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目 录

马塔贝莱国王洛本古拉	封面
十年论坛结硕果 中非关系谱新章	1
Southern Rhodesian Revolt in 1896-97	3
赫雷罗起义	4
The Maji Maji Rebellion	5
班巴塔起义	6
A Brief Introduction to Mau Mau Rebellion	7
《非洲历史》2010 年第 2 期论文摘要	9

十年论坛结硕果 中非关系谱新章

中华人民共和国外交部部长 杨洁篪

2000年10月，中国和非洲国家出于进一步加强传统友好，促进互利合作的共同愿望，共同倡议成立了“中非合作论坛”，并在北京举行了首届部长级会议。论坛的成立，标志着中非传统友好合作关系进入新的历史发展阶段。

中国是世界上最大的发展中国家，而非洲是发展中国家最集中的大陆，中非合作论坛成员国人口占世界人口1/3强，论坛的成立是新形势下发展中国家加强团结合作，携手应对挑战的新创举，受到国际社会的普遍关注。10年来，论坛先后召开了四届部长级会议和一次峰会，建立了包括部长会、中非外长联大政治磋商、高官会和论坛中方后续行动委员会秘书处与非洲驻华使节磋商等在内的多级别多层次对话机制，构筑了涵盖政治、经济、社会、文化等各领域的全方位立体式合作体系。

中非合作论坛建立之后，中非关系进入快速、全面、稳定发展的新阶段。回顾走过的历程，我们欣喜地看到，在中非双方的高度重视和精心培育下，论坛已成为中非开展集体对话的重要平台和进行务实合作的有效机制，在提升中非关系、增进政治互信、促进务实合作、造福双方人民和推动国际关系民主化等方面取得了一系列重要成就。

一、夯实传统友好，提升中非关系水平。中非合作论坛立足于中非传统友谊，创造性地通过机制化合作将中非双方在双边关系和重大国际问题上的共识以文件形式确定下来，不仅巩固了中非半个多世纪以来的交往成果，还为中非互利合作奠定了更加稳定的政治基础。从首届部长级会议上江泽民主席提出中非建立“长期稳定、平等互利的新型伙伴关系”，到北京峰会上胡锦涛主席和非洲领导人一致同意建立和发展“政治上平等互信、经济上合作共赢、文化上交流互鉴的新型战略伙伴关系”，在论坛框架下，中非关系定位不断得以提升，中非合作内涵得以不断充实。

二、增进战略互信，推动各个级别政治交往。加强中非高层交往和战略对话，增进相互了解和信任是中非合作论坛的重要使命。论坛历届部长级会议均有中国和部分非洲国家领导人与会，为中非开展首脑外交搭建了长效平台，对促进中非高层交往做出了重要贡献。特别是2006年11月召开的北京峰会，是新中国成立以来我国主办的规模最大、级别最高、出席领导人最多的一次国际盛会，成为中非关系发展史上具有里程碑意义的重大事件。中非还通过联大期间的外长政治磋商机制，定期就共同关心的国际和地区问题交换看法，协调在国际事务中的立场。在论坛框架下，中国和非洲国家间议会、政党、地方交往也不断深入，彰显了论坛推动中非各级别政治交往的重要作用。

三、促进务实合作，开创全方位合作局面。推动中非务实合作是中非合作论坛的重要任务。论坛成功构建了双边和多边相结合的合作模式，有效地整合中非合作资源，统筹规划、全面布局、分步落实，对中非务实合作发挥了政策引领、资源推动、机制保障的全面促进作用。论坛历届部长级会议出台的行动计划几乎涵盖中非合作的各个方面，规模持续扩大，领域不断拓宽。在论坛的推动下，以经贸合作为主要内容的务实合作日趋广泛深入。中非贸易额由100亿美元增长到1000亿美元用不到8年时间。中国对非投资强劲增长，非洲成为中国在海外第四大投资目的地。中非在科技、旅游、文化、卫生、教育等领域合作全面开花，

