

TOUAREG - THE MASKED PEOPLE

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Сажетак: Туарези су номадско племе Бербера које живи на простору Сахаре, у Алжиру, Малију, Нигеру, Чаду, Либији и Буркини Фасо. По вероисповести сви Туарези су муслимани, сунити. У раду је приказан историјски развој овог племена које годинама одолева најјачим утицајима ерозије. Постоје различита мишљења о пореклу Туарега, али посебно ће бити разматрана мишљења истакнутих историчара. У раду је приказан социјални, културни и политички живот Туарега, посебно у државама Мали и Нигер.

Кључне речи: Туарези, маскирани људи, Либија, Сахара.

Abstract: Touareg are people of nomadic and sedentary Berbers live in the Sahara desert, especially in Algeria, Mali, Niger, Libya and Burkina Faso. They are all Sunni Muslims. I will address briefly the history of the people of the Sahara Touareg, the people who stood in the face of the most powerful agents of erosion - both geographically and historically. There were different views about the origin of the Touareg, I will try to review some of the historian's views by looking at who are they? I also will look at the Census of population and geographical distribution of the Touareg, I will study them by addressing the social habits and also to look at their culture finally, I will be addressed by the political life of the Touareg people, especially in Mali and Niger,

Key words: Touareg, masked people, Libya, Sahara

Who are the Touareg people?

They are people of nomadic and sedentary Berbers live in the Sahara desert, especially in Algeria, Mali, Niger, Libya and Burkina Faso. They are all Sunni Muslims with Malikion mixing with African beliefs and have the same identity of the inhabitants of North Africa and speak the Tamazight language. They settled in the Sahara region of Africa hundreds of years ago, where they had gained the character of «Lords of desert» to persist in the ability to confront and challenge the circumstances of geography and harsh climate. They are in

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the style of living and lifestyle of the people closest to the nomadic Bedouin Arabs they are a Berber group in sub-Saharan Africa.

According to some researchers - the word Touareg is taken from the word "Tareka" a valley in the region of Fezzan in Libya, the name is taken from a place in Libya, not the name of the Muslim commander Tariq bin Ziyad, as some claimed, and they also called in the writings of the European "blue men" because of their use of the large number of blue cloth for clothes, and preferably that the Touareg are called Limajgn or Temasheq, and were akin to Amazigh, meaning free men, they became a hybrid combines in their blood several races such as Targi, Arabic and African, due to the living with the Arabs in the north and with the African Negroes in the South.

Different views about the origin of the Touareg

Ibn Khaldun called them masked - like all Arab historians - and he classified them in the second layer of the layers of "Sanhaja" In the words of being many people between "Kazolah", "Lamtonah", "Misratah" , "Laamtah" and "Rikah ". And a team of historians go for that the Touareg is the people of the Berbers, who appeared in North Africa, which was one of the tribes of prehistoric races.

Ibn Battuta said about Touareg on his trip: "They are Morabiteen state assets, and generally belong to the majority of the Touareg tribes Sanhaja." And is the consensus of most historians of the North African strain that they are descended from the "root Amazigh" ancestors who lived in North Africa for a long time.

Gustave Le Bon the Frenchman had stated an opinion on the places that the Berber came from and the right that immigrants owners of black hair came from the shores of the Euphrates and north of the country's Arabs, or from a place farther on what is likely, although migrant owners of blond hair and blue eyes came from Europe, and to doubt the advent of those from northern Europe is likely came from the far west of Africa, we can see this in comparison between the stone monuments in Africa and between the monuments of stone discovered in northern Europe (Abual-Qasim Muhammad Crowe. Abdullah share-at. Dar Maghreb -Tunisia, p.12).

I think if we want to show the difference out of people who are through the qualities of human beings, they will not find the original one for any of the clans. Attributes are physically mixed with each other and be new recipes are different, if we take that the assets of barbarians from Europe and discussed the history we will not find any civilization took the immigration of that era south, but the closest to reality is the migration westward.

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Mr. Abdul-Rahman Baghi says: geologists consider a natural extension of the Arabian Peninsula to Africa, is separated only by the Nile Valley and Red Sea, low (Abdel-Rahman, Siddig, publisher unknown, p. 13).

