

E. J. BRILL'S
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and the Maḥāmid, it is true, were driven into Tripolitania by the counter-offensive of the Warḡamma, but the berberised Dabbāb form a *shaiḡhate* in the annexe of Tatahouine, and the important B. Zīd (= Yazīd), a section of whom still call themselves *Kharrja*, still lead a nomadic life with the *Hamārna* near Gabes. We also find scattered and in diminished numbers giving names to *shaiḡhates* the Hedil or B. Hudhail (kaidate of Ain-Draham), the *Turūd* (Bizerta), the *Ḥakim* (Suk el-Arba), the *Awlād Muhalhal* (O. Ayar), the *Ku'ūb Awlād al-Ḥādjī* (Djclass; cf. *Hist. des Berb.*, transl. i. 143). Several of the O. Bellil or *Awlād Abi 'l-Lail* survive in the plain of Beja, and of the *Riyāh* near Zagħwan. It was only in the xviith century that the *Khrumirs* or *Khumairs* settled in the mountains of the northwest, not far from the *Mogods* or *Muḡ'īd*, whose name at least has an Arab sound, and in the *Sers* and around it, as a *Makḡzen* tribe, the *Drid* or *Duraid*, a branch of the B. *Aḡbadj* b. *Hilāl*, who were for a period across the Algerian frontier. The *Naffāth* in the hinterland of *Sfax* are mentioned as Arabs by Ibn *Khaldūn* (*Hist. des Berb.*, transl. ii. 101 and 290).

Among the groups mentioned under the later *Ḥafṣids*, some *Awlād Yahyā* survive in the kaidate of *Tebursuk*, the *Awlād Sa'īd* are very scattered but their chief centre is the domain of *Enfida*, the O. *Awn* or *Awlād 'Awn* form a whole kaidate around *Siliana*, N. E. of *Maktar*.

Finally, in the present mosaic of the tribes of Tunisia, some of quite uncertain origin, if it is not maraboutic, are of sufficient importance to be mentioned: not far from the coast, to the south of *el-Djem* up to the north of Gabes, the *Maḡhālith*, *'Agārba* and *Mahadhba*; in the interior, occupying the steppes, the *Swāst*, *Djlās*, *Frāshīsh*, *Mājjir* and *Hamāma*, who form the same number of kaidates; in the High Tell, the *Wartān*, the O. *Ayar* or *Awlād 'Aiyar*, the *Gwāzīn*; in the *Nefzawa* and *Tunisian Sahara*, the *Għarīb*, *Māzīg*, the *Adāra*, and the *Awlād Ya'qūb*.

c. *Native Life.* Nomadism is clearly dying in Tunisia; there are no longer migrations of considerable extent nor in large bodies ("smalas") except in very bad years. Usually the tribe remains stationary and a few herdsmen take the flocks away. It is the flocks only which move: the cattle pass the winter in the steppes and the summer in the Tell; the route most frequently traversed is the couloir *Sbiba-Le Kef*; the migrants like to spend some time in the plain of *Gamouda*. The *Maḡhālith* alone go in summer as far as *Bizerta* and the *Djlās* and *Swāst* as far as the neighbourhood of *Beja*. The *Nefzawa* and the *Tunisian Sahara* are of course still peopled by nomads.

The government of the Protectorate actively pursues a policy of leading the natives to adopt a settled life by making it easy for them to acquire land and directing their energies towards agriculture. Alongside of the old contract of *ḡhamāsa*, regulated by the *Ḳānūn al-Filāḡa* of *Ḳhair al-Dīn* in 1291 A. H. (cf. *Bibl.* in *W. Marçais, Takrouna*, p. 252), the sale on credit by the Domains of the "terres salines" (around *Sfax* for a radius of about 50 miles), and of the *hanḡhīr* of *Sherābil* (near *Ḳairawān*) suitable for growing olives (decrees of 1892 and 1905), has been the occasion of putting into practice the contract known as *Muḡhārāsa*: the native farmer, who contracts to plant with olive-trees the whole extent of a piece of ground granted to him, becomes