妇女、青年、非政府组织和学术界交流日益频繁，中非友好的社会基础进一步巩固。

四、扩大援非规模，加强非洲国家能力建设。中国着眼于提高非洲自身发展和可持续发展能力，根据非洲国家的实际需要，在历届中非合作论坛部长级会议上都提出了对非援助举措，援助规模逐渐扩大，内容日益丰富。中国不仅说到，而且做到，积极兑现承诺，援建项目、捐赠物资、人员培训、优惠贷款、免债免关税等措施多管齐下，优先帮助非洲国家提升农业生产水平，改善医疗卫生条件，加快基础设施建设，发展加工业和制造业，促进当地经济社会发展，为维护和促进非洲的和平与发展做出了重要贡献。

五、深化团结互助，树立对非合作典范。中非合作论坛将 20 多亿中非人民团结在一起，进一步充实了南南合作内涵，壮大了发展中国家的力量。论坛是中非加强磋商、达成共识、协调立场、增进合作的多边舞台，双方在论坛框架下定期对话，表达对国际形势的共同看法，加强在国际事务中团结协作，努力维护发展中国家共同利益，对促进国际关系民主化、推动建立国际政治经济新秩序具有重要意义。此外，论坛成果发挥出巨大的示范效应，推动国际社会更加重视非洲、进一步加大对非洲投入。在中非合作论坛成立之后，一些国家纷纷建立和提升对非合作机制。

中非合作论坛发展的 10 年，是国际形势深刻变化，国际格局深度调整的 10 年。论坛始终保持着蓬勃发展的势头，反映了中非合作深厚的历史积淀，更体现出中非合作的坚实基础。中非合作论坛始终恪守“真诚友好、平等相待、相互支持、共同发展”的原则，这是论坛跨越地理障碍，超越政治制度和文化差异，始终保持旺盛生命力，取得丰硕成果的关键，也是中非友好合作关系长盛不衰、历久弥坚的基本保证和动力源泉。

中非合作论坛的 10 年发展，既为中非新型战略伙伴关系奠定了坚实基础，也提出新的历史任务。共同努力，携手推动中非关系再上新台阶，已成为中非双方共识。如何把握时代赋予的良好发展机遇，应对新形势下的严峻挑战，继续保持旺盛的生命力，成为论坛未来发展的重大课题。

一、巩固 10 年成果，加强机制创新。中非双方将继续秉承“友谊、和平、合作、发展”的宗旨培育和发展中非合作论坛，保持论坛友好协商、务实高效的特点，巩固和扩大论坛 10 年发展奠定的物质和精神基础。继续推动论坛机制建设，创新发展理念和合作形式，寻求并扩大中非之间新的利益汇合点，充分发挥非洲国家的积极主动性，中非共同探索推动论坛发展的新途径和新手段。

二、挖掘合作潜力，拓宽合作领域。切实落实温家宝总理在去年论坛第四届部长级会议上宣布的对非合作新八项举措，努力培养中非经贸合作新的增长点，保持贸易快速上升势头，推动经贸合作向贸易、投资、技术和项目承包等多领域并重的方向发展；加强人文交流和情感沟通，创造良好的文化氛围。同时在新兴领域探索合作新途径，以经贸合作为先导，人文交流为动力，促进经济、社会、文化、科技、教育和卫生等领域务实合作的全面发展。

三、推动开放合作，提升国际影响。在保持现有机制和运作方式的基础上，中非合作论坛将更加重视非盟和非洲次区域组织在维护发展和平与稳定，促进非洲团结与发展中发挥的重要作用，与之加强在论坛事务中的合作。同时在充分尊重非方意愿的前提下，积极探索与国际社会各方开展合作，增强论坛的开放性和国际发展空间，实现论坛可持续发展。

作为新形势下引领中非关系发展的一面旗帜，中非合作论坛体现了中非携手探索共同发展新道路的集体智慧，宣示了中国构筑持久和平、共同繁荣和谐世界的外交理念，展示了中非友好合作关系在新时期迸发出的强劲动力和巨大潜力。今年是论坛成立 10 周年，站在新的历史起点上，我们相信，在论坛的推动下，中非关系定能在新时期谱写出更加辉煌的篇章。

