

un vieux et fameux tisserand, Amadu, qui l'initie à son métier, et lit son retour ultérieur dans l'oracle des cauris. Après cinq ans d'études aux USA, David revient avec une bourse Fullbright d'un an (1976–77). Amadu le remet au tissage, et lui apprend qu'il doit aussi l'ouvrir aux mystères de la magie et de la divination par les cauris, mais que cette initiation se "paye": n'a-t-il pas lui-même perdu six de ses huit enfants? David accepte l'augure de ce genre de "paiement".

David recherche Zeinabou disparue, qu'il a vexée pour avoir dit n'être pas sûr de sa paternité, mais il lui a envoyé pour son garçon des mandats mensuels, dont les derniers lui ont été retournés. Il trouve à sa place une femme dans la même situation qu'elle, qu'il prend en amitié: le fils de cette femme deviendra grand footballeur. Il fait la connaissance du meilleur vendeur local d'art africain, Diop, avec qui il effectue une tournée dans les pays voisins, et qui lui propose un partenariat. La veille de son départ, à la caisse d'une boutique, il tombe sur Zeinabou devenue riche commerçante. A sa demande, elle lui montre la photo d'un garçon, en qui il discerne avec émotion ses propres traits.

En 1991, le professeur David Lyons, conférencier Fullbright, est pour trois semaines l'invité du Centre culturel américain de Niamey. C'est à cette occasion qu'il rencontre l'attachée psychologue de l'ambassade, Elli, séparée d'un diplomate; ils boivent et s'aiment. Ensemble, ils décident avec Diop de fonder ce que ce dernier nomme la "Gallery Bundu". Elli exhorte David à retrouver son fils – ce qu'il fait *in extremis* sous la figure d'un sorbonnard doctorant en économie politique, imbu de Marx et de Fanon. Mamadou remercie le conteur en lui révélant – ce que le lecteur découvrira par soi-même – quel a été le prix réel d'un tel parcours initiatique.

Quelques erreurs de détail: le président de Côte d'Ivoire nommé "Houphoute-Boigny" (27), le "Burkina Faso" cité en 1976–1977 (120–122) pour la "Haute Volta" qui subsiste jusqu'en 1983; et surtout l'in vraisemblance de la finale: David est censé n'avoir songé toute sa vie qu'à rencontrer son fils. Or, la boutique de la mère n'a pas bougé entre 1977 et 1991: il est étrange qu'il n'ait osé aller la voir qu'à la fin de ses 3 semaines de séjour en 1991, et même qu'il n'ait pas songé plus tôt à écrire à son garçon! À quoi bon cette si longue et coûteuse initiation pour rester aussi timide ou empêtré? À moins que l'amour d'Elli seul en soit le couronnement? Pour ne rien dire, bien sûr, des réserves que peut susciter l'abus de drogue et d'alcool, ou la pertinence du trafic des œuvres d'art africaines... Par ailleurs, il faut avouer que le statut de métis, même de père inconnu, est loin d'être, dans certains pays francophones d'Afrique Centrale, aussi dur qu'il paraît l'être ici. Quant au versement régulier d'argent pour un enfant, il est inexact, selon la plupart des coutumes, qu'il n'engendre aucun droit, bien au contraire (malgré l'importance avouée du "dash", bravement mise en scène au cours du récit, le rôle de l'argent y est souvent minimisé pour y donner de l'Afrique une image plus noble...).

Mais ces réserves n'empêchent pas que nous retrouvions quand même, tout au long de ce passionnant roman, les saveurs, les surprises, les richesses, l'aventure, la magie de l'Afrique, magnifiée par un écrivain qui la connaît bien, et qui l'aime certainement avec sincérité et profondeur.

Philippe Laburthe-Tolra

Taylor, Colin F., and Hugh A. Dempsey (eds.): The People of the Buffalo. The Plains Indians of North America. Essays in Honor of John C. Ewers; vol. 1: Military Art, Warfare, and Change. Wyk auf Föhr: Tanta Press, 2003. 183 pp. ISBN 3-89510-101-X. Price: € 50.00

During a ceremonial service for John C. Ewers, which took place at the National Museum of Natural History, Smithsonian Institution, in 1997, the editors, both well-known scholars in Plains Indian anthropology and long-time friends and colleagues of this influential anthropologist in the same field, developed the idea of a publication in commemoration of his scientific contributions. When they asked for papers they received much more than they had expected, hence, they arranged them in two volumes, of which this is the first one.

Aside from a foreword by Bill Holm and an editorial note by Hugh Dempsey and the late Colin Taylor, the book is subdivided into six parts. As expected, the first part is dedicated to John C. Ewers. "Researching the Plains Indians" comprises two different approaches of the editors to commemorate this extraordinary anthropologist. Dempsey's contribution is the more personal one and can be recommended warmly to young scientists because it contains much life experience of two persons sharing friendship and knowledge over a long period.

Part two, "Military Art: An Overview," consists of only one article by John C. Ewers. The editors didn't fall back upon an essay already published, instead they obtained the text, a lecture which Ewers held in 1984, from the National Anthropological Archives, Smithsonian Institution, where his unpublished works are now kept. Hence, the reader can once more enjoy his method of using different kinds of sources and his very readable style. Taking Ewers's article, which touches upon Plains Indian warfare at a general level but without neglecting interesting details, as a starting point, the essays chosen for the first volume discuss topics more or less connected to this complex.

