

Party members. There are thirty-six parties in the country; besides the three mentioned above, the major ones are the Zambia Democratic Congress and the Labour Party. President Chiluba's vice presidents were Levy Mwanawasa (1991–1994) and Godfrey Miyanda (1994–2002) when he left office.

In 2001 Levy Patrick Mwanawasa, calling his government the “New Deal,” was elected president. He retained Kavindele as vice president, but later dropped him and replaced him with Nevers Mumba, and subsequently with Lupando Mwapu Katoloshi. The most significant achievements of this “New Deal” administration have been the fight against corruption, in which the second Republican president and a number of high ranking officials were charged of embezzling public funds; the opening of new mines at Kansanshi and Lumwana in north Western Province to mine copper, and the establishment of smaller mines in many parts of the country for the extraction of base metals such as copper as well as gold and semi-precious stones, creating much-needed employment; better performance in agriculture leading to increased food security and exports to neighboring countries; and better performance of the economy, including a much lower rate of inflation, the appreciation of the Kwacha against the U.S. dollar and other currencies, and lower prices for many retail goods. There is also a marked improvement in the road infrastructure, storage facilities, and telecommunications

On September 28, 2006, the country held a tripartite election to elect the president, members of parliament, and councillors. President Mwanawasa, one of five presidential candidates, was re-elected with a huge majority; the ruling MMD secured a majority of seats in parliament and in most of the councils but lost in the Copperbelt, Lusaka, Luapula, and Northern Provinces.

See also Colonial Policies and Practices; Colonialism and Imperialism; Concessionary Companies; Harar; Harare; History of Africa; Kaunda, Kenneth; Livingstone, David; Political Systems; Rhodes, Cecil John; Shaka Zulu; Slave Trades.

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MWELWA MUSAMBACHIME

ZANZIBAR. Lying about five degrees south of the equator and approximately thirty miles off the coast of mainland Tanzania, Zanzibar comprises two main islands—Unguja (994 square miles) and Pemba (630 square miles)—and adjacent islets. It receives 63–75 inches of rain, mostly falling in March through May and October to December. Pemba is wetter and has deeper soils than Unguja, and was known by Arab visitors as the Green Island.

HISTORICAL OVERVIEW

Archaeological and documentary evidence suggests that Zanzibar was settled by fishers, hunters, and gatherers well before 2,000 years BP and that these and later Bantu-speaking populations were part of Indian Ocean trade networks. A local form

of Swahili culture developed in the archipelago as long-distance trade intensified after the tenth and eleventh centuries, by which time there was a significant Muslim and Swahili-speaking population on Pemba.

After Vasco da Gama first saw part of the Zanzibar archipelago in 1498, the islands became important provisioning points for the Portuguese. The Portuguese were a dominant power on the coast for several centuries before the Omanis finally seized control of Zanzibar at the seventeenth century's close.

By the mid-nineteenth century, the Omani sovereign Seyyid Said (1790–1856) had made Unguja his permanent home, whence he ruled Oman and Zanzibar, which then also encompassed a strip of the coast of present-day Kenya and Tanzania. Zanzibar Town, on Unguja, became the most important entrepôt in the region. Sending caravans into the mainland interior, Arabs based in Zanzibar Town exported slaves, ivory, and other mainland goods to ports along the Red Sea, the Persian Gulf, western India, and beyond. Products such as cloth, iron, and china-ware flowed into the port from India and the Gulf. To provide an outlet for unrest building up in Oman, Seyyid Said encouraged Omanis to move to Zanzibar and take up the production of cloves. Cloves became Zanzibar's most important home-grown export, followed by coconut products. Pemba was the world's foremost source of cloves, which were in high demand internationally as a flavouring and in hygienic and medicinal preparations on account of the antiseptic and anaesthetic properties of clove oil.