African Rebellions

【编者说明】借博茨瓦纳大学历史系教授 Part Mgadla 讲学之机，中心定期组织学术讨论活动。在教授所讲内容的基础上安排题目，由中心成员轮流搜集整理资料，然后以英文在课堂上发言并开展讨论。以下五篇即为参与第一次讨论的中心成员提供的短文。短文三篇为英文，两篇为中文。编者未对原文作修改，或有疏漏错误之处，请读者批评指正。

Southern Rhodesian Revolt in 1896-97

By Liu Weicai

We can begin from three men: Lobengula, Cecil John Rhodes, Federick Selous
Lobengula was the king of Matabele Kingdom, he dominated the Matabeleland (south-west Zimbabwe), the capital is Bulawayo. The Mashonaland (north-east Zimbabwe) was controlled by Lobengula and had to pay tribute. Even Barotseland (west Zambia) and some parts of Botswana also suffered from Lobengula's warriors raid.

Cecil John Rhodes was British and a great imperialist. On the basis of the huge wealth from South African diamonds and gold, Rhodes established British South Africa Company, which was a chartered company, the British Queen empower the company could monopolise everything and every affairs on the land north of Limpopo. Using cheating, the company got a concession from Lobengula, Rudd Concession, which permitted the company mining in Mashonaland.

Federick Selous was also a British. He went to South Africa for travel and hunt. Within about twenty years, Selous had walked all over the areas including today's Zimbabwe, Botswana, east Mozambique, south Zambia and so on. He was familiar with Zimbabwe especially. And he wrote many articles and books, these papers told Europeans that "this place is good, you can come".

With the justification of Rudd Concession, in 1890 Rhodes sent the Pioneer Column of whites protected by well-armed British South African Police to Mashonaland. Selous was the guide of the force, because few ones knew the road to Mashonaland, they didn't know where there was water and where there was danger, from animals and Lobengula's warriors. After occupation of Mashonaland, the whites began having more and more conflicts with Lobengula in Matabeleland. In 1893, the whites attacked Matabeleland, Lobengula died in his running to north. Then Rhodesia was born, the whites fetched the land and many cattle from Africans. The latter, of course, was hateful.

In 1895, a rinderpest savaged the Matabeleland, many Africans were suffering. When there were some rumors which owed the rinderpest to the whites' evil. And umlimo, the Matabele witch, said killing the whites can wipe the rinderpest. And also there was a rumor which said Lobengula was not dead and was coming back with a big army. At the same time, Rhodes was in conflict with Boer's Transvaal and he wanted to overthrow Paul Kruger, the president of Transvaal. So he arranged Leander

Starr Jameson, the Governor of Rhodesia, to lead police force from Rhodesia to raid Transvaal. So that, the whites armed force in Rhodesia dropped to very little.

Around this time, in March 1896, the African people in Matabeleland started to uprising and kill some whites. But the whites struggled to group in Bulawayo and built a laager to defend and wait for aid from Mashonaland and South Africa. But soon, people of Mashonaland also started to rebel. However, the Africans had bad tactics and arms. In 1897, the uprisig was suppressed.

In the suppressing process , Selous played a very important role as a scout and a soldier. But his more important role was his writing about the uprising, *Sunshine and Storm in Rhodesia*. Actually, about the uprising, many whites wrote books and articles, some whites were participants of the suppressing. Even British South Africa Company also published a report named *1896-97 Rebellion*. But undoubtedly these papers represented the whites' ideas, which just insulted and shamed the Africans.

Until 1967, Terence Ranger, an eminent African historian, wrote a book of *Revolt in Southern Rhodesia, 1896-97: a study in African resistance*. With this book, the uprising of 1896-97 in Rhodesia had a more fair evaluation in the end.

Since 1960s, Zimbabwe liberation movements had began armed struggle. In those guerrillas' opinion, their struggle was a continuation of the uprising of 1896-97.

