



MANSA Kibaru

MANDE STUDIES ASSOCIATION

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Back to normality—or to the “new normal?”

By Sten Hagberg, MANSA President

After three years of struggling with the worldwide pandemic condition and with rather grim prospects globally as well as in the West African region, MANSA has been able to continue to produce new research projects, engage in scholarly debates, develop research networks, and organize international meetings. MANSA is a thrilling community of scholars spread out across the globe. While in 2021, many new members joined MANSA, with more than 170 dues paying members, in 2022 the number of paying members dropped. This was not surprising per se, as membership tends to peak in those years when we host the triannual conference. MANSA is a scholarly community of great importance, particularly with our membership being composed of one-third based in West Africa, one-third in the US, and one-third in Europe (and other world regions). Yet, MANSA is entirely dependent on the payment of dues of its members, so I would really encourage all members to pay their dues on a regular basis.

In this Newsletter, there is the usual and important information about the work and research of MANSA as an organization and of individual MANSA members. In 2022, we decided to postpone our triannual conference, initially scheduled for 2023, to take place in June 2024 at the Institut des Sciences Humaines in Bamako, Mali. The call for papers under elaboration will be published in the course of 2023. But please start already planning now for an inspiring experience in Mali during the second half of June 2024!



Sten Hagberg at the launch of the program “Perspectives Citoyennes des Défis de Société au Mali,” Institut des Sciences Humaines, Bamako, January 17, 2023.

The “new normal?” — by Sten Hagberg (cont.)

The newsletter also contains a long and detailed documentation and, I would dare to say, a memory making of the 1972 International Conference on Manding Studies, hosted at SOAS in London (pp. 36-87). Newsletter Editor Marcia Tiede has done an impressive work on collecting information and documentation about this conference that was organized 50 years ago, and 14 years before the founding of the Mande Studies Association (MANSA). She has diligently been able to get colleagues reflecting on the London conference and its legacy. The 1972 London Conference is a scholarly ancestor – but not the only one – to present-day MANSA and what we are trying to achieve. To mark the 50th anniversary of the first Mande Conference, we will print this special section in hard copy.

Interestingly and as one scholarly offspring, in March 2023 MANSA-Korhogo (Côte d’Ivoire) will host an international conference on the theme *Travail, éthique et développement durable: leviers sociaux pour une société professionnellement “plus engagée”* (p. 6). In a way, I would like to see this conference as the present-day pursuit of scholarship in Mande Studies, but this time it is hosted in Korhogo rather than in London! While many of us might not be able to make it to Korhogo, MANSA as an association will support the conference organization financially and scientifically.

In November 2022, MANSA was present in several panels at the African Studies Association’s 65th Annual Meeting in Philadelphia, including the double panel on *Archives, Collections, and Digital Media as Collaborative Possibilities: Linking Global South and North in an Era of Urban Expansion and Political Insecurity*. The double panel, co-chaired by Joseph Hellweg and Rosa de Jorio (p. 26), had contributions by Joseph Hellweg, Sten Hagberg, Rosa de Jorio, Dougoukolo Alpha Omar Ba Konaré, Susan Elizabeth Gagliardi, Joseye Tierno, Barbara Frank, and Mary Jo Arnoldi.

Apart from the return to some kind of normality in terms of personal and scientific encounters, lots of work continues in the everyday running of MANSA. The MANSA [website](#), updated in 2021, serves as a tool for making MANSA known and for documenting what we are actually doing. The MANSA list serve, mande-studies-association@googlegroups.com, is important for disseminating of information and research results,

as well as keeping ongoing conversation on various subject matters. The MANSA [Facebook page](#) has regular postings of publications and members’ activities. MANSA members are highly encouraged to keep all of us posted on events and activities undertaken by them with pertinence to the organization.

Our flagship journal *Mande Studies* (pp. 24-25) requires continuous work and commitment under the tireless leadership of Editor-in-Chief Rosa de Jorio. We will publish volume 24, 2022, and volume 25, 2023, in the course of 2023. Dues paying members of MANSA will get the journal as a hard copy sent to them (or to the focal points). The journal helps us to keep updated on current research in and on West Africa.

On 27 January 2021, we co-organized a webinar on *Sahelian insecurities and opportunities* with contributions by several scholars: Yaouaga Félix Koné, Ludovic Kibora, Aly Tounkara, Virginie Baudais, Maria Grosz-Ngaté, Diana Ayeh, and Mariame Sidibé. The discussion was great, and we engaged in a nuanced conversation on the situation in Sahel. The webinar was unfortunately attacked by Nazi hackers, who violently did what they could to insult and destroy. While we succeeded in minimizing the disaster and circumvent the actions of these retrograde forces, this incident serves as a reminder that even our scholarship, and scientific events, might be the target of fascist internet trolls, and their human counterparts.

Painstaking work has been undertaken by a committee revising MANSA’s bylaws over the years 2021-2022. Under the leadership of President-Elect Bill Moseley, and with the active involvement of Joseph Hellweg, Maria Grosz-Ngaté and Baba Coulibaly, MANSA has been working to adjust the bylaws so as to suit a full-fledged international scholarly organization. At the time of writing this introductory note (in February 2023), we are getting close to the process of adopting the bylaws. Accordingly, we propose to increase the number of officers to six, and to introduce a rotating system of Vice-President, President, and Past President between the three big world regions of MANSA membership: West Africa, North America, and the rest of the world (Europe and other world regions where we just have a few members at present).

Let me end this introductory note by encouraging all of you to support and contribute to make MANSA a relevant and active organization. Because despite security and political crises in West Africa, we should push for more collaboration and more joint ventures between colleagues in West Africa and beyond. N’an laara, an saara!

Retour à la normalité ou à la « nouvelle normalité » ? — par Sten Hagberg, Président

Après trois ans de lutte contre la pandémie mondiale et avec des perspectives plutôt sombres à l'échelle mondiale ainsi que dans la région de l'Afrique de l'Ouest, MANSA a pu continuer à produire de nouveaux projets de recherche, s'engager dans des débats universitaires, développer des réseaux de recherche et organiser des réunions internationales. MANSA est une communauté passionnante répartis dans le monde entier. Alors qu'en 2021, de nombreux nouveaux membres ont rejoint MANSA, avec plus de 170 membres cotisants, en 2022, le nombre de membres payants a chuté. Ce n'était pas surprenant en soi, car le nombre de membres a tendance à culminer les années où nous accueillons le colloque triennal. MANSA est une communauté scientifique de grande importance, en particulier avec notre base de membres composée d'un tiers basé en Afrique de l'Ouest, un tiers aux États-Unis et un tiers en Europe (et dans d'autres régions du monde). Pourtant, MANSA dépend entièrement du paiement des cotisations de ses membres, j'encourage donc vraiment tous les membres à payer leurs cotisations de manière régulière.

Dans ce bulletin, il y a les informations habituelles et importantes sur le travail et la recherche de MANSA en tant qu'organisation et des membres individuels de MANSA. En 2022, nous avons décidé de reporter notre colloque triennal, initialement prévu en 2023, pour qu'il ait lieu en juin 2024 à l'Institut des Sciences Humaines de Bamako au Mali. L'appel à communications en cours d'élaboration sera publié dans le courant de l'année 2023. Mais s'il vous plaît, commencez dès maintenant à planifier une expérience inspirante au Mali pendant la seconde moitié de juin 2024 !

Le bulletin contient également une documentation longue et détaillée et, oserais-je dire, une création de mémoires du Congrès international d'études Manding de 1972, organisée à SOAS à Londres (pp. 36-87). Marcia Tiede, rédactrice en chef de la newsletter, a réalisé un travail impressionnant de collecte d'informations et de documentation sur ce congrès organisé il y a 50 ans, et 14 ans avant la fondation de l'Association des Etudes Mandé (MANSA). Elle a réussi à amener ses collègues à réfléchir sur le colloque de Londres et son héritage. Le Congrès de Londres de 1972 est un ancêtre scientifique – mais pas le seul – de la MANSA actuelle et de ce que nous essayons de réaliser. Pour marquer le 50ème

anniversaire du premier congrès des études Mandé, nous allons imprimer cette section spéciale sur papier.

Fait intéressant et en tant que progéniture savante, la MANSA-Korhogo (Côte d'Ivoire) accueillera en mars 2023 un colloque internationale sur le thème *Travail, éthique et développement durable : leviers sociaux pour une société professionnellement « plus engagée »* (p. 6). D'une certaine manière, j'aimerais voir ce colloque comme la poursuite actuelle des recherches en études mandé, mais cette fois-ci, elle est hébergée à Korhogo plutôt qu'à Londres! Bien que beaucoup d'entre nous ne puissent peut-être pas se rendre à Korhogo, MANSA en tant qu'association soutiendra l'organisation du congrès financièrement et scientifiquement.

En novembre 2022, MANSA a participé à plusieurs panels lors de la 65e réunion annuelle de l'Association des études africaines à Philadelphie, notamment le double panel sur *Archives, Collections, and Digital Media as Collaborative Possibilities: Linking Global South and North in an Era of Urban Expansion and Political Insecurity*. Le double panel, co-présidé par Joseph Hellweg et Rosa de Jorio (p. 26), comprenait des contributions de Joseph Hellweg, Sten Hagberg, Rosa de Jorio, Dougoukolo Alpha Omar Ba Konaré, Susan Elizabeth Gagliardi, Joseye Tierno, Barbara Frank, et Mary Jo Arnoldi.

Outre le retour à une sorte de normalité en termes de rencontres personnelles et scientifiques, beaucoup de travail se poursuit dans le fonctionnement quotidien de MANSA. Le [site Web](#) de MANSA, qui a été mis à jour en 2021, sert d'outil pour faire connaître MANSA et pour documenter ce que nous faisons réellement. La liste de diffusion mande-studies-association@googlegroups.com est importante pour diffuser des informations et des résultats de recherche, ainsi que pour maintenir une conversation continue sur divers sujets. La [page Facebook](#) de MANSA publie régulièrement des publications et des activités des membres. Les membres de MANSA sont fortement encouragés à nous tenir tous au courant des événements et des activités qu'ils entreprennent en rapport avec l'organisation.

Notre revue phare *Mandé Studies* (pp. 24-25) nécessite un travail et un engagement continus sous la direction infatigable de la rédactrice en chef Rosa de Jorio. Nous publierons les volumes 24, 2022 et 25, 2023, dans le courant de 2023. Les membres cotisants de MANSA recevront la revue sous forme de copie papier qui leur sera envoyée (ou au points focaux). La revue nous aide à nous tenir au courant des recherches en cours dans et sur Afrique de l'Ouest.

La « nouvelle normalité » ? —Sten Hagberg (cont.)

Le 27 janvier 2021, nous avons co-organisé un webinaire sur les insécurités et opportunités sahéliennes avec la contribution de plusieurs chercheurs : Yaouaga Félix Koné, Ludovic Kibora, Aly Tounkara, Virginie Baudais, Maria Grosz-Ngaté, Diana Ayeh et Mariame Sidibé. La discussion a été excellente et nous avons engagé une conversation nuancée sur la situation au Sahel. Le webinaire a malheureusement été attaqué par des pirates nazis, qui ont violemment fait ce qu'ils pouvaient pour insulter et détruire. Bien que nous ayons réussi à minimiser le désastre et à contourner les actions de ces forces rétrogrades, cet incident nous rappelle que même nos travaux et nos événements scientifiques pourraient être la cible de trolls Internet fascistes et de leurs homologues humains.

Un travail minutieux a été entrepris par un comité révisant les statuts de MANSa au cours des années 2021-2022. Sous la direction du président élu Bill Moseley, et avec la participation active de Joseph Hellweg, Maria Grosz-Ngaté et Baba Coulibaly, MANSa a travaillé pour ajuster les statuts afin de convenir à une organisation savante internationale à part entière. Au moment d'écrire cette note introductive (en février 2023), nous approchons du processus d'adoption des statuts. En conséquence, nous proposons d'augmenter le nombre d'officiers à six et d'introduire un système de rotation de vice-président, président et ancien président entre les trois grandes régions du monde membres de MANSa : l'Afrique de l'Ouest, l'Amérique du Nord et le reste du monde (Europe et autres régions du monde où nous n'avons que quelques membres à l'heure actuelle).

Permettez-moi de terminer cette note d'introduction en vous encourageant tous à soutenir et à contribuer à faire de MANSa une organisation pertinente et active. Parce que malgré les crises sécuritaires et politiques en Afrique de l'Ouest, nous devrions pousser pour plus de collaboration et plus de coentreprises entre collègues d'Afrique de l'Ouest et au-delà. N'an laara, an saara !



A few words from the President Elect William (Bill) Moseley

Happy New Year to all of my MANSa friends and colleagues. I am grateful for 2022 and I am looking forward to seeing many of you in 2023. Herewith a brief synopsis of my own professional activities over the past year and my hopes and aspirations for the coming annum. I returned to Saint Paul, MN USA in January 2022 after a semester-long sabbatical in Montpellier, France. It was good to be back in the classroom and teaching face to face with students, as the 1.25 years prior to my sabbatical (March 2020—May 2021) had been spent teaching in virtual or hybrid modes.

It was also good to be traveling again this past year for professional reasons. Two professional reasons that have pushed me onto the road are my service as a [scientific advisor](#) to the UN Committee for World Food Security (which requires me to be in Rome twice a year for meetings) and my selection as a [Phi Beta Kappa scholar](#) for 2022-2023. The latter has had me visiting six universities over the course of 2022-2023, featuring two lectures that are heavy on Mande Studies related content. In terms of academic conferences, it was especially good to see many MANSa colleagues at the annual meeting of the African Studies Association in Philadelphia in November, 2022 (and I hope to see more of you next year!).

Lastly, my co-author Kefa Otiso and I were pleased to publish an African Studies reader in 2022, entitled [Debating African Issues: Conversations Under the Palaver Tree](#). The reader features 20 key debates in African studies, with a pro versus con view on each key question.

I very much look forward to seeing many of you online at MANSa's general assembly meeting in January 2023. At that meeting, I will be presenting proposed revisions to the MANSa bylaws. These revisions have been a long time in coming. First, a bylaws subcommittee (composed of Baba Coulibaly, Maria Grosz-Ngaté, Joseph Hellweg and myself) carefully reviewed, updated and amended the bylaws, meeting several times throughout 2021. Then the executive committee (president, president elect, secretary-treasurer, West Africa coordinator, and editor of the *Mande Studies* journal) further reviewed and updated the text. These revisions are intended to reflect the new more international nature of the Mande Studies Association. We

From the President-Elect (cont.)

need a leadership structure that more fully reflects our major geographic constituencies in West Africa, North America and elsewhere (Europe, Asia, Latin America). Thanks to advances in digital meeting technology (e.g., Zoom), we can now also have more inclusive meetings online, rather than in-person meetings that may have a more limited audience. These are some of the important proposed changes that I hope you will carefully consider, changes that will help further internationalize and decolonize the Mande Studies Association. Allah k'anw to nogona!



Quelques mots du président élu

William (dit Bill) Moseley

Bonne année à tous mes amis et collègues de MANSA. Je suis reconnaissant pour l'année 2022 et j'ai hâte de revoir beaucoup d'entre vous en 2023. Ci-joint un bref synopsis de mes propres activités professionnelles au cours de l'année écoulée et mes espoirs et aspirations pour l'année à venir. Je suis retourné à Saint Paul, MN USA en janvier 2022 après un semestre sabbatique à Montpellier, France. C'était bon de retourner dans une salle de classe et d'enseigner face à face avec des étudiants, car les 1,25 années précédant mon congé sabbatique (mars 2020-mai 2021) ont été consacrées à l'enseignement en mode virtuel ou hybride.

J'ai également apprécié de voyager à nouveau l'année dernière pour des raisons professionnelles. Deux raisons professionnelles qui m'ont poussé sur la route sont mon service en tant que [conseiller scientifique](#) auprès du Comité des Nations unies pour la sécurité alimentaire mondiale (qui m'oblige à me rendre à Rome deux fois par an pour des réunions) et ma sélection en tant que [boursier Phi Beta Kappa](#) pour 2022-2023. Dans le cadre de cette dernière, j'ai visité six universités au cours de la période 2022-2023, et j'ai donné deux conférences dont le contenu est fortement lié aux études mandingues. En ce qui concerne les conférences universitaires, j'ai été particulièrement

heureux de voir de nombreux collègues de MANSA à la réunion annuelle de l'Association d'études africaines à Philadelphie en novembre 2022 (et j'espère en voir plus l'année prochaine !).

Enfin, mon co-auteur Kefa Otiso et moi-même avons eu le plaisir de publier un lecteur d'études africaines en 2022, intitulé *Débattre des questions africaines: Conversations sous l'arbre à palabres*. Ce livre présente 20 débats clés dans le domaine des études africaines, avec un point de vue pour ou contre sur chaque question clé.

J'ai hâte de voir beaucoup d'entre vous en ligne lors de l'assemblée générale de MANSA en janvier 2023. Lors de cette réunion, je présenterai les révisions proposées aux règlements de MANSA. Ces révisions ont mis du temps à arriver. Tout d'abord, un sous-comité des statuts (composé de Baba Coulibaly, Maria Grosz-Ngaté, Joseph Hellweg et moi-même) a soigneusement examiné, mis à jour et modifié les statuts, se réunissant plusieurs fois au cours de l'année 2021. Ensuite, le comité exécutif (président, président élu, secrétaire-trésorier, coordinateur pour l'Afrique de l'Ouest, et rédacteur en chef de la revue *Mande Studies*) a encore revu et mis à jour le texte. Ces révisions sont destinées à refléter la nouvelle nature plus internationale de l'Association des études mandé. Nous avons besoin d'une structure de direction qui reflète plus pleinement nos principales circonscriptions géographiques en Afrique de l'Ouest, en Amérique du Nord et ailleurs (Europe, Asie, Amérique latine). Grâce aux progrès de la technologie des réunions numériques (par exemple, le Zoom), nous pouvons désormais organiser des réunions plus inclusives en ligne, plutôt que des réunions en personne qui peuvent avoir un public plus limité. Ce sont là quelques-uns des changements importants proposés que j'espère que vous examinerez attentivement, des changements qui contribueront à internationaliser et à décoloniser davantage l'Association des études mandé. Allah k'anw to nogona!



Bill Moseley, inaugural DeWitt Wallace Chair (Geography) lecture on "Decolonizing African Agriculture: Food Security, Agroecology and the Need for Radical Transformation," Macalester College, September 15, 2022.

Rapport du Coordonnateur d'Afrique de l'Ouest

Yao Marcel Kouakou

(rédigé du Bilan du coordonnateur zone Afrique MANSAs lors de la réunion annuelle MANSAs, janvier 2023)

Dans l'ensemble le nombre d'adhérents en Afrique est faible en 2022 par rapport avec 2021. Le constat est que les académiciens africains s'intéressent à MANSAs à l'occasion des colloques que nous organisons.

Pour accroître le nombre des adhérents, j'ai décidé de mettre en place des cellules MANSAs dans chaque Université ou Centre de recherche africain. La première expérience est celle de l'Université de Korhogo dirigée par notre dynamique collègue, Germaine Ainyakou. Nous comptons poursuivre cette approche dans les autres Universités africaines.

Après l'installation de la cellule de Korhogo nous avons décidé d'organiser un colloque international avec la collaboration des universités et centres de recherche ivoiriens, burkinabès, etc. L'objectif visé est d'avoir au moins une quarantaine d'adhérents à l'issue du colloque.

COLLOQUE MANSAs DE KORHOGO

Date et lieu du colloque : les 8, 9 et 10 mars 2023, Université Peleforo Gon Coulibaly Korhogo.

Nombre de participants : environ 85 — la plupart des universités ivoiriens, aussi bien que des universités de Brazzaville (Congo), Niamey (Niger), Ouagadougou (Burkina Faso), Fès (Maroc), Saint-Louis (Sénégal), et Trois-Rivières (Québec, Canada).

Nombre de communications : 56, réparties en 6 centres d'intérêt (axes).

Extrait du page titre, programme provisoire du Colloque MANSAs—Korhogo

PAGE 6

Ce sera un colloque interdisciplinaire, avec des participants des domaines de la sociologie, l'histoire, l'anthropologie, la philosophie, la loi, l'ethnologie, la linguistique, la communication, et la criminologie.

Les organisateurs du colloque insistent sur la présence effective des membres du MANSAs qui font partie du comité scientifique. Nous avons besoin de soutien financier pour mener à bien cette rencontre de haut niveau.

COLLOQUE INTERNATIONAL PLURIDISCIPLINAIRE

ORGANISÉ PAR

MANSAs-KORHOGO en collaboration avec

l'Université Peleforo GON COULIBALY de Korhogo, le LAASSE, le GRIMADD, l'Université Joseph KIZERBO Ouagadougou, Burkina Faso, le Laboratoire Littératures, Arts, Espaces et Sociétés (LLAES), le Centre National de la recherche Scientifique et Technologique (CNRST), et l'Institut des Sciences des Sociétés (INSS)

CATALOGUE DU COLLOQUE

Thème :

Travail, éthique et développement durable : leviers sociaux pour une société professionnelle « plus engagée »

Les 08, 09 et 10 mars 2023
Korhogo, Côte d'Ivoire

Membership Report

The current membership levels are as follows:

Africa-based	US \$35 / 20,000 FCFA
Student	\$20
Student + journal	\$30
Regular (income < \$40,000)	\$40
Regular (income > \$40,000)	\$60
Bronze Level	\$100
Silver Level	\$200
Gold Level	\$300

As of the end of December 2022, there are 92 up-to-date members in 21 countries, distributed geographically in Africa (19), Europe (23), and North America (49), as well as Australia (1).

This compares to 174 members in 2021 — a conference year — who were nearly equally distributed between Africa, Europe, and North America.

MANSA depends financially on its active membership; so please renew regularly.

Rapport d'adhésion

Les niveaux d'adhésion actuels sont les suivants:

Basé en Afrique	US \$35 / 20,000 FCFA
Etudiant(e)	\$20
Etudiant(e) + revue	\$30
Régulier (salaire < \$40,000)	\$40
Régulier (salaire > \$40,000)	\$60
Niveau Bronze	\$100
Niveau Argent	\$200
Niveau Or	\$300

À partir de la fin décembre 2022, il y a 92 membres à jour dans 21 pays, répartis géographiquement en Afrique (19), en Europe (23), et en Amérique du Nord (49), aussi bien qu'Australie (1).

Cela se compare à 174 membres en 2021 — une année de colloque — qui étaient presque également répartis entre l'Afrique, l'Europe et l'Amérique du Nord.

MANSA dépend financièrement de ses membres actifs; veuillez donc renouveler régulièrement.

A big thank-you to these members who have contributed at the higher 'metallic' sponsoring levels (Gold, Silver, Bronze) in 2022:

Mary Jo Arnoldi	Jan Jansen
Stephen Belcher	Agnès Kedzierska Manzon
David Conrad	Chérif Keïta
Barbara Frank	Dolores Koenig
Maria Grosz-Ngaté	Hannah Nelson
Joseph Hellweg	Aly Sanoh
Genevieve Hill-Thomas	Marcia Tiede
Pascal James Imperato	Jeanne M. Toungara

Current members, 2022 / Membres à jour, 2022

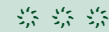
Taïba Germaine Ainyakou
Amognima Armelle Tania Andoh
Mary Jo Arnoldi
Laura Arntson
Dougoukolo Alpha Oumar Ba Konaré
Ladji Bamba
Thomas Bassett
Wenda Bauchspies
Laurence Becker
Stephen Belcher
Jody Benjamin
Heidi Bojsen
Sarah Brett-Smith
Joseph Brunet-Jailly
Stephen Bulman
Emma Christopher
David Conrad
Brandon County
Okobé Noël Datro
Robyn d'Avignon
Rosa de Jorio
Anna Dessertine
Coleman Donaldson
Sainey M. Drammeh
De Bloganqueaux Soho Rusticot Droh
Lucy Durán
Ablan Anne-Marie Ettien
Paulo Fernando de Moraes Farias
Lorenzo Ferrarini
Edda Fields-Black
Barbara Frank
Susan Elizabeth Gagliardi
Tim Geysbeek
Josee Golay
Alma Gottlieb
Maria Grosz-Ngaté
Sten Hagberg
Joseph Hellweg
Genevieve Hill-Thomas
Barbara Hoffman
Joseph Hoover
Pascal Imperato
Jan Jansen
Cathryn Evangeline Johnson
Michelle Johnson

A'ame Joslin
Alexis Kaboré
Amédée Soumahoro Kando
Agnès Kedzierska-Manzon
Chérif Keïta
Ludovic Kibora
Martin Klein
Dolores Koenig
Kassim Kone
Theodore Konkouris
Yao Marcel Kouakou
Siriman Kouyaté
Esther Kühn
Monica Labonia
Rachel Laget
Frederick Lamp
Robert Launay
Friederike Lüpke
Frédéric Madore
Tamba M'bayo
Mark McNaughton
Patrick McNaughton
Anais Menard
William Moseley
Otha Nash
Tiécoura N'Daou
Hannah Nelson
Séraphin Ngoma
Soumaila Oulalé
Marc Gniondjibohoui Ounnebo
Charles Riley
Lydia Rouama
Patrick Royer
Karim Sagna
Aly Sanoh
Hanna Sinare
Ryan Skinner
Tone Sommerfelt
Paul Stoller
Marcia Tiede
Jeanne Toungara
Abou Traore
Karim Traore
Elizaveta Volkova
Katja Werthmann-Kirscht
Bruce Whitehouse
Stephen Wooten

LISTSERV(S) / LISTE(S) DE DIFFUSION

mande-studies-association@googlegroups.com

Created by Bill Moseley in November 2021. 337 emails are currently subscribed to this, which includes *everyone* (so far as we know) who has been active in MANSA since the Grand-Bassam conference of 2017. Members are subscribed according to their preferred email in MANSA member records.



Créé par Bill Moseley en novembre 2021. 337 e-mails y sont actuellement abonnés, ce qui inclut *toutes* les personnes (à notre connaissance) qui ont été actives au sein de MANSA depuis le congrès de Grand-Bassam de 2017. Les membres sont abonnés en fonction de leur adresse e-mail préférée dans les dossiers MANSA des membres.

Mansa-l@groups.txstate.edu

Created by Richard Warms ca. 2000. 297 emails are subscribed to this, of which, 161 (just over half) are not included on the new listserv. (Those who now use a different email address have been accounted for.) This listserv was problematic in that non-members could subscribe, and many members never became subscribed. It is also tied to a given institution and individual for maintenance. This listserv will be deactivated at some point soon. (But thank you again for your long service, Rich!)



Créé par Richard Warms ca. 2000. 297 e-mails y sont abonnés, dont 161 (un peu plus de la moitié) ne sont pas inclus dans la nouvelle liste de diffusion. (Ceux qui utilisent maintenant une adresse e-mail différente ont été comptabilisés.) Cette liste de diffusion était problématique en ce que les non-membres pouvaient s'abonner et de nombreux membres ne se sont jamais abonnés. Il est également lié à une institution et à un individu donné pour l'entretien. Cette liste de diffusion sera bientôt désactivée. (Mais encore une fois, merci pour votre long service, Rich !)

Some new members / Quelques nouveaux membres

Please feel free to send information about yourselves to m-tiede@northwest-ern.edu, for inclusion in a future issue – either to be noted as a new member, or for member updates.



N'hésitez pas à envoyer des informations vous concernant à m-tiede@northwestern.edu, pour inclusion dans un prochain numéro — soit pour être noté en tant que nouveau membre, soit pour les mises à jour des membres.

Okobé Noël Datro, enseignant-chercheur d'Histoire contemporaine et Histoire africaine, Université Alasane Ouattara de Bouaké. Il a contribué une article à *Mande Studies*, v. 22 (2020) : « Le conflit foncier entre les Guébié et les Lobi à Gnagbodougnoa (Gagnoa) en Côte d'Ivoire de 2000 à 2015. »

Alexis Kaboré, sociologue, enseignant-chercheur, Université Joseph Ki-Zerbo. Il est membre du Société, Mobilité et Environnement (LASME), et responsable de Sauvegarde environnementale du Centre d'Excellence CEFORGRIS (Centre de formation et de recherche en gestion des risques sociaux et environnementaux) de cette université. Intérêts de recherche : sociologie, anthropologie, sciences sociales, gestion de l'environnement, gestion des ressources naturelles, foncier, aires protégées, faune, forêts. Il est fondateur de l'Association Faune et Développement au Burkina ; président de NATUDEV, Association Nature & Développement; et coordinateur du Consortium mondial sur les APAC (Aires du Patrimoine Autochtone et Communautaire) pour le Sahel.



Siriman Kouyaté, magistrat, traditionniste, et Président du Cour d'appel de Conakry. En juillet 2022 il a été intronisé comme conservateur du Sosso Bala à Niagasole (Niagasola), Guinée. Il a supervisé l'établissement d'une version contemporaine du Charte de Mandé, Kurukan Fuga, avec des notes explicatives juridiques, en 1998.

Member updates / Mise à jour des membres

Stephen Belcher's *African Myths of Origin* (Penguin Books, 2005; Penguin Classics series) has now been published in Arabic translation by Penguin (2022): *Asāṭīr al-Nushū' al-Afrīqīyah*, translated by Mūsā al-Ḥālūl. The Arabic version was originally published in Abu Dhabi by Hay'at Abū Dhābī lil-Siyāḥah wa-al-Thaqāfah (Kalimah) in 2017.



Coleman Donaldson

Awards:

2021 Prize for Best Article Published in the *African Studies Review* — "The Role of Islam, Ajami writings and educational reform in Sulemaana Kanté's N'ko" ([link to article](#))

Films:

Baarakètò: A 5-episode series of mini-documentary portraits of working adults in the Manding-speaking diaspora of Paris.

Kuma Bakolo: A pedagogical series of lessons that analyze and teach Manding through real-life examples: headlines, lyrics, etc.

Learn Maninka: Series of grammar lectures teaching the basics of spoken Maninka.

Review of Google Translate for Bambara (25 min.) — a new feature of Google Translate in 2022. (*Entertaining!—the editor*)

Online Language Learning Resources:

Beginner Bambara course, An ka taq: Full online course for learning Bambara or Jula, independently or with supervision.

Manding language Forum: Space that allows speakers and learners of Manding to connect and build knowledge about the language through questions and answers.

Member updates / Mise à jour des membres

Tim Geysbeek has recently renewed his membership after several years of absence. His focus has shifted from Mande/Liberian history to researching the archives of a mission organization, SIM (Serving in Mission, once known as Sudan Interior Mission) and has been in charge of its archives for several years. He has published several items related to the SIM archives, most recently co-editing *The Diary of Walter Gowans*, a founding missionary (Bukuru, Nigeria: Africa Christian Textbooks, 2022) — link [here](#). He has lived in Jos, Nigeria since 2019.

Works by **Janet Goldner** are now on view at the exhibition: “**Hard and Soft Contrasts: Textiles, Fiber and Sculpture**” at The Yard, Columbus Circle, 33 W. 60th Street, New York, NY, through April 17, 2023; curated by Atim Annette Oton, Calabar Gallery.

Janet is also participating in “**One Nation**” at the Heller Museum, 1 W. 4th Street, New York, NY, January 19-October 26, 2023.

More information about these exhibitions, as well as her involvement with the “Preserving Mali’s Motion Picture Heritage” project (see pages 18-19), is available on her website, <https://www.janetgoldner.com/news/>.

Maria Grosz-Ngaté contributed “Identities, Histories, and Challenges of (Re)Naming” to *Mande Studies* vol. 23 (2021: 159-168). She co-organized and chaired the roundtable “Une guerre négligée: quel avenir au Sahel? / A Neglected War: What Next in the Sahel?” at the June 2022 Association of African Studies in Germany (VAD) conference in Freiburg, Germany. The roundtable was an initiative of the association’s Sahel Committee, founded in 2020 by a group of members in an effort to influence Germany’s Sahel policy and intervene in public debate. She also made presentations at the ASA annual meeting in Philadelphia, USA, and at the Symposium on “Citizen Perspectives on Societal Challenges in Mali,” in November and December 2022 respectively. From mid-June to mid-August 2022, she continued her research on the history of Bu Kunta, founder of the Ndiassane branch of the Qadiiriyya in Senegal, with a significant number of adherents of Manden origin in Senegal and in Mali, Guinea, and Gambia.



Ladder, by Janet Goldner. Welded steel, 22" x 20".

Barbara Hoffman

My latest promotion: Professor Emerita of Anthropology! After 43 years in the classroom at various levels from middle school to university, I have retired from my full-time faculty position at Cleveland State University and am now happily on permanent sabbatical. Though I won't be attending the annual ASA meetings, I hope to participate in our MANSA Triennial conferences and look forward to watching our association continue its growth and expansion under its vibrant leadership.

