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L’analyse du diare du district de Yauri (Nigeria), correspondant à l’émirat hausa du même nom, met en valeur le processus d’interaction entre autorité « coutumière » et autorité administrative coloniale qui caractérisait le système britannique de l’indirect rule. Les personnages sont ici, successivement, un émir illégitime et un administrateur borné, puis un « bon » émir et un administrateur éclairé. Avec les deux derniers le « double mandat » rapporte, économiquement au colonisateur, dont le commerce se développe, politiquement au chef africain, dont le pouvoir s’étend en se renforçant — leur intérêt commun étant de parvenir à un contrôle étroit et centralisé de la paysannerie. Jeu de dupes en partie, mais où l’une et l’autre dupes sont aussi des gagnants.

J. FASSIN — From Clandestine to Unofficial: Illicit Dealings in Medicines on Senegalese Markets.

The recent development of an illicit trade in medicines in African towns leads to wonder why a society generates and tolerates illegal practices in order to solve its health problems. A study of the sale of medicines on the markets in Pikine, a suburb of Dakar, provides a double answer. On the one hand, the public authorities are unable to ensure economic access to medicines for the urban poor: hence the multiplication of illicit outlets where drugs are retailed at a lower price. On the other hand, the supply networks and the dealers’ training are controlled by the powerful Murid brotherhood whose close political connection with the State authorities hinders official intervention. This results in a policy which, in spite of official denunciations, alternates passive toleration with casual repression.

A.-M. DUPERRAY — The Yarse of Wagadugu Kingdom: Written and Oral Sources.

The Yarse form a special distinct group or stratum among the Wagadugu Mosi, distinguished by their religion—Islam—, their occupation—the caravan trade—and their privileged position within the political system. According to oral traditions (as well as to the observations of most foreign anthropologists) the Yarse lineages originally came from the Mande area; they changed their language to Moore after settling down in the kingdom and intermarrying with nakombse (noble) Mosi lineages. However a closer analysis of lineage histories suggests that a number of them are in fact ‘Yarseized’ Mosi. Integration into the Yarse group, ostensibly manifested by conversion to Islam, can be more readily explained in economic and occupational terms. Further research should bear on special Yarse festivals, marriage prohibitions and preferential alliances between Yarse lineages, and socially significant rites, in order to achieve a better knowledge of the group as such.

C. Becker — *The Precolonial Period in Senegambia, 15th to 18th Century.*

A *status artis* of historical research on Senegambia: the problem of sources—archives, written documents, oral tradition, archaeology—; chronology and the division into significant periods and sub-periods; a survey of extant and potential materials, including economic, agricultural, commercial, linguistic, religious and, more generally, sociological data. A provisional and partial division into periods based upon the evolution of the slave trade is proposed and contrasted with one founded upon the decline and fall of native hegemonies. The paper ends with a catalogue of tasks which deserve to be given priority in order to produce a genuine Senegalese history.