赫雷罗起义

黄玉沛

赫雷罗人 (Herero) 居住在西南非洲, 其活动范围主要在纳米比亚北部和安哥拉南部。他们属于班图人 (Bantu) 一支, 现有人口 240. 000 左右。

历史上, 在班图人自大湖地区向南迁徙的过程中, 赫雷罗人赶着牲畜独自向西南进发。至迟在 17 世纪已渡过库内内河 (Kunene River), 进入奥万博兰 (Ovamboland) 以西的卡奥科兰 (Kaokoland) 地区。约于 18 世纪中叶, 大部分赫雷罗人继续向南向东迁移, 占据了奥阿斯山脉 (Aos) 以北地区。赫雷罗人以畜牧为生, 以牛奶为主食。到 19 世纪中叶, 赫雷罗人已出现阶级分化, 一个奴隶只有几头牲畜, 而最高酋长则拥有 2 万 5 千头牛。

19 世纪初, 德国的传教士到达这一地区进行地理探险活动, 随着德国殖民主义的不断延伸, 先是有商人, 随之出现殖民定居点, 然后有了德国的军队、警察和一套相匹配的殖民体系。

1884 年—1885 年的柏林会议 (Berlin conference) 召开后, 德国柏林的首脑们渴望开通贯穿非洲的铁路和贸易路线, 因此加紧殖民侵略西南非洲的步伐。1893 年至 1903 之间, 德国人在引诱和蒙骗下, 与赫雷罗人签署了领地保护条约, 赫雷罗人的土地和牲畜逐渐被德国人侵吞。

1904 年, 西南地区大规模干旱, 许多牲畜死亡, 赫雷罗人失去了昔日水草丰美的土地, 他们联合纳马人 (Nama) 共同反抗德国的侵略行为。1 月 12 日, 酋长马·赫雷罗 (M·Herero) 领导约 7000~8000 人起义, 解放了中部地区并包围了行政中心温得和克 (Windhoek)。在奥卡汉贾 (Okahandja) 附近, 德国殖民者遭到沉重打击, 约 150 名德国殖民者被杀, 他们撤退到沿海地区, 困守在堡垒中等待援助。

为了报复, 当时的德国皇帝威廉二世调动军队进行血腥镇压起义。曾镇压义和团运动的冯·特罗塔 (F·Trotha) 将军颁布了臭名昭著的灭绝令, 残忍地对赫雷罗人实施了种族灭

绝计划，要把所有赫雷罗人斩尽杀绝。他在“灭绝令”中写道：“一旦发现赫雷罗族人，不管他有没有携带武器，都可射杀。”

德国政府连续派兵增援，终以优势兵力于4月9日在奥比亚蒂山(Obbiad)将起义者击败。由于缺少统一的指挥，起义军各自未战，再加上他们缺少武器和装备，形势对赫雷罗人越发不利。8月11日德国人将起义者围困于瓦特伯格(Wattborg)地区。特鲁塔还带领军队将赫雷罗族人赶进了卡拉哈迪(Carlahadi)沙漠，断绝他们的水源，致使几万人在沙漠里饥渴而死。马·赫雷罗率领一部分人逃往贝专纳(Bechuana)，大批赫雷罗人退入沙漠。德国殖民者在沙漠周围设置封锁线，断其归路，使2/3赫雷罗人丧生。纳马人得知德国殖民者的暴行后，1904年10月3日在南方起义，坚持游击战争达3年之久。酋长亨德里克(Hendrick)至死不降，英勇牺牲。

赫雷罗起义最终以失败告终，至1907年战争停止时，赫雷罗人的数量已经从8万下降到1.5万，约有6.5万人在这场屠杀中丧生。而德国方面有1749名军人和侨民死亡。

赫雷罗起义被镇压后，大量土地被德国征用，随后卖给德国农场主。1912年，在卢德茨港(Luderitz)和波蒙纳(Pomona)地区发现了钻石，大量德国移民来到西南非洲。第一次世界大战爆发后，南非路易·博塔内阁(Luigi·Botta Cabinet)在平息阿非利卡人(Afrikaner)发动的亲德暴乱后进攻西南非洲，南非军队为5万人，迅速击败了7000名德国守军，占领了西南非洲全境，结束了德国的殖民统治。

The Maji Maji Rebellion

By Wang Yu

The Maji Maji Rebellion was a violent African resistance to colonial rule in the German colony of Tanganyika, lasting from 1905 to 1907. After the Scramble for Africa among the major European powers in the 1880s, Germany had reinforced its hold on several formal African colonies. But the Germans had a relatively weak hold on German East African. So they had to resort to using violently repressive tactics to control the population.