A'ame Joslin (Indiana University Columbus) has renewed her membership after some time away. She is a full-time faculty member in education and coordinates accreditation in her department. Her research interests are education policy, child domestic labor, policy appropriation, and gender. Joslin's research in Mali includes a ten-year longitudinal study of child domestic laborers and their access to formal, nonformal, and informal education.

Agnes Kedzierska Manzon

Recent articles:

2022. "Of Meat and Ritual: Consumptive and Religious Uses of Pangolins in Mali", avec Daniel J. Ingram et Ian B. Edwards, *African Journal of Ecology*, Feb. issue, pp. 184-192.

2021. « Corps cynégétique - corps possédé : la production des “sujets virtuoses” », *Mande Studies*, 23, pp. 117-152.

Chérif Keïta announced that an interview (by Lesley Stahl) with kora musician Sona Jobarteh was broadcast on *CBS 60 Minutes* on November 13; link [here](#).

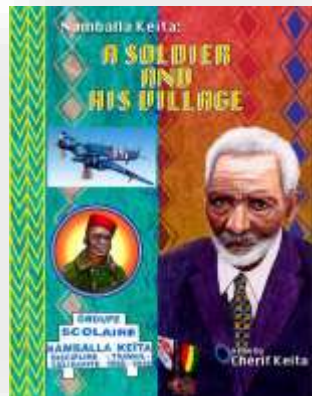
“The story of my long collaboration with this young world-renowned artist started with her finding my writings about Mande culture and artistic traditions on the Internet in 2009. After wondering if a writer who was speaking so pertinently about her intellectual concerns as a young bi-racial (Anglo-Gambian), bi-cultural artist (Conservatory and family-trained) could be alive, she found me on the Carleton College website and wrote to me. Thus began an intellectual exchange that led to two albums, the first of which, *Fasiyah* (2011), has a title taken from my writings. And now, her brand new album, *Badinyaa Kumoo*, whose title she also gave me the honor to find, along with writing an introduction to the liner notes. Here is Sona Jobarteh at Carleton in September 2018 [\[photo\]](#).”

Member updates / Mise à jour des membres

(cont.)

Chérif Keïta (cont.)

En décembre, *Namballa Keïta: un tirailleur et son village* — le film de Chérif Keïta sur la vie de son père (voir *MANSA Kibaru* 73, p. 20, entretien en anglais) — a remporté le prix du Meilleur film de la Diaspora africaine aux Rencontres cinématographiques de Sya, ou RECIS (Bobo-Dioulasso). Nos félicitations!



Kassim Kone contributed a chapter, “Ugly as a Kɔmɔ mask: an aesthetics of horror among the Bamana,” to the exhibition catalogue, *The Language of Beauty in African Art* (Chicago: The Art Institute of Chicago, 2022). The [exhibition](#) opened in Chicago on November 20 and runs until Feb. 27.

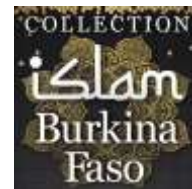


Helmet mask (possibly *Komo Kun*), Senufo, probably Tye-dum-bele, Côte d'Ivoire, 20th century. From the exhibition at the Art Institute of Chicago. (Photo: M. Tiede)

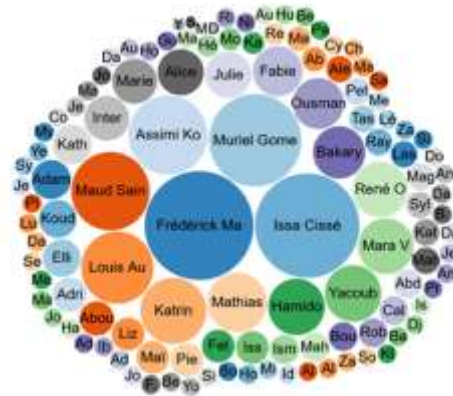
Monica Labonia est actuellement chargée de cours à l'Université Toulouse Jean Jaurès. Elle est aussi membre du Laboratoire d'Analyses des Sociétés et Pouvoirs/Afrique-Diasporas (LASPAD), Université Gaston Berger; et du Laboratoire de Recherche sur l'Histoire et les Sociétés Africaines (LARHISA). Elle est partenaire, avec Mamadou Lamine Sané, au nouveau point focal Sénégal. Article récente: 2022 “Fansou Ousmane Bodian: un líder religioso musulmán emergente en Baja-Casamance (Senegal)”, M. L. Sané, M. Labonia, in *Humania del Sur. Revista de Estudios Latinoamericanos, Africanos y Asiáticos*, Universidad de Los Andes, Mérida, Año 17, N° 32, 175-194. Link [here](#).

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Frédéric Madore has added several improvements to his [Collection Islam Burkina Faso](#), which now contains over 2,900 archival documents, newspaper articles, Islamic publications and photographs as well as more than 250 bibliographical references related to Islam and Muslims in Burkina Faso. Inspired by the [WikiCite](#) initiative, the metadata of all the references of the collection has been uploaded on Wikidata to make them more openly citable and accessible. This allows generating various visualizations of the research on Islam and Muslims in Burkina Faso using the Wikidata query service (SPARQL) and Scholia.



« Lancé en 2021 par [Frédéric Madore](#), la *Collection Islam Burkina Faso* est une base de données numérique en accès libre, qui contient plus de 2,900 [documents d'archives](#), [articles de la presse généraliste](#), [publications islamiques](#) sous diverses formes et [photographies](#) sur l'islam et les musulmans du Burkina Faso depuis les années 1960. Le site répertorie également plus de [250 références bibliographiques](#) d'ouvrages, chapitres de livre, comptes-rendus de lecture, articles de revue, mémoires, thèses et rapports sur le sujet. »



https://islam.domains.uflib.ufl.edu/s/bf-fr/page/references_visualisations

In January 2023 Madore received a “2023 Emerging Open Scholarship Award” from the Canadian Social Knowledge Institute (C-SKI) and its partners for this collection. He is now working on the next phase of the project, creating a larger collaborative digital database on Islam in West Africa, which will include material on Côte d'Ivoire, Bénin, and Togo.

Member updates / Mise à jour des membres

(cont.)

Charles Riley (Yale University) reports that **Tombekai V. Sherman**, who participated in MANSA's 2017 conference in Grand Bassam, has been teaching Vai language lessons remotely this past year, and will likely continue with a new cohort in January. Liberian, he lives in San Pedro, Côte d'Ivoire; tavsherman@gmail.com. He has a working relationship with Athinkra, LLC, a company co-founded by Riley.

Lydia Rouamba (INSS/CNRST, Burkina Faso) a publié une [article](#), « Les séries scientifiques au Burkina Faso : Accompagnons et encourageons Poko, Debbo et Awa au même titre que Raogo, Gorko, et Adama ! », en *Les Echos du CIOSPB* [Centre national de l'Information, de l'Orientation scolaire et professionnelle, et des Bourses], no 003, Novembre 2021.

Mamadou Lamine Sané (doctorant en Histoire, Ecole doctorale ETHOS, UCAD, Dakar, et nouveau partenaire, avec Monica Labonia, au point focal Sénégal), a contribué une chapitre, « Mobilités humaines et évolutions des croyances traditionnelles en pays Ajamaat à partir du XIXe siècle : le cas des sites d'eau sacrée en Basse Casamance », en *Mobilités en Afrique de l'Ouest: peuplement, territoires et intégration régionale* (Paris : KALA ; Hermann, 2022).



La grotte d'El Hadj Omar Tall à Boucotte, Casamance, Sénégal. Photo: Mamadou Lamine Sané.

Ryan Skinner (Ohio State University)

His book, *Afro-Sweden: Becoming Black in a Color-Blind Country* (Minneapolis: University of Minnesota Press, 2022), has just been published. It is the first monograph in English to examine the social history and public culture of Sweden's diverse and growing African and Black communities, with an interdisciplinary approach.

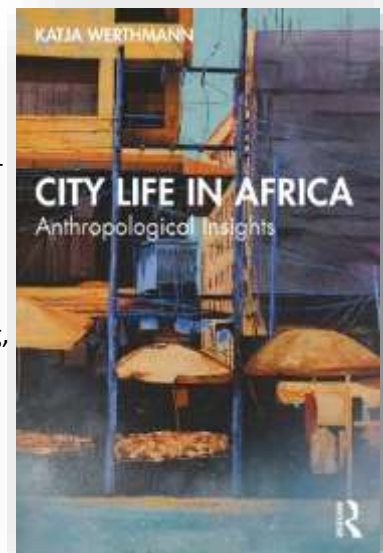


[Here](#) is a 'prequel' interview with Banning Eyre on Afropop, "Ryan Skinner on the Afro-Swedes" (October 18, 2018), which includes some music clips as well.

Katja Werthmann (Institute of African Studies, Leipzig University) has a new book: *City Life in Africa: Anthropological Insights* (Routledge, ©2023, published July 2022).

"This book introduces readers to the anthropology of urban life in Africa, showing what ethnography can teach us about African city dwellers' own notions, practices, and reflections.

This book ... highlights the significance of female, African and Diaspora scholars for an emerging urban anthropology of Africa. ... The chapters are organized according to everyday activities of city dwellers: moving, connecting, governing, working, dwelling, and wayfinding." Publisher description [here](#).



Two new research projects led by Sten Hagberg

In 2022, Sten Hagberg, Uppsala University, obtained two major research projects on Decolonizing Research Methodologies (2022-25), and on Citizen Perspectives on Societal Challenges in Mali (2022-27).

The **Decolonizing** project aims to support the creation, organization, and the implementation of an interdisciplinary research school that bring together Burkinabe, Malian, Swedish, and Tanzanian researchers and research projects in a common collaborative framework to strengthen conceptual, theoretical, methodological and practical work for decolonizing research methodologies. The project focuses on data collection, research relations, ethics, and transnational approaches in the research and research training.

More specifically, the project aims to critically assess and transform the ways in which qualitative research is organized and implemented, to strengthen the development of empirically grounded and critical research methodologies, and to interrogate fieldwork relations and research ethics, and to promote transnational approaches. It is built around qualitative empirical research, and societal engagement through the development of courses (both *in situ/in persona*, and online), the organization of summer schools in the collaborating countries, regular online seminar series, joint analytical workshops, and collaborative publications. It seeks to foster a critical, and yet practically oriented and relevant, academic culture among PhD students and faculty.

In September-October 2022, the project was launched with a two and half week seminar in Sweden. Twenty participants from eight African countries participated. The seminar consisted of 15 days of intense course on decolonization in practice and on fieldwork methodology. PhD students, postdocs, and faculty engaged in seminar, lectures, round-tables, workshops, walk-and-talks, and did joint fieldwork in four parishes on the Island of Gotland, Sweden: Burgsvik, Klintehamn, Östergarn, and Fårösund.



Above: Fieldwork in Burgsvik on security and safety seen 'from below' in the rural area of Gotland.

Below: Participants of the Launching Seminar during a Walk-and-Talk in Stockholm. Among the Malian and Burkinabe participants, one notes MANSA members Baba Coulibaly, N'gna Traoré, Fatoumata Camara, and Patrice Toé.



Two new research projects led by Sten Hagberg

(cont'd)

The [Perspectives citoyennes des défis de société au Mali](#) project is led by the Forum for Africa Studies at Uppsala University, in collaboration with the Institut des Sciences Humaines, Mali. It is the outcome of years of working with Malian researchers and students on key problems in local arenas in Mali. In such collaborative research projects, particular attention has been paid to [security and safety from below in two Malian municipalities](#) (2017), to [municipal democracy in the Sahel](#) (2019), and to the Malian crisis and transition (forthcoming). Methodologically and practically, it draws on collaborative research carried out in Burkina Faso, notably on [sociopolitical transformations](#), published in English as ["Nothing will be as before"](#) (2017, 2018), [security from below](#) (2019), and [women leadership](#) (2021).

The purpose is to promote citizen perspectives through the implementation of engaged research, the organization of citizen debates and the capacity building of young researchers. The promotion of women leaders as researchers, teachers and opinion leaders is a crosscutting theme.

The project consists of two parts: first, the implementation of strategic studies and citizen debates, in particular the documentation and analysis of citizen perspectives of the challenges of Malian society; and second, the strengthening of networks between Malian and Swedish educational research institutions in order to develop partnerships between research teams from two countries.



The "Perspectives citoyennes des défis de société au Mali" project was launched in January 2023 at the Institut des Sciences Humaines in Bamako.

NVAS 25th Anniversary Conference, Leiden

Jan Jansen (Universiteit Leiden) shared an announcement of the **Netherlands Association of Africa Studies (NVAS) 25th Anniversary Conference**, “Conciliation and Conflict: The Role of Language in Bridging Social Differences in Africa”, which was held in Leiden on December 9-10. The keynote lecture was by Mirjam de Bruijn (U. Leiden) — “On social media everything is true” — *digital cultural violence in Mali and Chad*. Panelists included several current and recent MANSA members:

◇ **Genevieve Hill-Thomas** (Ringling College of Art and Design, Sarasota, Florida) — *Marka faso dan fani : sartorial language of conflict resolution in Burkina Faso (images from her presentation below)*

- ◇ **Alain Joseph Sissao** (INSS/CNRST, Ouagadougou) — *Les joutes oratoires dans l’alliance à plaisanterie (Guinea and Mali)*
- ◇ **Tal Tamari** (Centre National de la Recherche Scientifique, Paris) — *Joking relationships in West African anthropology : a century of changing interpretations*
- ◇ **Elizaveta Volkova** (independent researcher, Paris) — *Le territoire et les relations à plaisanterie chez les Mandinka*
- ◇ **Olga Zavyalova** (St. Petersburg State University) — *Senankunya and other “joking relations” today*



Pathé'O and President Thomas Sankara during their meeting in early October, 1987. Photograph by Ben Idriss Zougrana.

DIMA school weaving project, Niamey

This news came in mid-December from **Genevieve Hill-Thomas** (Ringling College of Art and Design, Sarasota, FL):

Dear Mansadenw, I am writing you from beautiful Niamey where I have been working with the ONG DIMA for nearly one week now, and I'll be here for two more weeks. DIMA is a school started by leatherworker Soumana Saley, and their goal is to train the next generation of artists in fashion design, leather working, and weaving. The master weaver and head of the weaving program, Abdoulwahid Goumar, who specializes in the Nigerien weaving style of *téra-tera*, wanted to expand the program with Western-style floor looms. There are many benefits to this; one is that just as weaving students here in the United States learn multiple styles of weaving before settling into their artistic practice, the DIMA students would benefit from this type of training as well.

DIMA already had a Leesburg 2-shaft loom sent to the school, then we shipped my 4-shaft 22" direct-tie up and 8-shaft 36" Harrisville floor looms, and I managed to bring a 4-shaft Leclerc Dorothy table loom on the airplane. These looms will stay at the school's weaving studio. I am teaching a workshop to the weaving instructors, advanced students, and several master weavers from a nearby village on how to warp these looms and weave effectively with them, as well as reading and writing pattern drafts that can be used with these types of looms.

Already, the advanced students are designing twills for couture, and there are rumors about putting on a fashion show at some point in the future. Beyond supporting the next generation of artists in Niger, DIMA is also trying to promote the valorization of the *téra-tera* style of weaving in Niger (similar to the status of *faso dan fani* in Burkina Faso) and market it both at home and abroad without middlemen so that artists can earn a living wage for their work. I'm thrilled to be here witnessing this weaving renaissance and providing what support I can to artists who are shaping the future of Nigerien arts and fashion.



Abdoulwahid Goumar (left) tensioning the warp in the traditional Zarma method on the table loom. Hassan Saley (right), a weaver from a nearby village.



Genevieve Hill-Thomas with advanced students Samira Abdoulaye Hana (left) and Nadia Ibrahim Alpha Adamou (right).



National Museum of Mali—photo digitization project

Barbara Frank

Professor, Stony Brook University

Barbara Frank and photographer Vera Viditz-Ward recently returned from a trip to Bamako, where they have been working with colleagues at the National Museum of Mali on a project to digitize the analog photographs in the audio-visual archives of the museum. These include as many as 45,000 well-documented but unpublished original field photographs taken by museum staff photographers on collection and documentation missions conducted between 1980 and 2000 throughout the country. The primary focus of this project is to digitize a carefully curated selection of these analog color slides and black and white negatives and make them available on open access. The selection will highlight the richness and diversity of Mali's cultural heritage, including traditional ceremonies and performances, portraiture, scenes of daily life, architecture, artistry and craft production. Here are a few examples.



Daouda Keita (directeur général du Musée) and Barbara Frank looking at slides from the 1980s.



Fadabougou, Mali
©Musée Nationale du Mali

Musée national du Mali — projet de numérisation des photographies

Barbara Frank et la photographe Vera Viditz-Ward sont récemment rentrées d'un voyage à Bamako, où elles ont travaillé avec des collègues du Musée national du Mali sur un projet de numérisation des photographies analogiques des archives audiovisuelles du musée. Celles-ci comprennent jusqu'à 45 000 photographies de terrain originales bien documentées mais non publiées prises par des photographes du personnel du musée lors de missions de collecte et de documentation menées entre 1980 et 2000 dans tout le pays. L'objectif principal de ce projet est de numériser une sélection soigneusement organisée de ces diapositives couleur analogiques et négatifs noir et blanc et de les rendre disponibles en libre accès. La sélection mettra en lumière la richesse et la diversité du patrimoine culturel du Mali, notamment les cérémonies et spectacles traditionnels, le portrait, les scènes de la vie quotidienne, l'architecture, l'art et la production artisanale. Voici quelques exemples.



Dényékoro, Mali
©Musée Nationale du Mali



Dényékoro, Mali
©Musée Nationale du Mali

Preserving Mali's Motion Picture Heritage

Janet Goldner

I am very happy to participate in the first phase of an exciting project, "Preserving Mali's Motion Picture Film Heritage." With funding from a US Public Diplomacy Small Grant, Bouna Cherif Fofana and Alassane Poudjougou of the Centre National de la Cinématographie du Mali (CNCM), whom I have known for many years, traveled to the United States for six weeks for technical training, knowledge exchange and professional development in the field of conservation, restoration and digitization. We've partnered with New York-based nonprofit media preservation organization XFR Collective. We spent two weeks in New York working with and learning from professional film archivists at the NYC Municipal Archives, MoMA, NYPL, NYU, CUNY TV and Columbia University. Then we traveled to Washington, DC to work with archivists at the National Museum of African American History and Culture.

The "Preserving Mali's Motion Picture Film Heritage" project is the long-awaited beginning of the realization of a dream. I first saw the CNCM film archives more than 25 years ago. Since then, I have been concerned about their preservation due to the storage conditions which has caused them to decay. The more than 2,000 reels, mainly from the 1960s and 1970s are socio-political and cultural newsreels from the first and second republic in Mali.

Bouna and Alassane returned to Mali with film inspection equipment so they can start to use their knowledge to preserve the archives at CNCM. And we also digitized about a dozen films at the archives we visited. Acting as a curator and cultural liaison to facilitate communication and collaboration between the two cultures that I know quite well, it is my pleasure to help the preservation and eventual scanning of these films come into view.

Je suis très heureuse de participer à la première phase d'un projet passionnant, « Mali's Motion Picture Film Heritage. » Grâce au financement d'un US Public Diplomacy Small Grant, Bouna Cherif Fofana et Alassane Poudjougou du Centre National de la Cinématographie du Mali (CNCM), que je connais depuis de nombreuses années, se sont rendus aux États-Unis pendant six semaines pour une formation technique, des connaissances échange et développement professionnel dans le domaine de la conservation, de la restauration et de la numérisation. Nous avons établi un partenariat avec l'organisation de préservation des médias à but non lucratif basée à New York, XFR Collective. Nous avons passé deux semaines à New York à travailler avec des archivistes professionnels du cinéma aux archives municipales de New York, au MoMA, à NYPL, à NYU, à CUNY TV et à Columbia University. Ensuite, nous nous sommes rendus à Washington, DC pour travailler avec des archivistes du National Museum of African American History and Culture.

Le projet « Preserving Mali's Motion Picture Film Heritage » est le début tant attendu de la réalisation d'un rêve. J'ai vu pour la première fois les archives cinématographiques du CNCM il y a plus de 25 ans. Depuis, je me préoccupe de leur conservation en raison des conditions de stockage qui les ont fait dépérir. Les plus de 2 000 bobines, principalement des années 1960 et 1970, sont des actualités socio-politiques et culturelles de la première et de la deuxième république du Mali.

Bouna et Alassane sont rentrés au Mali avec du matériel d'inspection de films afin qu'ils puissent commencer à utiliser leurs connaissances pour conserver les archives de la CNCM. Et nous avons également numérisé une dizaine de films aux archives que nous avons visitées.

Agissant en tant que conservateur et agent de liaison culturelle pour faciliter la communication et la collaboration entre les deux cultures que je connais assez bien, il me fait plaisir de contribuer à la préservation et à la numérisation éventuelle de ces films.



Archives de CNCM, Bamako.
Janet Goldner, Bouna Cherif Fofana.



Preserving Mali's Motion Picture Heritage

Janet Goldner (cont.)



Preserving Mali's Motion Picture Film Heritage is funded in part by a grant from the United States Department of State to the XFR Collective. The opinions, findings, and conclusions stated herein are those of the authors and do not necessarily reflect those of the United States Department of State.



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Municipal Archives, New York City. Bouna Cherif Fofana (above), and with Chris Nichols (left).

Digitizing film at New York Public Library, Performing Arts branch, New York City.



With archivist, Museum of Modern Art (MoMA), New York City.

Point sur un souvenir scientifique : la participation des structures maliennes partenaires de l'exposition artistique « *Caravanes d'or, fragments dans le temps* » en 2019

Baba COULIBALY

Directeur Général de l'Institut des Sciences Humaines (ISH), Bamako

Dans le cadre des accords de collaboration entre le Block Museum of Art (Etats-Unis) et les institutions d'enseignement et de recherche, les responsables de l'Institut des Sciences Humaines (ISH), Institut des Hautes Etudes en Recherche Islamique Ahmed Baba de Tombouctou (IHERI), le Musée National du Mali (MNM), et la Direction Nationale du Patrimoine Culturel (DNPC) ont participé aux festivités d'ouverture de l'exposition artistique du Block Muséum « *Caravanes d'or, fragments dans le temps : Art, culture et échanges en Afrique saharienne médiévale* ». L'évènement a eu lieu du 23 au 27 janvier 2019. Il s'agissait d'une exposition autour d'objets archéologiques et artistiques empruntés par le Block Museum auprès des structures suscitées du Mali.

Caravans of Gold (le titre en anglais) honore également l'accord bilatéral entre les Etats-Unis et le Mali, en vertu de la Convention de l'UNESCO de 1970, pour la protection du patrimoine culturel du Mali, incluant maintenant les objets de la vallée du Niger, les falaises de Bandiagara et les bibliothèques de Tombouctou. Cet accord prévoit le partage du riche patrimoine culturel à des fins d'exposition et d'éducation pour un public plus large, y compris au niveau international.

Cette exposition avait pour objectif de promouvoir et de diffuser l'histoire du Mali et son rôle central dans le commerce transsaharien, qui a été pendant des siècles une source de prospérité et d'influence malienne. Outre le Mali, plusieurs autres pays africains étaient représentés à l'exposition. Il s'agit notamment du Nigeria, du Maroc.

1. Des prises de contacts

La délégation malienne a eu une réunion de travail avec la directrice du Block Muséum, Lisa Corrin, accompagnée de la directrice associée des affaires de conservation, Kathleen Berzock. Dans un premier temps, les échanges ont porté essentiellement sur l'intérêt que revêt l'évènement pour l'université de Chicago. Dans un second temps, les responsables Maliens invitées ont présenté leurs structures et les activités qu'elles mènent dans l'histoire et de la culture. Cette présentation a permis aux partenaires américains de mieux connaître nos structures.

2. Des visites importantes

La délégation malienne a été honorée de visiter la bibliothèque Herskovits, qui représente l'aile Africaine de la Bibliothèque universitaire de Northwestern, Evanston, Illinois. La visite a été dirigée par Esmeralda Kale, bibliothécaire. Selon elle, cette bibliothèque constitue la plus grande réserve de documentation sur l'Afrique au monde. Il y a des documents concernant toutes les disciplines et toutes les époques. Les visiteurs Maliens ont découvert l'existence de salles spécialisées pour garder les collections se rapportant aux hommes célèbres noirs du monde dont Nelson Mandela et Barack Obama.

La délégation malienne a également eu droit à un aperçu de l'exposition VIP: comme un avant-goût, le Block Muséum a invité plusieurs personnalités de l'université, des Musées d'autres Etats, des structures de recherche, pour visiter l'exposition en toute tranquillité. Ensuite une discussion a eu lieu sur le partage du contenu de l'exposition avec des institutions prêteuses d'objets au Mali, au Nigeria et au Maroc. Les échanges ont surtout porté sur les perspectives de collaboration future entre le Block Muséum et les institutions des pays invités.

L'occasion a été mise à profit pour organiser des activités artistiques appelées « Caravanes et carrefours : art, musique et histoires ». Tous les âges y étaient invités. Ces activités étaient animées par des artistes, sets de DJ d'Afrique de l'Ouest et représentations de griots dans tout le musée. Toutes ces activités ont été réalisées avec l'appui de Moussa SECK, un traducteur (et doctorant) réquisitionné par le Block Muséum à l'occasion. Il a facilité la communication entre les parties prenantes.

3. La cérémonie d'ouverture

La cérémonie d'ouverture a été tenue dans un amphithéâtre de Northwestern University. Elle a enregistré la présence de 1 500 personnes venues de tous les grands Etats des USA et des pays d'Europe. La cérémonie d'ouverture a été marquée par plusieurs interventions dont la plus importante a été le discours d'ouverture de Lisa Corrin, directrice du Block Museum of Art. Son discours a été suivi par d'autres interventions comme celles de Dr. Jonathan Holloway—Provost, Northwestern University, Annelise Riles—vice-présidente adjointe aux affaires mondiales de Northwestern, et Dr. Kathleen Bickford Berzock, conservatrice qui a organisé l'exposition au Block Muséum.

Point sur un souvenir scientifique ... « *Caravanes d'or, fragments dans le temps* » — Baba Coulibaly (cont.)

Toutes ces interventions ont mis l'accent sur l'importance de l'exposition «*Caravanes d'or, fragments dans le temps : Art, culture et échanges en Afrique saharienne médiévale*», qui permettra aux personnes de tous horizons de découvrir le riche patrimoine de l'Afrique et de participer à l'appréciation et à la sauvegarde des sites archéologiques et des biens culturels. Grâce à ce projet, des documents issus des archives archéologiques du Moyen Âge au Mali côtoient le patrimoine médiéval d'autres pays, mettant en évidence les interactions entre différents centres commerciaux d'Afrique subsaharienne, du Maghreb, du Proche-Orient et du Moyen-Orient. Le programme de l'ouverture de l'exposition s'est terminé par cocktail suivi d'un dîner offert aux participants par le Block Muséum.

Les activités relatives au vernissage de l'exposition "*Caravanes d'or, fragments dans le temps : art, culture et échanges à travers l'Afrique médiévale saharienne*", tenues du 23 au 27 janvier 2019, au Block Museum of Art d'Evanston, se sont déroulées à la satisfaction de l'ensemble des participants. Au moment où nous travaillons pour protéger le patrimoine culturel, artistique et archéologique du Mali pour la postérité, il est important que les institutions de recherche du pays puissent participer à un projet du genre, qui a pour essence de proclamer un moment historique d'une telle importance pour le monde. La rencontre a permis d'enrichir les carnets d'adresse de part et d'autre car plusieurs échanges amicaux et constructifs ont été faits et des contacts pris dans la perspective de partenariats futurs. L'exposition a donc permis de lancer les amarres d'une coopération fructueuse et mutuellement avantageuse dans les domaines de la conservation et la promotion des biens du patrimoine culturel et archéologique du Mali.

4. Le retour des objets empruntés

Les objets dont il a été question, empruntés auprès de l'Institut des Sciences Humaines, Institut des Hautes Etudes en Recherche Islamique Ahmed Baba de Tombouctou, le Musée National du Mali, et la Direction Nationale du Patrimoine Culturel, ont fait le tour aussi dans le cadre de cette exposition au Musée Aga Khan, Toronto, Ontario, Canada, et au Smithsonian National Museum of African Art (NMAfA), Washington, DC, USA. Ils étaient destinés à retourner au Mali en été 2020. Entre temps, est survenue la maladie à Corona virus (Covid-19). Ce qui a prolongé le séjour des objets jusqu'en mars 2022.



Cheval et personnage à genoux. Natamatao, région de Mopti, Mali. Terre cuite, 12e-14e siècle. Collection du Musée National du Mali, Bamako.

Photos: Site Web de Caravans of Gold, <https://caravansofgold.org/exhibition/saharan-frontiers/>



Voir aussi une description de l'exposition dans *MANSA Kibaru 72* (2020), pages 13-14.

Le site Web de l'exposition "*Caravans of Gold, Fragments in Time*" (*Caravanes d'or, fragments dans le temps*) est maintenu en tant que ressource permanente. <https://caravansofgold.org/>

Une « application » mobile gratuite a été créée avec des textes en anglais, français et arabe, pour permettre l'accès à un public international. <https://caravansofgold.org/>



Baba Coulibaly (Institut des Sciences Humaines, Bamako) et Mohamed Diagayeté (Institut des hautes études et de recherches islamiques Ahmed Baba, Tombouctou) se sont rencontrés pour un moment avec Marcia Tiede (Northwestern University Libraries), au Herskovits Library of African Studies, Evanston, Illinois, 11 avril 2022. Ils finalisaient des détails de prêts associés avec l'exposition « Caravanes d'or » au Block Museum, Northwestern. *Photo: Ibou Tall*

On April 5, 2022, as part of the lecture series "Timbuktu Talks" organized by Mauro Nobili at University of Illinois—Urbana-Champaign (UIUC), there was a panel featuring:

- ◆ Dr. Paul Naylor and Dr. Ali Diakite (Hill Museum & Manuscript Library, <https://hmml.org/>) – *Hiding in Plain Sight: Truly Local Knowledge Traditions in the Libraries of Timbuktu*;
- ◆ Dr. Mohamed Diagayete (Institut des Hautes Etudes et de Recherche Islamique Ahmed Baba de Tombouctou) – *The Recent Works of the Ahmed Baba Institute*; and
- ◆ Prof. Charles Stewart (University of Illinois at Urbana Champaign) – *Reworking the Historic "Core Curriculum" in Islamic West Africa*.

Prof. Bruce Hall (University of California Berkeley) provided feedback on the presentations, which shed light on recent work that has been done, in Mali and in the US, on the so-called "Timbuktu Manuscripts."

On April 6, 2022, **Baba Coulibaly** gave a talk at UIUC, "Décentralisation et enjeux d'un territoire fragmenté : la commune rurale de Kalabancoro, Mali," which focused on the history and the contemporary situation of the rural village of Kalabancoro, located just outside Bamako. *(courtesy of Mauro Nobili)*

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Maktaba West African manuscript project

Northwestern University's Institute for the Study of Islamic Thought in Africa (ISITA) and the University of Illinois at Urbana-Champaign (UIUC) are piloting a digital collection of Arabic and Ajami manuscripts from West Africa, Maktaba ('library' in Arabic), with funding from the National Endowment for the Humanities (NEH) for a two-year planning phase, which began in June 2022. The project draws on the holdings of West African Arabic manuscripts in the two universities' libraries, from Mauritania, Nigeria, Mali, Senegal, and Ghana (over 7,000 works, 19th to mid-20th centuries). The project team is led by Mauro Nobili (history, UIUC) and Zekeria Ahmed Salem (political science and ISITA director, Northwestern), with additional NU team members including Rebecca Shereikis (ISITA associate director) and Esmeralda Kale (curator, Herskovits Library of African Studies). Paul Naylor (Hill Museum & Manuscript Library) is providing translations. At the end of the planning period, the Maktaba digital collection will be made available as an open-access database, with an initial sample set of 20 manuscripts with English translations and contextual essays.

The manuscripts for the initial sample are *fā'idahs* (*fawā'id*), 'recipes' aimed at gaining a benefit (in health, finance, relationship, etc.). These were chosen as being highly represented in West African collections, important as socio-cultural documents, and providing a non-elite perspective (*per Paul Naylor presentation, photo below*).

In May 2022 a [workshop](#) was organized by ISITA and the Centre for the Study of Manuscript Cultures, University of Hamburg, on "Teaching with West African Manuscript Collections." The Maktaba project was featured as part of this event. Charles Stewart, professor emeritus of history at UIUC, revisited his analysis from a decade earlier on the "core curriculum" in Islamic West Africa, based on the larger number of manuscripts now available in the West African Arabic Manuscripts Database ([WAAMD](#)). (The Herskovits Library's West African Arabic manuscripts database may be accessed [here](#).)