On Pemba, many Omani plantation owners resided in the countryside, integrating themselves into rural society through marriage and co-residence. By contrast, Omanis settling on Unguja generally remained town- or plantation-based and more aloof from the rural, indigenous society. Another important difference was that many more indigenous Pembans than Ungujans acquired their own clove tree holdings. The greater degree of sociocultural interpenetration and shared economic interests among Arab planters and indigenous people on Pemba, as opposed to Unguja, had ramifications that persist in the early twenty-first

century, for example, in the islands' differing political alignments.

Following the signing of an 1890 treaty between Germany and Britain, which were both building competing presences in the region, Zanzibar became a British Protectorate. The northern part of the mainland coastal strip that had been under the control of the Sultans of Zanzibar was incorporated into British East Africa (later, Kenya). Germany took possession of the southern stretch of the mainland coast, in the hinterlands of which Zanzibar-based ivory- and slave-trading caravans had been most active; this territory became German East Africa (later, Tanganyika). The British abolished slavery on the islands in stages, emancipating what may have amounted to the majority of the islands' population. Though many of the freed slaves remained on the plantations as squatters, some moved to town or assimilated into rural communities. British authorities devoted considerable effort to compelling former slaves, as well as native islanders, to work on the clove plantations of the Arabs, with mixed results.

Labor difficulties, plantation owner indebtedness, dips in international prices, and other problems affecting the islands' clove-based economy plagued Zanzibar during the British period. With islanders increasingly involved in clove production either as growers or pickers and dependent on the cash this earned them for the purchase of imported foods, such as rice, and other goods, another challenge emerged: how to restore some measure of the food self-sufficiency that Zanzibaris had once enjoyed. The situation became particularly acute during World War II, when imports were curtailed.

After a decade of growing political unrest, Zanzibar was granted independence in December 1963. In January 1964, the Arab-dominated government whose election to power the British had carefully engineered was ousted in a popular, nominally leftist revolution. Thousands of Zanzibaris of Arab and Indian origin, perceived as a privileged class, are said to have been killed. In April 1964, President Karume of Zanzibar and Tanganyika's President Nyerere agreed to unite their two states to form the United Republic of Tanzania with Zanzibar retaining semiautonomous status within it. A period of relative isolation from the West followed, with China, the Soviet Union, East Germany, and Cuba serving as the main foreign



After a wedding in rural Zanzibar. A hired bus is loaded with a bed, mattress, cookware, and other household items contributed by the bride's kin as part of the exchanges strengthening the ties between the two newly joined families. The bus will transport members of the wedding party from the wife's village, where weddings customarily take place, to the husband's community, where the couple will reside in accordance with the norm of virilocality. PHOTOGRAPH BY HELLE V. GOLDMAN

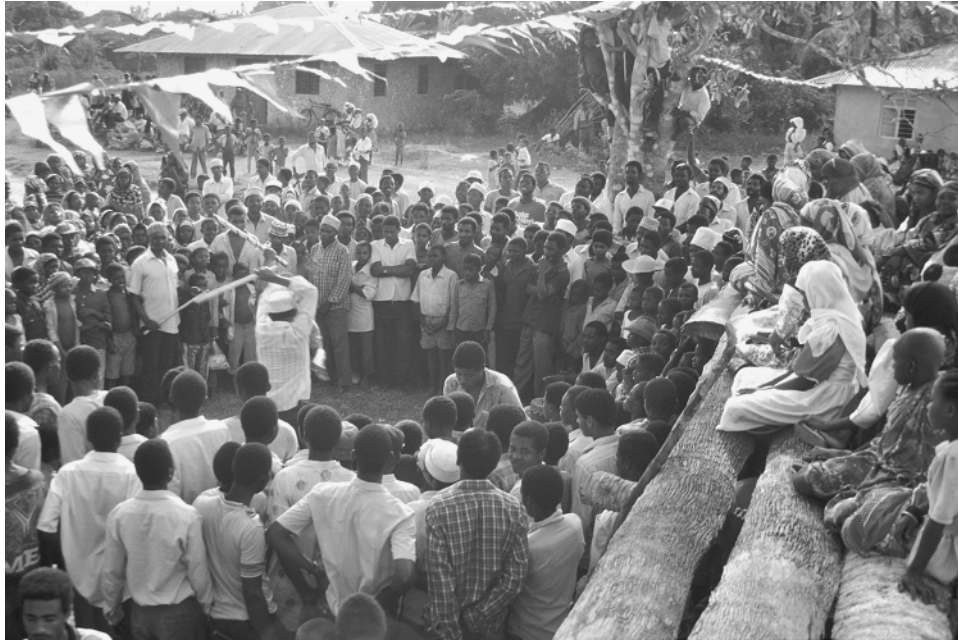
influences to the autocratic regime of Karume and the Zanzibar Revolutionary Council. The postrevolutionary period was marked by the persecution of supposed supporters of the old order, including deportments, imprisonments and forcing Shirazis (see below) to formally renounce this ethnic identity. All land was nationalized, and large plantations were broken up and redistributed to those deemed needy; paid-up membership in the ruling party was a requirement for distribution.

