A. SEBTI — *The Presence of Crises in Moroccan Dynastic Chronicles: Between Narration and Signs.*

Various pieces of evidence indicate that the Moroccan dynastic chronicles were not simply a store of praise for the powers that be. To better understand this literature's status, a set of notions related to crises are examined. The prevalent view incorporated in these texts does not refer to the modern contents of *azma.* Far from compartmentalizing events into politics, economics, etc., the vocabulary reveals implicit meanings that orient the narrating of these chronicles. Events are signs, and legitimation is mixed up with edification and ideas of utopia.

J. DAKHLIA — *History is in the Waiting.*

The oral transmission of history often results in inconsistency, despite historians' expectations of logical coherence. In southern Tunisia, there is a strong distortion between the wealth of memory about daily or ritual practices from the past and the extreme evanescence of more political and historical recollections. Furthermore, these two sorts of memory may disagree. 'Native ethnography' has turned out to be the place for storing a full-fledged political memory. The attribution of a sense of identity (inclusion/exclusion) is all the more varied and variable insofar as it has to do with nuances in practices. This accounts for a form of overemphasis on tradition. As marriage rites show, ritual traditions and the stories related to them may convey a mute mimetic memory that is grounded neither in the notion of habitus nor in the principle of commemoration. Unvoiceable or censored truths missing in historical accounts, may thus be latentely conveyed without being written down.

L. VALENSI — *The Chronophagous King. The Construction of an Historical Consciousness in Postcolonial Morocco.*

This essay on the construction of collective memory in new states presents a case study of Morocco after it became independent in 1956. Based on a study of Moroccan newspapers, it shows how the free market of national symbols that prevailed in the early years of independence was eventually transformed into a monopoly of the monarch who used the past as one of the devices for his self celebration.

G. ALBERGONI — *The People's Memory and National History: Images and Issues in Accounts of a Bedouin Anticolonial Uprising.*

Several accounts of the 1915 anticolonial uprising among the Bedouin tribes of far southern Tunisia have been collected during an ethnohistoric survey of the area. By comparing them with colonial military archives and the official version of the Tunisian

movement for independence, significant, often unexpected, points of divergence and convergence crop up. Since local accounts draw their style from Bedouin cultural traditions and enhance its hero figures, the latter appear as a metonym for a group, and each group having its own account of events, Bedouin memory is pluralistic. It is segmented like the tribal society that has wrought it. Participation in the uprising, its leaders, the persons and events worthy of being remembered, all these points are symbolic issues and historical arguments brandished in debates about legitimacy. Since the memory of this uprising is closely linked to a more distant past, this local memory, which is aristocratic, has remained indifferent to nationalistic themes and rhetoric. It celebrates a whole past rather than the founding event of a nation.

F. Pouillon — *Colonial Legacy, National Heritage: Nasreddine Dinet, a Painter of Algerian Natives.*

Independent Algeria’s rehabilitation of a French « Orientalist » painter, who died in 1929, raises questions about how important the colonial heritage is in the making of Algerian identity. After examining the difficulties encountered in a biography that cannot be reduced to the interpretation of a spectacular conversion to Islam, facts are placed in their political and cultural contexts. Other figures, who have also successfully passed on from colonial to independent Algeria, are used to shed light on the issues involved in the portrayal of Algerian native life and in the ways this legacy has been passed down.