As for the political aspect, German colonizers practiced the direct rule which abandoned the traditional system of local directly. The rights of the Headmen of the village had been deprived by German colonizers. Instead of that, the governor became the boss and possess the highest right. The Headmen of the village became just a puppet or a tool. The political independence has gone.

As for the economic aspect, German colonizers plundered and exploited the local residents ruthlessly. First, you know it's the land that account. But German colonizers deprived it, the most important means of production. The European immigrations were allowed to get the better land. However, residents had no rights to get it or just could possess a little barren land. At the same time, the colonialist authority carried out the system of forcing to grow. So residents had to work in the plantation or the public works and produced the tropical cash crops which were needed in Germany, such as cotton, rubber, coffee and so on. The working condition was poor so that dead was a common thing there. Second, they levied various taxes, for example, head tax, transport tax, hut tax and all that. Even though natural disaster attacked the residents they still forced them to pay tax. The residents couldn't even maintain basic

life. So there only one way left to them that was uprising.

In a word, German colonizers whose country was controlled by junker that time used their means full of military dictatorship colour to broken fabric of local society and residents' normal life , which stirred up residents' uprising.

This rebellion had it's own characteristics. In the first place, religion was a powerful tool to promote, organize and encourage the mass. A herald called kingikitile NgwaleA claimed to be possessed by a snake spirit called Hongo. Ngwale began calling himself Bokero and developed a belief that the people had been called upon to eliminate the Germans. He gave his followers war medicine that would turn German bullets into water. This "war medicine" was in fact water (maji in Swahili) mixed with castor oil and millet seeds. Empowered with this new liquid, his followers began what would become known as the Maji Maji Rebellion. Although some people regarded this action stupid , but in that history situation at that time, it's this action that indeed enhanced people's combat effectiveness. Religion was a protective coat for seeking independence and freedom and for struggling against imperialism and colonialism so that it played a positive and progressive role in rebellion.

Second, we can find in the rebellion that Tanzanians' national consciousness began to awaken. They abandoned the opposition between the tribes and united together to resist foreign aggression. the rebellion also setted a good example to the later national independent movements

Third, this rebellion was more prepared and active than ever before. One officer called M-Merker said when they inquisited the soldier of the rebellion they found that the rebellion had been planned at least one year ago.

The Maji Maji rebellion was the greatest challenge to German colonial rule in Africa. Its suppression changed the history of southern Tanzania. Perhaps hundreds of thousands of people died or were displaced from their homes. In the wake of the war, the imperial government instituted administrative reforms so that, by the outbreak of the First World War, Tanganyika could be said to be among the better-administered European colonies in Africa. The rebellion became a focal point in the history of the region. Later Tanzanian nationalists used it as an example of the first stirrings of Tanzanian nationalism, a unifying experience that brought together all the different peoples of Tanzania under one leader in an attempt to establish a nation free from foreign domination.

