P. PéliSSieR — *A Postscript to Rivages: Did Africa Turn Its Back to the Sea?*

This general geographical commentary on the special issues of *Cahiers d’Études africaines* (Nos. 114 & 115-116) devoted to Africa and the sea raises a genuine scientific issue: how to observe African societies’ capacity for initiative and adaptation? Many examples of this capacity are cited in agricultural and maritime activities. The vitality of contemporary coastal societies in West Africa has come out of a relatively recent and still not uniformly finished process, as they successfully shift to working a different and variable environment.

M. GuichARD — *Developing an Ethnic Identity: The Fulani of Bénin.*

The Borgou-Fulani society in Bénin differs from that in Cameroon and Nigeria in two important ways. The Fulani of Bénin are an ethnic minority, and furthermore, they have not played a politically dominant role either in colonial or post-colonial times. The Fulani civil servants recently served as intermediaries between the state and the Fulani ethnic group are attempting to force the integration of bush Fulani into the larger nation-state. Paradoxically, the development of a Fulani ethnic consciousness is also being promoted through the exploitation of certain Fulani-specific character traits (*pulaaku*) and a reassessment of the oppositional relationships between Fulɓe-Haaɓe, Fulɓe-Gando, and Fulɓe siire-Fulɓe ladde. Although intellectuals of the Fulɓe ladde have succeeded in establishing new patronage/leadership structures and in endowing certain character traits with social importance, their ability to absorb the rural Fulani appears to have been limited by passive resistance.

A. D. SpiegeL — *Cosmologies intégrées ou pratiques de circonstance? La tenure foncière au Matatiele (Transkei) et les approches dualistes de l’anthropologie sud-africaine.*

Bien que les approches dualistes de l’économie politique de l’Afrique du Sud soient maintenant passées de mode, le dualisme continue de prévaloir dans les analyses qui montrent que les gens adhèrent aux valeurs du système pré-industriel pour résister à l’anomie du capitalisme industriel dans lequel ils ont été incorporés. On s’appuie sur l’ethnographie du district de Matatiele au Transkei pour mettre en évidence l’inadéquation de telles analyses. On examine le caractère des terres affermées ainsi que les modèles utilisés pour décrire deux formes de location de terre de façon à mettre en question l’idée selon laquelle il existerait des cosmologies intégrées. On fait ainsi l’hypothèse que les ressources culturelles font l’objet d’une utilisation qui est davantage pragmatique que systématique. De façon plus générale, cet article concerne le problème de la nature de la culture et de la représentation.

The settlement of Conakry, the capital of French Guinea, during its initial phase (ca. 1885-1910) is studied with respect to: first, the identity (motivations and geographical origins) of the immigrants who joined the population already living there; and second, colonial authorities' attitudes toward this arrival of population. Most immigrants were Africans from the hinterland or other possessions under French control; but there were also people from Europe and the Levant. Insofar as information is available, various groups' occupations are pointed out so as to provide an idea of their position in the settlement. Questions are also raised about migrations. In effect, the variety of the population as well as a predominance of Susu/Baga and Peul already characterized, as it still does, Guinea's capital. The town's population history, in particular the relative weaknesses of natives, conditioned French policy about the management of townspeople and urbanism. This policy has left lasting marks on the city.


After briefly reviewing the presuppositions and centers of interest of the descriptive tradition of "anthropological films" a plea is made for visual anthropology not as an autonomous subdiscipline but as a way to diversify methods of enquiry, broaden centers of interests and "publish" results. This approach holds for "complex" societies as well as the societies traditionally studied by anthropologists. When using the recording techniques of cinematographic language, we must be wary lest they be loaded with ethnocentric stereotypes, which precisely accounts for their success.