the owner of half the ground when the trees begin to bear. The new legislation dealing with *ḡbās* estates has made it possible to settle on the land a number of native families, by establishing their rights as "occupants" in a legal and definite form (most recent decree: that of July 17, 1926). In the military territories of the south, the "terres collectives" of the tribes are under special regulation laid down by the decree of Dec. 23, 1918, modified in 1926; each collectivité or group of lands forms a unit and is represented by a council of notables; in the capital of each kaidate sits a council (*conseil de tutelle locale*) which has local authority and whose decisions can be revised by a central council in Tunis. The authority of one of these bodies being always required when land changes hands, or is let on a long lease, or similar occasions, the native ownership is safeguarded. Finally, besides the technical progress made since the occupation, the *Tunisian agriculturist* owes to the Protectorate his powers to form irrigation companies (decree of May 25, 1920), the distribution of lands for cultivation to native farmers, the creation of the native chambers for agriculture and the institution of an "Office public de crédit agricole" for the natives (decrees of June 10, 1925).

In 1928, the number of animals belonging to natives and Europeans respectively was as follows: horses 77,000 and 10,500, asses 157,000 and 2,500, mules 28,500 and 11,500, cattle 430,000 and 55,000, sheep 2,000,000 and 103,500, goats 1,360,000 and 30,500, pigs 6,000 and 13,000, camels 151,500 and 300. — The natives own about 9,000,000 taxed olive-trees (the Europeans 878,000) and 4,800,000 untaxed (the Europeans 1,100,000). We may note that several thousand natives live by fishing.

Throughout the Regency the tent is disappearing before the *gourbi*, a sure sign that the people are becoming settled, or even before the house. In the south we find two peculiar types of habitation: the subterranean dwellings of the troglodytes, over 7,500 in the districts of the *Maḡmāta*, *Medenine* and *Tatahouine*, and the *ḡhurfa* "ksurs" (*ḡuḡūr*) (keel-shaped buildings with curved sides, long, narrow and low used as storehouses) of which the most remarkable are *Medenine* and *Metameur*. The number of town-dwellers is relatively large among the natives, for it reaches 180%; Tunisia has always been remarkable for the development of its urban life. In Tunis, the foreign Muslim elements (*barrāniya*) are grouped in several separate communities.

Native commerce is becoming more and more modernised; one of its most striking achievements is the organisation of co-operative buying by the *Djerbian* grocers who are established in large numbers in Tunis. As to the local industries, they have been suffering for a considerable time from the fierce competition of European produce; it is true that the government does its best to support it, especially as regards native works of artistic interest; regular training courses have been instituted for the purpose, and attention is being devoted to the improvement of technical or artistic methods in manufacture. Besides milling, the manufacture of oil and soap, the main old-established industries of the Regency are dyeing, now threatened by the aniline dyes imported from Europe, the manufacture of wool (in various districts: blankets at *Djerba*, *Gafsa* and in the *Djerid*), of cotton (at *Tunis*), of silk (at *Tunis* and *Ksar-Hellal*), of goat and camel-hair (in the south), the weaving of carpets (by

women, especially at Kairawān), and of "shaias" (at Tunis with a fulling-mill at El-Bathan) and of ceramics (at Nabeul). We may also mention the manufacture of sieves (at Tunis, Kairawān and Sūsa), of mats, baskets and esparto (at Nabeul), tannery and shoemaking (at Tunis, Kairawān and Nabeul), saddlery (at Tunis), cutlery, metal-work, stone- and woodwork. The tinsmiths are all Jews, as are some shoemakers, many tailors and almost all the jewellers.

The trade-gilds, of which the most important in Tunis is that of the manufacturers of shashiyas (*shwāshī*) of Spanish origin, are regulated by beylical decrees; they may admit Jews but the *amin* is always a Muslim. The *shwāshī* have a common reserve fund; their trade mark (*nīshān*) has to be approved by beylical decree. In spite of the competition of importations (from France, Austria and Czecho-Slovakia) and the disappearance of the Turkish market, the production of shashiyas is still much the same as it was 25 or 30 years ago, i. e. about 50,000 kg. of which about the half are exported.