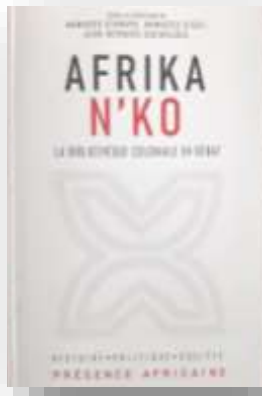
Sources: *Program of African Studies (Northwestern) news-letters*, spring 2022, p. 8, and fall 2022, p. 7.

Paul Naylor with manuscripts from the Maktaba project, at "Translation Practices Across Institutional Borders" [symposium](#), Northwestern University, Jan. 27, 2023.



Publications of interest / Publications d'intérêt

Afrika N'Ko : la bibliothèque coloniale en débat = debating the African colonial library / sous la direction de Mamadou Diawara, Mamadou Diouf, Jean-Bernard Ouédraogo. D'une conférence "Afrika N'Ko", Dakar, tenu le 28-31 janvier 2013, parrainé par CODESRIA et Point Sud. Paris : Présence Africaine Éditions, 2022; série Histoire, politique, société. (Dédié au feu Moussa Sissoko, codirecteur de Point Sud, Le Centre de recherche sur le savoir local, Bamako.) Contributions en français ou anglaise.



“En 2013, un groupe d'universitaires et chercheurs d'Afrique, de sa diaspora et du reste du monde se sont réunis à Dakar pour débattre de l'Afrique dans le champ scientifique, en privilégiant la thématique de la 'Bibliothèque coloniale'. Cet ouvrage retrace et met en association un certain nombre de réflexions évoquées lors de cette rencontre, baptisée 'Afrika N'ko' signifiant 'Dire l'Afrique dans le monde'. Ces réflexions, qui découlent d'approches diverses, portent sur la production des savoirs dans le domaine des 'sciences de l'homme', dans la sphère des humanités et dans le secteur de la recherche relative au patrimoine culturel africain. L'objectif principal est d'ériger et de développer une science sociale et des humanités qui rendent compte des trajectoires historiques, des transformations sociales et des récits qui les accompagnent.”

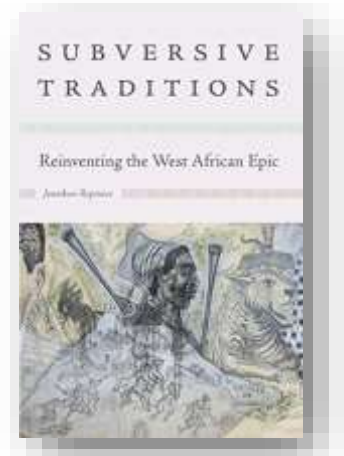
Sultan, Caliph and Renewer of the Faith : Aḥmad Lobbo, the Tārīkh al-fattāsh and the making of an Islamic state in West Africa / Mauro Nobili (Cambridge University Press, 2020) est maintenant disponible en traduction française: **Sultan, calife et rénovateur de la foi : Aḥmad Lobbo, le Tārīkh al-fattāsh et la création d'un État islamique en Afrique de l'Ouest**, traduit de l'anglais par Seydou Traore et Julien Barthelon (Baco Djikoroni Ouest, Bamako, Mali : La Sahélienne ; Tombouctou-Sankoré : Institut des Hautes Etudes et de Recherches Islamiques Ahmed Baba de Tombouctou (IHERI-ABT), 2021).



Ce livre est une étude de la chronique ouest-africaine connue sous le nom de Tārīkh al-fattāsh (Chronique du chercheur curieux) et de son rôle dans l'avancement d'un projet politique, la légitimation du califat de Ḥamdallāhi (1818-1862), situé dans ce qui est maintenant la République du Mali.

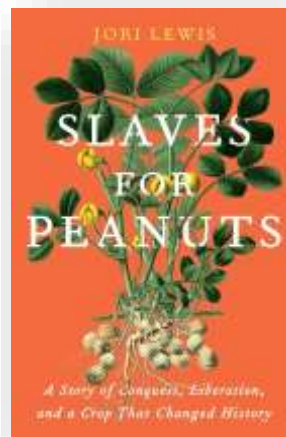
Subversive traditions : reinventing the West African epic / Jonathan Repinicz. East Lansing : Michigan State University Press, 2019. (African humanities and the arts). Contents:

Epic and race -- "This half-Black Iliad": African epic and the racialization of comparative literature -- The suns of independence: anticolonial heroisms and their limits -- Epic and thought -- Against Bakhtin: the African (mis)adventures of "epic and novel" -- Through Wangrin's looking-glass: the politics of the mirror in the A.O.F -- Hyperprimitives, buffoons, and other lies: ironic ethnographies from Ouologuem to Kourouma -- Defiant women, noble slaves, and gays, or, the problem with Wolof virtue -- Conclusion. Through Lat-Dior's looking-glass.

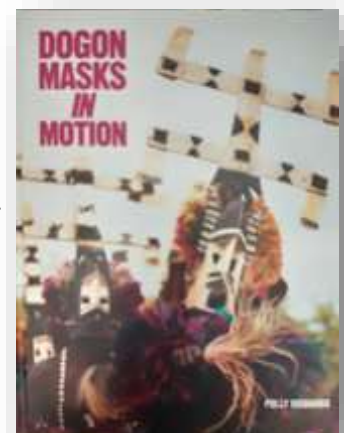


Slaves for peanuts : a story of conquest, liberation, and a crop that changed history / Jori Lewis. New York : The New Press, 2022.

"Delving deep into West African and European archives, Lewis recreates a world on the coast of Africa that is breathtakingly real and unlike anything modern readers have experienced. *Slaves for Peanuts* is told through the eyes of a set of richly detailed characters--from an African-born French missionary harboring runaway slaves [Walter Taylor], to the leader of a Wolof state navigating the politics of French imperialism [Lat Joor]--who challenge our most basic assumptions of the motives and people who supported human bondage."

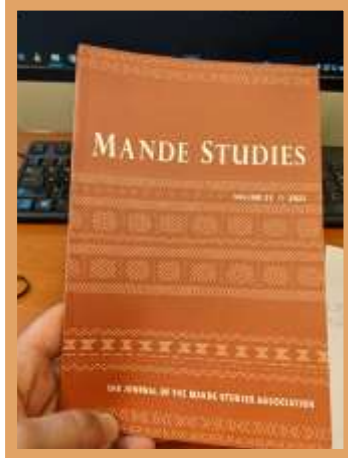


Dogon masks in motion / Polly Richards [photographer and author]; with contributions from Walter van Beek, Anne Doquet & Lassana Cissé. Glienecke, Germany : Galda Verlag, 2022.



Mande Studies—journal update from Rosa de Jorio, Editor-in-Chief

Mande Studies is published annually by Indiana University Press. It is one of the few US-based journals publishing articles in both French and English. Current MANSA members receive that year's issue, as well as online access via Project MUSE to back issues. Access to the journal online is supplied by Project MUSE directly to individual members when the hard copy is mailed out, and is good for one year.



Supporting Rosa de Jorio (University of North Florida), anthropologist and specialist on Mali, in her role as editor-in-chief are Stephen Belcher (comparative literature), former editor and the 'institutional memory' of the journal; editor, Patrick Royer (Rensselaer Polytechnic Institute), anthropologist and specialist on Burkina Faso, trained in both French and American academic traditions; Joseph Hellweg (Florida State University), anthropologist and religion scholar, expert on Côte d'Ivoire, whose careful editing and behind-the-scenes work since 2017 has significantly contributed to the journal; and Bruce Whitehouse (Lehigh University), anthropologist expert on Mali, who has recently joined the editorial team. Meridith Murray and Cyndy Brown copy-edit English texts; and Nicolas Médevielle and N'goran Jacques Kouacou are contributing/copy editors for French. *Mande Studies* is pleased to announce that Asher Lubotzky has accepted the position of Managing Editor starting January 2023. Asher is a PhD Candidate in History at Indiana University, a Gerda Henkel PhD Scholar, and has extensive experience working in the editorial team of *Africa Today*.

Beginning with volume 21, the journal is structured around a thematic dossier and a section of general contributions or 'varia', with occasional open issues to facilitate wider participation. Volume 23 (2022) featured a dossier on the work and legacy of Djibril Tamsir Niane titled "Soundjata at Sixty: In Memory of Djibril Tamsir Niane," with an introduction by Ryan Skinner and contributions by David Conrad, Elara Bertho, Stephen Bulman,

and Stephen Belcher. Saidou Mohamed N'Daou (on dress and identity in Guinea) and Agnieska Kedzierka-Manzon (on ritual specialists in the Mande world) contributed to the General Articles section. The volume also included a special feature on the future of Mande studies, "New Mandates for Mande Studies? Reimagining Research, Culture, and Collaboration in West Africa and Its Diasporas," with an introduction by Joseph Hellweg and contributions by Maria Grosz-Ngaté, Alioune Sow, Susan Gagliardi, Baba Coulibaly, Rosa de Jorio, and Joseph Hellweg. A new Book

Review section concluded the volume, with reviews by Marcia Tiede (Armelle Faure, *Révolution et sorcellerie*) and Bruce Whitehouse (Dorothea Schulz, *Political Legitimacy in Postcolonial Mali*).

The editorial team of *Mande Studies* plans to publish two volumes in 2023 (volumes 24 and 25) to catch up with past publishing delays. Volume 24 will contain a dossier on mining edited by Bettina Engels and with an Epilogue by Patrick Royer and various other contributions. Volume 25 will feature a dossier on « Le Sahel (en)quête de changement – des citoyens qui s'assument face aux crises » co-edited by Sten Hagberg and Ludovic O. Kibora.

Please consider submitting your work to *Mande Studies*, as individual papers or in suggested dossiers. Film or book reviews are also welcome. To submit your manuscripts:

- ◇ Follow the style guide and submission guidelines, available on the websites of MANSA ([English](#) and [French](#)) and [Indiana University Press](#).
- ◇ Use the submission portal, <https://iupress.org/journals/mandestudies/> (*preferred submission method*)
- ◇ Or, send it via email to Asher Lubotzky, aslubo@iu.edu.
- ◇ Expect a process of review and resubmission.

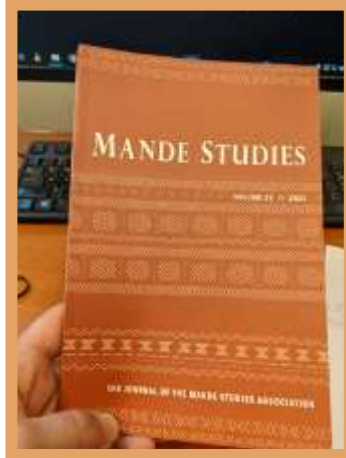


Mande Studies—mise à jour de la revue par Rosa de Jorio, rédactrice-en-chef

Mande Studies est publié chaque année par Indiana University Press. C'est l'une des rares revues américaines à publier des articles en français et en anglais. Les membres actuels de MANSA reçoivent le numéro de cette année, ainsi qu'un accès en ligne via Project MUSE aux anciens numéros. L'accès au journal en ligne est fourni par Project MUSE directement aux membres individuels lorsque la copie papier est envoyée par la poste, et il est valable pour une année.

Aux côtés de Rosa de Jorio (University of North Florida), anthropologue et spécialiste du Mali, dans son rôle de rédactrice-en-chef se trouvent Stephen Belcher (littérature comparée), ancien rédacteur en chef et « mémoire institutionnelle » de la revue; éditeur, Patrick Royer (Rensselaer Polytechnic Institute), anthropologue et spécialiste du Burkina Faso, formé aux traditions académiques française et américaine; Joseph Hellweg (Florida State University), anthropologue et spécialiste des religions, expert de la Côte d'Ivoire, dont la rédaction soignée et le travail en coulisses depuis 2017 ont considérablement contribué à la revue; et Bruce Whitehouse (Lehigh University), anthropologue spécialiste du Mali, qui a récemment rejoint l'équipe éditoriale. Meridith Murray et Cyndy Brown révisent les textes anglais; et Nicolas Médevielle et N'goran Jacques Kouacou sont contributeurs/réviseurs pour le français. *Mande Studies* a le plaisir d'annoncer que Asher Lubotzky a accepté le poste de coordinateur éditorial à partir de janvier 2023. Asher est doctorant en histoire à Indiana University et titulaire d'une bourse doctorale Gerda Henkel, et il possède une vaste expérience de travail au sein de l'équipe éditoriale d'*Africa Today*.

À partir du volume 21, la revue est structurée autour d'un dossier thématique et d'une section de contributions générales ou « varia », avec des numéros ouverts occasionnels pour faciliter une participation plus large. Le volume 23 (2022) présentait un dossier sur le travail et l'héritage de Djibril Tamsir Niane intitulé "Soundjata at Sixty: In Memory of Djibril Tamsir Niane," avec une introduction par



Ryan Skinner et des contributions de David Conrad, Elara Bertho, Stephen Bulman et Stephen Belcher. Saidou Mohamed N'Daou (sur l'habillement et l'identité en Guinée) et Agnieszka Kedzierka-Manzon (sur spécialistes des rituels dans le monde mandé) ont contribué à la section Articles généraux. Le volume comprenait également un dossier spécial sur l'avenir des études mandé, "New Mandates for Mande Studies? Reimagining Research, Culture, and Collaboration in West Africa and Its Diasporas," avec une introduction de Joseph Hellweg et

des contributions de Maria Grosz-Ngaté, Alioune Sow, Susan Gagliardi, Baba Coulibaly, Rosa de Jorio et Joseph Hellweg. Une nouvelle section de critiques de livres concluait le volume, avec des critiques de Marcia Tiede (Armelle Faure, *Révolution et sorcellerie*) et Bruce Whitehouse (Dorothea Schulz, *Political Legitimacy in Postcolonial Mali*).

L'équipe éditoriale de *Mande Studies* prévoit de publier deux volumes en 2023 (volumes 24 et 25) pour rattraper les retards de publication passés. Le volume 24 contiendra un dossier sur l'exploitation minière édité par Bettina Engels et avec un épilogue de Patrick Royer et diverses autres contributions. Le volume 25 présentera un dossier sur « Le Sahel (en)quête de changement – des citoyens qui s'assument face aux crises » co-édité par Sten Hagberg et Ludovic O. Kibora.

Veillez penser à soumettre vos travaux à *Mande Studies*, sous forme d'articles individuels ou de dossiers suggérés. Les critiques de films ou de livres sont également les bienvenues. Pour soumettre vos manuscrits:

- ◇ Suivez le guide de style et les directives de soumission, disponibles sur les sites Web de MANSA ([anglais](#) et [français](#)) et [Indiana University Press](#).
- ◇ Utilisez le portail de soumission, <https://iupress.org/journals/mandestudies/> (*méthode de soumission préférée*)
- ◇ Ou, envoyez-le par courriel à Asher Lubotzky, aslubo@iu.edu.
- ◇ Attendez-vous à un processus d'examen et de nouvelle soumission.

MANSA at African Studies Association (ASA) 65th Annual Meeting

Theme: African Urbanities: Mobility, Creativity, and Challenges

November 17-19, 2022, Philadelphia, PA

MANSA-sponsored panels:

VI-Q-5 Archives, Collections, and Digital Media as Collaborative Possibilities: Linking Global South and North in an Era of Urban Expansion and Political Insecurity, Part I

Chairs: **Rosa de Jorio**, University of North Florida and **Joseph Hellweg**, Florida State University

Mande musicians at Carleton: archiving Malian music in Minnesota, from afar
Cherif Keita, Carleton College

The song in the words: The ethno-poetics of Ivorian Dozo songs as political analysis
Joseph Hellweg, Florida State University

Memory making, memory marketing: mobile films, social media, and popular struggle in Burkina Faso
Sten Hagberg, Uppsala University

Overcoming spatial divides: Malian Facebook accounts as virtual heritage sites of political imagination
Rosa de Jorio, University of North Florida

Discussant: **Susan Elizabeth Gagliardi**, Emory University



Rosa de Jorio, Sten Hagberg and Joseph Hellweg

VII-Q-6 Archives, Collections, and Digital Media as Collaborative Possibilities: Linking Global South and North in an Era of Urban Expansion and Political Insecurity, Part II

Chairs: **Rosa de Jorio**, University of North Florida and **Joseph Hellweg**, Florida State University

Online communities as a source of Fula identity
Dougoukolo Alpha Omar Ba Konaré, Independent Scholar

Mapping Senufo: process, collaboration, and generous thinking
Susan Elizabeth Gagliardi, Emory University

Mande Visual Resources and the National Museum of Mali
Joseye Tienro, Musée National du Mali, Bamako

Mande Visual Resources Digital Repatriation Project (RRVM)
Barbara E. Frank, Stony Brook University

Discussant: **Mary Jo Arnoldi**, Smithsonian Institution



Dougoukolo Alpha Omar Ba Konaré



Barbara Frank with some of her 1980s photos developed at the Musée National du Mali — including a young Kassim Kone.

MANSA at African Studies Association (ASA) 65th Annual Meeting

Theme: African Urbanities: Mobility, Creativity, and Challenges

November 17-19, 2022, Philadelphia, PA

MANSA-related panels:

I-P-1 Examining the State of the African State in the 21st Century, Part I

Chairs: Nicholas Githuku, CUNY, York College and **Tamba M'bayo**, West Virginia University

III-P-3 Examining the State of the African State in the 21st Century, Part II

Chairs: Nicholas Githuku, CUNY, York College and **Tamba M'bayo**, West Virginia University

Military coups, presidential mandates, and the future of democracy in West Africa

Tamba M'bayo, West Virginia University

V-P-8 Examining the State of the African State in the 21st Century, Part III

Chairs: Nicholas Githuku, CUNY, York College and **Tamba M'bayo**, West Virginia University

III-R-3 Discourses about Identity and Contestation in Muslim Africa

Chair: **Maria Grosz-Ngate**, Indiana University

The Tarikha Qadiriyya of Ndiassane, Senegal, and its development as a transregional religious center

Maria Grosz-Ngate, Indiana University

V-E-3 Author Meets Critic: A Ritual Geology: Gold and Subterranean Knowledge in Savanna West Africa

Chair: Abena Dove Osseo-Asare, University of Texas at Austin

Author: **Robyn D'Avignon**, New York University

Gregory Mann, Columbia University

Emmanuel Akyeamong, Harvard University

Omolade Adunbi, University of Michigan, Ann Arbor

V-F-3 Feeding Africa: Climate Change, Environmental Sustainability, and Pastoralism

Chair/Discussant: Wendy Wilson-Fall, Lafayette College

Pastoralists, food economics, and climate change blind spots in the Upper Senegal Valley ca. 1966

Brandon County, Oberlin College

VI-C-10 African Women's Agency and Empowerment: Critical Perspectives, Part I

Chair: **Bruce Whitehouse**, Lehigh University

Between Islam and culture: women's religious empowerment in Guinea-Bissau and Portugal

Michelle Johnson, Bucknell University

Schooling, labor, and women's empowerment in Mali: confronting urban/rural disparities

A'ame Joslin, Indiana University-Purdue University Columbus and **Bruce Whitehouse**, Lehigh University

VI-C-10 African Women's Agency and Empowerment: Critical Perspectives, Part II

Chair: Jessica Ott, Johns Hopkins University

Why participate? The development of women's political agency in Mali and Burkina Faso

Cathryn Johnson, University of Louisville

VIII-L-9 New Directions in African Cultural Studies: Re/inventions of African Traditions and Pasts

Chair: Cullen Goldblatt, SUNY Binghamton

Colonial predecessors to the "African epic" debate: Belgian Congo and Rwanda

Jonathon Repinecz, George Mason University

X-T-19 African Studies Keywords: Panel I

Chair: Rhiannon Stephens, Columbia University and Rosemary Jolly, Penn State

Sponsored by: *African Studies Review*

African Studies keyword: **Food security**
William Moseley, Macalester College



Bill Moseley presenting African Studies keyword "Food security" at ASA, November 2022.

MANSA at African Studies Association (ASA) 65th Annual Meeting

Theme: African Urbanities: Mobility, Creativity, and Challenges

November 17-19, 2022, Philadelphia, PA

MANSA Business (Member) Meeting

Friday, November 18, 2022

Attending: Brandon County, Rosa de Jorio, Maria Grosz-
Ngaté, Sten Hagberg, Joseph Hellweg, Cathryn E. John-
son, A'ame Joslin, Bill Moseley, Charles Riley, Manfa
Sanogo, Marcia Tiede, Bruce Whitehouse.

Presentations were made by the officers: Sten Hag-
berg (President), Bill Moseley (President-Elect), Mar-
cia Tiede (Secretary-Treasurer), and Rosa de Jorio
(Editor-in-Chief, *Mande Studies*).

The previous two annual MANSA business meetings
were held virtually via Zoom, due to Covid-19 re-
strictions. The virtual format made possible the
'attendance' and participation by potentially all
members, rather than only those based in the U.S.
or able to make the trip to attend the African Studies
Association meeting. For that reason, this MANSA
face-to-face meeting at ASA — welcome as it was —
was regarded as a 'preliminary' meeting ahead of the
virtual MANSA Business Meeting, to take place on
Saturday, January 28, 2023.

We carried on the tradition of
a MANSA dinner after the
meeting. Thanks to Bill Mose-
ley for locating a venue, Tai
Lake Chinese Restaurant.

In addition to the officer presentations, Barbara Frank
presented the following.

Friends of the National Museum of Mali: Over a dec-
ade ago, Jerry Vogel (Deputy Director of the Museum
for African Art, New York City) and New York art law-
yer Barbara Hoffman (not MANSA's Barbara Hoffman)
established a 501c3 organization called the *Friends of
the National Museum of Mali*. Jerry passed away in
2014, but at the time of the opening of the *Sahel* ex-
hibition* at the Metropolitan Museum of Art in January
of 2020, Barbara suggested reviving the organization
as a means to fundraise for the National Museum in
Bamako. At the moment Mary Jo Arnoldi and Barbara
Frank, among others, are serving on the Board. We
have to date raised modest funds for a couple of initia-
tives. We are hoping to launch a broader fund raising
effort in the next year, and we hope the membership
of MANSA will step up and contribute.

* See *MANSA Kibaru*, issue 72, 2020, pages 15-17, for a
description of the *Sahel* exhibition by its curator, Alisa
LaGamma.



MANSA dinner after meeting at ASA, Philadelphia. Joseph Hellweg, Charles Riley, Rosa de Jorio, A'ame Joslin, Bill Moseley, Sten Hellweg, Marcia Tiede, Brandon County.

MANSA Business Meeting, 2021

Nov. 21, 2021 (virtual, via Zoom)

Minutes

Attending/Présent: Bissè Blanche Adoh, Tania Andoh, Mary Jo Arnoldi, Laura Arntson, Laurence Becker, Stephen Belcher, Heidi Bojsen, David Conrad, Baba Coulibaly, Rosa de Jorio, Ablan Anne-Marie Ettien, J. Henrike Florusbosch, Barbara Frank, Susan Gagliardi, Maria Grosz-Ngate, Sten Hagberg, Joseph Hellweg, Catherine Johnson, Agnes [Kedzierska-Manzon](#), Cherif Keita, Amandine Konan, Bintou Kone, ? Kouakou, Yao Marcel Kouakou, Bill Moseley, Seraphin Ngoma, Syna Ouattara, Mamadou Lamine Sané, Aly Sanoh, Ryan Skinner, Madina Thiam, Jean Toungara, Bruce Whitehouse, Félix Yaouaga.

President's report (Hagberg)PowerPoint presentation [here](#)

Sten summarized the year as one of relaunching and expansion. The COVID-19 pandemic characterized how MANSAs functioned this past year, with virtual officer meetings, webinar and conference.

- ◇ An Executive Council meeting was held on 6 March 2021. The ambition is to hold such a meeting every six months. The Executive Council includes Officers plus Advisory Board (including past presidents).
- ◇ A webinar on West African Dynamics, organized by Forum for African Studies, Uppsala University jointly with MANSAs, was held on 28 January 2021, with two roundtables and 90 attendees. Chair was Véronique Simon (Uppsala University); participants were Maria Grosz-Ngate (Indiana University), Baba Coulibaly (Institut des Sciences Humaines, Bamako), Rosa de Jorio (University of North Florida), Chérif Keita (Carleton College), and Alain Sissao (Institut des Sciences des Sociétés, Ouagadougou).
- ◇ The 11th International Conference on Mande Studies – *Beyond Crisis and Insecurity* – organized by Uppsala's Forum for African Studies and MANSAs, was held 16-19 June 2021 (postponed from 2020). There were a total of 300 participants, with 150 papers presented in 40 panels, plenary sessions (recordings available [here](#)), and parallel panels.

In addition to its **focal points** in Burkina Faso, Côte d'Ivoire, Guinea and Mali, MANSAs has a new focal point in Senegal: LARHISA (Laboratoire de Recherche sur l'Histoire et les Sociétés Africaines), affiliated with the Ecole Doctorale Etudes sur l'Homme et la Société (ETHOS), Université Cheikh Anta Diop de Dakar. The two focal point contacts are Monica Labonia (Université de Saint-Louis) and Mamadou Lamine Sané (UCAD).

MANSAs's Bylaws are being revisited. The historical link to the African Studies Association is both an advantage and an inconvenience. MANSAs currently has the first non-USA based president ever (Stenberg).

Communication:

- ◇ A new listserv, via Google Groups, was created by Bill Moseley.
- ◇ The MANSAs website and Facebook page are regularly updated.
- ◇ The MANSAs newsletter, *Mansa Kibaru*, was relaunched in 2020 by Marcia Tiede and will come out again at the end of 2021.
- ◇ Editor-in-chief Rosa de Jorio is making changes to strengthen the journal, *Mande Studies*.

President Elect's report (Moseley)PowerPoint presentation [here](#)

Transition to a new MANSAs listserv, launched on November 6, 2021 (mande-studies-association@googlegroups.com). It will be run in parallel with the former listserv (mansa-l@groups.txstate.edu) for a while to make sure it is working properly. Rationale for the new listserv:

- ◇ No longer possible to continue the listserv run by Texas State University.
- ◇ Desire to create a listserv that is not attached to a university and could easily be passed down through MANSAs leadership.
- ◇ Many newer members not able to join the old listserv.
- ◇ Google Groups listserv is free to run and relatively easy to manage.
- ◇ The new list includes 335 individuals. All who have been a MANSAs member (current or lapsed) from 2017 to 2021 were added.
- ◇ Issues: 1 email per person (some have multiple emails on file with MANSAs); and some have restricted their email from being added to groups.

Summary of the work of the MANSAs bylaws subcommittee:

The Bylaws subcommittee, composed of Baba Coulibaly, Maria Grosz-Ngate, Joseph Hellweg and Bill Moseley (chair), met six times on Zoom in May-August 2021. They mainly worked on the French-language version of the bylaws.

Goals:

- ◆ Propose new leadership structures that better reflect the membership composition of MANSAs
 - ◇ Consider changing the title of President Elect (confusing) to Vice President
 - ◇ Revise current leadership structure of President & President-Elect (with 3-year terms) to Vice President, President & Past President (each with a 2-year term)
 - ◇ 6-year commitment moving from Vice President to President to Past President
 - ◇ Holders of these 3 posts to be selected sequentially from the 3 major regions of MANSAs membership: W. Africa, Europe and N. America

MANSA Business Meeting, 2021

Nov. 21, 2021 (virtual, via Zoom)

Minutes (cont'd)

- ◆ Ensure that the bylaws are reasonable and reflect the current practices of MANSA
 - ◇ Any changes to the bylaws (currently) call for approval by 2/3 of the MANSA membership
 - ◇ But 2/3 of the membership does not regularly participate in elections or voting on procedure
 - ◇ Propose changing to approval by 2/3 of those who participate in a vote
 - ◇ We may need to address this point before we vote more broadly on change to the bylaws
- ◆ Revise outdated, gendered language
 - ◇ Many of the pronouns in the existing bylaws are male
 - ◇ Propose revising to account for male, female and non-binary (il/elle/lal)
- ◆ Address translation issues, given that the original bylaws were written in English and translated into French

Discussion: There was a suggestion to have three vice presidents, one from each region. But it is already difficult to find a pool of candidates, without that extra qualification. There would be a risk of tension among multiple vice presidents, one of whom would replace the president. Such geographic designation is also a bit 'messy' – some live in more than one place at times. Have the option to have one region have more than one representative. More positions means more elections; that's complicated. If anyone has further ideas, send them to Bill.

Secretary-Treasurer report (Tiede):PowerPoint presentation [here](#)

Membership: We currently have 170 members, with 56 based in Africa, 50 in Europe, and 64 in North America + 1 in Australia. This compares to a total of 112 members in 2020 (39 Africa-based members and 73 non-Africa-based). The increase in membership reflects a conference year 'bump.' Growth in both European and African membership is notable, approaching parity for each region.

Finances:

U.S. Bank	\$19,276.22
PayPal	\$ 902.61
Ecobank	2,178,953 FCFA (~\$3,740.60)

Total balance	~\$23,926.43 (~13,911,441 FCFA)
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This compares to a total balance of ~\$18,546 (~20,015,000 FCFA) at the end of 2020.

The **Chi Wara Award** of \$500 (half from an anonymous donation), designated in 2020 by former President Joseph Hellweg, was awarded in November to Richard Warms (Texas State University, San Marcos) in recognition of his long service to MANSA since 2001, in managing the listserv and formerly administering its website.

Newsletter: *MANSA Kibaru*, issue 73 is well underway, with contributions from many members. It will be sent out at the end of December. Timing the newsletter between the annual business meeting (late November) and the end of the year seems best. It's now on an annual basis, and this timing permits inclusion of the previous year's business meeting minutes (after approval at the current year's business meeting), and an accurate and complete record of that year's membership and events.

Communication: Membership information is conveyed to the Secretary-Treasurer by different means:

- ◆ Yahoo email (mansa_treas@yahoo.com) and user profiles on the MANSA website, linked to PayPal (~non-Africa-based members)
- ◆ Emails from West Africa coordinator, Yao Marcel Kouakou (~Africa-based members)

The move to the new Google Groups listserv is good news!

West Africa Coordinator report (Kouakou):

56 Africa-based members have renewed their membership. Members pay membership for participation in conferences, for example, which increases membership rates considerably. All the focal points are now up to date in membership. He gave tribute to the other officers. The attestations from the recent conference are important to members. But he is asked also to provide proof of MANSA membership. Such membership helps advance careers. We should organize annual scientific events, that include documentation of participation. He's in regular contact with Ludovic Kibora (focal point, Burkina Faso). Communication with Guinea is a little difficult. Congratulations to the President-Elect and his proposals for bylaws review (with that committee). Sten: there will be at least 50 attestations for participation in the 2021 Conference produced in the next couple of days.

Mande Studies (de Jorio):

Rosa is going to submit the next issue to Indiana University Press toward the end of February; it should be available to members in late May. IUP facilitates *Mande Studies* production. A dossier on artisanal mining, coordinated by Bettina Engels, is anticipated. They are still doing peer review for articles. Rosa participated in the roundtable at ASA on "The Future of Mande Studies", and she hopes to include that roundtable's papers in volume 23. She is interested in doing something on the life of D. T. Niane, possibly in number 23

MANSA Business Meeting, 2021

Nov. 21, 2021 (virtual, via Zoom)

Minutes (cont'd)

or definitely in number 24. There are also general articles on various topics. The journal is in good health only with the support of its members. Please consider submitting your work to *Mande Studies*, individually or in suggested dossiers. Film or book reviews are also welcome. There is always a place for individual works.

Approval of business meeting 2020 minutes: approved. (Marcia had missed the first part of the meeting due to Zoom issues.)

There was general conversation on the benefits of Zoom for workshops, roundtables, and other events that could take place between the triennial conferences. Sten would like to have webinars / workshops every 6 months, and invited suggestions from members. Maria Grosz-Ngate reminded us of the double roundtable that took place in January 20, and suggested that even every 3 months would be possible. Bill Moseley is organizing a webinar on agricultural conditions on December 16th at Université Montpellier. Agnes Kedzierska-Manzon said that they are doing hybrid events. It's good to share news about events regularly on the MANSAs listserv. Members can send such announcements to Sten as well to be shared. He noted that "MANSAs is nothing without our members' activities."

Submitted by Marcia Tiede
Nov. 17, 2022

Rapport du président (Hagberg)Présentation PowerPoint [ici](#)

Sten a résumé l'année comme une année de relance et d'expansion. La pandémie de COVID-19 a caractérisé le fonctionnement de MANSAs l'année dernière, avec des réunions virtuelles d'officiers, un webinaire et un congrès.