William Angs the American historian said it was a general tendency of the movement of civilization from the south to north, from east to west, so the Southern and Eastern civilizations have more sophisticated civilizations of the marginal areas in the north-west. This confirms the correctness of the fact that transmission of the Berbers from the Arabian peninsula to Africa in that period to the absence of symptoms of such migration.

Abdul Qadir Jami Ferry said the word Touareg is collection of the word Altargi, because the Arabs would name the Touareg proportion of the tribe (Targa) is a Berber tribes living in the desert of the ocean (Atlantic) to Ghadames In the ninth century AH3 (Arabs Touareg of the Sahara, Akoshat Mohammed Said. Centre for Study and Research on the Sahara, 1989, p.27).

Likely that some historians say that the people of the Touareg are descendants of Algaramant who lived in the plains of Fezzan in Libya and from there assert the contrary, the evidence is that Algaramant According to historians such as Herodotus were skinned black The Touareg understanding eggs, and that the people who participated directly in the composition of the Touareg never lived in Fezzan, and they gbail Hawara, sustained, Iznakn, Imasoven the only relationship between the Touareg and Algarament nomination is the second for a glimpse of Fezzan, which has subsequently re-named Sanhaja "masked".

There are labels given to the Touareg by historians and geographers, such as Saharan or masked due to leave the cities and settlement of Sahara. The masked men are the famous labels that were given to the Touareg by all the interested in all of North Africa has been interpreted on the basis of the mask which is wearing by the Touareg and they describe them. As they put red cap over their heads, throwing them a small turban hanging from beneath the blue mask to the mouth and take another cloak covers the nose and the last descending on the chest does not appear from their faces, and because of this they named masked (Botros Bustani, C 6, House of Knowledge - Beirut, Lebanon, p. 248).

If we look in the history of North Africa, we will find different points of views of historians, most of the Arabs historians believe that the barbarians came from the Arabian Peninsula, in a time of not less than thirty centuries BC., and mingled with the Phoenicians, the Berbers along the African coast of Morocco, in the twelfth century BC., and the Phoenicians were Arabs from Canaan, the Berbers, who are mixed with Arabs from Arab Qahtaniya (Amazigh Berber Arabs Arbp. Saadi Othman, I 2, Division of education and mobilization and the media - Libya, Tripoli, p. 28.).

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The French writer Florian says the full correspondence between the Arabs and Berbers as follows: a common origin, one language, emotions and one, everything contributes to the linkage to a solid (Amazigh Berber Arabs Arbp. Saadi Othman, Division of education and mobilization and the media - Libya, Tripoli, p. 29.).

Through these two views is clear that the origin of the Berbers is an Arab from the Arabian Peninsula. But there are other views cast doubt on this talk, the origin of the Berbers from the Arabian Peninsula as well as dividing there turn them to Europe. This talk does not negate the existence of a difference in the clans that formed the Berbers, but this difference does not come out as being similar to the differences existing among the inhabitants of the Arabian Peninsula north and south, and confirms this talk is what Ibn Khaldun, who sees in the Berber following: Berber tribes of various Hemyar, Moodar, Lakeet, Elamaleka, Canaan and the Quraish, they met in Levant and Efrikesh named them Berbers because they were talking a lot (Ibn Khaldun. Abd al-Rahman Ibn Khaldun, the school library and the Book House Lebanese - Beirut, 1967, p. 177).

The Orientalist (S. Geisel) says: What is certain is that the word Berber and is given to groups of very different characteristics of ethnic, although today are similar in terms of language and ethics, it is impossible to acknowledge in the same family ethnic such as Berber regional tribes and the mountains of Aures between who has stature medium or short, and their skulls are long, and between the people of M'zab who has short stature, broad skulls, and black eyes and hair, or between them and the Touareg with tall stature, skulls, and tall limb Islamic Parties in North Africa. Alfred Bill (translation: Abdel Rahman Badawi, West of the Islamic House - Beirut, Lebanon, p. 44).