According to statistics, not yet published, compiled by the Direction de l'Agriculture, the gilds of Tunis are constituted as follows:

	Masters	Workmen
Makers of shashiyas	200	600
Tailors	60	100
Makers of burnous	120	150
Millers	10	40
Silkweavers	300	1,200
Cotton spinners	100	300
Dyers	30	45
Shoemakers	200	300
Saddlers and leatherworkers	20	70
Jewellers and goldsmiths	45	70
Carpenters	90	125
Smiths	20	35
Painters and decorators	100	230
Tanners	25	45

Masters and workmen combined only number about 4,630.

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6. LANGUAGE.

a. Berber. Berber dialects have almost entirely disappeared from Tunisia. Berber speakers are now only found in the region of Sened (kaidate of Gafsa), the dialect of which has been studied by Provotelle, at Tamezred among the Maṣmāṣa and in the island of Djerba, where the women in particular preserve the old idiom.

ḡ. Spoken Arabic. The linguistic arabicisation

of Tunis is thus practically complete but it has proceeded along lines of which we do not know the details. W. Marçais would allow, at least for the Sāhil, that it has been more rapid than is usually thought. Since before the coming of the Hilāl and Sulaim (xth—xiiith centuries), the "urban centres, those permanent foci of arabicisation", Susa, Monastir and Mahdia, have been disseminating among the peasants of the surrounding country their own town-language which, gradually transformed by a rural population, has given birth to various rustic dialects. In their consonant system and their grammar the Beduin dialects differ, as Ibn Khaldūn noted, from the Arabic of the towns and therefore from that of the Sāhil.

Von Maltzan has pointed out (*Z.D.M.G.*, xxiii. 655—656) that the Arabic spoken in Tunis has retained the classical consonant system more perfectly than any in the Maghrib. We need only note the fusion of the *q* and *g*, both pronounced like an emphatic sonant interdental spirant; the *ḡ* is pronounced as a postpalatal sonant (*g*) in borrowed words (e. g. *sigárrā, gímruḡ*) or influenced by Beduin dialects (e. g. *bágra, nága*); *ḡj*, sonant palatal (French *j*), is treated after the article as a solar letter and has a tendency to pass into *z* in words which already contain this sound (e. g. *ḡjawz > zūz*). The confusion which appears in the use of the liquids *l, r* and *n* affects borrowed words almost exclusively.

The "nunation" has disappeared except in some rare formulae; it has left traces in certain adverbial accusatives where the vowel of the old termination has survived, sometimes even lengthened (e. g. *dā'imān > dīma, dīmā*).

The careful observations of W. Marçais for the dialect spoken at Takrūna still constitute the only satisfactory record of the Tunisian vowel sounds. Although the dropping and weakening of vowels is far from being so serious as in the extreme Maghrib, it is a broken down vowel system. Sometimes to facilitate pronunciation, transitional sounds are developed, secondary ultra-short vowels, notably before a laryngal preceded by *i* or *ū* (cf. the *paṭaḥ ḥāṭūf* of Hebrew). It will be remembered that in Tunis the women have preserved the old diphthongs *ai* and *aw* while the men have reduced them to *i* and *ū*; the Beduin dialects in general bring them back to *ē* and to *ō*, but some of them make a false diphthong with an ultra-short second element: *ie, ūo*. With some nomads the *imāla ā > ē* open is forced in certain positions into a very much closed *ē*. Educated people read the *kasra* of the classical language as *i* in an open syllable, but almost like the French *e* in a closed syllable.

H. Stumme, to whom we owe a detailed morphology of Tunisian Arabic, has laid down the following rules for accentuation: if the word ends in two consonants or with a consonant preceded by a long vowel, the accent is on the last syllable; in the other cases, it falls on the penultimate syllable, if the latter is long or closed, if not it goes back to the first syllable of the word; exceptions: the verbal form *yáfa'lu* (for *yáfa'ālu*) and *f'ál* (for *f'áal*) a type at once verbal and nominal. The accent goes back from the last syllable to the penultimate when the first syllable of the following word is accented.

The conjugation naturally reveals the essential features of all the Maghribī dialects: the alternation sg. *naf'al*, pl. *naf'ālu* in the first persons of the