



# M A N S A

Newsletter Number 10 -- Fall 1998

## A Chronicle of Disaster in Bissau

Editor's note: Two MANSA members, Peter Mendy, Director of Instituto Nacional de Estudos e Pesquisa (INEP), and Cornelia Giesing a German researcher affiliated with INEP, were among the many evacuated from Bissau. Temporarily back in Germany, Cornelia has forwarded Peter's messages from Dakar, in addition to offering sensitive, insightful commentary of her own. Dr. Giesing takes sole responsibility for the content of her remarks, and does not mean to speak in the name of INEP or any of her Guinean colleagues and friends. Our chronicle begins with Peter Mendy's report of 12/9/98 (French version, p. 2; in the interest of space I have not included the Portuguese versions because our members who read Portuguese also read French):

S. O. S

### THE NATIONAL INSTITUTE OF STUDIES AND RESEARCH OF GUINEA-BISSAU ENDANGERED BY WAR

Entire Pages of the Country's History  
Risk Being Blank

Date: Tue, 15 September 1998

The war which flared up in Guinea-Bissau on 7 June 1998, between the Military Junta representing 90 per cent of the armed forces reinforced by veterans of the armed struggle for national liberation, and the remaining 10 per cent supported by troops from Senegal and Guinea-Conakry solicited by the Head of State, has already exacted a heavy toll, even if the precise details still remain unclear. To the unknown number of deaths can be added some 250,000 displaced persons and refugees, and the enormous material destruction caused by intense bombardment with heavy artillery during 50 days of confrontation.

Among the infrastructures most affected by the destruction is the Instituto Nacional de Estudos e Pesquisa (INEP), which is the largest and most active research institution in the country. The complex housing INEP is located less than a kilometre from the

initial front-line of the hostilities. It has been transformed into an advanced post of the Senegalese troops. The transformation of the complex into an army barrack and the adverse bombardments it consequently attracted have caused immense damages.

Thanks to the cease fire signed on 25 August 1998, a few staff members of INEP were authorized, after enormous difficulties, to visit their place of work. The preliminary balance-sheet can be summarized in one word: DISASTER.

All the workrooms were forcibly opened, emptied of their contents and transformed into dormitories for soldiers. All work documents were thrown outside and left exposed to the elements. The stock of dozens of computers containing data bases on all aspect of Guinea-Bissau, compiled carefully and painstakingly during the past fifteen years, has disappeared. The computers left behind have been disemboweled. Sensitive and very rare equipment, such as the only digital cartography table in the country, is thrown outside and left exposed to dust and rain.

The INEP Library, embryo of the National Library and reference centre of all publications in the country as well as for certain United Nations agencies like FAO and UNESCO, is roofless and damaged on the sides. The torrential rains which have fallen on Bissau since the end of June have constantly entered the building. Its three floors - first, ground and basement - have been transformed into pools where thousands of soaked and irrecoverable books and journals float.

The National Archives at INEP are scattered, shredded and exposed to rain and dirt. Hundreds of audio cassettes which record the history of the national liberation struggle, as told by its actors and witnesses, cannot be found. Hundreds of audio cassettes which record the oral history of the different regions of the country have disappeared. Photographs and films from the Audiovisual Archives are found dispersed and lying in the mud outside. In other words, entire pages of the

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history of Guinea-Bissau risk being irredeemably blank or illegible. This is particularly serious in view of the fact that no general history of Guinea-Bissau has yet been written, and that all recent efforts of the Institute have been geared towards this objective.

To summarize, the damages suffered by INEP have reduced to zero the enormous efforts made since Independence to provide the country with a centre of documentation and research useful to all those interested in Guinea-Bissau.

At the time of writing, INEP continues to be a military camp, in spite of the cease fire. The staff of the Institute is forbidden to engage in work to rehabilitate or save it from further destruction. Relentlessly, the disaster continues. This letter to inform is also an SOS for the largest research institution of Guinea-Bissau which is threatened by extinction. As soon as INEP ceases to be a military barrack, a more detailed balance-sheet will be made available. It will be followed by our project for reconstruction.

The Management Council of INEP--12 September 1998

### SOS

#### L'INSTITUT NATIONAL D'ETUDES ET DE RECHERCHE DE GUINEE-BISSAU MIS EN PERIL PAR LA GUERRE

Des pages entières de l'histoire du pays  
risquent de rester blanches

La guerre qui a éclaté en Guinée-Bissau le 7 juin 1998 entre la Junte militaire représentant 90 pour cent de l'armée renforcés par les anciens combattants de la lutte de libération nationale, et 10 pour cent de l'armée appuyés par les troupes du Sénégal et de la Guinée-Conakry appelées par le chef de l'État a déjà un lourd bilan, même s'il reste encore imprécis. Au bilan des morts encore inconnu, s'ajoute quelque 250,000 déplacés et réfugiés, et d'énormes destructions matérielles causées par les intenses bombardements à l'arme lourde qui ont marqué les cinquante jours de confrontation.

Parmi les infrastructures les plus affectées par les destructions figure l'Instituto Nacional de Estudos e Pesquisa (INEP) qui est la plus grande et la plus active institution de recherche du pays. Le complexe abritant l'INEP se situe à moins d'un kilomètre de la ligne de front au début des hostilités. Il a été transformé en camp avancé des troupes sénégalaises. La transformation du complexe en caserne et les bombardements adverses qu'elle a inévitablement attirés sur la zone ont entraîné d'immenses dégâts.

A la faveur du cessez-le-feu signé le 25 août 1998, quelques collaborateurs de l'INEP ont été autorisés, après d'énormes difficultés, à visiter leur lieu de travail. Le bilan de leurs premières constatations se résume à un mot: DÉSASTRE.

Tous les locaux de l'institut ont été ouverts par effraction, vidés de leurs contenus et transformés en dortoirs pour les militaires. Tous les documents de travail ont été jetés dehors en tas exposés aux intempéries. Le parc de plusieurs dizaines d'ordinateurs contenant les bases de données minutieusement

constituées au cours des quinze dernières années sur tous les aspects de la Guinée-Bissau a disparu. Les ordinateurs qui n'ont pas disparu ont été éventrés. Du matériel sensible et rarissime, comme l'unique table de cartographie numérique que possède la Guinée-Bissau, est exposé dehors à la poussière et la pluie.