Geographical distribution of population

In the absence of accurate statistics and documented we cannot give the correct number on the number of Touareg in North Africa. There are unofficial estimates suggest that the total number of approximately 4.5 million 85% of them in Mali and Niger and the rest between Algeria and Libya. And go to the same estimates they make up from 10% to 20% of the total population of Niger and Mali. Touaregs live in desert areas stretching from the south, Libya to northern Mali, in the Fezzan region of Libya; they are located in the Hoggar region of Algeria Veugdon. In Mali, there are provinces of the Touareg and OzoadAdgag, but their presence mainly in the Niger region of Ayer. Featuring four regions as a drier and less populated than other areas of the States mentioned. Touareg has been, until recently, experts familiar with these sub-Saharan pathways by the movement of convoys, and helped them on that patience and

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courage and knowledge of the whereabouts of the water and command guided by the stars.

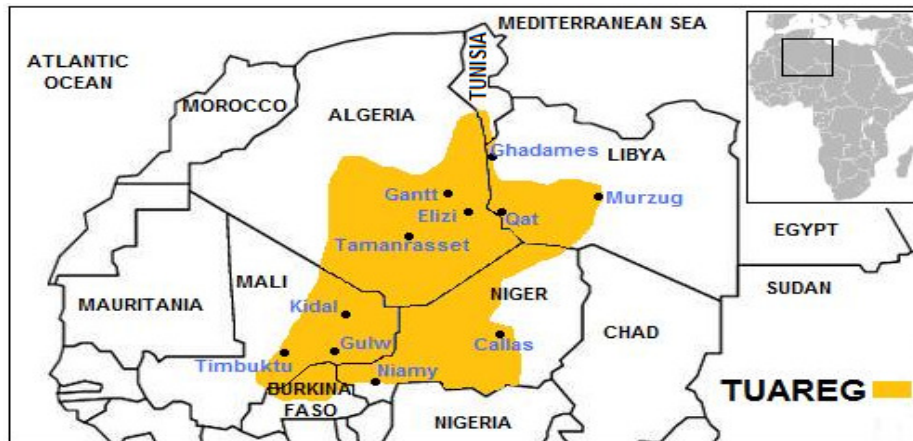


Figure 1 The geographical distribution of the population of Touareg

They are distinguished from others through times of Amazigh, they preserve the dialect of Tamazight "Hackler" and they write their letters "Tifinagh" from right to left and from top to bottom and vice versa. They have maintained their language since 3500, and is written in (the Phoenician). Nowadays you can see the Tifinagh's letters still in the mountains and caves, a witness to the existence of the Touareg in this desert since ancient times. According to some sources, the Berber dialect they speak is already one of the ancient Arabic dialects. Though they think of themselves as a big unity the Touareg are divided into several tribes and clans. Symbolizing their identity they call themselves „Cole Tmashek“, the people who speaks Tamashek.

They have their own language and their own script which called “Tifinagh“. The Touareg's alphabet is composed of simple geometrical signs, it contains 21 to 27 signs, and are used according to the region. The Tifinagh language is written by tradition on stones, trunks and in the sand and is very difficult to read.

Some researchers stated the presence of lingual signs indicate the presence of the Amazigh people in the land of Canaan (between Palestine and Syria) in the era of Prophet Saleh Envoy to people of Thamood and places the Touareg word (Cole) and means (the people) for the identification of their branches, they are a major tribal confederations divided geographically into two main groups, namely:

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Touareg tribes in desert of southern Algeria and the Fezzan in Libya the most important tribes are as folwed:

- Cole Hgar and Cole Aaajer in the desert of Algeria,
- Then Limngazn ,Oragen and Cole Aaajer in Fezzan and the city of Ghadames in Libyan at the confluence of the borders with Tunisia and Algeria.

Touareg tribes of the coast, including:

- Cole Ayer and Cole Lmadn in Niger.
- Cole Litram, Cole Adraaar, Cole Tdmokt , Cole Ansar (El Ansar), and Cole Alsswoq (traders) and the other in the Republic of Mali.

All of these tribes share the same culture, and most of them when asked about the origin of the assets they say they Hamiriya in Yemen. And their physical appearance and clear Arab from South but found tend great tan mixing elements of African, Muslim such as Hausa tribes in the south of Niger, and Almanding and Fulani in Mali. in Libya the Touareg community is melting inside the cities for instance Ghadames and Gat , but in the Sahara in general in Algeria, Mali and Niger are still living in the desert and refuse to live in the city, refusing to even education, there are international organizations, a very large entered in the desert provides the means of education, but still reject the idea of education, is still in the stages of the Bedouin, what is necessary A very long time so that they enter the city and integrated into communities.

