

## Dakar grid modernization

### Institutional subscriptions

Assane Sylla (1992, 20) lists the twelve historic p<sup>o</sup>ncs of Ndakarou as follows: K<sup>o</sup>ye Thieud<sup>o</sup>me, Khok, Mbot, Thieurigne, Di<sup>o</sup>ko, Santhiaba, Ngar<sup>o</sup>f, Gouye Sal<sup>o</sup>m, Yakhdieuf, Mbakeundeu, K<sup>o</sup>y-Ousmane-Di<sup>o</sup>ne.

"Le grand Serigne" or the "Pr<sup>o</sup>sident de la R<sup>o</sup>publique l<sup>o</sup>bou" (termed "republic" by contemporary French visitors because of its relatively egalitarian organization) resided in the village of Thi<sup>o</sup>rigne, whose toponym means "at the s<sup>o</sup>ri<sup>o</sup>"s" (Seck 1970, 129). Since Faidherbe did not mention Thi<sup>o</sup>rigne (which was close to Thann) but rather Thann as the residence of the s<sup>o</sup>ri<sup>o</sup>, it is possible that both villages (which are also close in their pronunciation) were considered by him as "Thann."

In attempting to access the extent of the Lebou displacements in this early period on Cap Vert Peninsula, Assane Seck identified several discrepancies between (colonial) archival evidence and (Lebou) oral accounts, especially the account of the notable M<sup>o</sup>bor Di<sup>o</sup>ne (1878-1965). See Seck 1970, 128.

For more on the politicization of the epidemic on the eve of WWI, see ANS H55 and Betts 1971. Echenberg 2002 fully covers the critical days in Dakar during the 1914 epidemic, yet his socio-political analysis is less focused on its spatiality. See also Johnson 1971; Diouf 2000.

In both French and British West Africa, conquest and administration were chronically underfunded and under-staffed. This inherent weakness affected the realization of urban planning schemes there, and allowed the promotion of the interests of the indigenous populations to various extents and at various scales (see also Robinson 1990).

At the time, Blaise Diagne was also an elected member of the National Assembly in Paris, where he represented the four Senegalese communes. A Lebou from Rufisque, he was instrumental in preventing the full implementation of the policy to evict Lebou from the Plateau.

When it established M<sup>o</sup>dina quarter, Dakar's City Council introduced relatively loose building regulations in comparison to those of the Plateau. It even provided wooden planks and roof tiles so that the evicted residents could rebuild the type of barrack houses they had been living in the old neighborhoods. Simultaneously, buildings of wood and thatch were forbidden on the Plateau. The colonial authorities thus used building regulations regarding "hygiene" and fire-prevention in lieu of "race" to enforce residential segregation (see Seck 1970).

For more on the colonial involvement in building mosques and Islamic religious complexes in the M<sup>o</sup>dina and environs, which were normally kept relatively small structures often without a minaret, see: ANS 4P 1514-16.

See also Cantone 2012.

Ngaraf is renowned for its Islamic religious and educational leadership within the Lebou community. The quiet, shady environment of its p?nc seems to reflect this quality, compared to the noisy workshops of Mbakeunda and street trade of Thieud?me.

In legal terms, the city of Touba has the status of a single indivisible private property. A first property deed for 400 hectares surrounding the mosque site was emitted in 1930 and revised in 1945. It is owned collectively by all the descendants of Ahmadou Bamba Mback?. The 2001 deed increased the property to nearly thirty thousand hectares, or three hundred square kilometers.

Though it is the ancestral home of the Mback? clerical lineage, the city of Mback? has no special status. It is administered as any other Senegalese city (commune urbaine) and is not included in Touba's autonomous jurisdiction.

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