This and other initiatives aimed at redressing past economic injustices were marred by mismanagement and corruption, exacerbating the islands' economic difficulties. Karume was assassinated in 1972. He was followed by President Jumbe, who held office until 1984. The ruling parties of Zanzibar (the Afro-Shirazi Party) and mainland Tanzania (the Tanganyika African National Union) merged into the Revolutionary Party (Chama cha Mapinduzi, CCM) in 1977, which remained the only legal political party until reforms in the 1990s. Government-sanctioned acts of persecution diminished in Zanzibar, but human rights abuses, such as the absence of freedom of the press, persisted. Zanzibar gradually opened up to the West during the 1980s, with economic liberalization.

CULTURE AND SOCIETY

Zanzibar's multifarious culture has developed from interactions between diverse groups of people over the course of the archipelago's history. Coastal people, slaves from different upcountry regions, and Arab and other settlers have all contributed heavily to the islands' dynamic culture. British authorities distinguished three ethnic groups among the indigenous islanders: the Wapemba (on Pemba), Wahadimu (Unguja), and Watumbatu (Tumbatu Island and the adjacent part of northern Unguja). Some indigenous Zanzibaris have claimed superior status by describing themselves as Shirazi, drawing on old stories, told in many parts of the coast, about prestigious immigrants from Persia.

There was some political centralization in Zanzibar before the nineteenth century. Early Portuguese accounts refer to "kings," some of whom were quite powerful, as well as to a ruling "queen." A fundamental principle of social organization was descent group membership, traced through both male and female lines. This gave individuals rights to arable and residential land. Kinship remains important, but its function in terms of land rights has eroded with the transition



Warming up spectators prior to a bullfight in Pemba. Traditional kirumbizi performers skillfully wield sticks in a fast-paced mock fight. In Zanzibar, bullfighting only occurs on the island of Pemba. It is generally presumed to have been introduced by the Portuguese. PHOTOGRAPH BY HELLE V. GOLDMAN

to a cash economy and the nationalization of land. Emphasis on the male descent line has increased with the influence of Arab patrilineal organization.

Zanzibaris are predominantly Muslim. The majority follows Sunni rites; those who claim descent from Omanis belong to the much smaller Ibadhi sect. The two denominations coexist largely without friction. Muslim orthodoxy is complemented by spirit propitiation and healing practices associated with spirit possession. Pemba has a reputation in the region as a center for witchcraft and sorcery. The Swahili language is the mother tongue of most Zanzibaris. There are several local dialects within the islands, including Kipemba, Ki tumbatu, and Kimakunduchi. In 1928, Kiunguja, the dominant dialect of Unguja, was selected by the British as the basis for standardized Swahili in East Africa. Arabic serves chiefly as the language of Islamic recitation.