La bibliothèque de l'INEP, embryon de la bibliothèque nationale et centre de référence pour les publications du pays et de certaines agences des Nations Unies telles que la F.A.O. et l'UNESCO, est éventrée par le toit et sur les flancs. Les pluies diluviennes qui tombent sur Bissau depuis le fin du mois de juin entrent constamment dans la bibliothèque. Ses trois niveaux, la cave, le rez-de-chaussée et le premier étage, sont devenus des mares où gisent des milliers de livres et revues rendus irrécupérables.

Les archives nationales qu'abritent les bâtiments de l'INEP sont éparpillées, déchiquetées, exposées à l'eau et à la boue. Des centaines de cassettes-audio enregistrées sur l'histoire de la lutte de libération racontée par ses acteurs et témoins sont introuvables. Des centaines de cassettes sur la tradition orale des différentes régions du pays ont disparu. Les photographies et films des archives audiovisuelles sont dispersées et traînent dans la boue. En d'autres termes, des pages entières de l'histoire de la Guinée-Bissau risquent de rester irrémédiablement blanches ou floues. Cela est d'autant plus vrai qu'aucune histoire générale de la Guinée-Bissau n'a encore été écrite, et tous les efforts récents de l'INEP tendaient vers cet objectif. En un mot les dommages subis par l'INEP réduisent à néant les résultats des efforts faits depuis l'accession à l'indépendance pour doter le pays d'un centre de documentation et de production intellectuelle utile à tous ceux qui s'intéressent à la Guinée-Bissau.

Au moment où ces lignes sont écrites, l'INEP continue d'être un camp militaire, malgré le cessez-le-feu. Les collaborateurs de l'institut ne peuvent pas travailler pour sauver de la destruction ce qui peut encore l'être. Le DÉSASTRE se poursuit inexorablement. Cette lettre qui vient vous en informer est aussi un SOS pour la plus grande institution de recherche de la Guinée-Bissau, menacée d'anéantissement. Dès que l'INEP cessera d'être une caserne, un bilan plus détaillé sera effectué et vous parviendra. Il sera suivi de nos projets de reconstruction.

La Direction de l'INEP--12 Septembre 1998

From Cornelia Giesing 15 September, 1998:  
I have located many friends and colleagues in Bissau, Dakar, Lisbon and Praia. Not all of them are well, of course, many lost very close friends and parents and most of them their homes. They are struggling for bare survival. INEP is used as a base by Senegalese troops and has been completely plundered, the library-building has been hit and rain is coming in. An improvised office has been set up by Uco Monteiro, Mamadu Jao and Faustino Imbali (Tel 245-20.34.25 and 20.34.26), but I had no direct contact with them yet. Peter Mendy, the director, is in Dakar (pmendy@hotmail.com). We are all trying to keep contact somehow and see what the



perspectives are. Any word of encouragement would be most welcome. INEP has always been a very important channel of exchange between Guiné Bissau's intellectuals and the outside world. All staff members have given their best under extremely hard working conditions and with salaries amounting to next to nothing, not sparing energy and personal sacrifices in order to build it up and maintain it with its little space of freedom. Much depends on the outcome of the actual peace talks in Abidjan [see below - Ed.].

Politically things are more difficult than it might seem to outsiders. Our minds are set on reconstruction, but we have to go on slowly. One of the big material problems might be the financing of salaries for the Guinean staff, at least during the transition period (the psychological problems you might imagine). Telephone lines to Bissau have been working since three weeks and I understand that concrete help is needed. The bigger part of incoming aid is being sold. Only the churches are reported to distribute aid freely, but in very limited quantities. That means that food (rice) and medicaments, especially for small children, are hard to get. It is also very difficult to bring money in. Everything depends on a network of individual contacts and initiatives. Help however is not at all one-sided: I wonder at the cost of what life-risk my home (many books) has not been plundered and even my bird and car have been brought to safe places. So I am sitting here trying to write down part of my materials and waiting for the permission (German co-op) to go back and see what to do next. With kind regards and looking forward to hear from you again. Cornelia

From Cornelia Giesing 18 September, in response to a question about where the INEP people had taken refuge: .... We INEP staff have been truly dispersed around the world, blown up from our nest. Most are in Bissau, Dakar, Lisbon and Praia. Now everybody feels that time has come to coordinate action, and Peters's report was the first step. It might take a little time, one or two weeks, I guess, until we are able to regularly voice our common concerns. The advantage of being in Europe is the speed of communication, but I cannot go ahead [of] the others. Therefore paciencia. E-mail to Dakar is slower, and Peter has limited access. Another problem is to sort out the messages. I just got a mail from German friends saying that war had started again in Bissau and that all phone lines were cut. Then I called a friend in Bissau who definitely confirmed that Bissau has been completely quiet today.

In fact, cease-fire has not been always respected and after the aborted Abidjan peace talks combat may flare up again. The conflict did not rise within a day and will not be resolved within a short time, and no real peace will be made while ignoring the social context of the military rebellion.

Maybe I [will] succeed in writing down one of the famous (in Guinea) "songs of war" (kelekono donkilo) composed by Mariama Bojang of Oio during time of liberation struggle. This could be shared by all MANSA members. Such a song expressing the hopes

the Guinean people put into their leader Amilcar Cabral, whose heritage, they say discretely, has not been respected by the following political leaders, might be more telling than any explicit political comment.

This is my absolutely personal viewpoint and a personal communication. Tell me your opinion and also if you could eventually revise the text.

PS. I am absolutely overwhelmed by the many expressions of solidarity with INEP. Some people even offered material help. I passed the content of the messages on to Dakar, Bissau and Praia. Within a few days, I hope, the good news shall have reached those who are in the less privileged situation without e-mail or telephone. In the name of all INEP members and especially those who have no access to communication toys. Thank You.