班巴塔起义

韩宇澄

班巴塔起义 (Bambatha Rebellion) 发生于 1906 年, 这次反抗运动是由当时的祖鲁酋长——班巴塔领导, 它的目的在于反抗英国殖民政府在纳塔尔地区的暴政以及苛刻的收税政策。

英布战争后, 由于威特沃特斯兰德(Witwatersrand)地区金矿对于争夺劳动力的能力日益增强, 处于纳塔尔地区的白人雇主很难征集到大量黑人农民为他们工作, 这就极大地损害了白人经济利益。面对这种情况, 英国的殖民当局为了能够继续在南非获取大量利益, 保证

他们的收入，他们推行了一种新的税收政策——人头税。根据原来的茅屋税，纳塔尔地区的每间茅屋需要纳税 14 先令，而在新政策实行后，当地的黑人需在原先 14 先令的基础再向殖民当局缴纳 1 磅的人头税，逼迫他们进入劳动市场为英国殖民者服务，这对于经济收入与白人相差巨大的当地黑人来说过于沉重。英政府的过激行为引起当地的黑人极度不满，此外，进入帝国主义时代后，非洲大陆先后爆发了大量的反抗殖民主义者的斗争，比如 1903 年的赫雷罗起义、1905 年的马及马及起义，这些起义给与了南非黑人极大的信心。

1906 年，祖鲁人的一名酋长班巴塔组织了约 5500 人反对英国殖民政府的税收政策。二月，两名由殖民政府派出的官员在收税的过程中被班巴塔在里奇蒙德 (Richmond) 附近杀害，随后殖民当局颁布了戒严令，班巴塔逃亡至北方的国王迪尼祖鲁 (Dinizulu) 那里征求他反抗的意见，在国王的默认之下，班巴塔起义正式爆发了。

战争初期，班巴塔取得一些小规模的胜利。他的策略是利用恩坎德拉 (Nkandla) 森林作为掩护，并以此作为他的军事基地，在此基础上，他对英国的军队展开了游击战，并且取得了良好的效果。一系列的胜利引起了殖民当局的警惕，1904 年四月底，英国殖民地的司令邓肯·麦肯齐 (Duncan McKenzie) 计划远征纳塔尔。

随着英国将大量的先进武器投入战场后，战争的形势发生了逆转。然而黑人所用的装备仍然是落后的长毛、木棍、牛皮盾，这些武器根本无法抵挡先进的机枪、加农炮。因此，失败不可避免的来临，在战斗中班巴塔也不幸阵亡，不仅如此，他的同盟，95 岁的祖鲁贵族因科西 (Inkosi) 也被殖民军队捕获，数日之后，因科西便不幸去世。

在这场起义中祖鲁人损失惨重，大约 3000 至 4000 人被人杀害，超过 7000 人被殖民当局投入狱中，并且有 4000 人被处以鞭刑。迪尼祖鲁国王在起义被镇压后被英国殖民当局逮捕并且因为叛国罪被判入狱四年。

尽管班巴塔起义被英国殖民者镇压，但是，它在南非却产生了重大的影响。班巴塔作为反对种族隔离、种族歧视的英雄被南非的黑人一直纪念，并在日后的斗争中成为黑人眼中的反对歧视的象征。2006 年，在班巴塔起义的 100 周年之际，南非政府举行了盛大的纪念活动，并且正式确立了他民族英雄的地位。

A Brief Introduction to Mau Mau Rebellion

By Wang Xiaofeng

The Mau Mau Rebellion which is also referred to Mau Mau Revolt, Mau Mau War, Mau Mau Uprising and the Kenya Emergency was a militant African nationalist movement in Kenya from 1952 to 1960 whose main aim was to remove British rule and European settlers from the country.

The origin of the term Mau Mau is uncertain. Some publications, such as Fred Majdalany's *State of Emergency: The Full Story of Mau Mau*, claim that it was an anagram of Uma Uma (which means "get out get out") and was a military codeword based on a secret language-game Kikuyu boys used to play at the time of their circumcision. Majdalany goes on to state that the British simply used the name as a label for the Kikuyu ethnic community without assigning any specific definition. The word 'Mau Mau' is also said to mean in Swahili 'Mzungu Aende Ulaya, Mwafrika Apate Uhuru' which in translation means, 'let the white man go back abroad so that the Africa can get its independence.' In Portuguese, it means 'Bad Bad'.

