Résumés/Abstracts

P. R. Curtin — Mariages à Lamu (Kenya) : un cas de changement économique et social.

L'étude comparée des conditions et rites du mariage dans quatre des classes sociales de la société musulmane de Lamu souligne les tendances générales de l'évolution sociale et les relations entre les diverses strates : l'ancienne aristocratie arabo-bantu essaie de maintenir une tradition peu compatible avec son appauvrissement actuel ; elle reste le modèle imité par la classe montante des Hadrami, arrivés d'Arabie au cours du XXe siècle, et par les descendants de ses propres esclaves, avec qui elle constitue un sous-ensemble distinct de celui des Kore, immigrants récents de souche continentale, toujours considérés comme étrangers.

M. Dacher—Genii, Ancestors, Neighbours: Aspects of the Relation to Earth among the Ciranba (Goin) (Burkina-Faso).

The Ciranba (French: "Goin") of south-west Burkina-Faso, 50 000 strong, are an acephalous group of agriculturalists with a bilineal kinship system. They are organized in autonomous villages with the priest of the agrarian cult as their highest authority. This priest is defined as a direct agnatic descendent of the first human settler, the one who drew a landright covenant with the first real occupant, that is the local genie. However, the actual institution is fully coincident with the asserted principle only insofar as the social equilibrium is maintained. The analysis of a succession crisis sheds light upon the Ciranba's relation to their land and upon their concept of headmanship as well as upon disturbing factors such as conditions of local group settlement, relationships between said groups, population pressure and soil fertility, and opportunities of new means of subsistence.

J.-M. Gibral—Sign of the Genii.

In Western Mali jine don is a possession cult with therapeutic aims. The jinetigi recruit as new members people exhibiting the 'sign of the genii', that is psychosomatic troubles due to a supposed aggression of the cult genii. Due to the growth of Islam, family heads tend to be more and more reluctant to turn over their dependents—especially male ones—to the cult, which, as a consequence, is progressively feminized. Another factor is urbanization which induces an individualization of therapies. At any rate the jinetigi still plays a central role in the cure. He is the owner and master of the instruments and divination rites used in diagnosis. Through his experience of the disease he is able to estimate the chances of success in each case and to desist if he deems them insufficient.

D. Paulme—*The ‘Animal Spouse’ Theme in Black African Folktales*.

There are several variants on this theme. In the most common one a disobedient daughter marries a beautiful stranger who turns out to be a monster in disguise. Less frequent is the story of the hunter who marries a were-beast while she is out of her animal skin—she turns back into her primitive form when the husband reveals it. There is more to these tales that the elementary lesson ‘don’t marry an unknown person against your parents’ advice’ (even if there is also that). The theme is, in fact, closely linked to the problems of the bride’s integration (or lack of it) into a foreign lineage within the framework of African kinship systems.

J. C. Gomes da Silva—*Whom Do they Resemble?*

An attempt at delineating the logic inherent to the epical discourse through an examination of Pierre Smith’s recent theses. Attention is focused upon the fact that such a study demands a new evaluation of the guiding concepts and principles of anthropology. While P. Smith deals chiefly with African examples, the present essay makes a privileged use of Ossete legends (Northern Caucasus) and Slavic epical traditions.

A. Adams—*A Casket in the Wallet. Africa and the White People’s Future in the Novels of Doris Lessing*.

First part of a comparative analysis of the theme of race relations, past, present and, even more, future in the works of two renown South African women novelists. For Doris Lessing, the only way out of quiet desperation also leads out of this, our, world, also out of literary realism into a kind of philosophic science-fiction.

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