The Social life and the community construction of the Touareg

Women have a great position with the Touareg, they enjoy considerable independence, even if they were married and are usually at the request of women who want to get married and entitled to go out without her husband's permission and do business and deal with other men and hosting who they want in the presence of their husband or without them. The specialists considered that the Touareg people of matriarchal society revered and respected women. Amazigh, Touareg and maintained this property even though most of the peoples of the world turned to the peoples of the patriarchal male, including the Amazigh in North Africa, Morocco, Algeria, Libya and Tunisia. Touareg women do not put a mask on their faces, but men do. the most famous figure in the history of the Touareg Berbers is a woman named Tin Henin a leader founded the Kingdom of great OhakarAmazigh..The people of the Touareg live in tents, but a large part of them settled in the houses of mud and the tents are made from rough pieces of cloth woven from goat hair and pull the pillars to be installed ropes planted in the ground a safe haven against the desert heat and harsh climate It appears in the center of the tent is always a small table to drink tea and there is

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another table generally be allocated to guests and passers-way and such of their habits, and when someone is visiting them in their houses women go outside carrying vessels filled with camel milk This is a sign to welcome the newcomers, whether was a member of the family came after a journey or a guest.

The Touareg follow their leader of the tribe, called the «Omnwokl», spontaneously and firmly, and women have a special place in the Touareg community, they enjoy great freedom in matters such as choosing a life partner and care of home affairs, polygamy is forbidden them. And boasts Targip divorce women, and called after him (Ohasis) it means “freed from any obligation!” The anklets, bracelets, silver beads and adornment of women are fundamental. Girls are Different before marriage, if married, and often from a relative, have the right to wear the anklets, and the rest of the decorations known to women in general. The men wear loose sleeves embroidered pocket, and often possess a dagger or sword. The sword hilt studded with silver and gold, precious stones and carved by the names of its owners.

The arts most famous musical instrument the Touareg called «Altidinit» and other stringed also like Rababa called «Alzerkp», then the drum which is characterized by a special place they have, and put a tent when the leader of the tribe. They beat the drum beats with different meanings according to each case. Women participate in applauding the man with his sword and drum and dance workshops, which take the form of widening and narrowing as melody, which is known to form different patterns across the Sahara from the Atlantic Ocean up to the edge of the River Nile.

Habits of the Touareg in the first night of marriage

Begins the story of marriage, like any human society when young man admiring young girl, where is this young man selected a group of friends and family to accompany him off and picked up near the tent of the girl's family then sent the young group of young people to meet with the father of the girl in order to seek the girl for marriage and, if agreed by the father has identified the dowry and then return young people to the groom and if he agreed to the dowry he had appointed a proxy for him and custom requires in the Touareg that the groom cannot have his bride with him till those closest to him carries dowry to where the marriage contract, and the dowry for the nobles seven camels, and gor the slaves two heads of goats in the previous years, but after paying the dowry in full or What's left of it.

The mother of the bride is given a gift called "Tagst" It is a bull or a camel, and when offering gifts a group of women start singing and dancing and demanding a gift of the groom, and then the groom gives them a group of oxen and then they slaughter them in front of all women.

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The wedding ceremony lasts 3 days, and after that the groom bring the rest of his marriage staff such as sugar, green tea and shoes and the ceremony continue three more days in this ceremony they distribute the gifts to the people of the district equally. When the first night of marriage comes the groom considers his bride as his mother!! On the second he considers his bride night as his sister!! And on the third night the bride will be his wife and they justify the need to assure his bride for the trip of a lifetime as a whole.

In the morning of the next day friends of the groom come to visit him with the fat hump camel and if the bride was a virgin they do not eat the hump camel but they cook it and return it to women and sounds of joy rises indicate that the bride a virgin But if the bride was not virgin they eat it and the bride's family would know that their daughter is not a virgin and they consider as a disgrace!. After the wedding the celebrations continue a full week where the bride goes out with her friends while the groom stays in the tent did not meet with his father or mother.