From Cornelia Giesing, 24 September:

The following information coming in today from ACEP, Lisbon (acepong@mail.telepac.pt) helps to explain why the Abidjan peace talks had no practical results. This information is based on the reports of representatives of Guinean civil society who went to Abidjan as non-official observers. They had contacts with the involved parties and also a formal meeting with Ivory Coast's Minister of Foreign Affairs. It is stated that:

- According to what had been established at the previous negotiations in Praia, the retreat of foreign troops from Guinea-Bissau should have been one point of discussion at the Abidjan meeting, but did not appear on the agenda because the Guinean government blocked any reference to this essential question.

- As to the planned forces of interposition the Senegalese proposal was as follows: Guinea-Bissau should be divided into five zones, with military "cordons" comprising 20 km deep stretches of land along Guinea-Bissau's northern and southern frontiers. The forces of interposition should amount to 5000 soldiers, including 1.500 from Senegal and 1.500 from Guinea-Conakry. Naval and air-forces should participate in the operation.

This proposal was rejected by the assembly of the foreign ministers (of CEDEAO and CPLP).

The military situation in Guinea-Bissau is tense, but yet no serious fighting took place. The government forces are recruiting young people by force, more tanks are coming in through the port of Bissau.

Many people have left Bissau during the days preceding the Abidjan talks. At the same time most of the expatriates in charge of the aid-distribution headed to Dakar. This brought about failures in aid-distribution. No more rice can be bought in the South of Guinea-Bissau, because the stocks are empty now. Medical aid organisations informed that the children are in a state of severe under-nutrition. Private commercial enterprises brought in some rice by way of the Bijagos islands for exchange against cashews.

A European meeting of NGOs on Guinea-Bissau is planned. Contact and information through the Belgian FCD (fcd.ong.@skynet.be).



**Mariama Bojang's Song of Amílcar Cabral**  
Commentary, Biography and Translation  
by Cornelia Giesing

The recent report of the Management Council of INEP (12/9/98) states that the tape recordings, films and other historical documents kept in its audio-visual archives and destined for the future National Archives have been deliberately destroyed by foreign troops. Among the lost materials is INEP's encompassing collection on the oral history of Guinea-Bissau's national independence struggle (1963-1974). This documentation has been one of INEP's main tasks from the very start; one might even say that it was one important reason for its coming into existence as an independent research institution.

As a sign for all those who do not give up INEP now, and for all Guinean friends all over the country who wish to preserve the lessons of the past as a guideline into their own self-determined future, I would like to publish one song dedicated to Amílcar Cabral. This song is in the Mandinka language, but familiar to all Guineans. As a national symbol it used to be played on the radio on Guinea-Bissau's national holidays. But the interpretation of its message is free and cannot be appropriated by any political fraction in power.

The author of Cabral's Song is Mariama Bojang from Mores in the region of Oio. She is a main contributor to a research project at the audio-visual archives of INEP entitled "Female Perspectives on the National Liberation Struggle". This project was started in November 1997 and shall be continued as soon as possible. No more than the words of the song can be given here, and this only in a rather improvised and simplified transcription, because the tape recordings are lost and the team who planned to edit them has been dispersed. Nonetheless Mariama's particular performance style, the rhythm, the chorus of her friends and their individual dance performances are recorded on a surviving video. And, of course, we are looking forward to meeting her again soon.

Mariama Bojang, alias Siboyari Janke, is an outstanding personality who had to fight her own way through all kinds of hardship. Having frequently lost her young children, she decided to become a Dimba Jasala and was initiated at the sanctuary of Kussafar Bero in Oio. When war began (1963) her talent as an artist was already recognized within the surroundings of Mores. Her emotive songs related to her vulnerable motherhood and children also attracted PAIGC military commanders like Osvaldo Vieira. He convinced Mariama to turn into a party bard (*barti jalo*) in order to encourage the fighters, helping them to forget (*nyinandi*) their fear and sufferings. Mariama herself always underlines this psychological aspect as essential for her expressions as Dimba Jasala and Jali. Beyond the original purpose of her Dimba Jasala performances focussing her own, the distressed mother's, auto-consolation through distraction of

others at the village level, she adapted her expressions to alleviate the collective pain of the military and civil populations engaged in the anti-colonial war. Therefore Mariama enhances her being different from other Dimba Jasala. "My Dimbaya", she says, "is a kele-kono dimbayaa".

When she became a Jali, she was severely criticised even by her own father, who was a smith of renown, because her new lifestyle, travelling around with the soldiers, was considered unfit for a decent woman. But she could count on the protection and mediation of some of the great *moro* (*marabouts*) who were active in the anti-colonial war. From now on she accompanied the militaries from base to base, composing songs according to the events, directing cultural performances, mobilizing village people for the transport of weapons, winning them for the PAIGC. Her *jaliyaa* turned out to be a true political weapon.

As she expresses in one song, she understood that part of her political mission was to preserve a truthful memory of the war events and actors. Once in a desperate situation, when she was ready to run away and give up her *jaliyaa*, Osvaldo Vieira said: "Do not run away, Sibiyari Janke, because when the war of the party shall be over, Sibiyari Janke, who could speak about my truth (*kuma koi*: clear word) before the people of the party.....?" (*i kana bori kala, Sibiyari Janke! Ning parti kelo banta tumo minna, Sibiyari Janke, jumaa si naa na kuma-koi fo barti-moolu nyaala*).

"Cabral's Song" is one of Mariama's famous "songs of war" (*kelekono donkilol*). She composed it under the impact of intense emotion provoked by the news of Cabral's assassination (23/1/73). The text has several slightly different versions as Mariama adapts it according to the kind of public and contexts of performance. She states that she modified her songs now, because "each epoch has its own way of understanding things". Those days, she says, she used to sing with much more sadness and compassion (*balafa*).