The Mau Mau Rebellion began among the Kikuyu who shared the same grievances

with all other Kenyan peoples. At the same time, land shortages among the Kikuyu were particularly bad. There were many settler farms in Kikuyu land and a lot of Kikuyu land had been taken for European settlement. Under the leadership of Jomo Kenyatta, the Kenya African Union (KAU) had become a national party with wide support from the people. It too, had played its part in demanding a settlement of African grievances. The Government however, did nothing except make promises. Meanwhile the white settlers were themselves pressing Britain for independence under white minority rule. Many Africans were beginning to think that what could not be achieved by peaceful means might be achieved by violence. After all, the colonial government had been promising reforms for a long time. Nothing had come of the promises.

In 1951, a KAU delegation went to London to present African claims to the Colonial Secretary, where all their demands were rejected.

7th October 1952, Senior Chief Waruhiu is assassinated in Kenya who was speared to death in broad daylight on a main road on the outskirts of Nairobi. He had recently spoken out against increasing Mau Mau aggression against colonial rule. The new governor of Kenya, Sir Evelyn Baring, reacted to this and to reports of unrest by declaring a state of emergency due to Mau Mau activities. This was on 20th October 1952. On the same day six leading African nationalists and KAU officials were arrested. These were Jomo Kenyatta, Achieng Aneko, Fred Kubai, Bildad Kaggia, Paul Ngei and Kung'u Karumba. They were charged with leading Mau Mau, an organization that had been banned in 1950. They were convicted and imprisoned. In 1953, KAU and all other national political parties for Africans were banned. This caused the Mau Mau wars to break out in earnest.

25th November 1952, the Mau Mau declared open rebellion against British rule in Kenya. British forces responded by arresting over 2000 Kikuyu suspected of Mau Mau membership.

Most of the fighting took place in the Central Province, Aberdares (Nyandarua), around Mt. Kenya and in Nakuru District. There were attacks on police stations and other government offices as well as on settler farms. As British troops fought the Mau Mau in the forests, the colonial government took strict measures against civilians. Many people were detained in concentration camps while others were forced to live in "protected" villages. It was not until 1955, when the British gained the upper hand against the Mau Mau, in spite of the much better arms and equipment of the Royal Army and Air Force. Even after 1955 fighting continued in some areas. In 1959, freehold titles in large numbers had been issued to Africans, new farm supports were in place, and a campaign was underway to employ landless people. The growth of the Agrarian middle class had started to pick up.

The main achievements of the Mau Mau movement can be summarized as follows: The British government in London learned that the colonial government in Kenya could not govern Kenya properly and then relied on British troops to solve the problems it had helped create.

The British government learned the British rule in Kenya could be maintained only by the use of massive military force. Mau Mau freedom fighters armed with home

made and captured weapons had engaged thousands of highly-trained British troops. The cost of the war was very high. Furthermore it was unpopular with many of the conscript troops who sympathized with the aims of the African nationalists, and also many people living in Britain.

Mau Mau made it perfectly clear that the Africans of Kenya knew their rights and were prepared to fight and die for them.

The emergency brought Kenya to the attention of the world through press and media reports. It became impossible for the British to continue claiming that most Kenyans were happy and content under their rule.

The Mau Mau War put an end to the hopes of white settlers for independence under the white minority rule. As a result of Mau Mau the British government began planning for Kenyan independence under majority rule.

《非洲历史》2010年第2期论文摘要

1 . PRELUDE TO THE ATLANTIC TRADE: NEW PERSPECTIVES ON SOUTHERN GHANA'S PRE-ATLANTIC HISTORY (800–1500) (GÉRARD L. CHOUIN and CHRISTOPHER R. DECORSE)

The Ghanaian forest was well settled by agricultural communities prior to the opening of the Atlantic trade in the late fifteenth century. The most prominent of these settlements were earthworks sites, construction of which began in the first millennium CE and continued until their abrupt abandonment prior to the mid-fifteenth century. In this article, previous archaeological data are evaluated in light of current research to provide a plausible alternative hypothesis for the history of the Akan, placing that history in a much broader and deeper context.