- ◇ Une réunion du Conseil exécutif s'est tenue le 6 mars 2021. L'ambition est de tenir une telle réunion tous les six mois. Le conseil exécutif comprend les dirigeants et le conseil consultatif (y compris les anciens présidents).
- ◇ Un webinaire sur la dynamique ouest-africaine, organisé par le Forum des études africaines de l'Université d'Uppsala conjointement avec MANSAs, s'est tenu le 28 janvier 2021, avec deux tables rondes et 90 participants. La présidente était Véronique Simon (Université d'Uppsala); les participants étaient Maria Grosz-Ngate (Indiana University), Baba Coulibaly (Institut des Sciences Humaines, Bamako), Rosa de Jorio (University of North Florida), Chérif Keita (Carleton College)

et Alain Sissao (Institut des Sciences des Sociétés, Ouagadougou).

- ◇ La 11e Congrès internationale sur les études mandé - Au-delà de la crise et de l'insécurité - organisé par le Forum d'études africaines d'Uppsala et MANSAs, s'est tenu du 16 au 19 juin 2021 (reporté de 2020). Il y avait un total de 300 participants, avec 150 communications présentées dans 40 panels, séances plénières (enregistrements disponibles [ici](#)) et panels parallèles.

En plus de ses points focaux au Burkina Faso, en Côte d'Ivoire, en Guinée et au Mali, MANSAs a un nouveau point focal au Sénégal : LARHISA (Laboratoire de Recherche sur l'Histoire et les Sociétés Africaines), affilié à l'Ecole Doctorale Etudes sur l'Homme et la Société (ETHOS), Université Cheikh Anta Diop de Dakar. Les deux contacts pour le point focal sont Monica Labonia (Université de Saint-Louis) et Mamadou Lamine Sané (UCAD).

Les statuts de MANSAs sont en cours de révision. Le lien historique avec African Studies Association est à la fois un avantage et un inconvénient. MANSAs a actuellement le premier président non basé aux États-Unis (Stenberg).

Communication:

- ◇ Un nouveau listserv, via Google Groups, a été créé par Bill Moseley.
- ◇ Le site Web et la page Facebook de MANSAs sont régulièrement mis à jour.
- ◇ Le bulletin MANSAs, *Mansa Kibaru*, a été relancée en 2020 par Marcia Tiede et sortira à nouveau fin 2021
- ◇ La rédactrice en chef Rosa de Jorio procède à des changements pour renforcer la revue *Mande Studies*.

Rapport du président élu (Moseley)Présentation PowerPoint [ici](#)

Transition vers une nouvelle liste de diffusion MANSAs, lancée le 6 novembre 2021 (mande-studies-association@googlegroups.com). Il sera exécuté en parallèle avec l'ancien listserv (mansa-l@groups.txstate.edu) pendant un certain temps pour s'assurer qu'il fonctionne correctement. Justification de la nouvelle liste de diffusion :

- ◇ Il n'est plus possible de continuer la liste de diffusion gérée par la Texas State University.
- ◇ Désir de créer une liste de diffusion qui n'est pas rattachée à une université et qui pourrait facilement être transmise aux dirigeants de MANSAs.
- ◇ De nombreux nouveaux membres ne sont pas en mesure de rejoindre l'ancienne liste de diffusion.
- ◇ Le listserv de Google Groups est gratuit et relativement facile à gérer.

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Minutes (cont.)

- ◇ La nouvelle liste comprend 335 personnes. Tous ceux qui ont été membres de la MANSA (actuels ou non) de 2017 à 2021 ont été ajoutés.
- ◇ Problèmes : 1 e-mail par personne (certains ont plusieurs e-mails enregistrés auprès de MANSA) ; et certains ont restreint l'ajout de leurs e-mails à des groupes.

Résumé des travaux du sous-comité des statuts de la MANSA :

Le sous-comité des statuts, composé de Baba Coulibaly, Maria Grosz-Ngate, Joseph Hellweg et Bill Moseley (président), s'est réuni six fois sur Zoom en mai-août 2021. Ils ont principalement travaillé sur la version francophone des statuts. Buts:

- ◆ Proposer de nouvelles structures de direction qui reflètent mieux la composition des membres de MANSA
 - ◇ Envisager de changer le titre de président élu (déroutant) en vice-président
 - ◇ Réviser la structure de direction actuelle du président et du président désigné (avec des mandats de 3 ans) en vice-président, président et ancien président (chacun avec un mandat de 2 ans)
 - ◇ Engagement de 6 ans passant de vice-président à président à ancien président
 - ◇ Les titulaires de ces 3 postes seront sélectionnés séquentiellement parmi les 3 grandes régions d'adhésion à MANSA : Afrique de l'Ouest, Europe et Amérique du Nord
- ◆ S'assurer que les statuts sont raisonnables et reflètent les pratiques actuelles de MANSA
 - ◇ Toute modification des statuts (actuellement) nécessite l'approbation des 2/3 des membres de MANSA Mais 2/3 des membres ne participent pas régulièrement aux élections ou au vote sur la procédure
 - ◇ Proposer de passer à l'approbation des 2/3 de ceux qui participent à un vote
 - ◇ Nous devons peut-être aborder ce point avant de voter plus largement sur la modification des statuts
- ◆ Réviser le langage obsolète et sexospécifique
 - ◇ De nombreux pronoms dans les statuts existants sont masculins
 - ◇ Proposer une révision pour tenir compte des masculins, féminins et non binaires (il/elle/le)
- ◆ Résoudre les problèmes de traduction, étant donné que les statuts originaux ont été rédigés en anglais et traduits en français

Discussion : Il a été suggéré d'avoir trois vice-présidents, un de chaque région. Mais il est déjà difficile de trouver un vivier de candidats, sans cette qualification supplémentaire. Il y aurait un risque de tension entre plusieurs vice-présidents, dont l'un remplacerait le président. Une telle désignation géographique est également un peu "désordonnée" - certains vivent parfois à plus d'un endroit. Avoir la possibilité d'avoir plus d'un représentant dans une région. Plus de postes signifie plus d'élections; c'est compliqué. Si quelqu'un a d'autres idées, envoyez-les à Bill.

Rapport du secrétaire-trésorier (Tiede)Présentation PowerPoint [ici](#)

Adhésion : Nous avons actuellement 170 membres, dont 56 basés en Afrique, 50 en Europe et 64 en Amérique du Nord + 1 en Australie. Cela se compare à un total de 112 membres en 2020 (39 membres basés en Afrique et 73 non basés en Afrique). L'augmentation du nombre de membres reflète une année de conférence "bosse". La croissance du nombre de membres européens et africains est notable, approchant la parité pour chaque région.

Finances:

US Bank	\$19 276,22
Paypal	\$902,61
Ecobank	2 178 953 FCFA (~\$3 740,60)

Solde total ~\$23 926,43 (~13 911 441 FCFA)

Cela se compare à un solde total de ~ \$18,546 (~ 20 015 000 FCFA) à la fin de 2020.

Onze membres ont payé au niveau Bronze (\$100), deux au niveau Argent (\$200) et six au niveau Or (\$300).

Le **prix Chi Wara** de \$500 (dont la moitié provient d'un don anonyme), désigné en 2020 par l'ancien président Joseph Hellweg, a été décerné en novembre à Richard Warmes (Texas State University, San Marcos) en reconnaissance de ses longs services à MANSA depuis 2001, en gérant la liste de diffusion et auparavant administrateur du site Web.

Newsletter: *MANSA Kibaru*, numéro 73 est en bonne voie, avec des contributions de nombreux membres. Il sera envoyé fin décembre. Il semble préférable de programmer la newsletter entre la réunion d'affaires annuelle (fin novembre) et la fin de l'année. C'est maintenant sur une base annuelle, et ce calendrier permet d'inclure le procès-verbal de la réunion d'affaires de l'année précédente (après approbation lors de la réunion d'affaires de l'année en cours) et un enregistrement précis et complet des membres et des événements de cette année.

MANSA Business Meeting, 2021

Nov. 21, 2021 (virtual, via Zoom)

Minutes (cont.)

Communication: Les informations sur les membres sont transmises au secrétaire-trésorier par différents moyens :

- ◆ E-mail Yahoo (mansa_treas@yahoo.com) et profils d'utilisateurs sur le site Web de MANSA, liés à PayPal (~ membres non basés en Afrique)
- ◆ Courriels du coordinateur de l'Afrique de l'Ouest, Yao Marcel Kouakou (~ membres basés en Afrique)

Le passage à la nouvelle liste de diffusion Google Groups est une bonne nouvelle !

Rapport du Coordonnateur en Afrique de l'Ouest (Kouakou)

56 membres basés en Afrique ont renouvelé leur adhésion. Les membres paient une adhésion pour participer à des conférences, par exemple, ce qui augmente considérablement les taux d'adhésion. Tous les points focaux sont maintenant à jour dans l'adhésion. Il a rendu hommage aux autres officiers. Les attestations de la récente conférence sont importantes pour les membres. Mais il lui est également demandé de fournir une preuve d'adhésion à la MANSA. Une telle adhésion aide à faire avancer les carrières. Nous devrions organiser des événements scientifiques annuels, qui incluent la documentation de la participation. Il est en contact régulier avec Ludovic Kibora (point focal, Burkina Faso). La communication avec la Guinée est un peu difficile. Félicitations au président désigné et à ses propositions de révision des statuts (avec ce comité). Sten : il y aura au moins 50 attestations de participation à la Conférence 2021 produites dans les prochains jours.

Mande Studies (de Jorio)

Rosa va soumettre le prochain numéro à Indiana University Press vers la fin février ; il devrait être disponible pour les membres fin mai. L'IUP facilite la production de *Mande Studies*. Un dossier sur l'exploitation minière artisanale, dirigé par Bettina Engels, est anticipé. Ils font toujours l'examen par les pairs des articles. Rosa a participé à la table ronde à l'ASA sur "L'avenir des études mandé", et elle espère inclure les articles de cette table ronde dans le volume 23. Elle est également intéressée à faire quelque chose sur la vie de D. T. Niane, peut-être dans le numéro 23 ou certainement dans le numéro 24. Il y a aussi des articles généraux sur divers sujets. La revue n'est en bonne santé que grâce au soutien de ses membres. Veuillez envisager de soumettre votre travail à *Mande Studies*, individuellement ou dans des dossiers suggérés. Les critiques de films ou de livres sont également les bienvenues. Il y a toujours une place pour les œuvres individuelles.

Approbation du compte rendu de la réunion d'affaires 2020 : approuvé. (Marcia avait raté la première partie de la réunion en raison de problèmes de Zoom.)

Il y a eu une conversation générale sur les avantages de Zoom pour les ateliers, tables rondes et autres événements qui pourraient avoir lieu entre les conférences triennales. Sten aimerait avoir des webinaires / ateliers tous les 6 mois et a invité les suggestions des membres. Maria Grosz-Ngate nous a rappelé la double table ronde qui a eu lieu le 20 janvier et a suggéré que même tous les 3 mois seraient possibles. Bill Moseley organise un webinaire sur les conditions agricoles le 16 décembre à l'Université Montpellier. Agnes Kedzierska-Manzon a déclaré qu'ils organisaient des événements hybrides. Il est bon de partager régulièrement des nouvelles sur les événements sur la liste de diffusion MANSA. Les membres peuvent également envoyer de telles annonces à Sten pour les partager. Il a noté que "MANSA n'est rien sans les activités de nos membres".

Soumis par Marcia Tiede
17 novembre 2022

In Memoriam



Amahigueré Dolo at Dogon Festival, Bamako, ca. 2020
(courtesy of Janet Goldner)

Artist **Amahigueré Dolo** passed away on Sunday, August 21, 2022. Born in Gogoli, Mali, in the commune of Sangha, he is best known for his sinuous and anthropomorphic sculptures in wood that were motivated by his Dogon heritage. Dolo also worked in clay and bronze. During the last two decades, he also focused on making drawings using “papier ciment,” a material he made from empty cement bags.

Dolo started sculpting in secret as a child since it was forbidden in his family. He studied at the National Institute of Arts in Bamako, after which Dolo worked in Gao in charge of cultural heritage. After ten years, he left to devote himself to sculpture and established his studio in Segou near the Niger River.

His work is well known in France, with residencies and exhibitions at the Chapelle Jeanne d’Arc-Centre Culturel (Thouars), Pavillon Delouvrier (Paris), Musée d’Histoire Naturelle (Lyon), L’H du Siège (Valenciennes), Fondation Jean-Paul Blachère (Apt), and L’Espal Centre Culturel (Le Mans). He was the first African sculptor to have his works permanently installed in the Tuileries Garden in Paris.

Collaboration and exchange were central to Dolo’s artistic practice. He was a much beloved artist, and worked with artists Miquel Barceló, Abdoulaye Konaté, Alain Kirili, Janet Goldner, and Souleymane Ouologuem. Dolo’s mentorship of young Malian artists was direct and sincere. He invited young Malian artists to exhibit in his center/studio every year during the Festival sur le Niger.

Dolo was a principal figure in Jessica Hurd’s doctoral dissertation study, which focused on the connections between urban and rural Malian artists of Dogon heritage.¹ Paul Davis curated *ReCollecting Dogon*, an exhibition at the Menil Collection in Houston, TX, in 2017, the first presentation of Dolo’s work in an American museum. The exhibition featured [*Adouron Bew*](#) (“Components of the World”) [*installation photo at right*], also exhibited at the Patterson-Appleton Arts Center in Denton, TX and at Southern University Museum of Art, Shreveport, LA. This large-scale and evocative installation included 86 figural sculptures planted in an iron-rich red soil. About this work, Dolo said: “One must be grounded in order to stand, to grow, to live.

At death, one is often buried in the earth. If there is not death, there is not life...”

¹ Hurd, Jessica. *A material world : confluences in urban, "contemporary" Dogon art and rural Dogon creative practices in Mali*. Ph.D. dissertation (Indiana University, 2017). Advisor: Patrick McNaughton; thesis committee member: Maria Grosz-Ngaté.

— Paul Davis, Janet Goldner, Jessica Hurd, and Souleymane Ouologuem



In Memoriam

David Dalby (1933-2022)

by Frederick John Lamp
October 2022

David Dalby was a trailblazing pioneer in the study of African languages, beginning with his exhaustive studies of the languages of Sierra Leone from antiquity to today, and ending with his global interests in the founding of the *Observatoire linguistique* and the *Linguasphere Register of the World's Languages and Speech Communities*. He remains the foremost authority on Sierra Leone languages. It was our mutual interest in the history of the Mel and Southwest Mande languages that brought us together in conversations by the 1970s that immensely informed my own work in the linguistic foundations of Temne history and culture. I am enormously in his debt.

Beginning in 1961, the year of Sierra Leone independence, with his two-year lecturing appointment at Fourah Bay College, Freetown, he began his interest in the local languages. There, he published regularly in the *Sierra Leone Language Review* (of which he was founding editor) with studies on "Language Distribution in Sierra Leone, 1961-62," on the intriguing historical dialects "Banta and Mabanta," revealing the heretofore unknown, earlier Temne occupation of the south in present-day Mende territory, and "The Extinct Language of Dama," a Mande dialect. He then edited and notated a reprint of the invaluable *Polyglotta Africana* of Sigismund Wilhelm Koelle (first published 1854).

By 1963, with the Department of Africa at the School of Oriental & African Studies (SOAS, University of London), he continued to concentrate on Sierra Leone. He began to take a special interest in the Temne language, including the esoteric language of the secret male king-making society, Ragbenle, and he was the first to reclassify a group of languages in Guinea, Sierra Leone, and Liberia under the rubric of "Mel," adapting the various versions of the term for "tongue" to describe what historically fell loosely under the name Sapi in the early European literature. By 1966, he began to take an interest in the indigenous scripts developed by the Mende and Vai and catalogued the Mende Syllabary of Kisimi Kamara for the first time. Further studies took on the task of redefining the classification of Manding languages.



David Dalby, 1980s (courtesy of Alison Dalby)

He continued to analyze the structure of the Temne language, and he produced the most extensive dictionary of the Temne language and clarified the orthography according to the IPA. Unfortunately, his *Temne-English Dictionary* was never published, although he made photocopies and distributed sets to many scholars of Sierra Leone. I was in discussion with him in recent years about the possibility of digitizing this dictionary, but his original hand-typescript is lost, and it will remain to find a copy more clear and less dog-eared than my own well-worn copy in order to scan it for use online.

There have been certain scholars of Sierra Leone who began around Independence and who have served as invaluable

mentors to those of us who followed, including notably the historian Paul Hair, art historian William Fagg, anthropologist Vernon Dorjahn, anthropologist James Littlejohn, archaeologist Matthew Hill, and especially linguist David Dalby. They were a great inspiration to me as a beginning graduate student, and their discoveries fascinated me. They were kind and generously gave their time and shared their unpublished and ongoing research with me and others. They indulged my flights of speculation without hauteur and helped to keep me grounded in the documentation. I could not have done the work I have done on the linguistic foundations of Temne concepts of space and time without the groundbreaking work of David Dalby.



David Dalby, 1975. Photo taken for *The Sunday Times*. (courtesy of Alison Dalby)



Logo of the project,
MANDING: Focus on an African Civilisation

International Conference on Manding Studies Congrès international d'études Manding

School of Oriental and African Studies (SOAS), University of London, 1972

>> A 50-YEAR COMMEMORATION <<

INTRODUCTION

This project began when I cataloged our holdings of the 1972 SOAS conference proceedings at Northwestern University Libraries this past summer. Shortly afterward I had a conversation with Lansiné Kaba, who had attended the conference, and he mentioned some recollections. It soon occurred to me that this was the fiftieth anniversary year of the conference that is considered the predecessor of MANSA, or at least of its triennial conference. And that it would be good to gather some of those recollections while still possible.

The conference organizer, David Dalby, had sadly died just a couple of weeks before this idea came together. But his daughter Alison Dalby responded to my email to him, and she and her mother, Winifred Dalby, have given their full support. Alison's last-minute discovery of her father's West Africa travel journal while planning the conference (1971) is enlightening in many respects, and excerpts are provided.

Robert Launay leads with a survey of the intellectual history of Mande studies, despite not having been at the conference himself. (This was the first text for the project, and gave me faith that it was possible.) Pascal Imperato gives a firsthand perspective on the range of events around the conference; and Roderic Knight provides photos and even some recordings (now available online) of those events. Lucy Durán providentially supplies a message from David Dalby to the 1998 MANSA conference held in Gambia, and concludes with her own recent celebration of fifty years of the kora at SOAS, dating back to the 1972 conference.

One question for me early on was how it happened that Alex Haley was an associated speaker, given that his *Roots* was not published until 1976. That 'mystery' is well addressed herein by Peter Weil. Haley was a surprisingly strong thread throughout these recollections (enhanced by editorial bias, perhaps). Another powerful memory-thread was the presence of the kora players.

A list of the 1972 conference papers is provided, as well as institutions known to hold all or part of the proceedings. Although they were to be distributed in Africa as well, I did

not find documentation for that, other than South Africa. The full text of the opening speech by Léopold Sédar Senghor, honorary president of the conference, is included. (Thanks to Maria Grosz-Ngaté for that as well as other helpful suggestions.)

I regret the relative lack of francophone, African, and female voices. But I am very grateful to everyone who did share their experiences of, or around, the conference. Every contribution, elaborated or informal, was welcome.

The latest issue of *Mande Studies* (volume 23, 2021) includes several papers based on a roundtable at African Studies Association (ASA) in 2020, on the future of Mande studies. Maria Grosz-Ngaté surveys the history of MANSA, including a look back at the 1972 SOAS conference, and suggests a shift to a "regional space of focus." Alioune Sow gives a literary analysis, with social change/ 'dilution' and cosmopolitanism as prevalent themes around "Mandenness." Susan Gagliardi discusses the importance of a name in projecting a certain 'story' that obscures heterogeneity, and her own experience of MANSA as a diverse and open community beyond what its name suggests. Baba Coulibaly describes the Niger River as "a marker of Mandé culture and identity in all its diversity," but that rural vs. urban perspectives produce often opposed logics about its management. Rosa de Jorio looks at the *mansa* vs. *faama* (king vs. warrior) models of power, the appropriation of those models by contemporary elites in Mali, and the need for broader models of cooperation for democratic development, drawing on the work of the late Malian anthropologist Shaka Bagayogo. Joseph Hellweg proposes a re-evaluation of MANSA's scope and name in view of "critiques of ethnicity" such as those of Jean-Loup Amselle and across various disciplines, and points to the MANSA triennial conference held in Grand-Bassam, Côte d'Ivoire (2017) as indicating a shift already underway.

So it seems timely, in more ways than one, to look back at the conference formally marking the appearance of "Manding studies" as an international and interdisciplinary endeavor.

— Marcia Tiede



Logo du projet,
MANDING: Focus on an African Civilisation

International Conference on Manding Studies Congrès international d'études Manding

School of Oriental and African Studies (SOAS), University of London, 1972

>> A 50-YEAR COMMEMORATION <<

INTRODUCTION

Ce projet a commencé lorsque j'ai catalogué, l'été dernier, nos fonds des actes du congrès SOAS de 1972 à Northwestern University. Peu de temps après, j'ai eu une conversation avec Lansiné Kaba, qui avait assisté au congrès, et il a évoqué quelques souvenirs. Il m'est alors venu à l'esprit que c'était l'année du cinquantenaire du congrès qui est considéré comme le prédécesseur de la MANSA, ou du moins de son congrès triennal. Et qu'il serait bon de recueillir certains de ces souvenirs pendant que c'était encore possible.

L'organisateur du congrès, David Dalby, était tristement décédé quelques semaines seulement avant que cette idée ne se concrétise. Mais sa fille Alison Dalby a répondu à mon courriel à lui, et elle et sa mère Winifred Dalby ont apporté tout leur soutien. La découverte par Alison au dernier moment des carnets de voyage de son père en Afrique de l'Ouest lors de la planification du congrès (1971) est éclairant à bien des égards, et des extraits sont fournis.

Robert Launay mène avec une enquête sur l'histoire intellectuelle des études mandé, bien qu'il n'ait pas lui-même assisté au congrès. (C'était le premier texte du projet, ce qui m'a donné la foi que c'était possible.) Pascal Imperato donne une perspective de première main sur la gamme d'événements autour du congrès; et Roderic Knight offre des photos et même des enregistrements (maintenant disponibles en ligne) de ces événements. Lucy Durán fournit providentiellement un message de David Dalby au congrès MANSA de 1998 tenue en Gambie, et conclut avec sa propre célébration récente des cinquante ans de la kora à SOAS, une histoire remontant au congrès de 1972.

Une question pour moi au début était de savoir comment il se faisait qu'Alex Haley était un conférencier associé, étant donné que *Roots* n'a pas été publié qu'en 1976. Ce "mystère" est bien abordé ici par Peter Weil. Haley était un fil étonnamment fort tout au long de ces souvenirs (renforcé par un parti pris éditorial, peut-être). Un autre fil de mémoire puissant était la présence des joueurs de kora.

Une liste des communications du congrès de 1972 est fournie, ainsi que des institutions connues pour tenir les actes du congrès, ou une partie de ceux-ci. Bien qu'ils devaient également être distribués en Afrique, je n'ai pas trouvé de documentation

à cet égard, à part l'Afrique du Sud. Le texte intégral du discours d'ouverture de Léopold Sédar Senghor, président d'honneur du congrès, est inclus. (Merci à Maria Grosz-Ngaté pour cela aussi bien que d'autres suggestions utiles.)

Je regrette le manque relatif de voix francophones, africaines et féminines. Mais je suis reconnaissante à tous ceux qui ont partagé leurs expériences du congrès de 1972 ou autour de celui-ci. Chaque contribution, élaborée ou informelle, était la bienvenue.

Le dernier numéro de *Mande Studies* (volume 23, 2021) comprend plusieurs articles basés sur une table ronde à l'Association des études africaines (ASA) en 2020, sur l'avenir des études mandé. Maria Grosz-Ngaté passe en revue l'histoire de la MANSA, y compris un retour sur le congrès SOAS de 1972, et suggère un passage à un « espace de concentration régional ». Alioune Sow offre une analyse littéraire, avec le changement social /'dilution' et le cosmopolitisme comme thèmes prédominants autour de « mandéisme ». Susan Gagliardi discute de l'importance d'un nom pour projeter une certaine « histoire » qui masque l'hétérogénéité, et sa propre expérience de MANSA en tant que communauté diversifiée et ouverte au-delà de ce que son nom suggère. Baba Coulibaly décrit le fleuve Niger comme « un marqueur de la culture et de l'identité mandé dans toute sa diversité », mais que les perspectives rurales et urbaines produisent des logiques souvent opposées quant à sa gestion. Rosa de Jorio examine les modèles de pouvoir *mansa* contre *faama* (roi contre guerrier), l'appropriation de ces modèles par les élites contemporaines au Mali, et la nécessité de modèles plus larges de coopération pour le développement démocratique, en s'inspirant du travail du regretté anthropologue malien Shaka Bagayogo. Joseph Hellweg propose une réévaluation de la portée et du nom de MANSA au vu des « critiques de l'ethnicité » telles que celles de Jean-Loup Amselle et à travers diverses disciplines, et rappelle le congrès triennale de MANSA qui s'est tenue à Grand-Bassam en Côte d'Ivoire (2017) comme indiquant un changement déjà en cours.

Il semble donc opportun, à plus d'un titre, de revenir sur le congrès marquant formellement l'apparition des « études mandingues » en tant qu'entreprise internationale et interdisciplinaire.

— Marcia Tiede



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

I was in the Peace Corps in Nigeria 1964-66 (Igboland one year, Hausaland one year), and then wrote an M.A. thesis at San Francisco State on Jaja of Opobo. I didn't get involved with Mande topics until my year at U.C. Berkeley (1971-72). I was just getting started with the subject of griots there, and was clueless about any preparations for a conference in London. If I'd known it would be happening, I couldn't have done anything about it anyway.

It was just coincidence that my arrival at SOAS was in the year following the big conference. When I got there, I of course heard all about it, and by then was familiar with most of the participants' names. The collected papers were in piles down in the SOAS basement. I remember finding many copies of each stacked in random piles. Somebody, probably David Dalby or my supervisor Humphrey Fisher, invited me to go down there and help myself to whatever interested me, so I have many original copies in my own files and I think I cite a lot of them in my dissertation and a few early publications.

David Conrad
 Emeritus Professor, History, SUNY Oswego
 President of MANSА (1986-2008)

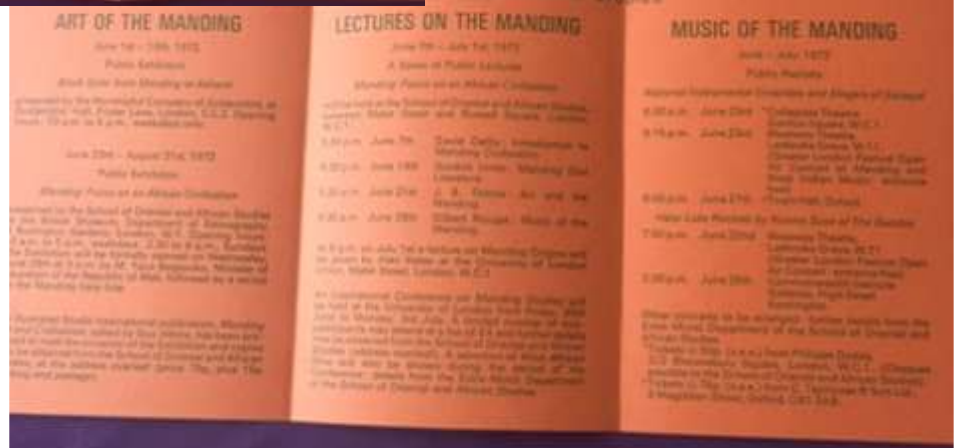
As a recent PhD with two years of university teaching, my participation in the 1972 Conference on Manding Studies at SOAS was a stimulating and enjoyable personal experience. Many outstanding scholars presented papers or participated in discussions about Mande history and culture, while films and musical presentations contributed to the developing study of one of the most significant global civilizations. The many conversations I had with senior scholars during meals and social occasions provided me with insights about the Mande world and with ideas for further research.

My paper was the first of many publications about the relationship between Mande communities and Islam, and I was so very fortunate to initiate relationships with many fine scholars at the conference, who kindly gave me advice and help with my research for decades. One of my strongest memories about the conference was its relaxed and collaborative atmosphere.

David E. Skinner
 Professor Emeritus of History
 Santa Clara University



Brochure of events related to the Manding Conference
 (courtesy of Jean-Loup Amselle)





International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

50 YEARS AFTER: REFLECTIONS ON THE MANDING CONFERENCE OF 1972

Robert Launay

Professor, Department of Anthropology
Northwestern University

I was the youngest and most junior (by far) participant in the Manding Conference. In 1971, I was a graduate student in social anthropology at Cambridge preparing to go to the field in northern Côte d'Ivoire. I took the train once a week to London to study Bamana-kan at SOAS with David Dalby. At the time, he was busy organizing the Manding Conference, and I was privy to some of the effort. For example, I met Yves Person at SOAS, and remember his quip about the "Manderingues", the "Mandarings", who would all be attending the Conference. Dalby wanted a few introductory papers, the text of which was to be included in full in both English and French versions. Person was asked to submit a short overview of Manding history. I was commissioned to write a survey of social organization, focusing on clans and castes. As a first-year graduate student, I was both honored and flabbergasted to receive such an invitation, and understandably delighted to have an article that would be read by senior scholars in the field. Alas, I was unable to physically attend the conference, as I was in the field studying the Manding at the time. I did not really ask myself (much less Dalby) why the task was allotted to such a junior scholar!

Nor did I wonder why the Manding Conference was being held in the first place, and at that in London. Part of the answer, of course, lay in Dalby's drive and enthusiasm, which I was able to experience first-hand. Even so, this could not explain why the Conference resonated so widely, why it had such an impact on the field. Its significance was highlighted by the identity of the keynote speaker, none other than Léopold Senghor, President of Senegal. In fact, within the general purview of West African studies, Manding Studies was comparatively marginal. Yoruba Studies in Nigeria, Akan Studies in Ghana, both could boast a more impressive corpus of work and a deeper network of scholars. Part of this difference can be

attributed to the differential development of the academic disciplines of anthropology and of African history in Britain and in France. Both disciplines were removed from the control of the colonial administration far earlier in Britain than in France. Academic anthropology was far more deeply entrenched in Britain between the Wars than in France. Curiously, the historiography pioneered in France by the Annales school, which focused on social, political, and economic factors rather than on "events" and personalities, did not seem to have much impact on the practices of African history, which remained largely "événementiel." This newer approach to history took root in African history far earlier in Britain and the United States.

Moreover, major anglophone African universities — Ibadan in Nigeria, Legon in Accra, Ghana — were situated in proximity to, if not in the midst of, Yoruba-speaking or Akan-speaking heartlands. By way of contrast, Dakar, the intellectual center of French West Africa, was much further removed from the Manding heartland. One aim, explicit or implicit, of the Manding Conference was to elevate Manding Studies to the level of Akan or Yoruba Studies. SOAS, the site of the Manding Conference, was well integrated into the networks of Ghanaian and Nigerian scholarship that provided a model for Manding Studies. For this very reason, the Manding Conference took place in London rather than, more obviously, in Paris. Paradoxically, hardly any British scholars (not even Dalby) contributed papers to the Conference.

This is not to say that the French dominated the Conference by any measure. The number of African participants is impressive, although the absence of Djibril T. Niane is remarkable. Niane's version of the Epic of Sundiata was in fact paradigm-changing, not only for Manding Studies but for the understanding of Africa in general. It established the importance, both of a deep history and of an elaborate literary oral tradition, changing the ways in which Africa was understood outside as well as inside academia. A number of the papers do discuss the oral traditions of the Mandé and of other neighboring peoples, a testimony to Niane's legacy. In all fairness, I do not know whether or not he was invited and either unable or unwilling to attend. Some of the African participants — Camara Laye, Massa Maghan Diabate — were far better known as novelists than



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Launay — 50 YEARS AFTER (cont'd)

as scholars. Of the academics, those whose careers were the most distinguished (Lamin Sanneh, Lansine Kaba) went on to teach in universities outside Africa.

The inclusion of African scholars in large numbers was only one sign that the Conference represented a changing of the guard, a shift in paradigms in Mande Studies in particular and in African Studies in general. Some of the papers embody ways of thinking about Africa that seem irrevocably dated, while others announce new approaches that were to become commonplace. Not surprisingly, given Dalby's professional identity as a linguist, there are a very substantial number of papers in linguistics, about syntax, semantics, and loans to and from different languages. Such approaches were particularly identified with the growth of "area studies" in the Cold War.