To many Guinean citizens the deep social problems which led to the outbreak of the actual conflict in Guinea-Bissau are due to a betrayal of Amílcar Cabral's and the old PAIGC's heritage by the post independence political elites. Those veterans of the anti-colonial war, the "*antigos combatentes*", who took up arms again in June 1998 and joined the Military Junta led by Ansumane Mane, did so after long years of patient waiting for social justice, respect and better living conditions. At this very moment 25 years have passed since the proclamation of the Republic of Guinea-Bissau at Madina de Boe in September 1973 (24/9/73) and Nino Vieira has been president for over 18 years, a position he achieved by a coup d'état against Luis Cabral (14/11/80). Through all these years the people of Guinea-Bissau, except for a very few, have been suffering increasing impoverishment, no access to education, endemic diseases, lack of respect and harassment by an overdeveloped secret service.

While the military feats of the anti-colonial struggle have served as a main legitimizing device for the president in power, whose only support are foreign



troops now, neither the sacrifices of the people during this long and unforgotten war period (1963-1974) nor their legitimate expectations have been considered. Still many Guineans believe in the PAIGC as their genuine political party which led them to independence. But this PAIGC, they state, is not today's PAIGC and rather they would die than accept another foreign occupation.

# CABRAL'S SONG by Mariama Bojang

## Introduction:

The enemy said if we only lit a cigarette,  
Even before we finished smoking it,  
All of Guinea would be destroyed.  
After Cabral's death they again said that our war was  
definitely lost now,  
That we would never be independent.  
Because people like us,  
Who were carrying weapons on our heads,  
Once our leader was dead,  
We were unable to free ourselves.  
But God did not agree with their proposals.  
Eeh lailau,  
Say laila eeh,  
Guiné's Cabral is dead.  
Eeh lailau,  
We all say laila eeh.

All the people of the country are crying.  
They say: Cabral disappeared,  
We are not going to take over the land,  
Guiné's Cabral is dead.

Eeh lailau,  
Say laila eeh,  
Guiné's Cabral is dead.

Eeh lailau,  
Say laila eeh,  
Guiné's Cabral is dead.

Yee, at the moment the jali [Mariama] is talking about  
this,  
The veterans are shedding tears for the name of Cabral,  
Guiné's Cabral is dead.

Cabral, in truth, cut down the bush.  
And when he [had] burnt it,  
When he [had] sown out,  
The rice germinated.  
When the rice was going to be ripe,  
The gun of treachery cut him down.  
Sibiyari eeh,  
Guiné's Cabral is dead.  
The day Cabral disappeared,  
The sun did not rise.  
The rain did not fall,  
Nika's darkness came in \*  
All women and men are shedding tears,  
Guiné's Cabral is dead.  
Eeh lailau,

Say laila eeh,  
Guiné's Cabral is dead.

Eeh lailau,  
Aa [ali a] fole laila eeh,  
Jine Kabural ye laa.  
Eeh lailau,  
N bee kole laila eeh.

Muna banko bee be kumbola.  
i kole Kaburali ye manta,  
Ntel' te naa banko taala,  
Jine Kabural ye laa.

Eeh lailau,  
Ala fole laila eeh,  
Jine Kaburali ye laa.

Eeh lailau,  
Ala fole laila eeh,  
Jine Kaburali ye laa.

Yee, jali be wo fola lung minna,  
Antikoli be nyaa-jio bola Kaburali too la,  
Jine Kabural ye laa.

Kaburali ye seelo see tonyaa,  
A ya jani tumo minna,  
Kabiri a ye maalo fiio,  
Maalo falinta.  
Maalo bi naa mola daminto,  
Janfa kido le katinna.

Sibiyari eeh,  
Jine Kaburali ye laa.  
Kaburali ye manta,  
Tili mang bo,  
Sanj[i]o mang ke,  
Nika dibo dunta.

Yara musolu ning keelu,  
Nying bee be nyaa-jio bola.  
Jine Kabural ye laa.

Eeh lailau,  
ala fole laila eeh,  
Jine Kabural ye laa.

(Mariama Bojang, 31/3/98)

\* Nika's darkness is a metaphor for total distress and social disintegration. According to legend, Nika Bojang of Mores was a tyrannic individual, whose terror made the people disperse in all directions, even after they had succeeded in killing him. This legend is structurally very close to the history of Ngana Sira Banna Biai, the last ruler of the Baynunka.

From Cornelia Giesing Friday October 2 1998:  
On September 29th a meeting of several European and Guinean NGOs on the present situation in Guinea-



Bissau took place in Paris. INEP was represented by two members of its Management Council, and five expatriates. The main conclusions are put down in two declarations (which shall follow separately). Resuming my impressions and what I learned at the Paris meeting: I. Concerning INEP: The INEP staff is determined to work out a recovery plan for the Institute. A main condition is the withdrawal of the foreign troops who are installed in the buildings and are using the upper floor of the library as toilets. Also, free access to the INEP installations must be granted to members of the Institute to make an inventory of the remaining patrimony. Then a plan for recovery of archival material and other projects can be worked out.

It would be most helpful if people, libraries and other institutions possessing historical and anthropological documentation (books, tapes, films etc.) on Guinea-Bissau would think about providing INEP with lists or copies of their items once the project for INEP's continuation has been established.

Some friends have already contributed with money which is being passed on to the colleagues and friends remaining in Guinea Bissau. Thank you all. The following e-mail addresses are of INEP-members: Peter Mendy, Dakar (pmendy@hotmail.com) Carlos Cardoso, Lisbon (c\_cardoso@rocketmail.com) Uco Monteiro (uco@rocketmail.com) Abdulai Sila, Praia (asila@laurel.us.net) Faustino Imbali and Mamadu Jao are in Bissau. They can be reached through SNV (Dutch cooperation agency): snv@sol.gtelecom.gw

Carlos Lopes, the first director of INEP, has an article on INEP in *Público* (27.9.98) entitled: A memória curta dos homens (section: cultura). II. The general situation: The people in Guinea Bissau, now caught in an uncanny situation of no war no peace, which does not attract much public attention, are in urgent need of food and medical care. Hunger, malnutrition and infant mortality are evident, as are the insufficiency of aid-distribution and medical care. Aid-distribution has to be better organized and also monitored to make sure it reaches the people in need. (NB: organizations like PAM deliver aid to the local organisations for further distribution, among them the Guinean Red Cross whose head is the President's wife).