Hence, the third part is dedicated to "Warfare: History, Tactics, and Pictography." As the chapters are arranged chronologically, the first one written by Kingsley M. Bray deals with the eventful history of an Oneota trade center from about 1500 to 1700 A.D., which was situated along the Big Sioux River at the Iowa-South Dakota border. Castle McLaughlin draws the reader's attention to a pictographic bison robe at the Peabody Museum of Archaeology and Ethnology at Harvard University. Although its "authenticity" as a Mandan robe collected on the 1804–1806 Lewis and Clark expedition has been questioned for quite some

time, McLaughlin's research is the first systematical one. In short, her results are that the robe could have also been acquired in the 1820s and its ethnic origin is unsure as well. On the basis of three individual accounts – one written by the French-Canadian fur trader Jean-Baptiste Truteau in 1796, the recollections of George Sword (Lakota), and those of Roaming Scout (Pawnee) recorded in the 1910s – Raymond J. DeMallie and Douglas R. Parks examine the motives of Plains Indian warfare. Åke Hultkrantz and Christer Lindberg trace the development of warfare between the Shoshone and the Blackfoot; like the authors of the previous essay, they also use statements by both Native North Americans and Euro-Americans. It is proven by David Fridtjof Halaas and Andrew E. Masich in a very impressive way that ledger book drawings are trustworthy sources. Their examples from the Cheyenne Dog Soldier ledger book show how even details can give evidence of historical events.

“Symbolism” in connection with warfare is the topic of the essays of the fourth part. Thus, Winfield Coleman's research on shamanic symbolism in the art of Cheyenne berdache or transvestite men covers not only their female side but also their male one, as well as their special religious status which associates them with war aspects, too. The two following contributions connect to warfare more obviously. Imre Nagy examines the spiritual oeuvre of the Cheyenne Low Forehead, which led to a distribution of protective shield designs among his people. Using all the sources he could obtain, e.g., information from James Mooney's field notes as well as the shield models he commissioned, depictions of shields in Cheyenne ledger drawings, and one still existing specimen, he procures a table of all shield designs he found arranged according to their similarity and a history of their ownership. Spiritual protection also plays a role in Paul Raczka's article on war medicines of the northern Plains. Taking those of the Blackfoot as a starting point, for which he provides various clues of relations to the bundle complex which was strongly developed among them, he presents further examples from neighboring tribes.

Although “Memories and Change,” the heading of part five, doesn't sound as if it had anything to do with warfare, its essays partly contribute to this theme. George P. Horse Capture gives a short description of the Blackfoot willow stick horses, which were in use as children's toys at least till the 1940s. Mdewakanton Women and their strategies to survive are the focus of attention in Barbara Feezor Buttes's essay. After the 1862 uprising, the members of this Santee Sioux tribe rightly feared revengeful actions by white Minnesotans and tried to omit contacts. The following restriction to reservations and the influence of missionaries made it difficult to maintain the collecting and usage of plants for medical purposes. Hence, these women kept their memories alive by depicting medicine plants in their beadworks, and their recollections are very interesting in general. The last three articles are also rather short, but nevertheless cover their topics adequately. Richard

A. Pohrt shares his knowledge of a Gros Ventre tent design with the reader, which he acquired from two different persons as a youth. Only later in life did he come to the conclusion that the information he obtained then referred to one and the same painting. Carling I. Malouf describes the interesting life story of a Hidatsa man. Bear-In-The-Water alias Adlai Stevenson was born in 1866. He belonged to the group of a Hidatsa chief who decided after an argument with other chiefs and with the responsible agent to live in a separate village outside of the Fort Berthold Reservation in 1870, where they stayed until 1891. Although he was fairly advanced in years at the time of the interview, he had vivid memories of his youth when he worked as a scout for the U.S.-Army and as deputy federal marshal. The last contributor to the publication speaks of his own recollections. When Joseph Medicine Crow was a child it was arranged by adult relatives during a friendly visit to the Pine Ridge Indian Reservation that a Sioux boy could count coup on him as a member of the Crow, their former enemies. As a young adult, Medicine Crow participated in World War II and was afterwards honored for his war deeds by his elders.

Part six is a small appendix, which comprises information on the cover and the chapter illustrations as well as on the authors, the latter of which was compiled by the publisher Dietmar Kuegler, and an index.

What the authors of this volume have in common is their long involvement in Native North American anthropological research. But it is also a scientific community with different backgrounds; some are university-trained persons whereas others learned by doing, and some are descendants from Native North Americans, whereas others have only Euro-American ancestors. Nevertheless, their contributions are very homogeneous insofar as the topics are well researched, the style is very readable, and they use various types of sources such as published and unpublished written documents, indigenous pictographs, photographs, and drawings by Euro-Americans, as well as items from the material culture. All these traits are characteristic of Ewers's publications, hence, he would probably have liked and enjoyed this contribution in his remembrance just as well as I do.

Dagmar Siebelt

Toffin, Gérard: *Ethnologie. La quête de l'autre.* Paris: Éditions Acropole, 2005. 157 pp. ISBN 2-7357-0237-5. Prix : € 22.00

L'ouvrage très richement illustré de G. Toffin, directeur de recherches au Centre National de Recherche Scientifique et spécialiste des civilisations de l'Himalaya, se présente comme une introduction certes succincte, mais très bien étayée, à l'ethnologie. Il montre assez longuement d'où elle vient, comment elle s'est constituée, puis quelles ont été les principaux courants de pensée qui l'ont traversée et les principales personnalités qui l'ont illustrée; il montre enfin ce qu'elle devient aujourd'hui où les conditions qui ont présidé à son premier développement ont disparu et où elle est l'objet