The secret of wearing

There were several interpretations of their adherence to mask, ranging from shyness to such people. And explains the Touareg custom «masked men» have the myth that one day the men of the tribes went the invade the enemy, and then the enemy came after them to their tents and there were in the tents only women, children, old men and the disable people, but wise man, he ordered that the women to wear men's clothes and to wear masks and to hide their femininity. When they did so and stood face to face with the enemy and the swords, axes in their hands their men suddenly back because they did not find the enemy and attacked the enemy from behind while they were attacked by women also, they defeated the enemy and since that day, « on the epic glorious» the men themselves say to their women not to put the veil on their commemorate this anniversary. There is another interpretation about the legend that shows why the legendary desert princes (Touareg) wearing mask. The masked men is a legend of the desert, which is governed by (queen of the jinn), and whose inhabitants were soldiers, but they remained under the sway of the queen even they were covering their faces for fear that not to sneak the evil spirits of the soldiers of the Queen to their bodies, in return for this the punishment of the queen to them was deprived their children of the King and authority in the kingdom, and made provision in the hands of women , and was appointed Queen (Tin Henan), and ordered queen to control the far south, specifically in (the land of Alahjar), and ruled there, then men wear the veils again, and the queen ordered the women to use the necklace with five beads of ivory (Kumisa) to be capable to expel devils (Blue Men, Touareg myth and reality, Omar al-Ansari, Dar Alsaqi, Beirut, Lebanon).

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I think that the interpretation which is closest to the scientific and logic, is that the harsh climatic conditions are the underlying cause of the Touareg veil, where sandstorms and desert dust fills the air most of the year, as long as necessary Touareg and other inhabitants of the region to wear the veil for prevention of dust and sand storms.

The cultural face and linguistic identity of the Touareg

Touareg do not live in one unit of soil, as distributed to several countries in the Maghreb and the Sahel region of sub-Saharan Africa have remained long in constant contact with several other cultures. If we take, for example, that the Maghreb, where the main bulk of them, the intermarriage between indigenous and expatriate Arabs has reached the degree of depth to make a distinction between what is "authentic culture" and what is the result of Arab influence is difficult. According to the thesis of the common manifestations of North African culture inherent differ depending on the degree of unity of human communication and economic relations with Arab-speaking population. In this sense, some researchers go to that culture of Touareg (Touareg, the far south of Algeria, Libya, northern Mali and Niger) is an example of a "culture of Amazigh typical" escaped from being melt with the Arab culture.

All of these reservations to the idea of a unified culture Amazigh not inconsistent with the idea of common cultural denominators between human groups speaking Tamazight. It is true that some of these denominators exist even in the Arab culture, but originating in the Maghreb Amazigh is no longer debatable. Reflected Amazigh roots of north African Arab culture in several areas such as music, dance, folk tales and art of decoration and handicrafts. Of course, as reflected in the Arabic dialects Maghreb says Algerian linguist Fadhil Crivian "If the Arab North Africa has borrowed a large part of the vocabulary of classical Arabic, the grammatical structure of the acoustic and return assets to Tamazight" ,and by virtue of the fact that Amazigh culture has for centuries-long oral culture in the first place , tales, proverbs and popular rule is represented by today reported on the level of linguistic representation. Remains a concern of researchers in the field of Tamazight language is writing this legacy of the Oral and published in books and specialized magazines (the magazine "Oaowal" Algerian, for example) as well as Web sites .At the level of customs and cultural traditions, we find this culture in the art of cooking traditional rites and many social (weddings .. etc.) and the farm festival is celebrated to this day the most famous Holiday "January" (12 January), or New Year's Amazigh common among all speakers of Tamazight.

Touareg poetry has kept of existence the culture until the present day, including the kind of courtly named "Iezle", and "Alohliil," a religious poem

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Apthalep known in many areas language Tamazight. Touareg has also, political and philosophical poetry (<http://www.alt-libya.org/Links/linksMain.htm>).