In spite of official statements claiming that the general situation has not attained a very critical stage (i.e. that suffering has not yet attained the same degree as for example in the Sudan), the reports of those members of aid-organisations like OIKOS and VIDA (medical aid) who have been actually present in Guinea Bissau, reveal clearly that something has to be done urgently in order to avoid an absolute disaster.

This becomes clear from a recent (1.10.98) report of VIDA (António Araújo, Lisbon: vida.africa.org@mail.telepac.pt) whose team has been working in the area of Cacheu - Sao Domingos - Begene and has also visited most of Guinea Bissau's other regions. The Cacheu region has only received 6kg of rice per dislocated person since June, and Bula 6kg of millet. Sao Domingos and Begene, with a

total of about 17.500 refugees, has received 3kg per dislocated person. Local rice stocks are exhausted. The PAM aid-convoys still cannot pass the Senegal-Guinea frontier at Pirada, and this in spite of official permission by the authorities in Dakar.

The aid-organisations seemingly have serious coordination problems at all levels. Many activities are not adapted to the real needs of the concerned population and most of the helpers are themselves helpless because of lack of experience in the area.

The VIDA report concludes with some statements and recommendations: The humanitarian situation is critical; coordination of the different local and foreign organisations is needed; the Catholic missions have an important part to play; aid must be distributed more evenly in all parts of the country and must be adapted according to local needs; aid-distribution must be monitored; problems in reoccupying Bissau must be studied. Further information, in Portuguese or in French, is available at: jfernandes@oikos.pt acepong@mail.telepac.pt fcd.ong@skynet.be irfed@globenet.org

#### **Honored by MSU, President Alpha Konaré of Mali Salutes MANSA**

(This event occurred a few weeks too late to be included in issue #37 of MANSA Newsletter.)

On Friday, May 8, 1998, Michigan State University presented President Alpha Oumar Konaré of Mali with an honorary doctorate. The following day, in honor of the visit of President Konaré and Mme. Adam Ba Konaré, a symposium, DEMOCRACY AND DEVELOPMENT IN MALI, was held at the MSU International Center.

President and Mme. Konaré have been members of MANSA since 1988, with the President maintaining a lively interest, and Adam Ba participating actively in the organization (she has attended meetings at ASA and she opened our Bamako conference).

Opening the MSU symposium on Saturday morning, U.S. Ambassador David Rawson drew a warm response from the Malian delegation by including some remarks in Bamanankan.

President Konaré spoke next: "You have just demonstrated that you are not only the U.S. Ambassador to Mali, but also a Malian Ambassador to the U.S. You have understood this country so much and have shared so much with us.

"It is not our friends here, from the Mande organization, from MANSA, who will prove me wrong on that. They are many that I see here. To all of them I would like to express my deep respect. For they have surely contributed to the knowledge of Mali, and bringing Mali and the U.S. closer. They have contributed to the breaking of artificial barriers that could have existed."



Two of the three panels at the symposium were made up almost entirely of MANSA members. "Perspectives on History and Culture" included Adam Ba Konaré, David Robinson, Maria Grosz-Ngaté, John Hanson, Cherif Keita, Roderick McIntosh and David Conrad.

"Perspectives on Political Innovation" included David Rawson, Barbara Lewis, Andrew Clark and Kassim Koné. Tim Geysbeek also attended.

### **Sidia Jatta's Keynote Speech at the Fourth International Conference on Mande Studies**

(Editor's note: Sidia Jatta is an MP of the Gambian National Assembly representing Wulli, Upper River Division. He is graduate of two French universities and former fellow of the International African Institute in London; an editor of *Foroya*, a respected newspaper in The Gambia; author of several publications on linguistics and educational policy, and self-taught kora player. Jatta lives very modestly in Serrekunda because he donates the bulk of his salary for community development projects in his home district of Wulli, and we are proud to have him as one of our new members.)  
"On Africa's Two Fundamental Paradoxes"

Distinguished guests, Africa is going through its most trying period in history. It is demanded of her to reconstruct herself. Ethnic conflicts, which are rooted in historical divisions of interest groups of all sorts, have produced certain social idiosyncrasies, culture, institutions that have had tremendous impact on the way people live today.

We need to decipher all these agencies which affect the way we conceive ourselves as African peoples evolving from diverse historical backgrounds, speaking different languages and claiming diverse links on the basis of language and other ethnographic considerations.

When I was invited to this gathering, which marks the 4th International Conference on Mande Studies, I found myself somewhat in a dilemma because I belong to a generation of Africans who are trying to break the barriers of culture which had tended to create a new carving of Africa into our historical origins rather than relying on our common historical experience of colonial domination after the collapse of the empires of yesterday, and therefore create a new historical current that seeks to harmonize our ethnic diversity and produce a more durable Africa arising out of the miscegenation of our rich and diverse cultural heritage.

My dilemma, however, was short-lived because of my realization that this is not a gathering of ethnocentric politicians trying to nurture ethnic sentiments for parochial interests. Rather, it is a gathering of eminent scholars and researchers who have devoted their intellect to helping us to have a realistic conceptualization of a world which exists in a skeletal form and has to be unearthed and given flesh so that we who are living at this historical moment can understand

its way of life, its institutions, its evolutions, the causes and effects of its desire and the lessons we can draw from the linguistic expansion and cultural convergence created as a result of the migration of peoples to different parts of the continent, particularly West Africa.

The history of the Mande world is not owned today by people who speak whatever variety of Mande language. African peoples everywhere are beginning to look into the various developments that have taken place on the African continent in order to disprove the misconception that civilization was brought to Africa. The fact that scholars of your calibre are here today to discuss your findings on music, art, language, literature, oral tradition, politics, confirms that there was civilization called Mande Civilization.

