Roman, at Taradjihibida 300 km south of Fezzan and 3,5 km to the west of the well of Madema. Other findings include a sword with a broad blade and fine green beads. The latter discovery is confirmed by Chapelle who mentions a rectangular stone structure and ancient blue pearls found at Taradjihibida near Madema on the old caravan route. Although no archaeological research has yet been undertaken in al-Qasaba/Guezebi, the main archaeological site of Kawar, these elements give further support to the idea that the central Saharan trade route from Tripoli to Lake Chad was – since classical times – one of the most active lines of communication between sub-Saharan Africa and the outside world.

To Article II (1983: “Alun du Kawar”)

More detailed studies of the alum of Kawar confirmed that pure alum is found in that oasis. The chemical composition of another four samples of alum from the site north of Bilma largely confirms the data of the analysis of 1977 (1982: 23 n. 14). Further alum deposits are likely to have existed in northern Kawar in the form of numerous Quellhügel (source-hills). But owing to the continuous action of sand the original composition of the minerals is no longer detectable. The analysis of mineral samples from the north of Kawar, likewise termed kolou sheb, revealed that they were actually natron (1991c: 228-229). With respect to the economical significance of alum exports from Kawar during the time of the Crusades, Cahen points out that alum from Kawar was an article of trade which the Egyptian authorities supplied to the Christian merchants on a contractual basis. In exchange for this and other articles, Saladin obtained wood for his fleet and weapons to use against the crusaders.

To Article III (1984b : “Notes sur le Kawar”)

This modest note was written during my stay in the Niger Republic – where I taught African and Islamic history at the University of Niamey from 1980 to 1985 – at the request of the editors of *Mu Kara Sani* (Institut de Recherches en Science Humaines). It draws attention to a number of medieval sites in order to encourage historical archaeology. In his comprehensive study on the Kawar oasis, Knut Vikør assumes likewise that salt production preceded the trans-Saharan trade. With respect to individual sites in Kawar, Vikør makes the interesting point that, according to Ibn Sa'id, Qasr Umm 'Isa did not correspond to

---

8 Cahen, *Orient*, 146.
9 Vikør, *Oasis*, 141-142, 147.
Dirku, as the reading of al-Idrisi suggests, but to Jado. The text of Ibn Sa'id says \textit{min mudunthim al-madkhūla 'ala al-Jāda Qāṣr 'Umm 'Īsā} "of their towns above mentioned is in Jado Qāṣr 'Īsā". A location four days northwest of al-Qasaba corresponds well to the distance of 200 km between al-Qasaba and Jado and to the north-northwestern direction. This marginal situation with respect to the main north-south trade on the route from Fezzan to Kawar explains well the survival of a Christian community there until the thirteenth century. Furthermore, archaeological research has recently revealed the existence of a Christian chapel in Jado. The settlement probably received its name from Jāda in Jabal Na'ūsa, south of Tripoli, which was formerly likewise a Christian town. Its foundation cannot have been later than the Arab conquest of north Africa and it most likely preceded the Christianisation of Fezzan in 569 (see above p. 284).

Section Two: Kanem-Bornu

The historiography of Kanem-Bornu has made little progress in the last twenty years. My own interest in the history of the Chadic state was aroused in 1967 when in the course of a year of travel in Africa I stayed for two months in Maiduguri. Here I had the good fortune to meet David Spain, a student of Ronald Cohen, who first drew my attention to the neglected history of Bornu. Having resumed my studies in Paris in 1968, Kanem-Bornu appeared an attractive and feasible topic to me because of its long documented history. My first attempts to collect new data were therefore directed towards written sources available in Europe: consular reports from Tripoli, geographical literature, and first hand versions of Arabic chronicles (1972a: 277-90; 1972b: 299-351; 1977a: 15-82; 1981: 673-84). In 1970 I met Eike Haberland in Paris who oriented me towards the possibility of research grants from the \textit{Deutsche Forschungsgemeinschaft} (DFG). Having completed my PhD (1974) on the basis of a neglected version of the \textit{Diwan salatin Barnū} preserved in Halle (GDR) - which in those days was generously sent to me via a French cover name - I was able to obtain with the help of Haberland a grant from the DFG to work on Arab geographers in Egypt (1979b: 187-209; 1980: 149-181). During my stay in Cairo from 1974 to 1980 - interrupted by the one-year Fezzan-Bornu expedition - I continued to improve on my knowledge of Arabic. The main aim of my research in Bornu, likewise sponsored by the DFG, was the edition of Ibn Furtūs \textit{K. ghazawat Barnū} on the basis of the identification of settlements, localities, and ethnic groups. A by-product involved the exploration of the central-Saharan route from Fezzan to Kawar. Over the

\[10 \text{Vikar, } Oasis, 168-169, 298-299.\]

\[11 \text{George/Ziegert, } \textit{Zitadelle}, 153-182.\]

years, discussed my interest.
Schwarz gave Without the lengthy fieldwork a temporary stay to teach Africa

To Article IV (The historiography of the question of the origin view, the Sefiwa ruled with this opinion, Husain. convert. On the basis of the rulers of Kanem belonged to the Duguwa by the interna
tive kingship, its last
day by Hanem, a Muslim, the ethnic identity of the Yemenite hero Sayf b. a racist Arabic oral narrative of slave traders. Reluctant were supposed to have died (1978a: 506-511).}

This reconstruction of groups, the Duguwa as a whole, and it postulates that the contact to the Berber and forebears in origin on the basis of the evidence. It neglects the issue that it ignores the difficulties. From a number of options, one was chosen as an example, not because of the anecdotes

\[12 \text{Zelmer, Cuoq and H. \textit{Histoire}, 254-240; Cuoq, } 100\text{, } \textit{"Early states", } 226-235; \text{UNESCO history of Africa.} \]