The Manding Conference itself was an exemplar of this area studies perspective, one which was increasingly marginalized after the end of the Cold War. The Conference marked a radical paradigm shift in French Africanist anthropology, that had long been dominated by the school of Marcel Griaule. Such an approach, represented at the Conference by Germaine Dieterlen and Dominique Zahan, was preoccupied with the study of supposedly pristine African cosmologies disembodied from political and economic realities and more generally from history. Such a perspective treated social organization, if at all, ideologically rather than sociologically. The fact that much of the information on Manding social organization was to be found in dated and often inadequate colonial sources helps explain the fact that I was delegated the task of summarizing it. No noted scholar at the time was preoccupied with such material, though a number of the younger anthropologists represented at the Conference were beginning to work in this domain. Needless to say, this tradition discouraged, and arguably actively prevented, the fruitful collaboration between the disciplines of history and of anthropology, at least conceived in these terms. Moreover, it sought to erase the very real and profound impact of Islam, long present in the region, from the study of Manding cosmology, much less society at large. Indeed,

a few (perhaps too few) of the papers in the Conference point to, and even highlight, the importance of Islam – Hunwick, Levtzion, Person, and Sanneh among others. This particular facet of Manding studies, only beginning to emerge from marginality, was to grow in importance exponentially.

A younger generation of French anthropologists, many trained by Georges Balandier, were represented at the Conference in greater numbers. Balandier focused on contemporary African realities, initially on the predicament of colonized subjects, and paid particular attention to political and economic forces affecting the everyday lives of Africans in historical contexts. Some of his students present at the Conference – Claude Meillassoux, Jean Bazin, Jean-Loup Amselle – considered themselves Marxists, at least at that juncture. This constituted a radical departure, in every sense of the word, from the Griaule school. But other younger French anthropologists – Jean-Louis Boutillier, Marguerite Dupire – also practiced a very different kind of anthropology from that of their predecessors.

The Conference included a very large contingent of scholars from the United States, far more than from Britain: anthropologists, linguists, art historians, but especially historians. The US government during the Cold War invested a great deal in area studies, funding student scholarships to study in Africa and elsewhere and underwriting the study of African languages. These young historians were uninfluenced by, and generally unimpressed with, French colonial historiography. Philip Curtin, another participant in the Conference, perhaps best exemplifies this focus on broad economic and social realities, writing the kind of history that was more influenced by Fernand Braudel, leading historian in the Annales school, than by other French historians of Africa.

Some years later, at one of the annual conferences of the African Studies Association, a group of scholars gathered in a crowded hotel room to found the Mande Studies Association, MANSA. The punning acronym was the brainchild of Nehemiah Levtzion, one of the participants at the Manding Conference. Other participants of the 1972 conference were in attendance, among them Lansine Kaba and myself. MANSA is unquestionably the direct descendant of the Manding Conference. We are all, arguably, Manding-denw.



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Memories of the 1972 International Conference on Manding Studies

by **Roderic Knight**

Emeritus professor of ethno-musicology, Oberlin College Conservatory of Music, Oberlin, Ohio, 2022

In June 1972 I had just completed the first year of my university teaching career, at the University of Washington. With me in Seattle that year was one of the teachers I had spent the previous year with in Gambia, the great kora virtuoso and radio personality, Jali Nyama Suso. The Manding Conference, coming at the end of this year, would be a great celebration for both of us.

For me, with only one publication to my name at that point and my dissertation not yet finished, I was pleased to be able to read a paper, titled "Manding/Fula relations as reflected in the Manding song repertoire." (I later published it in the 1982 edition of the journal *African Music*.)

I do not remember all of the details of the conference, but the highlights for me were the concerts, one by the Senegalese ensemble, the other by the Malian ensemble, and the plenary session at which the American author Alex Haley presented the research he had been doing into his own ancestry that would eventually lead to the book and TV series, "Roots."

During my year in Gambia in 1970, while I was studying kora with Jali Nyama, he had asked me whether I might know the American author named Alex Haley. I did not. About a year earlier Nyama had met and worked with Haley when he visited Gambia for his research. Now the three of us would meet in London. Conferring before Haley gave his talk, we agreed that it could be arranged, impromptu, that Jali Nyama would punctuate the end of the talk with some sung words of praise for Haley, in the true tradition of *jaliyaa*, and this is what happened. It made the event all the more memorable.



Kora players from Gambia — Lalo Keba Dramé (left) and Jali Nyama Suso (right) — at a recording session in London on the occasion of the Manding Conference, 1972.

From *Manding Conference 1972: report and recommendations*. Names provided by Lucy Durán.

The conference was a great success, and for me, it certainly helped launch my career. I am most thankful to the organizers and participants I met there.

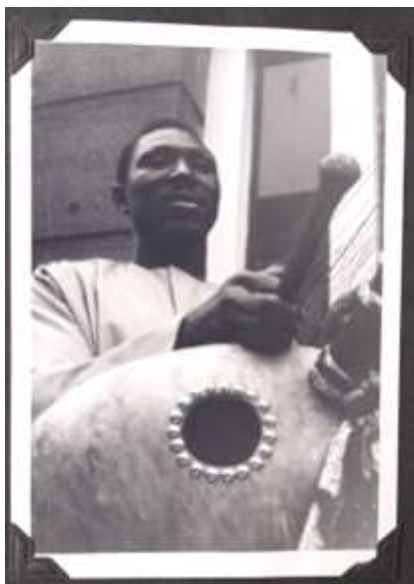
As significant as the conference was for me, I have only vague memories of it. I think it was overshadowed by the next event for me that summer, which was to travel to Paris to present a recording I had made of Jali Nyama Suso while he was in residence at U. Washington to Charles Duvelle of OCORA. Duvelle agreed to release it as an LP, which was a signal event in my life.

Recordings made in 1972 by Roderic Knight are newly [available online](#) at the University of Washington Ethnomusicology Archives. They include:

- ◇ Talk by Alex Haley, with Gambian musicians
- ◇ Concert by the Senegal National Ensemble
- ◇ Jali Nyama Suso and Roderic Knight on BBC, broadcast on October 26, 1972



International Conference on Manding Studies: 1972
>> A 50-YEAR COMMEMORATION <<



Jali Nyama Suso and Roderic Knight,
London, 1972
*(courtesy of Roderic Knight; photo-
grapher unknown)*



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

CENTRE FOR AFRICAN STUDIES
SCHOOL OF ORIENTAL AND AFRICAN STUDIES
(University of London)
MALET STREET, LONDON, WC1E 7HP

Telephone: 01-620 8021/2

Telephone: 01-620 8021/2

DL/AFD

28 September 1971

Mr. Roderic Knight,
2941 1st Avenue S.E. Apt. 202,
Seattle,
Washington 98105,
U. S. A.

Dear Mr. Knight,

Thank you very much for your letter of 29 September, and for your very kind remarks on my paper "Black through White". We are most grateful for your interest in the Conference, and very much hope that you will be able to attend, and to present a paper on your own musicological research. Besides you will find statements on the Conference and the parallel activities we are planning. We should of course be delighted if the kora player from The Gambia could attend with you, although the problem of fares must of course be tackled. We do in fact have some funds for assisting in the cost of travel for participants who will be sending papers for playing musical instruments, for that matter! but the interest which the Conference is arousing, both in West Africa and in North America, seems that we shall need to perform a "Lovers and Fishes" not with our funds. Is there any possibility at all of you and/or your kora player obtaining at least partial assistance in the cost of your travel to and from London next summer? If not, could you let me know what is likely to be the new reduced "Daily Birds" return fare between Seattle and London.

The paper topic you suggest, devoted to the relationships and attitudes of the Fula and Mandinga as expressed in traditional Mandinga songs sounds excellent. My wife, who is working on Mandinga music at the moment with Tony King, will also look forward to meeting you. She and I will be going to Mali in November and December this year for some brief research, and also to make some of the final arrangements for the Manding Project next summer.

With very best wishes, and looking forward to the pleasure of meeting you next year,

Yours sincerely,

Dr. David Dalby,
Chairman,
Centre for African Studies.

P.S. What is your great name?

CENTRE FOR AFRICAN STUDIES
SCHOOL OF ORIENTAL AND AFRICAN STUDIES
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Dr. Roderic Knight,
Acting Assistant Professor,
School of Music,
Archives of Ethnic Music and Dance,
University of Washington,
Seattle,
Washington 98105
U. S. A.

22nd November 1971

Dear Dr. Knight,

We were very glad indeed to get your letter of November 19th. David Dalby will be in Mali until 22nd December. We are very happy that you and your kora teacher Nyama Suso will probably be coming to the Conference on Manding Studies next summer.

The limited resources from the School will be used in part to assure a major participation by West African scholars and we will be making a combined approach to an American foundation on the question of expenses of participants from the States. I shall keep in touch with you about this. We would be happy to offer you expenses for the four days of the Conference.

We very much appreciate your offer of a paper by February and also your having put us in touch with your kora teacher, Nyama Suso. I shall be writing to him as well.

Sincerely,

Herman Bell
Academic Secretary
Conference on Manding Studies

Correspondence to Roderic Knight from David Dalby (28 September 1971) and Herman Bell (22 November 1971).

(courtesy of Roderic Knight)

Note: Herman Bell, at that time a recent PhD graduate from Northwestern University who became a linguistics professor at Khartoum and Oxford, served as Academic Secretary of the 1972 conference. He was contacted via Alison and Winifred Dalby, and wished to participate in this commemoration. Ill health prevented that, and he has recently died.



International Conference on Manding Studies: 1972
 >> A 50-YEAR COMMEMORATION <<

Centre for African Studies
SCHOOL OF ORIENTAL AND AFRICAN STUDIES

University of London
 Malet St, London WC1

MANDING:
 Focus on an African
 Civilisation

8th June, 1972

as from 2/3 Bloomsbury Square,
 London, W.C.1A 2RN

Professor R. Knight,
 School of Music,
 Archives of Ethnic Music and Dance,
 University of Washington,
 Seattle,
 Washington, 98105,
 U.S.A.

Dear Professor Knight,

Dr. Herman Bell has told me that you are coming to the conference on the Manding at the end of June. Parallel with the conference, we are running a programme of films and other visual material. I believe that Nyama Soso who is now in London to attend the conference, recently made a film or videotape in your department, playing the kora. If this tape or film is available, I wonder whether it would be possible for you to bring it with you when you come to London. We would be very grateful if you could do this, and perhaps you could let us know beforehand whether the recording is a videotape or a film, so that we can have the appropriate playback machinery available.

I enclose a formal letter which may be necessary when bringing the videotape/ film through the British customs.

Yours sincerely,

Margaret Killingray

M. KILLINGRAY (Mrs.)
Assistant Organiser.

Enc.

* At the time it was still in production, but is now available in 2022 as a DVD

BBC

BRITISH BROADCASTING CORPORATION
 BROADCASTING HOUSE LONDON W1A 1AA
 TELEPHONE 01-220 4488 CABLES BROADCASTERS LONDON P24
 TELEGRAMS BROADCASTERS LONDON Teler TELEX 22162

3rd October, 1972.

Dear Professor Knight,

You will be glad to hear that the programme on the kora, to which you contributed such valuable off-the-cuff information, is being broadcast on Radio 3 Thursday the 26th October, at 1630 hours. I only had to do the minimum of editing to reduce the programme to the 35 minutes. Those in the BBC who have listened to the programme prior to its being broadcast have received it with enthusiasm, so I feel confident that the public will do likewise.

Very many thanks to you for doing the programme at such short notice, and so skilfully.

Yours sincerely,

Madeau Stewart
 (Madeau Stewart)
 Producer
 Sound Archive Production Unit

Professor Roderic Knight,
 School of Music,
 University of Washington,
 Seattle, Wash. 98195.

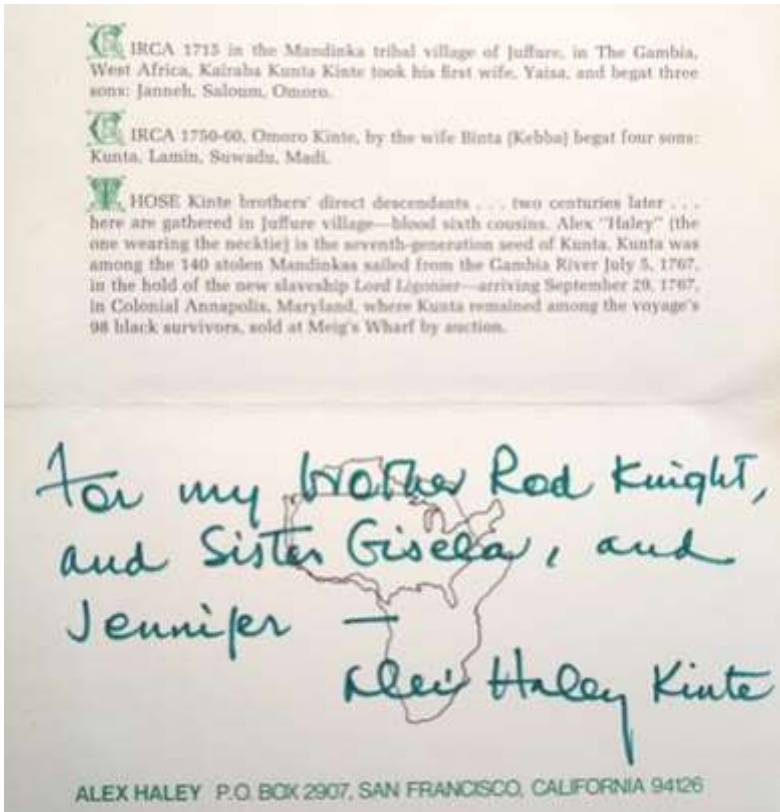
Correspondence to Roderic Knight from Margaret Killingray (8 June 1972), and from Madeau Stewart, BBC, Sound Archive Production Unit (3 October 1972).
 (courtesy of Roderic Knight)



International Conference on Manding Studies: 1972
 >> A 50-YEAR COMMEMORATION <<



Alex Haley
w/ Gambian Friends



Card from Alex Haley to Roderic Knight, received in conjunction with a talk that Knight organized at the University of Washington after the London conference.
(courtesy of Roderic Knight)

Link to an [article](#) by Alex Haley, *My Furthest-Back Person — 'The African'* — published very shortly after the Manding Conference (*New York Times*, July 16, 1972).
 Source: Alex Haley website



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

International Conference on Manding Studies, London 1972

Photos by Roderic Knight; with additional caption details thanks to Lucy Duran, 2022.

- ◇ A gold necklace, on display for the conference (*right*).
- ◇ A museum instrument, on display for the conference (*below right*).
This might be called a "proto-harp," a multi-stringed bow with resonator.



CONCERT AT THE AFRICA CENTER, COVENT GARDEN

(as announced in the introduction to Alex Haley's talk)

- ◇ *Gambia 1.* From R to L: Jali Nyama Suso (in gold), Fabala Kanuteh, Lalo Kebba Dramé, Balabo Jeng.
Two jalimusolu standing, L-R: Rohia Jeng and Nano Sakiliba.
- ◇ *Gambia 2.* From L to R: Balabo Jeng with kontingo, Lalo, Fabala, Nyama. The singer standing behind Lalo is his wife, Rohia Jeng, and to her left is Nano Sakiliba.
- ◇ *Gambia 3.* Lalo and his wife, standing. Audience in view.
- ◇ *Mali 1.* L-R: Batourou Sékou Kouyaté, Djelimady Sissoko, Sidiki Diabaté, a fourth player out of view.
Singers L-R: Nantenegue Kamissoko, Fanta Damba ("Chini"), Mogontafe Sacko.
- ◇ *Mali 2.* Same people as in Mali 1. Singers L-R: Nantenegue, Fanta. There were two others, not visible, Mogontafe Sacko and Mariam Kouyaté, later to become 3rd wife of Sidiki.
- ◇ *Mali 3.* Two men in suits [Lansiné Kaba and Sékéné Mody Cissoko] being acknowledged by a jalikeo praising them. (*See Mali 4, 5, 6 below.*)
- ◇ *Senegal 1.* Banna Kanuteh (standing in front of his balo) introducing a song. In the background, a bolon and kontingo; in foreground, five koras, two jalimusolu. There was also a tamo player in this group, not seen in the photo. Without identifying them one-by-one, four of the kora players were Soundioulou Sissoko, Fodé Dramé, Bakary Cissoko, and Banna Sissoko. One of the singers is Mahawa Kouyaté, wife of Soundioulou Sissoko.
- ◇ *Senegal 2.* Two of the kora players in the group.

CONCERT BY THE MALI ENSEMBLE AT THE MUSEUM OF MANKIND

- ◇ *Mali 4.* Four singers (*see names in Mali 2 caption*), three kora players (Batourou Sékou Kouyaté, Djelimady Sissoko, Sidiki Diabaté), and balo player Beren Kouyaté.
- ◇ *Mali 5.* Same group as in Mali 4.
- ◇ *Mali 6.* Same group as in Mali 4.





International Conference on Manding Studies: 1972
>> A 50-YEAR COMMEMORATION <<

Photos by Roderic Knight



Gambia 1



Gambia 2



Gambia 3



International Conference on Manding Studies: 1972
>> A 50-YEAR COMMEMORATION <<

Photos by Roderic Knight



Mali 1



Mali 2



Mali 3



International Conference on Manding Studies: 1972
>> A 50-YEAR COMMEMORATION <<

*Photos by
Roderic Knight*



Mali 5



Mali 4



Mali 6



International Conference on Manding Studies: 1972
>> A 50-YEAR COMMEMORATION <<

Photos by Roderic Knight



Senegal 1



Senegal 2



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Recollections by Pascal James Imperato

I attended the 1972 Manding Conference that was held between 29 June - 3 July in London and organized by the School of Oriental and African Studies (SOAS), University of London. There were actually four components to this event—a conference at which research papers were presented, an exhibition of Manding art at the British Museum's then annex, the Museum of Mankind at 6 Burlington Gardens, a musical program, and a film exhibition program. I was, to varying degrees, involved in all four aspects of this event. I have always thought of this as more a multi-faceted event than strictly as a conference, since the latter term usually implies a series of verbal interactions between those in attendance.

I was initially contacted by David Dalby, who arrived in Dakar a week after I had just left. He organized all of the components of this event, and in a remarkably short period of time. He, Guy Atkins who served as the Curator of the exhibition, and Herman Bell, Academic Secretary to the Manding Conference, were familiar with my early field research among the Bamana of Mali. I submitted a paper for the conference, titled "Contemporary Masked Dances and Masquerades of the Bamana Age Sets from the Cercle of Bamako, Mali," and presented it at a session on Culture where my French colleagues and friends, Dominique Zahan, Solange de Ganay, Viviana Paques, and Germaine Dieterlen were also present. I spent much time with them at the conference and with Malian colleagues and friends.

There were films exhibited over four days of the event, in three different locations, two of which were off-site from SOAS. I brought two 16-mm films to London which were shown on Sunday, July 3rd at The Africa Centre in Covent Garden. The first of these was *The Ballad of the Vaccinators (La Chanson des vaccinateurs)*, 1970, produced by USIA, that presented the smallpox/measles vaccination program in Mali in which I worked for close to six years. It is a 15-minute sound color film that features the famous Malian bard, Batrou Sekou Kouyate and his wife Diontan. The second film was *The Niger Bend*, 1972, produced and

directed by Eliot Elisofon, distributed by Westinghouse Broadcasting and part of their Black African Heritage series. It is a 30-minute color film. The cinematographer for both of these films was Georges Bracher, who was based in Dakar. I worked closely with Eliot Elisofon when he was in West Africa, and we became close friends. He was an eminent *Time-Life* photographer and film maker. In arranging for these film showings I worked with Mrs. Margaret Killingray, Assistant Organizer of the conference, and Dr. Peter Mitchell of the Center of West African Studies in Birmingham.

I was able to arrange for SOAS to invite Batrou Sekou Kouyate and his wife to the conference as part of the Malian group of musicians. He performed at a number of musical presentations.

The greater part of my involvement in the event was with Guy Atkins who organized the exhibition, *Manding. Focus on an African Civilisation*, and edited the catalogue for it, *Manding Art and Civilisation*. He also edited a booklet abridged from the catalogue, with the same title as the exhibition. Herman Bell, Academic Secretary of the Manding Conference, worked closely with Guy and handled many of the logistics of the exhibition and the catalogue. Both Guy and Herman were familiar with my work in Mali, and in early 1972 asked me if I could lend a number of Bamana sculptures for the exhibition. As I recall, there were a total of twelve or so. They requested that I obtain better photographs of them, which I did, which were then shown to Bill Fagg, who approved them.

However, shortly afterwards, David Dalby was in Dakar and met with the director of the IFAN Museum, who offered to send a number of objects from their collection to London, accompanied by their curator, Bodié Thiam, who remained there until the exhibition closed. In the end Guy and Bill Fagg needed only two objects from me, a twin statue and a Jo Society N'Tokofa Jonyeleni statue. I sent these over to Guy at SOAS and they were exhibited.



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<



Production of a *bogolanfini* cloth (collection P. J. Imperato). Photos: Marli Shamir.

(From *Manding Art and Civilisation*, p. 18)

Before the conference and the creation of the catalogue, Guy asked for my help with photographs both for the booklet, *Manding. Focus on an African Civilisation*, and the art exhibition catalogue. I lent him some for both and put him into contact with Marli Shamir, an Israeli photographer who had photographed the creation of mud cloth (*bogolanfini*) during my field research. She also provided photographs of the Mopti and Djenne mosques. Herman Bell asked if they could take a 1500-word extract from my paper and include it as an essay in the catalogue, to which I was happy to agree. Both he and Guy asked Dominique Zahan and me to be present at the art exhibition to answer questions when President Senghor visited it one afternoon. He asked some very insightful questions which led to brief but interesting discussions.

The Manding Conference of 1972 was far more than a conference. It was an extraordinary and unique multi-component event that brought together the many diverse aspects of Manding life and civilization and those who had done much to contribute to our knowledge of them. I still marvel at the genius of David Dalby and his colleagues who in a short period of time created this wonderful and unique cultural event.

Pascal James Imperato, MD

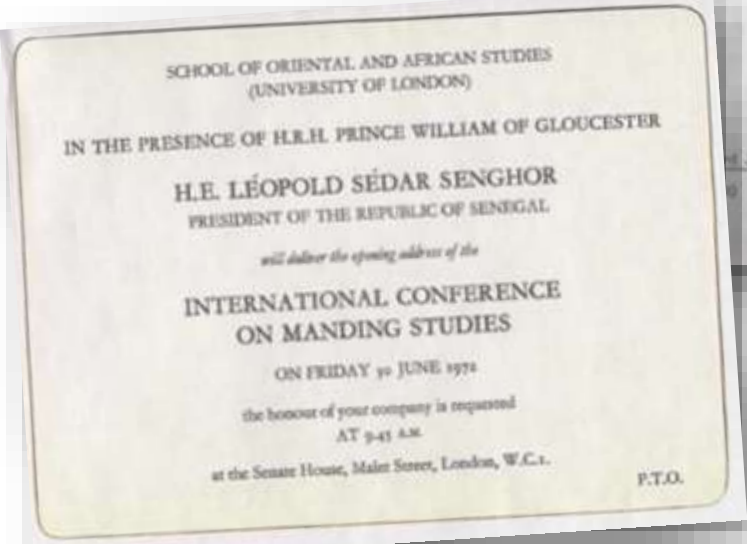
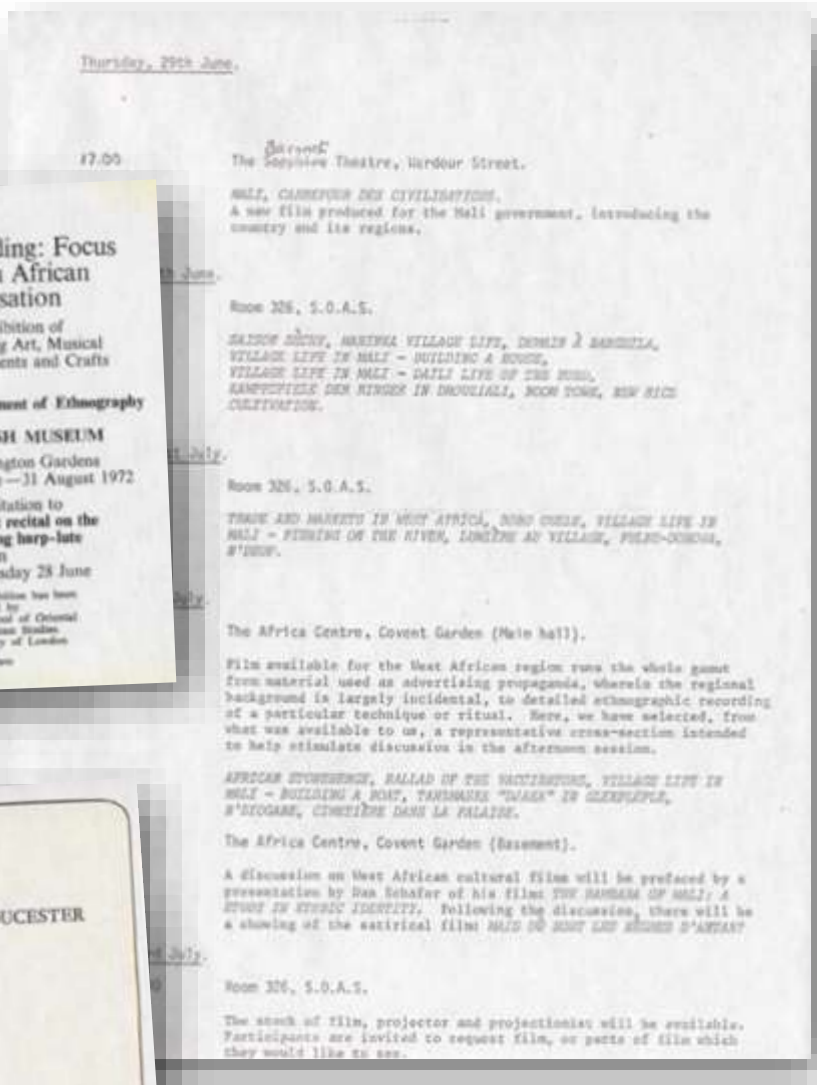
Distinguished Service Professor and Founding Dean
School of Public Health
SUNY Downstate Health Sciences University
October 5, 2022





International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<



Conference invitations and film schedule (courtesy of Pascal James Imperato)



International Conference on Manding Studies: 1972
 >> A 50-YEAR COMMEMORATION <<

CENTRE FOR AFRICAN STUDIES
 SCHOOL OF ORIENTAL AND AFRICAN STUDIES
(University of London)
 MALET STREET, LONDON, WC1E 7HP

Telephone: 0442. LONDON W.C.1. Telephone: 01-840 8021/2

Dr. P. Imperato
 801 133rd Avenue
 Ozone Park
 New York 11417
 U.S.A.

30th November, 1971

Dear Dr. Imperato,

The School of Oriental and African Studies is planning to hold a Conference on Manding Studies from June 30th to July 3rd 1972, and I enclose a copy of a statement outlining the plans for this Conference, together with a description of an exhibition of art and musical instruments which will take place at the time of the Conference.

The Conference Chairman, Dr. David Dalby, was very disappointed that he arrived in Dakar only a week after you had left for New York. He is now in Bamako until the 22nd December.

We very much hope that you will be able to attend and that you will be able to contribute a paper from your own area of specialization. Could you please let me know whether you are likely to be able to participate in this way?

I look forward to hearing from you.

With best wishes,

Yours sincerely,
Herman Bell
 Herman Bell
 Academic Secretary
 Conference on Manding Studies

Centre for African Studies
 SCHOOL OF ORIENTAL AND AFRICAN STUDIES
University of London
 Malet St, London WC1

MANDING:
 Focus on an African
 Civilization

as from 2/3 Bloomsbury Square,
 London, W.C.1A 2BB

8th June, 1972

Pascal James Imperato, M.S.,
 81-01 133rd Avenue,
 Ozone Park,
 New York 11417,
 U.S.A.

Dear Dr. Imperato,

This is to confirm our invitation to you to take part in the conference on Manding Studies at the above school from June 30th to July 4th, and that you will be using the film *The Mande of the Mandingoes* as a part of your contribution to the conference.

Yours sincerely,

M. KILLINGRAY (Mrs.)
 Assistant Organizer.

Centre for African Studies
 SCHOOL OF ORIENTAL AND AFRICAN STUDIES
University of London
 Malet St, London WC1

MANDING:
 Focus on an African
 Civilization

as from 2/3 Bloomsbury Square,
 London, W.C.1A 2BB

15th June, 1972

Pascal James Imperato, M.S.,
 81-01 133rd Avenue,
 Ozone Park,
 New York 11417,
 U.S.A.

Dear Dr. Imperato,

Herman Bell tells me that you are going to bring the film "The Seed of the Niger" made by Eliair Eliasson. We are extremely grateful to you for your help with the films for the conference and I enclose a further official letter for the British customs.

Yours sincerely,

M. Killingray

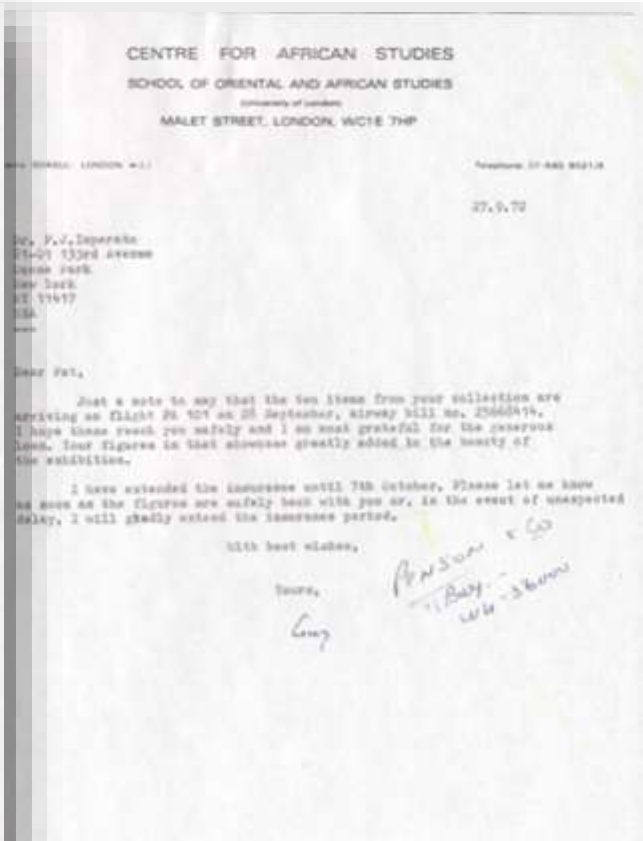
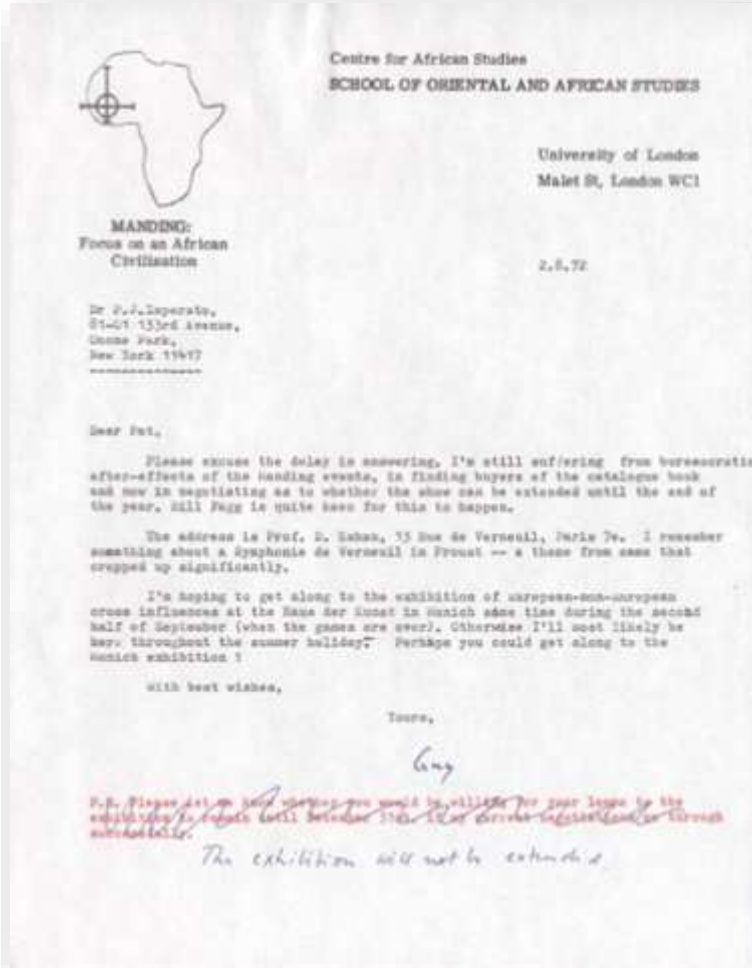
M. KILLINGRAY (Mrs.)
 Assistant Organizer.

Encl.

