Résumés/Abstracts

J. Kagabo & C. Vidal.—*The Extermination of Rwandan Tutsi.*

On 11 October 1990, in Gisenyi, the massacre began of Tutsi considered to be close to the Rwandan Patriotic Front, the armed opposition to President Habyarimana’s government. This set off a cycle of violence culminating in systematic extermination during April 1994. The first targets were Tutsi, because of their ethnic group, and then any Hutu who opposed extremism and advocated democratic ideas. This testimony to this tragedy leads us to think about the rationales at work in this genocide that, according to all evidence, top leaders in the Rwandan government had designed and planned. Establishing the history of this genocide is urgent; research must be undertaken with all possible means so as to identify the persons responsible and judge them in a fair trial.

E. Terray—*Power, Blood and Death in the Asante Kingdom during the 19th Century.*

In the 19th century, the Asante kingdom was infamous because of the number and cruelty of human sacrifices in Kumasi. Following an assessment of the extent of this phenomenon, various interpretations proposed by Asante at the time or by European observers are examined. Although human sacrifices had a political function, namely to intimidate people through terror, their fundamental meaning was religious: return to Mother earth the life she had given to mankind.

P. Mark — *Art, rituel et folklore : danses folkloriques et identité culturelle chez les habitants de la Casamance.*

Les danses folkloriques de la Casamance (Sénégal) sont représentatives d’un phénomène de création du folklore dans une société où la culture « traditionnelle » est toujours vivante. Cet article, qui s’inspire des travaux de K. Barber, de E. Hobbsbaum et des théories du « Volkskunde » élaborées par H. Bausinger, propose un modèle théorique destiné à analyser des manifestations du type « Semaines culturelles ». Les danses folkloriques traditionnelles sont pratiquées hors du contexte social et religieux propre aux danses rituelles. Reflétant la réalité sociale, elles sont situées dans l’histoire et sont profanes. Ces danses permettent également aux populations jola (diola) de Casamance de définir leur identité sociale et culturelle et de circonscrire ainsi les limites de la communauté locale.

F. Ugochukwu—*Igbo Proverbs, Cultured Pearls.*

Although West-African folktales were collected at an early date, proverbs, more difficult to come by, were long neglected. Igbo proverbs (Nigeria) have been col-
lected since the early 20th century; and more than 5,000 of them, recorded, often with little regard for their context. The French-speaking world is not familiar with these colorful, concise, elliptic, well-designed proverbs, each capable of being translated in several ways. Proverbs are a privilege that elders can use in many different situations to transmit ancestral wisdom.

C. Freud & E. Hanak Freud—African Robusta Coffee: Still Competitive?

Since the late 1980s, the world coffee market has slumped into a recession due to a structural disequilibrium between supply and demand. Can African countries remain competitive? A comparative analysis of coffee's cost structure shows that southeastern Asian countries have an absolute advantage over South-American and African competitors. Whereas the Asian lands have managed to compress costs due to middlemen so as to leave more money in peasants' pockets, the others have shifted the costs of adjustments to producers or have subsidize coffee. Could devaluing the money restore competitiveness? Although such a policy did succeed in southeastern Asia, it did not in Brazil or Uganda, nor in Guinea where the cost structure remained much the same as in neighboring CFA-countries that did not devaluate. The future of Robusta coffee in Africa depends on producers' reactions to world prices. The best hypothesis has emerged in recent months: a limited rise in prices to 7.00 FF/kg. This should suffice as an incentive for producers to adopt an intensive system of cultivation.

O. Faye—Myth and History in Kaan Fay's Life (Cangin, Senegal).

Just to the west of the center of the Senegambian region, the Cangin area has long been overlooked. As of the 1850s, the struggle against French colonial domination assumed many forms there, at first classical armed confrontation and then a sort of Robin-Hoodism. Kaan Fay, a leading actor in this resistance, is presented as a miraculous being at birth who is crowned with glory during his youth and adulthood, or as a dignitary who fiercely opposed colonial subjugation of his territory. The reconstituted biography sheds light on the sway of myth in the Senegambian mentality and shows how hard it is to follow the evolution of the saafi lineage societies.

