terrence Ranger describes how the image of blacks held by white settlers helped create the sense of a divided African population made up of many "tribes," each with its own ascribed qualities. To succeed in the white-dominated system, Africans took on definitions of tribe which were given them. Labor divisions in the urban areas were divided along "tribal" lines; certain population groups were given better paying jobs and others lower paying, dirtier posts. Several urban riots broke out as a result of efforts by the dominant groups to protect, or by lower groups trying to challenge, the former's ascendancy. Thus the European image helped maintain divisions among the African population and allow for the continued domination by the small minority population. A similar mechanism of social control, D. A. Washbrook writes, worked in colonial Indian society.

An opposite view of the relationship between ideology and colonial domination is revealed by a number of other essays in the volume. A chapter on antisemitism in Europe reveals that no particular economic interest was served by those perpetuating this form of racialism. Antisemitism had its origin in old historic roots of prejudice and in the need for a coherent ideology for those traumatized by rapid modernization; no clear economic or political interests were, however, served. Léon Poliakov provides a concise synthesis of some of his earlier findings on the racial ideas of French philosophers; essentially, he sees ideological causes for their development - such as anticlericalism - rather than any particular social or economic matrix shaping these ideas. Raymond F. Betts, in a beautifully written tour d'horizon of "the French Colonial Empire and the French World-View," sees imperialism as re-enforcing older stereotypes about non-European peoples, but he does not essentially see these ideas as radically transformed by the experience of conquest overseas.

The issues this volume deals with have been hotly debated since the nineteenth century; it does not come up with a definite answer as to whether ideologies are merely the superstructure of the social and economic system, or in fact one of its shaping forces. But thanks to the variety of viewpoints gathered in this volume, we are able to take stock of the issue. What is clear is that no single paradigm conveniently explains the relationship between colonialism and racism.

WILLIAM B. COHEN  
*Indiana University*

L'HISTORIOGRAPHIE MERINIDE. *By Maya Shatzmiller.* Leiden: E. J. Brill, 1982. Pp. x, 163. 56 guilders.

Maya Shatzmiller's book is an analysis of the works of Arabic historians associated with the Marinid dynasty of Morocco during the fourteenth century, including the work of Ibn Khaldun, widely considered to be one of the most important historians of all time. While the fourteenth century is thought to have been generally calamitous

for the Mediterranean world, and the period of the Marinids (who ruled Morocco from the mid-thirteenth century to the mid-fifteenth century) is considered to have been a particularly disastrous time in that country, Shatzmiller argues, nevertheless, that events in Morocco in the fourteenth century provided historians of that country with new perspectives and afforded them an opportunity for new approaches in their writing.

Historians regard the two centuries prior to the period of the Marinids as having been a time of religious and political unity, intellectual achievement, and prosperity in the Maghrib and in Muslim Spain. During that time, much of the Maghrib and Muslim Spain were ruled for the first time by native Maghribian, or Berber dynasties, who were the founders and leaders of religious movements and who were widely accepted by their subjects as legitimate. In the mid-thirteenth century, the Maghribian-Spanish Muslim empire collapsed and was divided into four relatively weak states. The Zanata Berber Banu Marin, or Marinids from the Algero-Moroccan border lands became the rulers of Morocco. The new rulers of these four states had few convincing claims to legitimacy; they all suffered from conflicts with each other, with the Spanish Christians, and with their own subjects; they all suffered from the effects of the Black Plague of the fourteenth century; and the states of the Maghrib may have suffered from the effects of incursions by Arabic-speaking nomads from the east, although this is now questioned.

The Marinids' lack of legitimacy, together with their ineffectiveness in keeping the Christians out of Morocco, their practice of appointing mainly members of the Banu Marin and other Zanata tribes to important positions, as well as their heavy reliance on Arabic-speaking nomads from the east and on Christian Europeans for military support, led to strong opposition from other tribal groups, and from the intellectuals and merchants of the city of Fez.