Letter from Herman Bell to Pascal James Imperato, 30 November, 1971; and letters from Margaret Kill- ingray to him re: bringing films to the conference, 5 June and 15 June, 1972.
 (courtesy of Pascal James Imperato)



International Conference on Manding Studies: 1972
>> A 50-YEAR COMMEMORATION <<



Letters from Guy Atkins to Pascal James Imperato re: return of exhibition loans, 2 August and 27 September, 1972. (courtesy of Pascal James Imperato)

Near right: 'Twin' figure. Bambara, Mali. P. J. Imperato collection, New York. Photo: Marli Shamir. Centre right: Figure. Bambara, Mopti, Mali. Musée de l'Homme, Paris. Far right: Seated figure. Maninka, Mali/Guinea. Cowries and beads on wood. Kjersmeier collection, National Museum, Copenhagen. (From *Mande art and civilisation* (1972), p. 35)





International Conference on Manding Studies: 1972
 >> A 50-YEAR COMMEMORATION <<



H. E. Sir Dauda Jawara, President of The Gambia, and Lady Jawara are welcomed to the Manding Exhibition by Dr. Guy Atkins. Photo: Central Office of Information.

(From Manding Conference 1972: report and recommendations)



At the opening of the Exhibition: from left, above, M. Yaya Bagayoko, Minister of Education, Mali, who formally opened the Exhibition, with M. Bodiél Thiam, I.F.A.N., Dakar; below, M. Bokar N'Diaye, Directeur de Cabinet, Ministry of Information, Mali, and Dr. Diango Cissé. Photos: Vanessa Stamford and Central Office of Information.

(From Manding Conference 1972: report and recommendations)



Horned mask. Bambara, Mali. Musée des Arts Africains et Océaniens, Paris. A six-pronged *ntòmò* mask. Bambara, San region, Mali. Copper on wood. Léonce-Pierre Guerre collection, Marseilles. *(From Manding art and civilisation, p. 39)*



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Memories of the International Conference on Manding Studies, London, June 30-July 3, 1972

Peter Weil, Emeritus Associate Professor
Department of Anthropology, University of Delaware

My memories of the Conference are bound up with all the excitement I felt as a young scholar a half century ago attending such an event. The participating scholars, their papers, and our conversations strongly influenced the focus of my research in Senegambia and on West Africa as a whole and, indeed, could be said to have changed my life.

My clearest memory is of the first day; I think it was called the “Plenary Session,” held at Banqueting House in the Whitehall complex. When I entered the majestic venue, I was met by the resounding music of koras and singers. To me, this was a clear signal that the colonial dominance of anthropology had ended, as had other scholarship which had ignored Mande and African history. No longer would the divisions of Mande studies be guided by European and British concepts of political space first and culture second. The music and words of the songs were metaphorically reinforced for me because they were occurring where Charles 1st, the foundational part of British power at a major point in the export slave trade, had been executed in the 17th century. I thought it to be the perfect setting for the ending of this colonial conceptualization, or, at least, that this was what I hoped the Conference itself meant. My exhilaration grew even stronger on hearing President Senghor’s presentation and his enthusiasm about Mande history.

With all of this as a springboard, I felt lucky to meet scholars whose work I knew and the many in my own generation from within and outside Africa who, like myself, were just beginning to publish their work. The first group included David Dalby, who had published the first of my articles, “Language Distribution in The Gambia,” in the *African Language Review*; Germaine Dieterlen, the “Grande Dame” of the French school, who strongly encouraged my digging deeper into Mande art history; and Dominique Zahan and Nehemia Levtzion. The newer scholars included Laye Camara, Lansine Kaba, and Bakari Sidibe.

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Attendees Alex Haley and David Gamble invited me to join them for supper at an Indian restaurant near the SOAS facility to discuss aspects of Senegambian history and culture. We had a vigorous, exciting three-hour discussion of the historical accuracy of the first chapters, primarily set in 18th century Mandinko communities of Gambia, of what later became his earth-shattering book *Roots*. David had read the whole draft, and I had read the first six chapters or so. The issues Alex wanted me to specifically explain were the history of ritual, local religious concepts, and the spread of Islam. During that evening, we also examined historical phenomena and processes of caste, family and political organization, and architecture.

The papers presented at the Conference and conversations with these and other scholars intensified a shift in my research from the study of the role of Mande village political cultures in national political life in Senegambia to a primary focus on the culture and history of Mande ritual and art. Additionally, the meeting was also the stimulus in the U.S. for the creation of MANSA, in which I participated. Though I attended many conferences over the succeeding years, the Manding Conference in 1972 had the greatest impact on my life as a scholar.

Additional background by Peter Weil on Haley’s *Roots*:

The importance of Alex Haley’s *Roots* in the history of 20th-century America is not debatable: The book has had an immense positive impact on our culture and many aspects of society. However, the problems with Haley’s *Roots* as a work of history go beyond the information in such recent discussions as that in *The Guardian* in 2017 ([link](#)).

Here is a little bit of the history of the book’s development that might clarify some of the concerns about its historical content, that in no way detracts from its impact. By early 1971, Alex Haley had written a complete manuscript of *Roots* that he began to circulate to scholars and others. He sent a copy to David Gamble, who was a senior ethnographic researcher who had worked many years researching Wolof and Mandinko communities on the North Bank of the lower Gambia River, the location of the village, Jufureh, to which Haley had traced his ancestry. David read the complete text, as I understand it, and Alex Haley flew to meet David in San Francisco for a thorough discussion. I do not know the details of that discussion, but I do know from telephone conversations with David at the time that David had some reservations, which were not shared with me, about the chapters that take place in Gambia. He also informed me that he was positively excited about the book.



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Soon after that meeting, I was contacted by the Reader's Digest Corporation. They requested that I vet under contract the first five chapters of a manuscript written by Alex Haley. They specifically asked that I examine all of the content concerning Mandinko life in Gambia in the 18th century. They requested a full critique and a summary opinion of whether the Gambian-related chapters were historically accurate and the extent to which they supported the labeling of the book as a non-fiction publication or an historical novel. I called the office of *Reader's Digest* and talked to the sender of the letter to me. I asked them to clarify their requests in the letter and what genre Haley and they thought the book should be assigned to.

The RD representative explained that Alex Haley began researching the book just before World War 2. I was told that in about 1940, he went to, I think, Nigeria and boarded a freighter headed for a port in the U.S. (I do not remember which one). He and the captain arranged for him to make the whole voyage in the steerage of the steamer. Throughout the trip, he was on his back, emulating to some extent the Passage and thinking about what it might have been like when his ancestor was forcibly transported to America. On arrival in the U.S., perhaps in early 1941, he wrote an article about his experience. This was the beginning of his research for *Roots*. The problem with the RD representative's story is that Alex Haley was enlisted in the U.S. Coast Guard in 1939 and served continuously until 1959. I assume there is a kernel of truth in the story, but I would guess that the steerage component was either on a Coast Guard ship or after his military service.

After the war, Haley continued to submit articles to *Readers Digest* and, then, became an associate editor of the publication. More importantly, RD paid for much of his research for *Roots* and owned the rights to the resulting book. [See this [Washington Post story](#) for some of this].

I agreed to vet the Gambia chapters and produced a report. I did so with mixed feelings. Vetting the chapters meant I had to evaluate them as professionally, objectively as I could, based on my own ethnographic and historical research in Gambia and documentary research in libraries that had begun in 1965. I also was intensely aware of the promise that an African-American family history that began before enslavement held for African Americans and the achievement of goals of the Civil Rights movement.

I informed RD that it was my professional judgement that the chapters were significantly inaccurate concerning initiation and related rituals, Islam and its spread in Senegambia, castes (including *jalii-baaluu*), family and political organization, and even architecture.

Moreover, as Donald Wright also was to later point out, there was no isolation from Europeans in the lower Gambia River, and communities in the area would have been important, even vital, in meeting needs of the Europeans, including crops and, in some cases, slave captives. At the time, I did ***not*** know that a single fake *jaalii* had been Haley's primary or, possibly, only informant in Jufureh. However, what I did know was that, at best, the descriptions of Mandinko life in the book were ahistorical ones and, at worst, even inaccurate for the 1960's.

My answer to the question of genre was that the book should be published as an historical novel and that it would be an important one in the context of civil rights and African-American culture in the 1970's. That said, I thought that more research might clear up the problems in the Gambia chapters and that, as is always the case in research on history, the closer in time one gets to the researcher, the greater probability of more accurate data being revealed became. Thus, what I was saying about the Gambian data in the book was in no way a reflection of the accuracy of later chapters. However, I told RD that if the Gambia chapters were not re-written to as accurately as possible represent life in Jufureh in the 18th century, the book should definitely not be categorized as "history."

The supper with Alex Haley and David Gamble during the 1972 Conference was a detailed discussion of my report to RD. As we went through it, point by point, I was asked by Alex to explain and justify each critique. After each explanation and further questions from Alex, he turned to David to ask what he thought of my answers. He agreed with virtually all that I had said, with a few demurs about some small details. Before we left the table, I told Alex how important I thought the book would be based on the chapters I had read (including at least two that were not on Gambia) as an historical novel. Given problems with the Gambia chapters that I saw as a scholar, not as a book critic or representative of the market for the book, I urged him to consider doing more research and to modify the Gambia chapters to make them as accurate as possible. If that was not possible or acceptable to him, I asked him if calling it a history book was worth the inevitable attacks on it as history that would undercut what appeared to me to be the veracity it otherwise had in later chapters that were grounded historically.

As is known from post-publication interviews with Alex Haley and from his responses to critiques about the quality of the Gambian material, Haley insisted that the book was a family history, not an historical novel. Yes, at some point he accepted that there may have been some problems with his informant in Jufureh. — Peter Weil



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Philip D. Curtin, history professor at the University of Wisconsin—Madison, presented (or at least contributed) a paper at the SOAS conference, “The Western Juula in the 18th Century.” In his memoir, *On the Fringes of History* (Athens : Ohio University Press, 2005), he does not mention the SOAS conference. Instead he describes 1972 as “an active time of preparation for the third International Congress of African Studies, scheduled for Addis Ababa in 1973” (p. 174). He does give an account there about Alex Haley, as follows:

In March 1970, Jan Vansina called me with some interesting news. He had with him a man named Alex Haley, who was able to trace his ancestry back to Africa on the basis of oral tradition. Because I had done research on Gambian history, I was invited to come over to hear what Haley had to say. It was most interesting. The African ancestor had identified a wide river as Kamby Bolongo. Present-day maps still show the Gambia River as Kambi Bolong, its name in Malinke. The African also passed down his surname, Kante, which I identified as probably belonging to a caste of blacksmiths. There were a few additional clues, such as the word *ko* for a banjo[-] like musical instrument, no doubt from *kora*, a common instrument in the Gambia region.

Haley was overjoyed with our identifications. He was especially complimentary that two men in Wisconsin should know so much about Africa. He insisted in using both our names to authenticate his account, both in the *Playboy* article that preceded *Roots* and in the novel itself, when it was finally published in 1976. Meanwhile, I began to be suspicious, partly alerted by other suspicions that began to appear in the press, partly on account of inconsistencies that began to appear in Haley’s account. After talking with us, Haley went to the Gambia. Still later, I asked him if he had been able to locate the Kante family. He explained that he had been mistaken at first, that the family name was actually Kinte, and that he had located them in Jufure, a village on the banks of the Gambia. I hastened to explain that, in that case, his ancestors could not have belonged to the caste of blacksmiths. As it turned out, the Kinte family were commercial, which in eighteenth-century Gambia would almost certainly have meant that they were involved in the slave trade. Haley, however, continued

to describe them as blacksmiths. In 1991 [i.e. 1992], after Haley’s death, journalist Philip Nobile, of the *Village Voice*, bought Haley’s papers. He discovered, among other things, that Haley had actually visited the Gambia before he talked to Vansina and me. He had therefore had an opportunity to set up the evidence he presented to us. His account of Kunta Kinte and his trip to America had been an elaborate hoax. (pp. 170-171)



In the early 1990s the controversy over my estimates of numbers involved in the slave trade kept recurring. The one instance involved the island of Gorée in the harbor of Dakar. An individual with no particular academic qualifications was put in charge of one of the most elaborate of the eighteenth-century mansions on the island. He proceeded to rename it “the house of slaves” and made it into a major tourist attraction. ...

By that time, other ports along the African coast had entered their own claim. The Gambia simply ignored the fact that Alex Haley’s deception had been exposed and built a small museum near Jufure, where the alleged ancestor had been captured. In 1994, UNESCO sponsored a very large and elaborate conference at Ouidah, in Bénin, on the subject of *la route de l’esclave*. I attended and chaired one session. Here, at least, was a conference held at one of the principal points of departure for the New World. (p. 186)

A response to Curtin’s excerpts on Haley from Peter Weil:

Real African folks for almost 400 years were ripped out of their families, communities, and polities and forced into a kind of social and, often, early actual death in America and elsewhere in the Western Hemisphere. Historically-specific and accurate exemplars of that reality would be a great aid to American society and to historians. Sadly, Alex Haley’s work on the African roots of his ancestry does not work as history. However, his *Roots* does represent the best substitute available and, *de facto*, is, for many people, the only real exemplar of an African-American family’s roots in a specific family and community in Africa.



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Je me rappelle bien la plupart des noms qui sont mentionnés dans votre gentil courriel, les Dalby, Alex Haley, John Henry Clarke et d'autres noirs de la diaspora qui avaient assisté eux aussi à la conférence de 1972 et avec lesquels j'ai gardé un moment des rapports... Je me souviens aussi du contingent de Paris et de Dakar avec Germaine Dieterlen, ou avec les historiens Raymond Mauny, Yves Person, Ibrahima Baba Kaké, Sékéné-Mody Cissoko, Tamsir Niane,* Laye Camara, qui sont devenus de vrais amis, jusqu'à leur mort respective, Youssouf Tata Cissé de l'équipe de Madame Dieterlen, Claude Meillassoux... Je ne me rappelle pas tous ceux que j'ai rencontrés, je me souviens de l'ensemble instrumental du Mali dont certains artistes sont devenus au fil des visites de vrais amis à Bamako... Je me souviens aussi de Lamine Sanneh.

J'ai eu l'occasion de discuter avec Alex Haley et John Henry Clarke un soir à leur hôtel de Londres. En 1972, Haley n'était pas encore bien connu; mais, il s'interrogeait déjà sur l'origine de sa famille. Après Londres, à tout hasard, nous nous sommes revus à Dakar: je revenais de Bamako et lui, il revenait de Banjul en Gambie. Nous avons longuement parlé, avant de nous séparer à JFK New York, moi pour Minneapolis et lui pour sa destination, je me rappelle. Il m'invita à Milwaukee pour parler de Roots et du Mandé quand son récit de Roots fit sa célébrité.

Quelle grande rencontre, malgré la présence plutôt modeste des Britanniques de Soas ou d'autres écoles célèbres. Mais la Reine a envoyé ses salutations par un émissaire, et je crois qu'elle reçut Senghor. Paris aurait été la place idéale, je pense pour cette rencontre, si Dr Dalby n'avait pas mis tant d'efforts personnels. Néanmoins, tant de souvenirs pour le Mandé en Europe en 1972 ... ce passé unique, lointain et spécial.

Lansiné Kaba

Professeur émérite d'Histoire
Carnegie-Mellon University in Qatar
(rédigé de plusieurs courriels)

* L'assistance de D.T. Niane au congrès n'est pas documentée.

J'étais à Londres en 1972, mais je n'en garde qu'un souvenir très lointain, très flou. Hélas oui, la plupart des participants sont décédés, et j'ai recherché en vain des documents pertinents dans ma bibliothèque. Je me souviens d'un concert de koras, et aussi, ce qui m'avait attristé, que les musiciens avaient vendu leurs instruments à la fin du colloque... le détail m'est resté gravé en mémoire : 15 pounds pour une kora !!!!! Et je me souviens de la gentillesse de Camara Laye, avec qui j'ai commencé alors une relation très amicale.

Gérard Dumestre

Professeur émérite, INALCO



Camara Laye, speaking at the School of Oriental and African Studies. Photo: Central Office of Information.

(From *Manding Conference 1972: report and recommendations*)



International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

Memories of the Manding Conference 1972

Winifred Dalby (music coordinator for the Conference)

I was tasked by David who organised the Conference, with looking after the Manding musicians at the Conference. I was tasked because I had been learning more about West African music from tutorials with Tony King in the African Department at SOAS and I had always been interested in music.

The musicians gave a concert in Oxford University, and some also at one of the Embassies, and I also took some of the musicians to TV studios to appear on an episode of the children's television show *Maggie*.

I remember having to escort them to SOAS on the tube, all in their robes and everyone turning to look at them, and as I bought about 17 tickets they all filed past in their costumes. They brought their instruments, including the kora of course.

President Senghor opened the Conference and the musicians were there to add to the excitement, as West African music was an important part of the culture. I had met Senghor before the conference. We (David and I) were in Mali, and someone told us Senghor was there on a visit.* Somehow or other I knew he was interested in music, so we decided to go and see him, it was my idea to ask him if he'd like to lend his name to the Conference. We sat and had tea with him in a garden and I asked if he'd be a patron of the conference, thinking he might be happy with his name on the programme. He was immediately interested and said yes and that he would come to it as well. Because he was the President we had a bit of a kerfuffle with the Foreign Office when they found out he was coming as he was supposed, as a Head of State, to be officially invited.

* Senghor arrived in Bamako on December 2, 1971 for an official 3-day visit; here is a [British Pathé film clip](#) of his arrival. The Dalbys met with him on the morning of December 4, according to David Dalby's journal .

With Senghor in London for the Conference, we (David and I) went to a dinner for him at Downing Street, hosted by PM Edward Heath, and lunch at Buckingham Palace hosted by The Queen. When he came to England he brought a bracelet for me as a present, and gave David a copy of a book he had written.