Dance, music and art decoration

Amazigh dances representing a variety of old very rich, and between these dances called "Tesi" performed by two or three, and there is another one called "Ohoiesh," a group dance. As in Algeria, the dance of "welcome" is still practiced in family celebrations or village in the Aures and the areas adjacent to it, like women's traditional tribal dance. The elements that are of Touareg identity is music with ancient origins mixed with a variety of influences (Arab and Mediterranean and Negro). This music has gained international fame. They also retained the Touareg culture the art of decorative immemorial, and "Nowhere is this decorative art in the ancient fabric of carpets and ceramics where it will take the form of geometric patterns often used Tifinagh alphabet". The handicrafts of gold and silver and other element cannot be ignored elements of this culture, but one of the media that defines them started on the world level

Tuareg at the political level

Some studies suggest that the first military campaigns in the desert was in 1890, France has given in the beginning of the territory of Azawad and Aejjer autonomy but that was not in fact a colonial agenda to facilitate the acquisition of the entire region and indeed that is what happened as it was subjected France region for control of 1932 but he did not should be understood from this that France controlled the desert also sentenced some countries were not beyond the control of the urban context is not surprising as long as the desert filled with partisans (Journal Tamazight numbers, 7, Journal Acraw numbers 3,23).

Characterized political life in Mali's victory Modibo Keita chair the presidency has been defined by Keita fight it to the colonization of French ideas of Marxism, which his family to persuade the Touareg in the beginning, not separation and the need to build a unified state coexisting in which all ethnic groups, ruling out class differences but he soon dissipated that dream practices of military racism, which make the Prince Mohammed bin Ali bin Tahir Ansari leads a revolution but the overwhelming authority of Keita was captured and put him in prison, together with some of his friends Kalag Bashir AK (Mohamed Arho, the forgotten Touareg people, Tamazight the number 7).

In Niger, the conditions do not differ much from its neighbor Mali, as characterized the reign of Nhmona Diori tribal and military conflict was the first revolution in this period is the revolution of 1962-1963, led by Prince Kidal

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Adde, who has had experience in the Algerian war of liberation (Ali Ansari, Journal Acraw number 9).

The region experienced during the period from 1970 to 1987 drought, forcing residents to abandon their animals and think about immigration and it was especially difficult and that in addition to drought characterized the period in Niger by the dictator Sene Konice who led the country with an iron fist, especially after trying one Touareg leadership coup attempt was the reaction of the president is poisoning the wells and the practice of genocide and conquered the northern region where the majority Touareg was the only recourse for the people of the Touareg is a mass escape into neighboring countries, believing that the historical ties that collects their brethren in those countries will help them to overcome the ordeal but was not the case, Libya, for example recruited many of them and use them as shields and protective in its war with Chad, (Journal Amsdaa number12).

In Mauritania, as well as the trump card used them to pressure the Government of Mali, which receives political activists, opponents have. In Algeria, the laboratory, their area of French nuclear tests, as you know these years when the Touareg years earlier "and that the Otay Timtanin" any year of death because of the sheer number of dead, and the spread of disease (Azncoc Mohammed "extermination and ignore of the Touareg people" Journal Acraw, 25).

In the face of this tragic situation and ignore the world of these difficult conditions Touareg go back to the organization and bear arms in the face of governments, with the approaching end of the eighties Touareg felt that their people are threatened with extinction by the war practiced against them both by ethnic groups other subsidized by the regulations or by the Governments of racism, making the Touareg think the need to organize armed and defend themselves, and so emerged a group of liberation movements, among them (Journal Acraw numbers 5,9,18-year 1996).

Conclusion

Touareg are an ancient people govern their lives outdated system of traditions and customs inherited from their ancestors. Touareg or Cole Tmahq have is the legacy of literature, medical sciences and astronomy a full understanding of wandering in the Sahara using the stars. They live in Tunisia and northern Mali, Niger and western Libya and southern Algeria, near Tamanrasset, Gantt and Illizi and in Burkina Faso. Touareg is a complex issue case history of the region held the same view of the overlapping events and incidents among the countries that became a separate entity to be taken into account when addressing this issue which would require coordinated efforts from all parties, whether by the Touareg movements or by the States concerned. However, that

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despite the complexity of the region's history - perhaps due to the lack of references and obscure the facts in other references.

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