

To Article V (1979a: "Lieux de sépulture")

This study hopes to encourage research on oral traditions as a complement to available written evidence. This is still a very promising field, especially in those Islamized regions of West Africa where the basic institutions of pre-colonial states have survived. However, the research schedule should be more deliberately aimed at key questions of historical reconstruction. Major topics for the medieval history of the Chad state concern the pre-Islamic state of the Duguwa, the shift from the Duguwa to the Sefuwa state, the Islamization of the institutions of divine kingship, and the agents of the territorial administration during the Sefuwa period (Kanuri clans and subgroups, Karde and other slaves). In fact, the available written sources provide only limited insights into these matters. It should also be recognized that the Arabic chronicles themselves present a one-sided picture of the past, in particular with respect to the pre-Islamic cultural and organizational

Addenda et Corrigenda

heritage of the Chadic state. The work undertaken by Frauke Jäger promises to reverse the current perspective by considering the *longue durée* in conjunction with North African cultural parallels.¹⁴