As part of the Conference there was an Exhibition at the British Museum and some of our own West African artefacts we had normally at home were loaned... including masks.

~~~~~

I'm not sure how we first came to meet Alex Haley, but I have here a fairly hefty hardback copy of 'ROOTS - The Saga of an American Family', which he gave us when he came to our house for dinner one evening. Inside the front cover he wrote:

*April 12, 1977*

*David and Winifred Dalby - warmest wishes to you and your family from the family of Kunta Kinte!*

*Alex Haley*



The Dalby family heading to Sierra Leone in 1964. (*Harpenden Free Press; courtesy of Alison Dalby*)





## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### From Bamako to Buckingham Palace

#### Winifred Dalby

Written in 2016 as part of a local writing project, published as *Times Past: Young at Heart*, edited by Victoria Villaseñor and Nicci Robinson (Nottingham : Global Words Press, 2016). (Courtesy of Alison Dalby)

In early November, 1971, David and I left our two daughters in the care of family and friends while we went on a short study leave to Bamako, the capital of Mali, where we would spend seven weeks. David was doing research into the local languages and I had a grant to do some work on the music of Mali, especially with the kora players (the kora is a large harp-lute with 21 strings). The musicians played an important part in preserving the unwritten history of the Manding people of West Africa, and a young kora player would spend seven years learning the complete repertoire.

All this was partly in preparation for a conference the following June on the history and culture of the Manding. It was going to be a relatively small event, with perhaps fifty or so delegates, possibly two or three traditional musicians and a small exhibition of carvings.

One day David heard that Leopold Senghor, President of Senegal (the country neighbouring Mali) was in Bamako on a private visit. He knew that Senghor was also a scholar and poet, and thought it would be good if Senghor would agree to be Patron of the forthcoming conference. His name could then go on the letterhead. David asked if we could have a brief interview with him and the request was granted. We found President Senghor sitting in a deck chair in the garden of his host. David told him about plans for the conference and the President readily agreed to be Patron. "In fact", said Senghor, "I shall come to the conference myself."

So far, so good. We continued with our research and returned home in time for Christmas. In the new year plans went ahead, and interest from potential delegates grew. Instead of an anticipated fifty or so participants the total was eventually over 250, including scholars from Europe

and the USA [and Africa]. The original idea to have a few carvings on display blossomed into a full exhibition on Manding at the Museum of Mankind, and the two or three musicians to play traditional music developed into ensembles from the Gambia, Senegal and Mali, a total of 31 musicians, plus a 3-month old baby on his mother's back. Concerts were arranged for them in various venues in London and one in Oxford, and I travelled with one of the kora players, Nyama Suso, to the ITV studios where he played during a broadcast of the children's programme, 'Magpie' (the ITV equivalent of the BBC's 'Blue Peter').

A month or so before the conference was to begin David had a phone call at his office. A rather cross voice said, 'I'm speaking from the Foreign Office. We understand that you have invited the President of Senegal to the UK. You do realise, don't you, that this has implications for the Queen's diary?' Well no, of course he didn't and anyway the President had sort of invited himself! The reason for the flurry at the FO was that this was the President's first visit to the UK, and therefore he must be given the full royal treatment, and the Prime Minister would also be involved. You live and learn!

About three weeks before the conference another phone call came through to David's office. A polite voice said, "Good morning, this is the Master of the Queen's Household, speaking from Buckingham Palace. Would you and your wife be free to come to lunch at the Palace on July 1<sup>st</sup>?" Would we be free!!! We were hardly likely to say sorry, that's our day for shopping at Sainsbury's! Of course we'd be free!

And that is how an innocent request in Bamako had developed into an invitation to lunch at Buckingham Palace, on Friday July 1<sup>st</sup> 1972. Not only that, we were also invited to dinner the previous evening at No.10 Downing Street. Edward Heath was then the Prime Minister, and because we knew he was interested in music, two kora players were invited to give some after dinner entertainment.

These two invitations coming at fairly short notice meant that I had to do some emergency shopping to find something to wear. A visit to Moss Bros, the costume hire company in Covent Garden, provided an evening dress for No.10: and a shopping trip to Bond Street yielded a day dress, hat and gloves for lunch on the following day at Buckingham Palace. Phew!



## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

From the journal of David Dalby,  
*Senegal/Mali, 1971 (2 volumes)*  
Dakar, November 8-10, 1971

Mon. 8th Nov. Arr. Dakar by Swissair 5:45 am. ...

4:30 [pm] Visit to IFAN : met OUMAR BA (hopes to attend Conf. to present paper on Manding loans in Fula in Senegal valley : have promised fare from Paris, & he hopes to be there at that time in connection with his doctoral thesis under Yves Person); also MICHEL SCHMITT (completing thesis on Fula-French phonological interference).

5:15 at IFAN : met SÉKÉNÉ MODY CISSOKO (Malian chef du départ. d'histoire, author of Hist. de l'Afr. Occid.) : he had been passed our letter addressed in June/July to Fougeyrolas, & is very keen to attend the Conf. He will present a paper, & since he would be representing IFAN we need to pay his fare from Dakar if necessary. He has provided names of Malian scholars & officials to contact & feels that Mali should be involved more than any other state in the Conf./Exhib. ...

Tue 9th Nov. 10:30 Visit to Ecole des Arts du Sénégal, Route de la Corniche Ouest > saw MAMADOU KOUYATÉ, concerned with teaching the kora to blind men (regardless of family) : is himself Senghor's 'griot' & Sec. Gen. of the griot's 'union' in Dakar (he should attend the Conf.); also met BANA KANOUTÉ, teaching the bala to the blind : was himself a former assistant at SOAS (Father Jones) & worked in Gambia with Tony King — speaks Engl. better than French ... ; unable to see the Director, SOULEYMANE SIDIBÉ. ...

Wed 10th Nov. 8:30 at IFAN : AMAR SAMB (Directeur provisoire, IFAN) > who recommended M'BAYE GUËYE (historian) of Faculté des Lettres, as person who could contribute paper on Wolof-Manding relations.

First page of David Dalby's *Senegal / Mali* journal, on initial meetings in Dakar  
(courtesy of Alison Dalby)

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9:00 at IFAN : DOMINIQUE ZIDOUEMBA (chef du département de documentation et de publications de l'IFAN, PB 206 Dakar) > who introduced me to a member of his staff, M. DJIBRIL FATY (Manding, i/c of archives photo.) > very import. black & white archives, all photos. (or copies of negatives) obtainable at cost.



Mandinka *bolon* players from Eastern Senegal. Photos: IFAN.  
(From *Manding art and civilisation*, p. 15)

10:30 ROUSSET DE PINA (Conservateur, Bibl. de l'Univ., whom [Ronald] Long & I met in 1968). Also two of his assistants : Mr N'Diaye & Mlle Perraud (the latter an archaeologist by training, who showed interest in the suggestion that there was a need for more archaeology in the Manding field). Afterwards to M. de Pina's house for an aperatif ....

Meanwhile Winifred to see M. Mamadou Kouyaté at the Ecole des Arts.

Mon 8th Nov. at Dakar by Swissair 5:45 am. met by Bile...  
...  
4:30 [pm] Visit to IFAN : met Oumar Ba (hopes to attend Conf. to present paper on Manding loans in Fula in Senegal valley; have promised fare from Paris, & he hopes to be there at that time in connection with his doctoral thesis under Yves Person); also Michel Schmitt (completing thesis on Fula-French phonological interference).  
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## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### From the journal of David Dalby

Bamako, November 17, 1971

8:30 Called at Office Malien de Tourisme (BP 222) : obtained tourist cards.

9:00-11:00 Long & useful discussion with John GARNER, US Info Service Director, at US Embassy.

11:15 Called at Service de Sécurité, obtained permission to photograph immediately & without difficulty (despite hair-raising stories from other foreigners) : met Martin SHIRLEY at the Service (UNA volunteer who heard a lecture of mine in 1969 & who is on way home from Togo), also M. HAÏDARA, apparently there to arrange prolongation of our visas.

15:30 Visited Office Malien de Tourisme to talk with M. MAMADOU SY, Directeur > an excellent man, of Toucouleur origin, who is most excited by the prospect of the Congress & Exhibition : he has promised full cooperation, knows a great deal about the history & culture of the Western Soudan, is anxious to stimulate "le tourisme culturel" (is organizing a Manding festival at Kangaba in early 1972, to be repeated if successful in future years), agrees with me that culture is as important as (or even more important than) economic matters in development of a country; we shall have further talk next week. ...

16:30 Visited Fakoney LY who summarized progress of UNESCO alphabetization programme since 1968; said he hoped to invite [Charles] Bird & myself to Bamako for annual alphabetization meeting next summer (to be mid-July?, to avoid clash with Congress); he was very interested to hear of Amadou [Traoré]'s novel; I told Ly that we shall hope to discuss written development of Manding (texts & lexicography) at the Congress, prob. on 3rd day; the Lexique Bambara is apparently to be revised in near future & to be published commercially.

Bamako, November 19, 1971

14:30 Drove in the car to the village of Keyla (taking with us Martin Shirley, who had travelled to Kangaba in the tourist bus) : met Numu Koulibali, the chief blacksmith, Lamin Haydara, the dugutigi (very old), and Lansana Djabaté, the chief griot at Keyla (& the man in charge of the reroofing of the kamablon). These appeared — in ascending order of 'rank' — to be the three most prominent men in the village : I took photos with Djabaté (in black) in the centre, & with Haydara on his right (in white) & Koulibali on his left ...

Evening at Bamako : discussed Manding conf. with Martin Shirley, who will represent our interests in The Gambia (where he will spend next week) & who will deliver a letter from me to Mr Ramage, the UK High Commissioner.

Bamako, November 21, 1971

11:30 Visited Kolessiro CISSE at Radio Mali : heard tapes of two programmes he has produced, one on Kangaba (he has given us script, & has promised a tape-copy) & one on Kàñibɔnzɔn, the first Dogon village to have been established by the Dogon after trad. departure from the Manding heartland (they appear to trace their ancestry in the 'male' line from Manding, but their language from a local 'female' line). Had valuable discussions on ways in which Radio Mali may collaborate in Conf. &/or with BBC : I proposed need for a 'common pool' of tape-recordings between Bamako, London, Paris, Indiana (etc ?), insuring that we all know what is available elsewhere & wherever poss. ensuring that all import. tapes are stored in 2 diff. places. As far as BBC film is concerned, we (& the BBC) need to contact Capt. Youssouf Traoré, Min. of Inform. Met at Radio Mali M. Yadji SANGARÉ, producer, who has promised (with Mr Cissé) to arrange contacts with griots during our stay in Bamako. We need to meet also TIEMOKO MACALOU, chef de l'Animation Rurale at Radio Mali, at present 'on tour' upcountry, who is much concerned with oral traditions & their recording, & who will prob. be based in Paris next year.





## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### From the journal of David Dalby

Bamako, November 26, 1971

9:00 Appointment with Yaya Bagayoko, Min. of Educ., who is very positive about the Conf. & Exhib: the subject was discussed by Malian Cabinet (Conseil des Ministres) yesterday, & was regarded as one of very great importance for Mali. They have directed that Mali should give the Exhib & Conf its full official support, & the Minister has asked me to discuss with Mr Daba Haïdara, Directeur de l'Enseignement Sup. et de la Recherche Scientifique, the ways in & extent to which we wish Mali to contribute. He also expressed the opinion that Mali 'a beaucoup perdu' as a result of British withdrawal from Mali (in Modibo Keita's time) & hoped that next year's collaboration would lead to closer relations betw. Mali & UK. Britain's commitment to African studies is recognised & appreciated by the Malian government, & Bakayogo expressed the hope that there will be close (& even formal) links betw. Univ. of London (i.e. SOAS) & the Malian Ecole Normale Supérieure in the future. Mali is 'realistic' & cannot afford the luxury of a university at the present stage of its development (either in terms of cost or in terms of the 'liberté' of studies which a university must imply).

Nevertheless, it is his hope that the education of Malians vis-à-vis their own cultures can be enhanced by contact with London & that there can be a two-way exchange not only in terms of exchange of 'documentation' but also in terms of exchange of personnel: he hopes that members of SOAS (perhaps two or three times a year) can visit Bamako to give 'conférences' on Afr. Studies at the Ecole Normale Supérieure (I have alr. offered my services in this respect while I am here) & that students & staff from the Ecole will from time to time have the opportunity of studying with us in London (implying of course British grants). I mentioned our interest, for example, in the written development of Manding (& other Afr. langs.) & the fact that this — together with an internat. Manding dictionary project — would be discussed in London next year, & also the fact that we

aimed to discuss next summer the setting up of an internat. documentation project to list all recordings of Manding oral traditions available at diff. Institutions & to stimulate the exchange of tape-recordings betw. institutions. The Minister mentioned the fact that Mali had applied to UK for 6 Landrovers for the teaching of English & emphasised fact that Mali was the most 'anglo-phone' country of the former AOF, with a heavy commitment to Engl. lang. study (DD: need to obtain comparative figures on this, which would be useful in raising British funds).

Fri 26th Nov 9.00 Appointment with Yaya Bagayoko, Min of Educ, who is very positive about the Conf. & Exhib: the subject was discussed by the Malian Cabinet (Conseil des Ministres) yesterday, & was regarded as one of very great importance for Mali. They have directed that Mali should give the Exhib & Conf its full official

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Excerpts from David Dalby's journal, on meeting with Mali's Minister of Education, Yaya Bagayoko (courtesy of Alison Dalby)



## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### From the journal of David Dalby

Bamako, December 3-4, 1971

*Fri. 3rd Dec. 16:00* Winifred & I to the Min. of Ed., where Haydara had said we were to meet Bagayoko (Min. of Ed. of Mali) & Sène (Min. of Culture of Senegal), who wished to discuss joint contribution of their countries to the Manding Conf/Exhib. Only Bagayoko was there in fact (seeming rather 'distract'), but he arranged for us to be taken up to Koulouba in an official but rather battered Citroen DS, accompanied by Youssouf Traoré, his Chef du Cabinet.

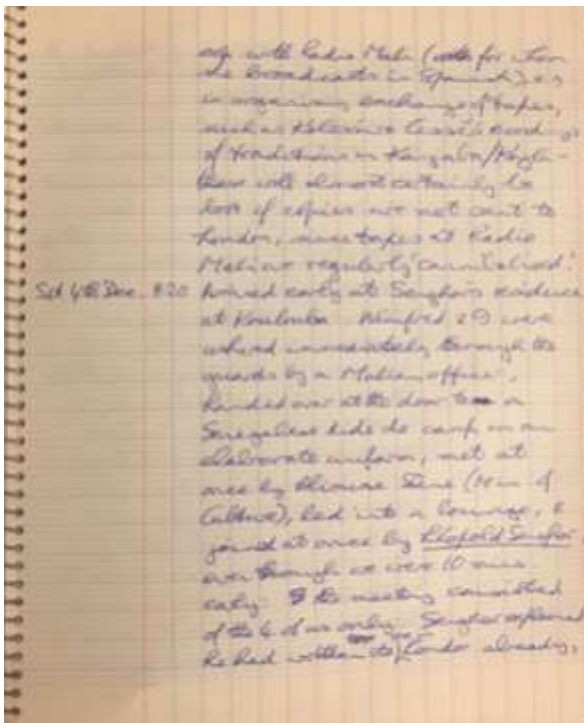
*16:40* Arrived at Koulouba, & waited for about 20 mins. in the forecourt of the Presidential Palace while Y. Traoré went in to discover that the Senegalese Min. of Culture was not there.

*17:00* Drove to a subsidiary residence, where Senghor & his delegation are installed: waited outside for half an hour while Traoré went inside to discover what was intended. When he returned, we were ushered into a little

ornamental garden, with a fountain & two swinging seats with coloured awnings : one was occupied by a soldier in camouflage battle-dress [ & a tommy-gun — *written in a different hand* ] & we were asked to sit & wait on the other. After a while, Minister Sène appeared & said we would be received by Senghor tomorrow morning at 8:30. ...

*20:00* To Café Berry, with Susan [Raven, journalist for the *Sunday Times*], Guy Martin [political scientist, recent SOAS graduate], & Carmen [Torrijos, Spanish teacher in Bamako], to meet Amadou Traoré (ex-SOAS) who arrived to-day from Abidjan. Delighted to see him again & to exchange news: he agrees to circulation of two chapters of his novel Maran at the Conf (in Engl, Fr & Bambara), & has also promised to finish the Bambara text. Carmen has agreed to act as liaison for SOAS in Bamako, esp. with Radio Mali (for whom she broadcasts in Spanish), e.g. in organising exchange of tapes, such as Kolessiro Cissé's recordings of traditions in Kanga-ba / Keyla — these will almost certainly be lost if copies are not sent to London, since tapes at Radio Mali are regularly 'cannibalised.'

*Sat. 4th Dec. 8:20* Arrived early at Senghor's residence at Koulouba. Winifred & I were ushered immediately through the guards by a Malian officer, handed over at the door to a Senegalese aide de camp in an elaborate uniform, met at once by Alioune Sène (Min. of Culture), led into a lounge, & joined at once by Léopold Senghor, even though we were 10 mins early : the meeting consisted of the 4 of us only. Senghor explained he had written to me in London already, to accept position of Président d'Honneur: he hopes to attend himself, provided an OAU meeting (on Middle East?), scheduled for end June, does not prevent this — he will let us know about this as soon as poss. He outlined his own Manding ancestry (the Senghors being ultimately from Port. Guinea), & the Anglo-Norman ancestry of his wife. He expressed great pleasure at Britain's interest in Manding, the 'most important' civilisation of W. Africa, & at the prospect of closer Anglo-French participation in the Africanist field. He remarked on my own publications in field of Manding/W. Afr. survivals in Bl. Amer. Engl., & said he had read other of my articles. He mentioned that his visit to Oxford to talk on négritude (scheduled for October) will have to be postponed to 1973. When I mentioned we hoped to pass thru' Dakar on way home, he asked Sène to arrange official accommodation for us.



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Page from David Dalby's journal, on meeting with Senghor in Bamako (courtesy of Alison Dalby)



**International Conference on Manding Studies: 1972**  
 >> A 50-YEAR COMMEMORATION <<

**From the journal of David Dalby**  
 Dakar, December 15, 1971

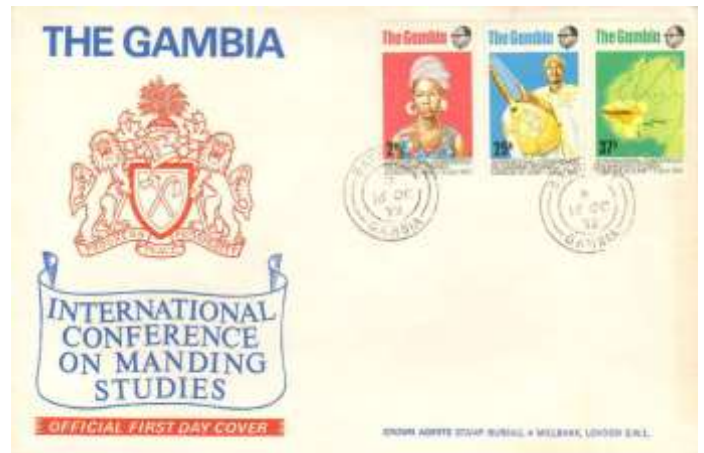
17:30 Amadou [Traoré?], Winifred & I to the Guinean Embassy, where Mr Lamah was most apologetic about the broken appointment this morning. We were all settled with a drink of pineapple-juice while we waited to see Ambassador. I had to leave before he was free, but Winifred & Amadou stayed on to see him, to explain the Conf/Exhibit plans, to leave the documentation, & to ask for Guinean support. The response was positive & immediate & I have to call in to see Mr Lamah tomorrow. Keita implied that Kamori Traoré (formerly head of alphabétisation) is no longer in that post — i.e. dead or in prison? — we should write on the subject of alphabétisation to Secretariat d’Etat et de l’Enseignement at Conakry. When it was mentioned that an invitation had been extended personally to Djibril Tamsir Niane, it was emphasised that all invitations should be directed thru’ the Guinean government, who reserve the right to select who may attend. The Ambassador mentioned, as a person who would be directly interested in the Conf., M. Nenekale Kendito (écrivain, au musée) = Le Secrétaire d’Etat aux Choses Scientifiques.

*Amadou Keita implied that Kamori Traoré (formerly head of alphabétisation) is no longer in that post — i.e. dead or in prison? — we should write on the subject of alphabétisation to Secretariat d’Etat et de l’Enseignement at Conakry. When it was mentioned that an invitation had been extended to Djibril Tamsir Niane:*

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Bathurst, December 20, 1971

13:15 Lunch with Michael Collins at Palm Grove [Hotel], where he informed us that Senghor (via British Embassy, Dakar) has called me to see him at Dakar at 4:15 tomorrow afternoon. Fortunately this does not clash with an application (via M’Bye & Collins) to see President Jawara here in Bathurst. Jawara has expressed great interest in the Manding project, but cannot manage to see us to day or tomorrow : he hopes to see me when I return (end March?) to Gambia .... But Senghor’s call has necessitated cancelling arrangements to see films & photos at Info. Office tomorrow, together with an appointment to see A.A. Gaye, MBE, Acting Chief Posts & Telecommunications Office, Pat. Dept., Bathurst, tomorrow morning (have arranged by phone to write to him from UK regarding special stamps to commemorate Manding programme).







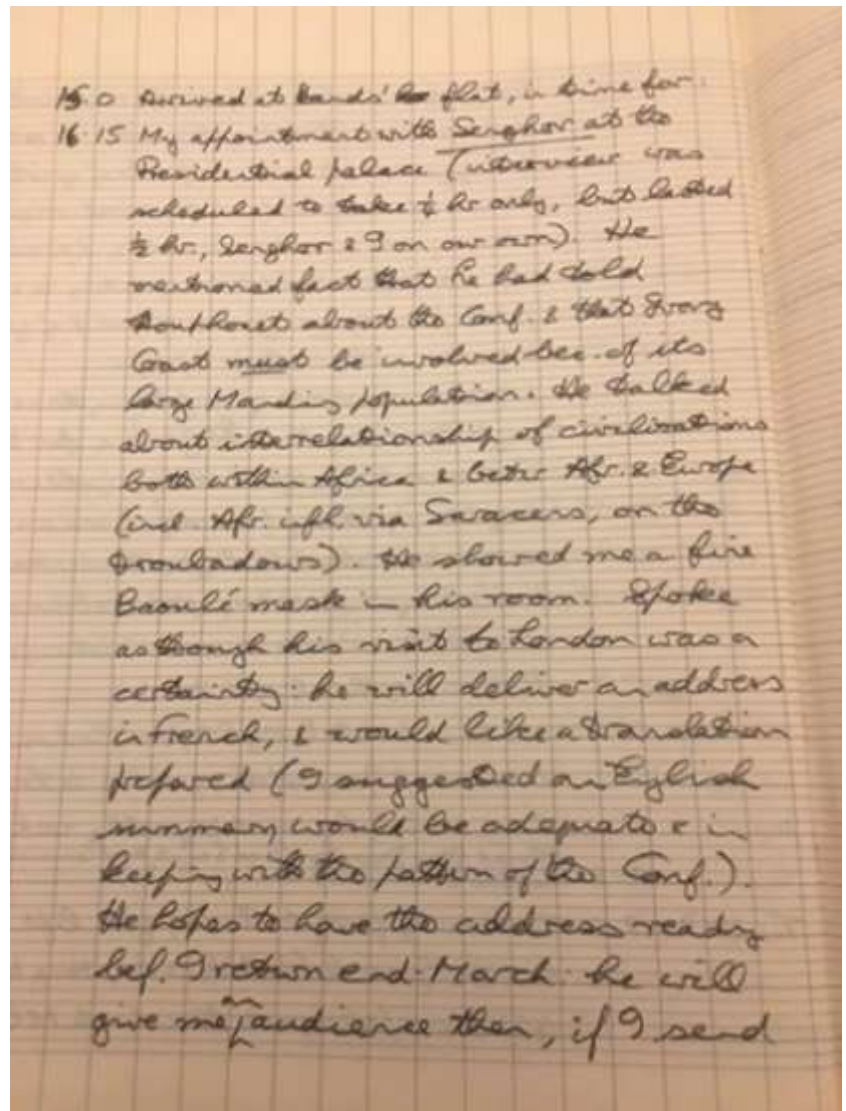
## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### From the journal of David Dalby

Dakar, December 21, 1971

16:15 My appointment with Senghor at the Presidential palace (interview was scheduled to take 1/4 hr. only, but lasted 1/2 hr., Senghor & I on our own). He mentioned fact that he had told Houphouet about the Conf. & that Ivory Coast must be involved bec. of its large Manding population. He talked about interrelationship of civilisations both within Africa & betw. Afr. & Europe (incl. Afr. infl. via Saracens, on the troubadours). He showed me a fine Baoulé mask in his room. Spoke as though his visit to London was a certainty: he will deliver an address in French, & would like a translation prepared (I suggested an English summary would be adequate & in keeping with the pattern of the Conf.). He hopes to have the address ready bef. I return end March: he will give me an audience then, if I send telegram (not letter) 2 weeks in advance, i.e. presumably to avoid Protocol. His chief of protocol (in tails) entered after 25 mins. to inform him he had 'depassé votre quart d'heure, M le Président'! He gave me copies of 2 of his recent speeches on Négritude. I was greatly impressed with the meeting & the man.



Page from David Dalby's journal, on second meeting with Senghor (courtesy of Alison Dalby)



## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### Le Mandingue dans la Civilisation Soudano-Sahélienne

Léopold Sédar Senghor

Si le Professeur Dalby m'a invité à ouvrir ce Congrès d'Études mandingue, c'est moins, sans doute, en ma qualité de chef d'Etat africain que d'ancien professeur. Et aussi, je le suppose, en ma qualité de rejeton des Mandingue en terre sérère. Aussi bien, mes ancêtres paternels étaient-ils des Malinké venus de la Guinée maintenant « portugaise ».

Telle étant ma situation, c'est en homme politique africain que je vous parlerai, mais au sens de la *politikè* : en homme solidairement responsable du destin de l'Afrique, chargé de contribuer, pour sa part, à faire vivre les Africains, bien sûr, « avec aisance et abondance », mais surtout, pour continuer de parler comme les philosophes grecs, à les rendre « plus heureux et moralement meilleurs ».

Or donc, je parle d'une *politikè* qui, à l'action, se révèle humanisme. Car toute entreprise humaine est phénomène de civilisation, qui met en jeu des groupes humains. C'était le cas, hier, avec la colonisation, qui était confrontation des civilisations, où les effets négatifs l'emportaient sur les positifs ; c'est le cas, aujourd'hui, de la décolonisation, qui devrait être dialogue de civilisations, symbiose de leurs vertus complémentaires.

Ayons le courage de le reconnaître, la décolonisation ne s'est pas toujours présentée sous la forme fécondante du dialogue. Elle a revêtu, trop souvent, la même camisole de force que la colonisation. Elle a provoqué, d'une part, la peur, qui engendre la violence, l'ignorance d'autre part, qui développe haine et mépris de l'Autre. Voyez donc ce qui se passe en Afrique du Sud et en Rhodésie, en Angola et au Mozambique, enfin, plus près de nous, en Guinée-Bissao.

Même dans les pays d'Afrique où la décolonisation s'accomplit en amitié et coopération avec l'ancienne Métropole—et ils sont, heureusement, la majorité -, celle-ci ne se fait pas toujours dans le dialogue des civilisations. Ou elle se fait mal.

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Première page du discours d'ouverture de Senghor à SOAS, 1972.

(Source: Northwestern University Libraries, Melville J. Herskovits Library of African Studies)

Les businessmen se réunissent plus souvent que les hommes de culture ; entre gouvernements, on parle plus volontiers économie et finances, enseignement et formation dans les meilleurs cas, qu'art et littérature ou, simplement, éducation. Allez donc, comme je l'ai fait, demander des crédits aux organisations internationales pour édifier un « musée d'art nègre » ou un « conservatoire de musique, de danse et d'art dramatique ». L'UNESCO, sans doute, y applaudira ; il n'empêche que c'est surtout auprès des fondations culturelles que vous trouverez crédit—dans tous les sens.

C'est pourquoi, j'ai, en son temps, attiré l'attention des gouvernements européens amis, avant le fameux ouvrage sur « les limites de la croissance », sur les déviations que voilà et que la pollution des esprits, encore plus des âmes, étaient pire que celle des plages, voir des villes ; que la solution du problème culturel était la condition *sine qua non* du développement, et même de toute croissance. J'ai eu l'occasion de souligner, à mes amis français et européens, le recul, chez eux, des études africanistes depuis le cyclone des indépendances de 1960, au moment même que les *African studies centers* s'allumaient, l'un après l'autre, dans la nuit étoilée des universités américaines.



## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### Le Mandingue dans la Civilisation Soudano-Sahélienne

Léopold Sédar Senghor (cont.)

Voilà pourquoi ce Congrès d'Études mandingue vient à son heure, et qu'il est réconfortant. Il prouve que, si les opinions publiques des pays européens ne se sont pas encore tout à fait réveillées de leur indifférence culturelle—car le pétrole, entre autres, les passionne -, il n'en est pas de même des gouvernements, encore moins des universités et de leurs jeunes, singulièrement en Grande-Bretagne.

J'ai souvent eu l'occasion de dire quelles étaient, dans ce domaine, les responsabilités écrasantes de la Grande-Bretagne et de la France, qui avaient, en 1959, les empires coloniaux les plus vastes. C'est l'occasion de saluer la prochaine entrée de la Grande-Bretagne dans le Marché commun européen. Je l'ai, toujours et publiquement, appelée de mes vœux. Toute entreprise organisée de coopération entre les peuples contribue, en effet, à la convergence pan-humaine. Je salue donc l'Europe en marche vers son unité, mais aussi notre Afrique, car, je l'espère bien, nos frères, les Anglophones du continent noir, vont nous rejoindre dans l'Association à la Communauté européenne—pour édifier l'Eurafrrique de la complémentarité, dont les vertus, si l'on y réfléchit, ont été les ressorts du miracle grec. D'autant que, bien sûr, les apports de l'Asie antérieure ne seront pas rejetés, tout au contraire.

Tout cela pour vous dire que l'esprit de Fachoda me semble définitivement enterré. Cet esprit de rivalité, non d'émulation, qui, si longtemps, opposa la Grande-Bretagne et la France, au grand dam de l'Europe, de l'Afrique et du monde. Parce qu'elles sont de vertus différentes sinon d'ethnies, tout commande à ces deux grandes nations de l'Occident de s'unir, en tout cas, de coopérer étroitement pour le plus grand épanouissement de l'Europe, de l'Afrique et du monde.

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Loin de m'en éloigner, je suis au plein cœur du problème fondamental que pose ce Congrès d'Études mandingue. Au temps où, jeune professeur de lycée, je préparais une thèse

de doctorat sur *Les Formes verbales dans les Langues du Groupe sénégal-guinéen*, thèse demeurée inachevée pour « entrée en politique », la linguistique, l'ethnologie en général, n'était pour moi qu'un moyen privilégié pour saisir la civilisation dans sa substance la plus originaire et comme la plus substantielle : dans son esprit, que l'on appelle maintenant, Culture. C'est cet esprit que, dans notre cas d'Afrique noire, nous désignons sous le mot de Négritude, et nos frères, les Anglophones, sous l'expression d'*African personality*.

Avant d'aller plus avant, je voudrais m'arrêter sur cette notion de Civilisation, qui est, certes, comme vous le savez, fille de la race, le plus souvent mêlée, mais d'abord de la géographie, de l'histoire, voire de la préhistoire. Car celle-ci est, en Afrique, essentielle puisque s'étendant, dans l'état actuel de nos connaissances, sur quelque 5.500.000 ans. Je définirai la « civilisation » d'une nation, au sens ici de l'ethnie, comme un double réseau de structures, c'est-à-dire de rapports et, partant, de valeurs. Rapports extérieurs de la nation avec son environnement géographique et humain, cosmique : région, continent, planète, univers. Rapports intérieurs de la nation avec elle-même : avec ses éléments composants, ses groupes socio-professionnels, et dans tous les domaines—économique, social, politique, linguistique, artistique -, mais en réaction avec son sol, son climat, son histoire et sa préhistoire. C'est, au fond, dans cette double direction que nous devons pousser nos études pour analyser et définir, non point une quelconque « œuvre civilisatrice » des Mandingue, mais leur rôle dans l'élaboration, bien sûr de la civilisation nord-soudanienne ou soudano-sahélienne, mais aussi de la Civilisation africaine au sens, que lui donnait Leo Frobenius, d'un « accord conciliant ». Par quoi se définissent toutes les grandes civilisations.

C'est à caractériser les structures et valeurs intérieures de la civilisation mandingue que s'est attachée l'équipe du Professeur Dalby dans une brochure intitulée *Manding: Focus on an African civilization* et présentée, à juste titre, comme introduction au congrès d'aujourd'hui. Il y est question de l'ethnie mandingue au sens étroit, mais propre, du terme, des peuples qui parlent les trois dialectes majeurs de la langue mandingue : les Malinké ou Mandinka, les Bambara ou Bama-na, enfin les Dyoula ou Dyoura. Le Professeur Dalby y a ajouté les Vay et d'autres petits groupes ethniques.

Outre les questions que pose la définition des structures et valeurs mandingues dans les divers domaines abordés—





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### Le Mandingue dans la Civilisation Soudano-Sahélienne

Léopold Sédar Senghor (*cont.*)

langue, organisation sociale, histoire et religion, art et artisanal, musique, littérature -, l'un des problèmes les plus importants me semble être les rapports de la langue des Mandingues avec les langues ou dialectiques des petits groupes ethniques les plus proches. Il faut reconnaître qu'ici, beaucoup reste encore à faire. Je songe, plus spécialement, à ceux qui sont désignés—ou se sont désignés—par des noms à syllabe final -ké : Dyallonké, Dyahanké, Nyominké, devenu Nyominka.

Cependant, pour si importante que soit l'analyse de la civilisation mandingue *in se et per se*, elle ne peut suffire aux militants de la Négritude ou, en d'autres termes de l'*African personality*. Et, d'abord, pour des raisons scientifiques. Aussi bien, la civilisation mandingue ne procède-t-elle pas d'une génération spontanée. Encore une fois, elle est fille de la race, de la géographie, de l'histoire et de la préhistoire. Depuis la préhistoire notamment, les Mandingue ont eu des rapports avec leurs voisins « guinéens » de la forêt, mais d'abord avec leurs frères « soudaniens » de la savane. C'est si vrai que plusieurs communications portent sur ces rapports.

Je commencerai par les rapports entre Mandingue et peuples sylvestres du Sud, qui, pour être moins importants, n'en sont pas moins significatifs. Au cœur même de la Côte d'Ivoire, jusque dans les groupes « éburnéo-libérien » et « éburnéo-dahoméen », pour parler comme Maurice Delafosse—je sais qu'on a tenté d'amender sa classification -, j'ai senti l'influence mandingue : à tel vêtement, à telle coiffure, à tel trait de style. Et l'on a dit que le dyoula était une des langues principales d'Abidjan. Il y a, là, une vaste champ de recherches. D'autant que, franchie la Gambie, on sent déjà l'influence de la Forêt : à la taille des hommes et, plus caractéristique, à leur façon de danser.

Il reste que c'est avec les Soudano-Sahéliens que les Mandingue présentent le plus grand nombre d'affinités et les plus caractéristiques. Et c'est ici que l'on note le plus

d'influences réciproques, où les Mandingue semblent avoir donné plus qu'ils n'ont reçu, comme le montreront maintes communications.

Outre les petits mais proches peuples frères, auxquels fait allusion le Professeur Dalby, il y a, à l'intérieur du groupe « nigéro-sénégalais », les relations entre les Mandingue et, d'abord, les nations qui ont fondé les autres « empires soudanais » de fameuse mémoire : les Sarakolé ou Soninké de l'ancien Ghana, les Songhay de l'ancien Songhoy, et aussi les Zerma ou Dyerma. A peine moins importantes sont les relations qui ont uni les Mandingue aux trois autres groupes de l'Occident soudano-sahélien : aux « Sénégal-Guinéens » (Peul, Wolof, Sérère, Dyola), aux « Voltaïques » (Mossi, Sénoufo, Gourma, Lobi, Bobo) et aux « Nigéro-Tchadiens » (Haoussa).

Ces dernières relations sont les plus significatives, qui témoignent de l'influence qu'exerça, plus que tout autre, l'Empire du Mali, et sur le plan culturel plus que sur le politique. Pour prendre l'exemple du Sénégal, je ne citerai que les deux communications que vous allez entendre : l'une par Abdoulaye Sokhna Diop sur *L'Impact de la Civilisation mandingue au Sénégal*, et l'autre par Oumar Bâ sur le *Glossaire des Mots mandé passés en Poular*. Chez les Sérère, l'influence mandingue se retrouve partout : dans les tam-tams royaux de la cour du Sine, les *dyoung-dyoung* (*doung-doung* en malinké), dans le vêtement des circoncis, dans le vocabulaire des éléments-clefs de la société. Ainsi dans le mot *saté*, qui signifie « village », et, surtout dans *saltigé*, qui vient de l'expression malinké *saté-tigi*, « chef de village », mais qui, chez les Sérère, implique des fonctions plus religieuses qu'administratives. Et l'on rencontre des *saltigé* (1) jusque chez les Lébou wolofophones de la commune du Grand-Dakar. Il y a mieux, dans tout le Sénégal, les marabouts malinké sont les plus réputés, qui ont, parmi leurs clients, aussi bien des Chrétiens et des Animistes que des Musulmans. Ce qui me fait dire, dans ce pays d'expérience multiraciale et multireligieuse, que « la seule religion qui fait l'unanimité des Sénégalais est le maraboutisme malinké ». Mais l'on sait qu'il participe beaucoup plus de la Négritude, très précisément de l'Africanité, que de l'Islam.

(1) J'emploie, ici, la transcription phonétique officielle du Sénégal, inspirée des conclusions de la Conférence de Bamako, tenue sous l'égide de l'UNESCO.



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### Le Mandingue dans la Civilisation Soudano-Sahélienne

Léopold Sédar Senghor (*cont.*)

Voilà qui m'amène à ce que je considère comme l'essentiel : le rôle des Soudano-Sahéliens, notamment des Nigéro-Sénégalais, plus particulièrement des Mandingue, dans l'élaboration de la Civilisation africaine, qui, de nouveau, est la symbiose des vertus complémentaires des Hamitiques, aujourd'hui Arabo-Berbères, et des Ethiopiens ou Négro-Africains.

Depuis la Renaissance et le Discours de la Méthode, on a trop pensé par catégories et dichotomie. Mais les progrès des sciences humaines au XX<sup>e</sup> siècle—histoire, surtout pré-histoire et linguistique -, qui usent, enfin, de la dialectique, voire de l'esprit africain de multivalence et de participation, rendent de plus en plus manifeste ce phénomène que toute civilisation est métissage, comme le furent, d'une façon exemplaire, les trois premières civilisations historiques du Nil, de la Mésopotamie et de l'Indus. Je parle du métissage culturel, l'autre se faisant tout seul, malgré les haines et les guerres « tribales ».

C'est dans ce contexte de la « Civilisation africaine » et, par-delà, d'une civilisation afro-méditerranéenne qu'il nous faudrait achever et comme couronner nos études mandingue. J'entends, ici, l'expression dans son sens le plus général. Car il s'agit du rôle que jouèrent et continuent de jouer, entre la Forêt tropicale et la Méditerranée, entre Arabo-Berbères et Négro-Africains, les Soudano-Sahéliens, dont les Mandingue ne sont, encore une fois, que l'ensemble des peuples les plus exemplaires. De ce rôle je ne donnerai que quelques exemples, qui seront plutôt des interrogations.

Au Maroc, comme me le faisait remarquer mon ami Moulay Ahmed Alaoui, les Noirs charmeurs et bateleurs, musiciens et chanteurs et batteurs de tam-tam sont appelés Ganaw. N'est-ce pas par référence à l'Empire du Ghana? D'autant qu'en pleine Mauritanie, au milieu des Maures, l'on a découvert des métis parlant une langue proche du Sarakolé.

Toujours en Mauritanie, l'artisanat, avec ses techniques, est aux mains des Berbères, tandis que les instruments de musique semblent provenir des Noirs, et que les chants des uns et des autres, tout en se distinguant, se ressemblent comme des frères.

Je me rappelle la réponse d'Herbert Pepper, l'un des meilleurs spécialistes européens de musique africaine, à qui j'avais demandé de m'analyser la musique (malinké) de la fameuse épopée de Soundjata Keita. « C'est curieux », me dit-il, « c'est entre la musique bantou de la forêt et la musique arabo-berbère ». Il est vrai que les Bénédictins de Keur-Moussa, au Sénégal, ont noté des affinités entre la musique sérère et le grégorien, présenté comme musique de métissage entre l'Europe, l'Afrique et l'Asie.

Pour finir, on n'a pas assez souligné le rôle des Soudano-Sahéliens dans l'aventure guerrière des Almoravides, partant, dans les influences culturelles que ceux-ci exercèrent sur la péninsule ibérique et le Sud de la France. Beaucoup parmi ceux-ci étaient des Noirs, et tels les ont vus les peuples conquis et les faiseurs d'épopée : comme des Sarrasins, c'est-à-dire des hommes de peau noire, couleur de la fameuse céréale. L'on a beaucoup parlé de l'influence « arabe » sur la naissance de la poésie lyrique dans le Sud-Ouest de l'Europe : sur le chant et la poésie des Troubadours. Ne faudrait-il pas plutôt parler d'une influence soudanienne et, pour tout dire, « négro-berbère » ? Ce qui m'a toujours frappé, c'est ce même sens du rythme, cette même façon de chanter, à la *bel canto*, qui se perçoit des rives du Niger et du Sénégal jusqu'aux rives de la Loire, qui, si l'on en croit les militants de l'Occitanie, coupent la France en deux cultures sinon en deux ethnies.

Le phénomène des Almoravides n'est qu'un épisode, mais combien fécond, parmi d'autres. Au moment qu'aux États-Unis d'Amérique, en Europe, en Afrique et même en Asie, se multiplient, en s'approfondissant, les études sur le rôle des Noirs dans l'Antiquité méditerranéenne, mais aussi sud-asiatique, les Études mandingue peuvent nous aider à répondre au problème fondamental des rapports entre Arabo-Berbères et Négro-Africains : à nous dire quand et comment a commencé, s'est poursuivi, se développe le long processus de fécondation réciproque, d'accord conciliant, entre Blancs et Noirs, par quoi se définit l'Africanité, qui doit être, qui est un humanisme, et moderne.