The first part of Shatzmiller's book is devoted to a description of the principal works of Marinid history: *al-Dhakhira al-saniyya fi ta'rikh al-dawla al-Mariniyya*, of unknown authorship, written about 1310; *al-Anis al-mutrib bi-rawd al-qirtas fi akhbar muluk al-Maghrib wa ta'rikh madinat Fas*, of disputed authorship, finished in 1326; *al-kitab zahrat al-as fi bina' madinat Fas* of Abu al-Hasan 'Ali al-Djazna'i, finished in 1365; and *al-Musnad al-Sahih al-hasan fi ma'athir mawlana Abi al-Hasan* of Abu 'Abd Allah Muhammad b. Ahmad b. Marzuq, finished in 1371.

The second part of the book deals with the work of Abu Zayd 'Abd al-Rahman ibn Khaldun. The author first discusses the place of the Maghrib in Ibn Khaldun's *Muqaddima*, and then the history of the Marinids in his *Kitab al-'Ibar wa diwan al-mubtada' wa-l-khabar fi ayyam al-'Arab wa-l-'Adjam wa-l-Barbar wa-man 'asarahum min daw'i al-sultan al-akbar*, begun between 1375 and 1379, to which the *Muqaddima* was the introduction, comparing the *Kitab al-'Ibar* to the works of other historians of the Marinids, especially Lisan al-Din ibn al-Khatib.

The third part discusses the works of Abu l-Walid Isma'il ibn al-Ahmar (1387-1406), the last Marinid historian of the fourteenth century, and especially his *Rawdat al-nisrin fi dawlat Banu Marin* (1404) and his *Nafha al-nisriniyya fi l-lamha al-Mariniyya* (1387).

The last part of the book is a discussion of the social context of Marinid historiography. It includes accounts of the attempts

of the Marinids to create their own group of court historians as well as attempts of pro-Marinid historians to prove Arabian origins for the Marinids. It also discusses the appearance of historical works by writers not under the influence of the rulers; the development of an interest in the history of Fez, accompanied by the growth of the cult of Idris, a descendant of the Prophet who founded the city in the ninth century; and the growth of class consciousness in the city, especially among the intellectuals not associated with the government.

Shatzmiller sees Marinid historiography as having evolved from conventional chronicles of the earlier period, written under the auspices of the rulers, to a wide variety of works of the later period, written outside the court and mainly a product of social changes which took place in Morocco during the fourteenth century, including the establishment of Morocco as an independent political entity. She feels that this change was possible due to the weakening of the rulers, the immigration of intellectuals such as Ibn Khaldun from Tunisia and Ibn al-Khatib from Spain, and the development of a class of intellectuals who had little to do with, and were often opposed to, the rulers.

*L'historiographie mérinide* is an outgrowth of the author's doctoral work with Roger Letourneau, the late French authority on the Marinids and Fez, and it should be of interest both to those concerned with Arab and Muslim historiography and to those concerned with the Maghrib in the Middle Ages.

THOMAS E. WHITCOMB

*The American School of Tangier*

UGANDA: A MODERN HISTORY. *By Jan Jelmert Jorgensen.* New York: St. Martin's Press, 1981. Pp. 381.

Originally submitted and accepted as a Ph.D. dissertation at McGill University, this work traces the roots of Uganda's unequal economic relationship with the "capitalist world" from 1888 to the present. Formally colonized by Britain in 1894, Uganda's economic fate was determined between 1888 and 1922, when the British used Asian traders and African chiefs to introduce cotton as Uganda's main cash-crop.

By 1922, Uganda's once self-sufficient economies became "structurally dependent on the external economy for processing raw materials into consumer and capital goods" (p. 63). Aside from later structural changes, such as alteration in land tenure in Busoga and Buganda and the emergence of coffee as a second cash-crop, the Ugandan economy has retained this underdeveloped status to the present.

In the second phase (1922-1945), Britain replaced collaborative chiefs by salaried ones. This change, however, was more cosmetic than substantive; the economic direction that developed in the first phase was maintained, namely the restriction of Africans to the agricultural sector of the cotton industry and the continued domination of the commercial sector by Asians. Africans, however, made some educational and political gains which helped them greatly in later nationalist struggles.