This gives us opportunity to dig into all structures that existed so that we can reconstruct a different conception of the African peoples. I am quite convinced that much effort has been made to come up with a blueprint in all areas of life in the Mande world to enable this august gathering to contribute to the search by Africa and Africans for the historical realities which make her peoples who we are today.

To study a part is one step forward towards understanding the whole. I hope that this conference is just the beginning of many conferences that will be held to study the various civilizations which evolved in Africa over the centuries, so that we can have a greater appreciation of the past and learn from the mistakes which undermined the evolution of a more advanced African civilization and put us in a better stead to shape the future.

Distinguished colleagues, a conference of this kind is, in my view, of immense importance. It is of immense importance because it is by subjecting the various issues affecting Africa to intellection that we will become more apt in addressing the continent's two fundamental paradoxes, which are basically economic and linguistic.

It could be said that Africa is one of the richest, if not the richest continents in the world. However in spite of the immense mineral and energy resources with which Africa is endowed she is indebted to the tune of 315 billion dollars and 220 million of her peoples live in abject poverty. I posit that this astronomically huge debt is related to and has incidence on the growth of poverty on the continent.

The structural adjustment programs that are being administered everywhere on the continent in the name of economic recovery are nothing other than subtle ways of scraping the backs of the plodding masses in order to service debts which are taken in their names but never managed to serve their interests. We all know the recipe for structural adjustment, which is that workers have to be retrenched, drastic cuts have to be made on the social services, and since the economies are mostly tax based, the masses are yearly burdened with tax increases to make debt servicing a possibility. Monies collected from the masses in the form of direct and indirect taxes are not invested in the productive sectors of the



economy to create employment and more wealth, but are used to service ill-manage loans.

Africa's second paradox, which is linked to the first in a certain way, has to do with the fact that even though there are over two thousand languages and dialects on the continent, foreign languages dominate overwhelmingly in the area of officialdom and scholarship. With the exception of Somalia and Tanzania, where Somali and Ki Swahili are both languages of scholarship and officialdom, I do not know any sub-Saharan country where African language has been accorded that status.

Experiments (the Ife project for example) have proved beyond doubt that a child who begins formal education in the mother tongue has far less linguistic problems to grapple with than the one who does so in a foreign language. According to Professor Fafunwa, Head of the Ife Project, a child who begins formal education in the mother tongue performs better in the learning process than the one who is introduced straightforward to a foreign language as a medium of instruction. I do not need to go over the implications of this for education in Africa. It is arguable that the psycholinguistic grounding indispensable to a child in the early stage of formal education cannot be provided by the use of a foreign language as the unique medium of instruction.

The nascent new way of conducting adult literacy in African languages is creating a discrepancy, a paradox, in the sense that the language of literacy for the child is totally different from the language of literacy for the parent. This destroys the possibility of mutual help between parent and child in the process of learning. And since no functional validation has been given to the learning of African languages, there is a growing tendency on the part of adult learners to want to learn foreign/official language the knowledge of which gives one access to opportunities of employment and contact with the outside world through literatures. This, in short, are what I call Africa's two fundamental paradoxes, the elaboration of which goes beyond the scope of this paper.

There are, of course, some intellectuals, both African and otherwise, who often advance spurious arguments that African languages are so many in each situation and so undeveloped that they cannot be used in the areas of officialdom and scholarship. Such people see the multiplicity of African languages as a curse and not as a linguistic enrichment. Examples of situations abound where people with that peculiar perception of African languages and the African linguistic situation refuse their children to be taught in the mother tongue in preference to the foreign/official language.

Some of us West Africans scorn our languages knowing that they are the primary media we must use to get out of our present human dilemma for in them lie our humanity, our cultures and our ability to better relate ourselves to the world and nature around us.

This conference is taking place at a time when Africa is again being torn to pieces by conflicts in Sierra Leone, Guinea-Bissau, Casamance in Southern

Senegal, Eritrea/Ethiopia and so on. It is, therefore, very timely.

In my view, it is such conferences which will help Africa know herself and become apt in addressing fundamental issues affecting her life.

Thank you very much for your attention.

Sidia Jata, 13 June, 1998

#### **David Dalby's Message to the Fourth International Conference on Mande Studies**

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. 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 1960s. 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 Léopold 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 President Sir Daouda 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 civilization, 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. It might therefore be 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 civilization, 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 today, and its geographical organization 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

#### **Institut des Sciences Humaines in Bamako: ISH's New Headquarters**

Dear MANSA Members,

As some of you may, know, the Institut des Sciences Humaines in Bamako has recently moved into new office space in Niarela. The move has provided them with more room overall and a new air-conditioned Centre de Documentation. In the course of the move,

the Centre's collections, which have not been catalogued in years in any case, were thrown into some disorder.

Having determined that the situation was frustrating to the staff and that the Documentariste, Mme. Dembele, would be happy to have a little assistance, we spent some time there last month trying to help organize the collection. There are currently 9 sections: periodicals, geography/development, history/archaeology, anthropology, art, oral literature, fiction, reference, and periodicals. There are some wonderful resources in the collection, including theses by Malian students from the ENSUP and various self-published ISH documents. We wanted to try to create better access to the holdings and focused on history, anthropology, and geography/development. We sorted out unpublished material and stacked that separately within each section. All the books in each section were (dusted off and) put into the stacks alphabetically by author. We were able to make a very rudimentary card file for the history and geography sections which lists works by title. The idea behind this is that then they'd be findable by either author or title. As for the rest of the sections, we had to limit ourselves to dusting and reshelving.

We thought we'd let MANSA members know that the collection is now at least this much more usable. If anyone is passing through and has some time, Mme. Dembele might be glad to have more help. Finally, we wanted to encourage people to send their own and other relevant works to help fill out the ISH's holdings. (Roderick and Susan McIntosh, Richard Roberts, and Jan Jansen deserve special mention for appearing to have faithfully deposited copies of their books and other work.)