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### Le Mandingue dans la Civilisation Soudano-Sahélienne

Léopold Sédar Senghor (*cont.*)

Je reviens, pour conclure, à la civilisation mandingue. Si elle a été présentée comme majeure, c'est qu'au moment de sa splendeur, elle se présentait comme exemplaire pour l'époque : féodale et guerrière, lyrique et artiste, urbaine et commerçante. Je l'ai définie : « Un cheval et un fusil, une femme et une kora, une noix de kola ». Pas complète, il est vrai : il lui manquait la poudre, qui ruina le Songhoï à Tondibi, en 1951 [i.e., 1591]. Mais est-ce, sur le plan de la civilisation, une infériorité que de ne pas avoir la bombe atomique ?

Telle fut, en tout cas, la splendeur—et la plénitude—de cette civilisation qu'en Afrique soudano-sahélienne, on s'en réclame de partout. Comme mon père, qui, parlant, au demeurant, le bambara et le malinké, en plus du wolof et du sérère naturellement, ne ratait aucune occasion de citer ses « Ancêtres mandingue », venus du Gabou. Mais, linguiste en herbe, je lui fis remarquer un jour, un an avant sa mort—c'est, peut-être, ce qui l'acheva -, avec un sourire respectueux, que le Gabou était situé en Guinée portugaise et que le nom de Senghor ou Senhor me semblait plus portugais que malinké : sans doute un sobriquet donné à un mercenaire! ....

De tout cela, je voudrais tirer une leçon de prudence, et de modestie en même temps. Vous l'aurez remarqué, j'ai posé plus d'interrogations, avancé plus d'hypothèses que je n'ai résolu de problèmes. J'ai voulu rester dans l'esprit du Centre for African Studies de l'Université de Londres, ayant, jadis, été confronté avec la complexité des problèmes : du Problème.

Car le seul problème, en définitive, est celui de l'Homme africain à mieux connaître. Parce qu'ayant beaucoup reçu de l'Europe depuis quatre siècles, il est temps que, de nouveau, il apporte sa contribution à cette Euroafrique qui cherche à renaître. La Civilisation de l'Universel est à ce prix.



H.E. Léopold Sédar Senghor's presidential address at the Conference. Photo: Central Office of Information.

(From *Manding Conference 1972 : report and recommendations*)





## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### Message from David Dalby, Director of the Linguasphere Observatory, Hebron SA34 0XT Wales

*Sent for distribution at the 4th International Conference on Mande Studies, Banjul, Gambia, 1998, via Lucy Durán. Included here courtesy of Lucy Durán.*

It is with disappointment that I have to miss the pleasure of attending the meeting in The Gambia this month, which continues the tradition we established on the occasion of the first Manding Conference in July 1972 at SOAS.

I send my warm greetings and wishes for success to all of you now meeting in Banjul, and especially to the faithful group of those who were with us at the London School of Oriental and African Studies twenty-six years ago.

You may be interested to know that the ambition to organize the first Manding Conference began when I was working in Sierra Leone during the 1960's. It seemed remarkable that Manding language and civilization should have influenced such a wide area of West Africa, but that its appreciation and study should have become so obscured by the fragmentation of the Manding-influenced area into eight or more states belonging formerly to three different colonial empires. So the idea developed of inviting writers and scholars and griots from all the countries involved, to a gathering in London which would pay tribute to a great African civilization, and contribute to the international recognition which it so rightly deserves.

We were fortunate in being able to achieve this objective, and in bringing together a unique assembly of over two hundred participants from West Africa and around the world. The Museum of Mankind in London hosted an exhibition of Manding art and the Africa Centre hosted concerts of Manding music. London heard the kora played by leading griots from Mali, The Gambia and Senegal, and due honour was paid to the spirit of Sunjata when the British Prime Minister Edward Heath invited a number of griots to a banquet at his official residence at 10 Downing Street, where they played beneath a series of portraits by Gainsborough, in a remarkable meeting of cultures.

The Queen hosted lunch at Buckingham Palace on the opening day of the Manding Conference, to which she invited President Leopold Sedar Senghor, visiting London for the occasion as the honorary President of the Conference, and several other of the key participants.

The Manding Exhibition was subsequently visited by Gambian President Sir Dawda Jawara, and a commemorative set of postage-stamps was issued by The Gambia to mark the occasion of this first International Manding Conference. Public lectures were given by Camara Laye, speaking about the cultural importance of Manding civilisation, and by Alex Haley, who presented a preview of his research which led later to "Roots".

In thanking the organizers of this year's conference for continuing the initiative of 26 years ago, may I express the hope that we shall all be able to meet together - ni Allah sonna - for a 5th International Manding Conference in 2002, on the thirtieth anniversary of our first meeting. For a variety of reasons, including their bulk, the totality of the 108 papers presented in 1972 were never published as a complete collection.

From David Conrad's [history of MANSA](#), re: the 4th International Conference of Mande Studies, 1998:

"The formal sessions concluded with an open forum moderated by Nehemia Levtzion, "The 1972 Manding Conference at SOAS and Mande Studies Today: 26 Years On." Highlighting our banquet on the final evening was a concert of Mandinka kora music by the two famous Gambian musicians Dembo Konté and Kausu Kouyaté. The music was organized by Lucy Duran in commemoration of the 1972 SOAS Conference on Manding Studies. "



**International Conference on Manding Studies: 1972**  
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**Message from David Dalby, 1998 (cont'd)**

It might be therefore interesting — if a sponsoring institution could be found — to publish them as a commemorative volume (or volumes) in 2002, alongside commentaries and new contributions on the same subjects, with a new selection of musical recordings and with an annotated photographic collection of works of art from the Manding area. If the distance were not too great, the fifth conference might conclude with a cultural pilgrimage to Kangaba!

May I also express an opinion on the name of our conferences. "Manding" (for Manden) is an appropriate term to denote the cultural focus of Manding civilisation, in the Manding heartland, but the variant spelling of "Mande", as used for so long in expatriate writings, is better avoided. Mande is now ambiguous, as a result of its use not only in the original sense of Manding, but also as a cover-term to describe a whole variety of related languages, extending as far east as Nigeria. Relationships among these so-called Mande languages are more complex than often realized, and the importance of this extended language-family in West Africa has long been obscured by its wrongful inclusion in an even larger African language-family, known as "Niger-Congo". The languages of the Niger-Congo, or preferably "Trans-African" family, show remarkable resemblances extending from Wolof to Zulu, but are distinct from the so-called Mande family.

The reason preventing my attendance at Banjul this month has been work on the final editing of the *Linguasphere Register*, the first complete classification of the world's languages and linguistic communities, which will be published at the beginning of September 1998. The Register presents a coded sequence of over 10,000 languages spoken in the world to-day, and its geographical organisation is such that it begins in West Africa, with the first language being Manding!

Manden te banna!

David Dalby  
 Chairman of the first International  
 Conference on Manding Studies,  
 1972  
 June, 1998

Article announcing completion of the *Linguasphere* register of the world's languages and speech communities, 1998. David Dalby with languages map at SOAS.  
 (The Guardian; courtesy of Alison Dalby)





## International Conference on Manding Studies: 1972

>> A 50-YEAR COMMEMORATION <<

### MANDING STUDIES CONFERENCE, SOAS, UNIVERSITY OF LONDON, 1972 :

Some reflections from Lucy Durán

My reflections on the 1<sup>st</sup> International Manding Conference held at SOAS in 1972 are not from personal encounter. I wasn't there, sadly. But I have heard a lot about it from fellow SOAS academics who were, and I am happy to share some of those insights and to reflect on the legacy of that momentous and arguably unparalleled event.

I have now been at SOAS since 1992, first as a lecturer in the Africa department, and now as professor in the Music department. We are the only university in the UK that teaches Mande music and the kora, and that is in no small part due to that 1st Manding Conference, which laid the ground for my own endeavours to maintain the profile of Mande studies as an integral part of African scholarship at SOAS and in the UK.

My history at SOAS in fact dates back to the late 1960s, when my musical focus at the time was very different. Whilst doing a BMus at Kings College London, I was allowed to take one course at neighbouring SOAS. The atmosphere at SOAS was much more cosmopolitan and diverse than at KCL. In those days it did not have a music department, but there were several lecturers who taught different musical traditions particularly from South Asia. And so to complement my western classical music studies, I chose the only music course available at SOAS at the time: Indian music. But I was not aware of the existence of the kora, not yet anyway.

My first exposure to the kora was entirely by chance, and not until 1974. After completing my MMus degree, I starting working for *Grove's Dictionary of Music and Musicians* 6<sup>th</sup> edition as a sub-editor; I had to build up a network of regional experts, seeking advice on the music of different parts of the world. One of those experts was Dr Anthony King, based in SOAS's Africa Department. In those days I had little knowledge of music from Africa, although I had been to Libya in 1970, where I recorded Tuareg music in the Libyan desert (those recordings along with my whole archive are housed in the British Library World and Traditional Sound Archive).

One day in 1974, Grove's sent me to SOAS to deliver some papers to Dr King for editing. It was meant to be a quick visit. I knocked on his office door, he ushered me in, and... I heard the music of the spheres. Dr King was playing a recording he had made in the Gambia in 1970, featuring the wonderful kora player Jali Nyama Suso – one of the musicians who had performed at that 1<sup>st</sup> International Manding studies Conference. In fact it was Jali Nyama who accompanied the author Alex Haley on the kora at the conference, playing the tune of the Kinte lineage, which Haley asserted he was descended from. I later worked with Jali Nyama and brought him to the UK for concerts and workshops. He was an outstanding player and singer.

The recording I heard that day in King's office was entirely new to me but it sounded uncannily familiar – those strings were so melodic, intricate, polyphonic, rhythmically complex, and enchanting. That was it, I immediately fell in love with the kora. I knew I had to learn it.

From that moment on, I immersed myself in Mande studies, and SOAS became my unofficial second home. I pestered both King and another notable scholar in the Africa department, Professor Gordon Innes, whose book *Sunjata: Three Mandinka Versions*, I devoured. Both King and Innes had participated in that 1<sup>st</sup> International Conference of Manding Studies. King graciously taught me the rudiments of kora, and let me listen to his hundreds of superb recordings of kora players mostly from Gambia (now housed in the British Library); and Innes taught me Mandinka grammar, in exchange for which I later wrote an analysis of the music of Kelefa for his publication *Kelefa Saane: His Career Recounted by Two Mandinka Bards* (SOAS, London, 1978).

During our sessions together, King and Innes occasionally commented on aspects of the Manding conference. They were impressed by the sheer number of participants at a time when African studies were in infancy in the





## International Conference on Manding Studies: 1972

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### Some reflections from Lucy Durán (cont'd)

UK. Dr David Dalby's *Report and Recommendations* (Dalby was chair and organiser of the event) lists 243 participants, and they were a veritable *who's who* of the Mande scholarship world. But there were also 31 musicians from Gambia, Senegal and Mali, making a grand total of 274 participants, of whom 105 were African or of African heritage, over one-third of the total count. In addition there were, apparently, some guests and onlookers from the African community in London. Word had got round that Senegal's president Leopold Sedar Senghor would be opening the conference, and that many other official dignitaries would be there.

Another unusual and impressive aspect of the conference was its outreach beyond academia, with an exhibition at the Museum of Mankind, and musical performances at the Africa Centre and beyond. The multi-disciplinary aspect of the conference was exemplary.

King told me about Alex Haley, who in a dramatic voice, had presented his compelling story of locating his ancestral roots in Juffure on the north bank of the Gambia. Members of MANSA who were at the conference in 1998 in the Gambia will recall visiting Juffure and St James' Island, which because of *ROOTS* had become popular destinations for African American tourists. King was skeptical about the veracity of Haley's claims, but acknowledged the power and potential of the narrative. King also pointed out to me that the BBC had turned down Haley's pitch for a TV series (there was at least one BBC producer at the conference). As everyone knows, *ROOTS* became one of the best-selling TV series of all time. What a missed chance by the BBC! In 2015 a new edition of *ROOTS* was made by the same production company, with the idea of making it more "authentic", and I was hired as the expert on Mandinka language and music.

Both King and Innes told me about the three very impressive national ensembles from Gambia, Senegal and Mali. Sadly, there are no extant recordings that I have been able to find, although in the *Report and Recommendations* there are photos of the Gambian and Senegalese musicians being recorded for the record label Argos Decca, which has long since folded. Fortunately Professor Roderic Knight from Oberlin College USA attended the conference. He was with Jali Nyama Suso. They were both on their way back to the Gambia. Knight was then completing his studies for his brilliant UCLA PhD thesis, *Mandinka jaliya: professional music of the Gambia* [1973], and he not only recorded Haley presenting his story with Jali Nyama's accompaniment on kora, but also took photos of the musicians performing at the Africa Centre, so we have at least some record of that performance. [Knight also recorded the Senegal National Ensemble's concert, which he has just made available [online](#) along with Haley's talk and a BBC interview on the kora.—Editor]

Another significant outcome of the conference was when Senegal's President Leopold Sedar Senghor was invited to a dinner at no 10 Downing Street by Prime Minister Edward Heath – who was an amateur musician. Senghor, apparently, invited the two most virtuosic kora players to accompany him – Sidiki Diabaté and Djelimady Sissoko. They were both members of the National Ensemble of Mali. (Though in fact, they were both born in Gambia, during colonial rule). That was, it seems, the only time that the kora has ever been played at no 10 Downing Street.

Those two were the fathers of the two greatest kora players of our time, Toumani Diabaté and Ballaké Sissoko, whom I later recorded (in 1997) at the Palais de Congrès in Bamako, for the album *New Ancient Strings*, released in 1999. One of the tunes on the album, a version of *Bambuguci*, became the signature tune for Mali's TV and Radio station, ORTM for a decade. The album is about to be re-released by Chrysalis Records in the UK.

With guidance from both King and Innes, I finally went to the Gambia in 1977 to study kora with one of its most respected kora players, Amadu Bansang Jobarteh. This was the first of many trips to the Mande region,



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Some reflections from Lucy Durán (*cont'd*)

first Gambia and Senegal, then in 1986 to Mali where Amadu introduced me to his famous kora-playing nephew Sidiki Diabaté. The other kora player at no 10 Downing Street, Djelimady Sissoko, had passed away in 1981, so regrettably I never met him. He had been replaced in the Ensemble Instrumental National du Mali by his eldest son, Ballaké, then barely 13 years old. On that first trip to Mali in 1986, it was Djelimady Sissoko's family who kindly invited me to stay with them in Ntomikorobougou, Bamako, and where I made the first recording of Ballaké, then 19 years old and clearly already a prodigy. Ballaké of course has a copy of that informal recording, and it is also housed along with all my original audio recordings in the British Library's World and Traditional Music Sound Archive.

It was clear we had to mark the 50<sup>th</sup> anniversary of the Manding conference at SOAS in some way. Rather than an academic conference, we chose to hold a series of concerts, workshops and talks to showcase the kora and its music. Although we called our event "Fifty Years of Mande Studies at SOAS" [November 30, 2022], it really focused on the kora and music performance. It featured a number of special guests, including South African guitarist Derek Gripper (who plays kora music on guitar and came over from South Africa specially for the event), plus our own kora teacher, Kadialy Kouyate, who has been teaching kora at SOAS for over fifteen years – and he is the first cousin of Ballaké, although they have only met twice, both times in London! Ballaké's younger brother, Sirifo Sissoko, who lives in Connecticut, USA joined us via Zoom for an in-depth conversation about changing kora techniques and aesthetics. An indication of the diasporas of kora players, just within one direct family.

As headliner, we featured a tour de force concert by Ballaké himself, whom I consider the greatest living kora player of today. Ballaké joined us from Paris, where he is based, when not in Bamako. He agreed to perform at our modest concert hall in the Brunei Gallery – to a heavily sold out audience, full of celebrities – because he was proud to honour the fact that his father Djelimady had graced our university with his presence and his kora half a century ago.

At this event, we wanted to reflect on the remarkable journey that the kora has made in the fifty years since that 1<sup>st</sup> Manding Conference.

Back in 1972, the kora was little-known outside its native region. Now it is well-established on the international concert circuit. In no small part, this is due to changes in construction. Most kora players no longer use the old traditional system of "konso" leather tuning rings, instead they use machine heads borrowed from the guitar and levers borrowed from the harp, that enable instantaneous changing of keys. There are also new brilliant methods of amplification which avoid the feedback that once plagued the kora because of its calabash. Of course, it can be argued that with these changes, the original aesthetic and tunings of the kora are in danger of disappearing. But not altogether, as can be seen in a film documentary about Ballaké and the kora for TV5Monde, produced by Oléo Films and Madminutemusic.com, for which I am researcher. We filmed in Mali, Casamance and Gambia in January 2022, and the film will be screened in 2023.





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**Some reflections from Lucy Durán (cont'd)**

In conclusion, this piece is just a brief reflection on some of the pathways that the kora has taken since 1972, and the truly pioneering role that the 1<sup>st</sup> International Manding Studies Conference at SOAS played in the development, diffusion and understanding of one of the world's greatest musical instruments.

You can see a film of the whole concert including my presentation and a screening of Dr King's Super 8 film shot in the Gambia in 1970, documenting the construction of the kora by Jali Nyama Suso, restored and with a new sound track mostly from King's own recordings, here. [https://www.youtube.com/watch?v=h0vNeMCS5\\_4](https://www.youtube.com/watch?v=h0vNeMCS5_4)

[Note: the film begins playing at about minute 4.]



Jali Nyama Suso (c.1925-91)



Once ready, the leather of the sound table is symbolically introduced to its resonator by a young girl.



Stills from Anthony King's short film, *The Making of a Kora* (1970). Shown as part of "50 Years of Mande Studies at SOAS."



The kora's godmother arrives in procession to be presented with the instrument.





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Jali Nyama Suso, Dr King's kora teacher, Gambia, 1970



Dr Anthony King, left, with Lucy 1976, SOAS



Lucy with her teacher Amadu Bansang Jobarteh, 1978



Excerpts from Lucy Durán's presentation for "50 Years of Mande Studies at SOAS."



Julien Cooper showing his newest kora.

**TRANSFORMATIONS in construction & amplification**  
left: Amadu Bansang Jobarteh, Gambia, 1978  
right: MIDI designed by Julien Cooper (Enkore Arts)



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Kadialy Kouyate, kora instructor at SOAS, performing and translating for his cousin Ballaké Sissoko.



Concert images from "50 Years of Mande Studies at SOAS."



Ballaké Sissoko and South African guitarist Derek Gripper in an improvisational finale.





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### International Conference on Manding Studies / Congrès international d'études Manding

(University of London, SOAS, 1972) : papers presented

- Amselle, Jean-Loup. Histoire et structure sociale du Wasulu avant Samori. 10, [4] pages.
- Ba, Oumar. Glossaire des mots mandé passés en poular du Fouta Toro. 11 pages.
- Bazin, Jean. Commerce et prédation : l'état bambara de Ségou et ses communautés marka. 23, [3] pages.
- Bell, Nawal. The age of Mansa Musa of Mali : problems in succession, chronology and Islamization. 16 pages.
- Bird, Charles S. Aspects of prosody in West African poetry. 10 pages.
- \_\_\_\_\_. The syntax and semantics of possession in Bambara. 13 pages.
- Boulègue, Jean. Aux confins du monde malinke : le royaume du Kasa (Casamance). 13 leaves.
- Boutillier, Jean-Louis. Politique et commerce : l'insertion des communautés Mande/Diula dans le royaume de Bouna à l'époque précoloniale. 18 pages.
- Brasseur, Gérard. Existe-t-il un type d'habitat spécifiquement mandé? 10 leaves.
- \_\_\_\_\_. Les cartes ethnodémographiques de l'Afrique Occidentale. 9 leaves.
- Brasseur, Paule. Documentation concernant les Manding. 57 pages.
- Bravmann, René A. Masquerades among the urban Dyula of the Voltaic basin. 14, [2] leaves.
- Calvet, Louis-Jean. La palatale sourde intervocalique dans certains parlers mandingues. 4 pages.
- \_\_\_\_\_. Les emprunts du bambara à l'arabe. 12 leaves.
- Camara, Laye. Le rêve dans la société traditionnelle malinké. 19 pages.
- Camara, Sory. L'histoire pour les Mandenka. 18, 6 pages.
- \_\_\_\_\_. Introduction à l'étude des 'tali mandenka'. 14, 06, 07, 06, 06 pages.
- Cissé, Diango. Éléments de culture et de structures malinké. 23 pages.
- Cissoko, Sékéné Mody. Introduction à l'histoire des Mandingues de l'Ouest : l'empire de Kabou (XVI<sup>e</sup>-XIX<sup>e</sup> siècle). 20 leaves.
- Coulibaly, Bakary. Lois phonologiques des emprunts français du manding. 14 pages.
- Curtin, Philip D. The western Juula in the eighteenth century. 20, [1] pages.
- Darbo, Seni. A griot's self-portrait : the origins and role of the griot in Mandinka society as seen from stories told by Gambian griots. 14 pages.
- Diabaté, Massa Maghan. Tradition orale et littérature malienne. 26 pages.
- \_\_\_\_\_. Le héros dans la tradition orale du Mande. 22 pages.
- Diagne, Pathé. La mandinguophonie nord soudanienne comme facteur d'unification ouest-africaine. 9 pages.
- Diarrassouba, Marcelle. Le mariage traditionnel chez les Malinké. 8 pages.
- Dieterlen, Germaine. Contribution à l'étude des relations historiques entre le Mandé et l'actuel Ghana. 15 pages.
- Diop, Abdoulaye Sokhna. La genèse de la royauté Gueleware au Siin et au Saalum. 38, [2] pages.
- Donne, J. B. (John Brian). Bogolafini : a mud-painted cloth. 3, [1] pages.
- Drame, Buly. Communication sur : l'histoire d'une ethnie, son organisation sociale, sa philosophie et sa littérature. 6 pages.
- Ducos, Gisèle. Apports malinké au lexique badiaranké. 14 leaves.
- Dumestre, Georges. Syntagmes complétif, qualificatif et attributif en bambara. 12 pages.
- Dupire, Marguerite. Serer, Peul, Manding : le mariage croisé matrilatéral et ses interprétations en fonction du mode de filiation. 8 pages.
- Ferry, Marie Paule. Rapports historiques et culturels entre bedik et malinké au Sénégal oriental. 4 leaves.
- Galtier, Gérard. Correspondances phonétiques et lexicales dans les langues mandé-nord. 22 leaves.
- Gingiss, Peter. Dyula : a sociolinguistic perspective. 17, [1] pages.
- Gueye, M'Baye. Les Mandingues et le Sine. 12 pages.





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### International Conference on Manding Studies / Congrès international d'études Manding

(University of London, SOAS, 1972) : papers presented (*cont'd*)

- Hill, Matthew H. Speculations on linguistic and cultural history in Sierra Leone. 14, [6] pages.
- Holsoe, Svend E. The Manding in western Liberia : an overview. 28 pages.
- Hopkins, Nicholas S. A Maninka mythical charter. 23 pages.
- Houis, Maurice. L'identité typologique du bambara. 13 leaves.
- Hunwick, John O. An Andalusian in Mali : a contribution to the biography of Abū Ishāq al-Sāhīlī c.1290-1346. 9, 4 pages.
- \_\_\_\_\_. The mid-fourteenth century capital of Mali. 9 leaves.
- Idris, Musa Baba. The role of the Wangara in the formation of the trading diaspora in Borgu. 12, [3] pages.
- Imperato, Pascal James. Contemporary masked dances and masquerades of the Bamana age sets from the Cercle of Bamako, Mali. 25, [1] pages.
- Innes, Gordon. The kingdom of Kaabu in Gambian Mandianka oral tradition. 4, [20] pages.
- Johnson, Marion. Manding weaving. 12, 4 pages, errata slip.
- Kaba, Lansiné. The Maninka-Mori of Baté, Guinea : a preliminary survey for research in ethno-history. 31, [1] pages.
- Kaké, Ibrahima Baba. Touba, un haut lieu de culture islamique des Diakhanké de Guinée. 19 pages.
- Karlik, Jan. Orthography problems in Manjako : (an examination of problems of linguistic diversity in the Manding area). 9 pages.
- Karlik, Jillian Nevillie. Literacy and the linguist : with reference to a minority group of the Manding area. 7 pages.
- Kesteloot, Lilyan. Introduction pour un épisode de l'épopée bambara de Ségou : la prise de Djonkoloni. 28 leaves.
- Knappert, Jan. The Arabic script and the Manding language. 6 pages.
- Knight, Roderic C. Relations between the Manding and the Fula as expressed in the Manding song repertoire. 11, [2] pages.
- Konaté, Moulouk Souleymane. Les Mandingues et pays gouro. 8 pages.
- Launay, Robert. Manding "clans" and "castes". 17, [3] leaves.
- Leary, Frances Anne. Gabu in the 19th century : a study of Futa Jalon-Firdu-French relations. 31 leaves.
- Levtzion, Nehemia. The differential impact of Islam among the Soninke and the Manding. 21, [5] pages.
- \_\_\_\_\_. The Wangara in Hausaland. 9 pages.
- Lewis, Barbara C. The Dioula diaspora in the Ivoirian south. 22 pages.
- Leynaud, Emile. Clans, lignages et cantons. 36, [4] pages.
- Leynaud, Emile, and Youssouf Tata Cissé. Note sur l'histoire de la Haute Vallée du Niger (Mandé). 33 leaves.  
(*Cissé given as first author in typed conference papers list*)
- Lipschutz, Mark. An outline of the history of Sulima. 15 pages.
- Long, Ronald W. The Northern Mande languages : a statistical pretesting of 22 idiolects. 23 pages.
- Long, Ronald and Ellen. Mande bibliography. 67 pages.
- Luneau, René. Plaisanteries rituelles lors du décès des grand-parents en pays bambara (1). 10 leaves.
- Ly, Fokoney. Contribution du bambara aux activités culturelles et au programme d'alphabétisation fonctionnelle au Mali. 10, [5] leaves.
- Mauny, Raymond. L'expédition maritime d'un sultan du Mali vers 1310. 8 pages.
- McCall, Daniel F. The southward movements of Manding peoples, speech and influence. 13, [3] pages.
- \_\_\_\_\_. Who was the Xarife on the Costa da Mina in the 16th century? 12 pages.
- \_\_\_\_\_. A note and some queries on a possible early export trade in Maleguetta pepper. 15 pages.
- \_\_\_\_\_. Reflections on the Mani. 6, 9 pages.
- Meillassoux, Claude. Réexamen de l'itinéraire d'Ibn Battuta entre Walata et Malli. 20 pages, [2] leaves.



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### International Conference on Manding Studies / Congrès international d'études Manding

(University of London, SOAS, 1972) : papers presented (*cont'd*)

- Moore, Vai T. Problems of Vai identity in terms of my own. 6 pages.
- Munson, Patrick J. Archaeology and the prehistoric origins of the Ghana empire. 13 pages.
- N'Diaye, Bokar. Les structures politico-sociales de l'ancienne société mandingue. 23 pages.
- Ofri, Dorith. Sowolo 1969 : an ethnomusicological case study of the Vai people in Liberia : progress report : May 1972. 20 leaves.
- Pageard, Robert. Le pays mandingue dans la littérature africaine d'expression française. 7, [2] leaves.
- Parkin, R. E. The past tense in Gambian Mandinka and its correlation with time sequence. 12, [1] leaves.
- Person, Yves. The Dyula and the Manding world. 19 pages.
- \_\_\_\_\_. Nyani Mansa Mamadu et la fin de l'empire du Mali. 41, 4, 10 pages.
- \_\_\_\_\_. Les Manding dans l'histoire. 8 pages.
- Phillips, Ruth B. The Vai women's society mask. 20 leaves.
- Quimby, Lucy G. The psychology of magic among the Dyula. 22, [2] pages.
- Quinn, Charlotte A. Relations between Mandingo rulers and 'stranger' groups along the Gambia River during the nineteenth century. 15, [1] pages.
- Riddell, James C. A brief review of Mano economic history. 23 leaves.
- Reichold, Walter. La cosmologie bambara à la lumière d'un usage des voituriers. 10 leaves.
- Samb, Amar. Les Mandingue et l'islam. 14, [1] pages.
- Sanneh, Lamin. The origin and dispersion of the Diakhanke : an introductory study. 14, [2] pages.
- \_\_\_\_\_. The Diakhanke and the Ummah al-Muhammadiyah : a preliminary study of the clerical and educational role of the Diakhanke. 22 pages.
- \_\_\_\_\_. The Muslim education of an African child : stresses and tensions. 21 leaves.
- Schaffer, Matt. A sketch of the modern cultural activities in Dakar with special reference to some implications of Manding civilization. 21, [2] leaves.
- Senghor, Léopold Sédar. Le Mandingue dans la civilisation soudano-sahélienne [*opening address*]. 16 leaves.
- Seydou, Christi[a]ne. L'épopée peule au Mali et ses rapports avec la culture mandingue. 17 leaves.
- Sidibe, B. K. (Bakari I.). The story of Kaabu : Kaabu's relationship with the Gambia states. 16 pages.
- \_\_\_\_\_. The story of Kaabu : its extent. 21 pages.
- \_\_\_\_\_. The story of Kaabu : the fall of Kaabu. 17, 2, [1] pages.
- Sidibé, Mamby. Observations sur l'histoire manding. 68 pages.
- Skinner, David E. The role of Mandingos and Susus in the Islamization of Sierra Leone. 17, [1] pages.
- Skinner, Neil. Lexical evidence of Manding-Hausa connections. 15, [1] leaves.
- Smyke, Raymond J. Manding biography : the Massaquois of Liberia. 29 leaves.
- Spears, Richard A. A typology of locative structures in Manding languages. 24 leaves.
- Surugue, Bernard. Discographie mandingue. 26 leaves.
- Sy, Moussa Oumar. L'esprit et la matière dans la métaphysique Manding. 17 leaves.
- Teixeira da Mota, Avelino. The Mandé trade in Costa da Mina according to Portuguese documents until the mid-sixteenth century. 24 pages.
- Traoré, Amadou. African games. 3 pages.
- Turay, A. K. (Abdul Karim). Manding and Susu loanwords in Temne. 27 pages.
- Weil, Peter M. Mandé age grade systems : social persistence and cultural flexibility in history. 27 pages.
- Zahan, Dominique. Modèle et 'objet d'Art' chez les Bambara (Mali). 14 leaves.



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### Libraries that hold the 1972 Manding Conference proceedings

(Source: OCLC Connexion)

#### Canada

University of Toronto Group  
University of Toronto Robarts Library

#### France

Campus Condorcet, Aubervilliers (*some papers at least*)  
Université Paris 1, Bibliothèque de recherches africaines  
(*some papers at least*)

#### Germany

BibliotheksVerbund Bayern  
Verbundzentrale des Gemeinsamen Bibliotheksverbundes

#### Great Britain

University of Liverpool (*selection of papers, under title "Manding: focus on an African civilization"*)  
University of Oxford, Bodleian Libraries  
SOAS Library, University of London

#### South Africa

University of Cape Town Libraries  
University of the Witwatersrand (*some papers at least*)

#### United States

Cleveland State University, Michael Schwartz Library  
Duke University Library  
Indiana University Libraries, Bloomington  
University of Michigan Library  
University of North Carolina, Chapel Hill Libraries  
Northwestern University, Herskovits Library of African Studies  
Smithsonian, National Museum of African Art, Warren M. Robbins  
Library (*7 papers, gift of Pascal Imperato*)  
Stanford University Library (*under title "Manding: focus on an African civilization"*)  
Syracuse University Libraries  
University of Wisconsin—Madison Libraries  
Yale University Library

#### Digital: (limited view, search only)

HathiTrust Digital Library

#### Microfilm:

University of Iowa Libraries  
West Virginia University Library

And, other unidentified libraries/institutions in Africa.

An introductory booklet, 'Manding: Focus on an African Civilisation', was published before the Conference. ... An illustrated book of 48 pages, 'Manding Art and Civilisation', accompanied by a catalogue of exhibits, was published on the occasion of the Exhibition at Burlington Gardens. ...

A selection of the papers presented to the Conference is being prepared for publication ... [*not realized*]. In the meantime, complete sets of papers are available for reference in a number of relevant libraries in Africa, Europe and North America.



Un livret d'introduction, 'Manding: Focus on an African Civilisation', fut publié avant le Congrès. ... Un livre illustré de 48 pages, 'Manding Art and Civilisation', accompagné d'un catalogue des objets exposés, fut publié à l'occasion de l'Exposition. ...

Une sélection des communications présentées au Congrès est en cours de préparation pour la presse ... [*pas réalisée*]. En attendant, on peut consulter la collection complète des communications du Congrès dans les bibliothèques de plusieurs centres d'études africaines en Afrique, en Europe et en Amérique du Nord.

**Manding Conference 1972 : Report and Recommendations** (London : Centre for African Studies, School of Oriental and African Studies, 1972), pages 12, 20.





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**Conference publications:**



- ◇ *Manding Conference 1972 : report and recommendations* / [David Dalby] (London : Centre for African Studies, SOAS, 1972). In English and French. 39 pp., 12 leaves of plates.
- ◇ *Manding art and civilisation* / edited by Guy Atkins (London : Studio International, 1972). 47 pp. Exhibition catalog; checklist (6 pp.) inserted later and also sold separately.
- ◇ *Manding : focus on an African civilisation* / edited by Guy Atkins (London : SOAS, Centre for African Studies, 1972). 33 pp. Thematic booklet.

*(Collection of Northwestern University Libraries, Melville J. Herskovits Library of African Studies)*



Above right: Singer Konde Kuyate. Kankan, Guinea. Photo: Gilbert Rouget.  
 (From *Manding art and civilisation*, p. 40)

Right: Traditional musical instruments against a background of photographic panels. Photo: British Museum.  
 (From *Manding Conference 1972 : report and recommendations*)



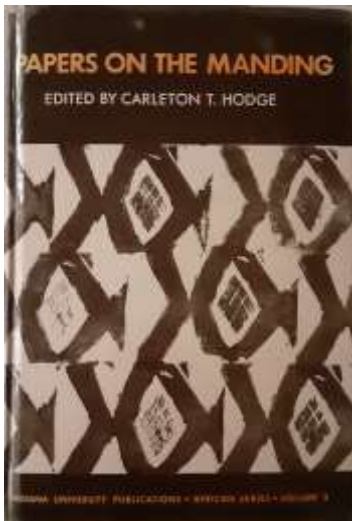


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### Related earlier publications:

*Papers on the Manding* / Carleton T. Hodge, editor. Bloomington : Indiana University, 1971. New York : Humanities Press (distributor). (Indiana University publications. African series ; v. 3). 307 pp.



#### Introduction

*The Manding peoples of West Africa have a cultural and linguistic unity which has been insufficiently stressed. In the spring of 1969, under the guidance of Professor George Brooks, The African Seminar of the African Studies Program of Indiana University was devoted to a series of papers on this important group.*

*One of the reasons for scheduling this topic was the visit to Indiana University of a specialist in the Manding field, Dr. David Dalby of the School of Oriental and African Studies, as a Visiting Professor of Linguistics in Honor of Hans Wolff.*

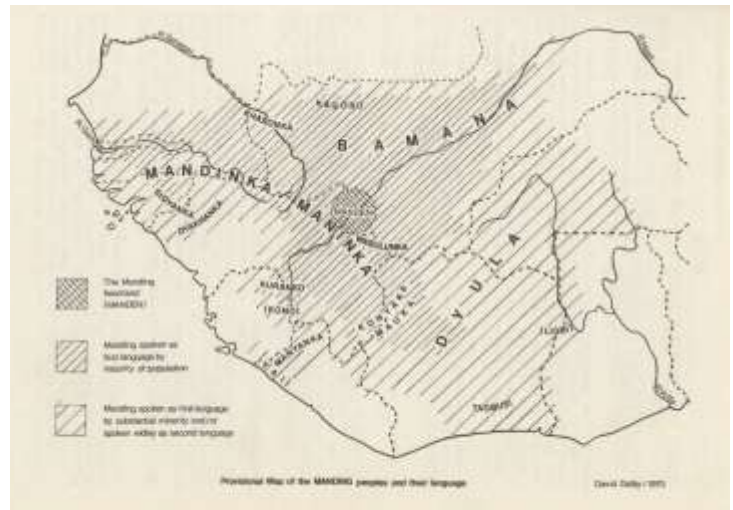
*Nearly all of the seminar lectures are included in this volume, many in revised form. It is hoped that these will serve at least an interim need in the continuing study of these peoples.*

*J. Gus Liebenow, Director, African Studies Program, Indiana University*

- ◇ Introduction : Distribution and nomenclature of the Manding people and their language / David Dalby
- ◇ Oral art in the Mande / Charles S. Bird \*
- ◇ The cultural map and time-profile of the Mande speaking peoples / Daniel F. McCall \*
- ◇ Mandinka social organization / Nicholas S. Hopkins \*
- ◇ Sudanese architecture and the Mande / Labelle Prussin
- ◇ Al-Hajj 'Umar Tall, Samori Ture, and their fore-runners / Bradford Martin
- ◇ The Dyula impact on the peoples of the West Volta region / Robert R. Griffith
- ◇ The French Colonial Service in French West Africa / William B. Cohen
- ◇ Mandingo states in nineteenth century Gambia / Charlotte A. Quinn \*
- ◇ The role of the Mandinka in the Islamization of the Casamance, 1850-1901 / Frances Anne Leary \*
- ◇ Political structure and process among the Gambia Mandinka : the village parapolitical system / Peter M. Weil \*
- ◇ The Dioula in the Ivory Coast / Barbara Lewis \*

\* participant in SOAS conference, 1972

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Provisional map of the Manding peoples and their language, by David Dalby. (*Papers on the Manding*, 1971, p. 9)

Dalby's Hans Wolff memorial lecture, *Black through White : Patterns of Communication* (Bloomington : African Studies Program, Indiana University, 1970; ii, 28 pp.) discusses Black versions of Portuguese, Dutch and French languages in trade/slavery contexts, Black American English, and African influences on American English — e.g., *uh-huh* (yes), *uh-uh* (no). "There is ... evidence to suggest that the development of O.K. may have owed something to an earlier Black English—and ultimately African—form, with parallels in the Caribbean and in a number of West African languages, including both Wolof and Mandingo." (p. 23)



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