2 . THE ROLE OF SLAVE LABOR IN GROUNDNUT PRODUCTION IN EARLY COLONIAL KANO (MOHAMMED BASHIR SALAU)

This article reinforces the interpretation of numerous scholars who have highlighted the role of slave labor in groundnut production during the 'cash-crop revolution' in West Africa in the nineteenth and early twentieth centuries. It also expands Jan Hogendorn's argument on the African initiatives involved in the expansion of groundnut production in colonial Northern Nigeria. In particular, it provides evidence of the key role of the emir of Kano (Abbas) and important merchants in the transition to groundnut cultivation and the significant use of slave labor by these large estate-holders. The article focuses mainly on the Fanisau unit of Kano.

3 . BRITISH PETROLEUM VS. THE NIGERIAN GOVERNMENT: THE CAPITAL GAINS TAX DISPUTE, 1972–9 (CHIBUIKE UCHE)

This article documents a landmark dispute between British Petroleum (BP) and the Nigerian tax authorities that occurred over a N130 million (£100 million) capital gains tax assessment arising from an intra BP Group transfer of its 50 per cent shareholding in Shell/BP Nigeria. This was necessitated by a BP transaction in Abu Dhabi. This tax assessment, which was more than twice

the yearly cash flow of BP's Nigerian operations at the time, ignited a chain of events and schemes that saw the British government covertly and overtly providing support to BP, with the primary goal of influencing the outcome of the dispute in order to protect the interests of both the British government and BP. Evidence in this article highlights the complexities of postcolonial relationships between centre countries and African ex-colonies.

4 . CAMEROONIAN NATIONALISTS GO GLOBAL: FROM FOREST *MAQUIS* TO A PAN-AFRICAN ACCRA (MEREDITH TERRETTA)

This article reassesses the political alternatives imagined by African nationalists in the ‘first wave’ of Africa's decolonization through the lens of Cameroonian nationalism. After the proscription of Cameroon's popular nationalist movement, the Union des Populations du Cameroun (UPC), in the mid-1950s, thousands of Cameroonian nationalists went into exile, most to Accra, where they gained the support of Kwame Nkrumah's Pan-African Bureau for African Affairs. The UPC's external support fed Cameroon's internal *maquis* (as UPC members called the underground resistance camps within the territories), rooted in culturally particular conceptions of freedom and sovereignty. With such deeply local and broadly international foundations, the political future that Cameroonian nationalists envisaged seemed achievable: even after the Cameroon territories' official independence, UPC nationalists kept fighting. But, by the mid-1960s, postcolonial states prioritized territorial sovereignty over ‘African unity’ and Ghana's support of the UPC became unsustainable, leading to the movement's disintegration.

5 . HOPES FOR THE RADIATED BODY: URANIUM MINERS AND TRANSNATIONAL TECHNOPOLITICS IN NAMIBIA (GABRIELLE HECHT)

This article explores the transnational politics of technology and science at the Rössing uranium mine in Namibia. During the 1980s, Rössing workers refashioned surveillance technologies into methods for trade union action. When national independence in 1990 failed to produce radical ruptures in the workplace, union leaders engaged in technopolitical strategies of extraversion, and became knowledge producers about their own exposure to workplace contaminants. Appeals to outside scientific authority carried the political promise of international accountability. But engaging in science meant accepting its boundaries, and workers ultimately discovered that technopolitical power could be limiting as well as liberating.

6 . A RE-INTERPRETATION OF THE KONGO–PORTUGUESE WAR OF 1622 ACCORDING TO NEW DOCUMENTARY EVIDENCE(JOHN THORNTON and ANDREA MOSTERMAN)

An important document in the Dutch Archives casts new light on the Kongo–Portuguese War of 1622, usually seen as a signal defeat for Kongo. This document shows that, after the Portuguese victory over Kongo at the Battle of Mbumbi, there was a second battle in which Kongo forces were victorious, and they in fact began the process of re-occupying lands the Portuguese had absorbed in earlier expansion. In addition, the document reveals the origins of a plan, conceived in Kongo, to form an alliance with the Dutch in order to attack Luanda and drive the Portuguese from Angola, a plan that was realized not in 1624 but in 1641.