Regards from Bamako, Molly Roth and Greg Mann  
[Editor's note: I informed Molly (and she acknowledged) that many of us have deposited books, offprints and tapes over the past twenty-five years, but that many items have disappeared for one reason or another, including the looting of ISH during the civil unrest that ended Musa Traoré's government. --DC]

#### **The Straus Expedition: Musical Instruments of West Africa (Project notice from Daniel Reed)**

I am presently working on a CD-ROM entitled "The Straus Expedition: Musical Instruments of West Africa." This CD, funded by NEH and created through the Indiana University Archives of Traditional Music, chronicles a 1934 field recording "expedition" to West Africa by music collector Laura Boulton. Boulton and crew covered an astonishingly vast territory during her 8-month trip, recording music from Senegal to Timbuktu to Cameroon. Included among her recording sites were Bamako (Bamana peoples), Bankumana (Malinke), and Gao (Bamana and others).

We have audio recordings, film footage, and photos from 1934 that form the core of the materials we are using for the CD, but are in search of



supplemental contemporary materials and information. We seek photos, video, or audio recordings of these ethnic groups and sites (especially of music performance, but any contextual materials could also be of interest). Additionally, Boulton recorded music amongst peoples neighboring and nearby the Mande, including Wolof, Tuareg, Songhay, Dogon, and Tukulor peoples. Knowing that many Mande members have travelled widely in the region, I want to be clear that we seek materials from these non-Mande groups as well.

More detailed information is available to any of you who may have materials and be interested in discussing the possibility of including them in this CD-ROM. Please contact me at <dbreed@indiana.edu> or by phone at (812) 336-8150. -- Daniel Reed

### **The Koriya Musa Center for Research in Oral Traditions**

Located in the heartland of Gambian Mande culture and named after the legendary Mandinka musician who brought the Kora to the world, the Koriya Musa Research Center has been established to promote research in the traditional cultures of the area.

The Center is designed with a three-fold purpose:

1. To enable researchers to conduct studies in oral history, oral tradition, and music of the Mandinka and other ethnic groups of the area.
2. To assist performing artists to develop their knowledge of the Mande music and dance traditions and to incorporate them into their performances.
3. To revive, rejuvenate, and promote a broader understanding of the music and other cultural expressions of the Gambian Mandinka and other ethnic groups in the region.

The Koriya Musa Center is located in Sotuma-Sere, a traditional village not far from the town of Basse, 224 miles upriver from Banjul. It is home to several renowned Mandinka Jali families, as well as Fula and Sarahule families.

The Center consists of a residential facility to allow individuals or teams (up to ten people total) to use the town of Sotuma-Sere as a base of operations, with comfortable but simple accommodations and the option of catered meals or kitchen privileges. Transportation from Banjul can also be arranged.

A principle feature of the Center is a recording studio built in the form of a traditional round, grass-roofed house, to facilitate recordings that are true to traditional acoustics, but without the disturbances that might occur in homes near roads, families, and farmyards. Recording equipment must be provided by the researcher wishing to use the facility.

To learn more about the Koriya Musa Research Center or to propose a research project to be carried out at the Center, contact Alhaji Papa Suso, Director, 333 E. 181 Street #3-G, The Bronx, NY 10457, tel: (718) 563-3936; in The Gambia: 18 Samuel Forster Street, Old Jeshwang, near Banjul, tel: (220) 67.00.10.

### **Auberge Bolibana: New Accommodations Available in Bamako**

The accommodations in Bamako advertised by Andreas Massing in an earlier issue of MANSA Newsletter, have changed. The new owner, Mr. Juan Dobler, has renovated all rooms with air-conditioning and fans, all furniture is in the African "rattan style". The newly named Auberge Bolibana offers communication facilities including telephone and fax, internet and e-mail access and tv in a communal living room. If you wish to prepare your own meals, a fully equipped kitchen is at your disposal. Meals and breakfast can also be served on the terrasse of the "Roof of Bamako". Room prices are the cheapest in Bamako: 30 US\$ for a single room, 35 US\$ for a double room. For stays longer than 14 days, Mr. Dobler gives a discount of 10% , for more than 30 days, 20%. Besides the Auberge Bolibana, Mr. Juan Dobler runs a small hotel in the district of Hippodrome called Hotel Maxim, which offers the same conditions and facilities. You can also hire a car with driver in Bamako or organize a tour to the interior of the country, to visit the Dogon country, Timbuktu, Mopti, or Djenne .  
Reservations by e-mail: [nomade.voyage@malinet.ml](mailto:nomade.voyage@malinet.ml)  
fax/ phone: 011 - 223 - 23.24.37 and 011 - 223 21.98.56=20

### **Up-Date on MANSA Members' Activities**

LAURA ARNTSON is recovering well from her surgery and is studying in New Orleans in the MPH program in International Health and Development at Tulane University's School of Public Health and Tropical Medicine.

MAMADOU DIAWARA is directing the Center for Research and Local Knowledge in Bamako. B.P. 3266 Bamako, tel/fax: 00223 235229.

CORNELIA GIESING was evacuated from Guinea-Bissau with the other associates of INEP. She was ordered to return to Germany, where she awaits a diminishing of hostilities and hopefully an eventual return to Bissau and INEP.

ALMA GOTTLIEB has been awarded a Summer Stipend from the National Endowment for the Humanities for this summer and a Fellowship from the John Simon Guggenheim Foundation for next year to complete her book on Beng infancy (tentative title:

"The Afterlife Is Where We Come from: West African Infant Care Practices (The Beng of Côte d'Ivoire)"

JOHN HUTCHISON is in Ouagadougou, based at the Centre d'études pour le développement Africain (CEDA), where he has had meetings with Lazare Ki-Zerbo (son of Joseph Ki-Zerbo the historian). John is working with Numuke Zon, a griot who narrates in Jula/Bamana on Burkinabe radio, and preparing an anthology of Zon's folktales. John also attended a workshop on Jula at the national sous-commission to reform orthography of Jula in Burkina Faso.



MICHELLE JOHNSON who has worked in Guinea-Bissau with Peter Mendy and Cornelia Giesing was awarded a Fulbright-Hays to finish her research in the Oio region, but has had to delay her departure date until January. Michelle is working with Al Kagan, the Africana librarian at the University of Illinois U-C, to see what can be done to rebuild INEP.