E. Sibeud—The Birth of Africanist Ethnography in France Before 1914.

This review of "Africanist ethnography" takes as date 1914, i.e., after three decades of colonial administration. Colonial administrators laid claim to this ethnography in order to legitimate their field knowledge. Organized in a semiprofessional, semiacademic network since 1900, they used their ethnographic knowledge for their social promotion. When the social sciences were redefined owing to both the criticism of a physical anthropology and the emergence of sociology around Durkheim, the field work undertaken by these administrators impelled ethnography.

A. Bourgeois—The Disjointed Tuareg Body, or Political Unimagination.

This review of Les Touaregs: Portrait en fragments, a collection of articles by Hélène Claudot-Hawad, formulates three major criticisms. It objects to the postulate that a precolonial Tuareg nation existed—a postulate without any basis in a
founding legend or myth, nor in any historical instance. Criticism is also directed at the methodology. The latter consists in making references to literary works, which are restricted to Hawad’s poetry, and transposing the data extracted from them into politics. Odd oversights in the bibliography are also pointed out. These twelve articles present Tuareg societies as though they were an ossified whole frozen in a place outside history, a presentation that flatters an imaginary past.

H. Claudot-Hawad—Self-Righteous Evolutionism or A One-Way Ethnology.

This is a reply to A. Bourgeot who, through considerations of little scientific value, has zealously defended the arguments advanced by the governments of Mali and Niger about the Tuareg question. Bourgeot endeavors to track down the “heresies” that lead us to suppose that the Tuareg constitute a socially, politically, culturally and economically organized group and nation.

C. Vidal—“African Solidarity”: Reexamining a Myth.

Whether presented in populist terms or from a pessimistic perspective, the “solidarism” thesis does not take account of actual community practices. Without any critical perspective, it adopts commonsense discourse about “African solidarity”.

J. Abbink — Un passé irrévocable : histoire et représentation des Beta Esra’el.

L’étude historique des Beta Esra’el/Falasha réalisée par James Quirin analyse leur histoire en termes de processus de formation de caste. Ce processus renforce l’identité ethnique et religieuse des Beta Esra’el par rapport à la société englobante des Amhara-Tigray du nord de l’Éthiopie. De nouveaux matériaux sont proposés par l’auteur à l’appui d’une mise en cause de la chronologie en vigueur concernant la genèse des Beta Esra’el d’Éthiopie. Grâce à un travail de recherche méticuleux qui n’exclut cependant pas des analyses provocantes, l’auteur parvient non seulement à donner une synthèse vivante de la connaissance historique relative à cette communauté mais également à indiquer de nouvelles directions dans lesquelles la recherche historique sur cette communauté et sur le contexte éthiopien devrait s’engager.

B. Thébaud—New Directions in African Range Management.

The series of seminar held since 1990 in Matops, Zimbabwe, and Woburn, England, about managing African rangeland provide a new way of looking at zones where sources of water and pastures are scattered and irregular. Questioning the conventional view of ranges, the Woburn seminar emphasized the originality and flexibility of pastoral systems, which constantly function in an unstable equilibrium in relation to available resources. Policies for pastoral development should be based on this flexibility, especially for managing land, mobility and years of dearth.

É. Landais—Rice Fields and Cattle.

Located on both banks of the Senegal River, the part of the ancient kingdom of Waalo lying in Senegal has been at the center of debates about Third World devel-
The year 1985 is considered to be a turning point in this area’s agricultural history. J.-F. Tourrand’s thesis provides a detailed description of this area just prior to these changes and analyses, on the basis of firsthand information, developments from 1985 to 1990. The dikes built along the river in the 1960s signaled the agricultural colonization of this area. In the 1970s, a policy was pursued for setting up agroindustrial establishments; and the dam was finished that would provide a fresh water reservoir. Along with these projects have come major problems of maintenance. Not having been taken into account, pastoral activities are endangered.