ZANZIBAR IN THE EARLY 2000S

According to the 2002 census, the population of Zanzibar was 984,531. The population growth rate is 3 percent per year; the population density is 154 per square mile, more than ten times that of mainland Tanzania. Though urban centers are

undergoing rapid growth as a result of an influx from the rural parts of the islands, most of Zanzibar's inhabitants still reside in the countryside.

Rural Zanzibaris support themselves through combinations of subsistence agriculture, cash cropping, seasonal clove picking for wages, fishing, sale of charcoal and firewood, and other small businesses. The rural economic situation is grim. Waning international demand for the islands' cloves and the pricing policies of the parastatal to which clove harvests must be sold have combined to cause the profits of clove growers to dwindle to almost nothing. Compounding Zanzibar's economic distress is mounting pressure on the islands' limited natural resources, caused by population growth and tourism, and land tenure insecurity, which the government has been attempting to address through a series of land reforms legislated in the 1990s, though their implementation has been delayed. Founded on the economic liberalization measures of the 1980s, tourism is a flourishing industry that brings in much-needed revenue, as well as consuming natural resources and causing land values to rise steeply in some areas, to the detriment of poorer Zanzibaris.

Part of united Tanzania's rocky transition to multiparty democracy, general elections held in Zanzibar at five-year intervals since 1995 have received international criticism for being seriously flawed. The chief opposition party, the Civic United Front (CUF), has its stronghold in Pemba. Tensions with the mainland, arising from the ill-defined union, have yet to be resolved. Zanzibar has its own flag, president, House of Representatives, and other autonomous government bodies. Some Zanzibaris are calling for the dissolution of the political union with the mainland.

See also Archaeology and Prehistory; Colonial Policies and Practices; Gama, Vasco da; Kings and Kingdoms; Kinship and Descent; Land: Tenure; Nyerere, Julius Kambarage; Queens and Queen Mothers; Spirit Possession; Tanzania; Witchcraft; Zanzibar City; Zanzibar Sultanate.

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ZANZIBAR CITY. Zanzibar city (2002 population: 205,870) is located on the west coast of Zanzibar island, about twenty-three miles off the Tanzanian mainland. While the current site has been inhabited since at least the twelfth century, Zanzibar city is much more modern in genesis. Once known as the “metropolis of East Africa,” it became the dynamic center of the expansive Omani sultanate in the nineteenth century, shaped in equal parts by Indian merchant capitalism and Omani colonialism. The city was built on wealth extracted from slaves, spices, and ivory: a plantation economy predicated on clove production coexisted with extensive trade networks linking Africa, Arabia,

Asia, Europe, and the United States. The British imposed a protectorate in 1890, seeking to counteract German expansion on the mainland opposite, in present-day Tanzania.

European colonialism sharply curtailed the political and economic prospects of the sultanate. Colonial urban Zanzibar was often described as a highly cosmopolitan space. Nonetheless, inequalities of race and class were inscribed in the built fabric of the city as colonial officials sought to distinguish elite stone areas—which they called “town proper”—from Ng'ambo, the “other side” where the vast majority, many of them former slaves, immigrants from the mainland, or members of the emerging working class, resided. The 1964 revolution overturned these colonial socio-spatial relations as elite dwellings were nationalized and poorer Zanzibaris moved into the city center. More recently, these experiments in constructing a socialist “new city” have been abandoned in favor of privatization and tourist promotion. As the colonial urban core has been marketed as an “exotic Arab casbah,” the city as a whole has sprawled outward, resulting in burgeoning informal (and unserved) settlements.

See also Madagascar and Western Indian Ocean, History of (1500 to 1895); Tanzania; Zanzibar; Zanzibar Sultanate.

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ZANZIBAR SULTANATE. The islands of Unguja and Pemba, located off the East African coast and constituting geographical Zanzibar, along with a vaguely defined region on the African mainland, were part of the Omani state until 1862 when they were recognized by the British government as a separate Zanzibar sultanate. After the partition of Africa in 1884–1885, the two islands became a British protectorate in 1890.