ADAM BA KONARE was back at Michigan State University in August for 2+ weeks (having been there in May when the President received his honorary degree), with her 2 sons and an entourage, gathering material for an historical novel on Ferdinand Duranton, a Frenchman born in St Domingue who went to Senegal and married into the royal family of Khasso. David Robinson reports that Mme enjoyed the time very much, a change from First Lady duties and hopes to come back at some time in the future.

NAMANKOUMBA KOUYATE finished his tour in Paris at the Embassy of the Republic of Guinea and is now in Bonn, Germany, again with the Guinean Embassy. Sadly, Namankoumba has reported the death of his elder brother Fadjimba Kouyate, guardian of the Soso Bala at Niagassola.

ALMAMY MALIK is for the moment doing OK, feeling better at home. President and Mme Konaré continue to monitor the situation. Almamy was diagnosed with oesophageal cancer and was offered the possibility of being operated on in Bamako or Libya, but refused. He now thinks he is in remission. (Edited from a report by David Robinson.)

PETER MENDY, Director of the Instituto Nacional de Estudos e Pesquisa (INEP) is in Dakar attempting to cope with the destruction of INEP in Bissau.

DANIEL REED spent 10 months in Man, Côte d'Ivoire last year completing his dissertation research on the roles of Dan mask performance in the negotiation of religious identity.

STEPHEN WOOTEN was recently appointed to the International Editorial Advisory Board of African *Anthropology: Journal of the Pan African Anthropological Association*.

#### MANSA Authors' Books to the Gambian National Library

Participants in the Fourth International Conference on Mande Studies in Serrekunda, The Gambia were asked to bring copies of their books for a display in the meeting hall. It proved to be an impressive display, and at the end of the conference the books were mostly donated to the Gambian National Library, much to the delight of Mrs. Fyle the head librarian, who presides over a library that was full of students both times that it was visited by the person delivering books.

The donated books included Arnoldi, *Playing with Time*, Grosz-Ngaté, *Gendered Encounters*, Jansen & Zobel, *The Younger Brother in Mande*, Johnson, Hale & Belcher, *Oral Epic in Africa*, Klein, *Breaking the Chains*, McNaughton *The Mande Blacksmiths*, Schmidt & McIntosh, *Plundering Africa's Past*, Conrad &

Frank, *Status & Identity in West Africa*, and Conrad, Diakité, Koné and Traoré, *Segu Maana Bamanankan Na*. That library also received five issues of *The St. Petersburg Journal of African Studies*.

Books were also delivered to various venues in Guinea and Mali, including a copy of de Bruijn & van Dijk, *Peuls et Mandingues*, which they donated to the University of Kankan.

#### Book, Article and Dissertation Releases

##### BOOKS:

1997. Laurence Becker and Roger Diallo. *Lexicon of Rice Farming Terminology in Mande, French and English*. Boston: Mother Tongue Editions and West Africa Rice Development Association.

1998. Barbara E. Frank. *Mande Potters and Leatherworkers: Art and Heritage in West Africa*. Washington, D.C.: Smithsonian Institution Press.

Examining the roles of Mande leatherworkers and potters in the rise and fall of empires, the development of trans-Saharan trade networks, and the spread of Islam, Frank questions the "one-tribe, one-style" interpretations that have dominated studies of West African art. Focusing on pottery and leatherworking, two traditions that have been little studied, this book explores the complex, shifting relationships among the identities of Mande craftspeople, the objects they create, and the technologies they use.

36 color, 131 b&w photographs, 13 line drawings, 2 maps, pp. 256. Cloth: ISBN 1-56098-794-4. \$45.00

1998. Roderick J. McIntosh. *The Peoples of the Middle Niger: The Island of Gold*. Oxford: Blackwell.

This is the first comprehensive history of the peoples of the Middle Niger written by an English-speaking scholar. "The Island of Gold" was the medieval Muslim and later European name for a fabled source of gold and other tropical riches. Although the floodplain of the Niger river lies far from the goldfields, the mosaic of peoples along the Middle Niger created a wealth of grain, fish, and livestock that supported some of Africa's oldest cities, including Timbuktu. These ancient cities of the region that came to be known as Western Sudan were founded without outside stimulation and their inhabitants long resisted the coercive, centralized state that characterized the origins of earliest towns elsewhere.

In this book McIntosh uses the latest archaeological and anthropological research to provide a bold overview of the distant origins of life for the inhabitants of the Middle Niger, and an explanation for their social evolution. He shows, for instance, the difficulties the peoples faced in adapting to an unpredictable climate, and how their particular social organization determined the unusual nature of their responses to that change. Throughout the book oral traditions are integrated into the story, providing vivid insights into the inhabitants' complex culture and belief systems.



16 b&w photographs, 6 figures, 1 table, 20 maps, glossary, pp. xxvii, 346. Cloth: ISBN 0-631-17361-7

1998. Valentin Vydrine and Andre Kibrik (eds). *La langue de l'Afrique. Les Peuls. Recueil d'articles dédié à Antonina Koval*. Moscow and St. Petersburg: Evropeisky Dom. pp. 352.

Articles in Russian and French include: Gérard Dumestre. "L'accentuation dans un texte épique bambara: le cas des Trois Amadi, de Bakoroba Koné" (pp. 221-236, in French)  
Available from Valentine Vydrine, \$13.00 U.S.

1998. David Conrad, Soumaila Diakité, Kassim Koné and Karim Traoré. *Segu Maana Bamanankan Na: Bamana Language Edition of the Epic of Segu*. University of Wisconsin-Madison: African Studies Program.

The Bamana language text of the epic of Segou published in English as *A State of Intriguer*, Oxford University Press 1990. Introductions in English and French. pp. 158. \$25.00. Pb: ISBN 0-942615-35-2

1998. Tayiru Banbera, Soumaila Diakité, Esger Duintjer and David Conrad. *Die helden van Segou: Een legende uit Mali*. Rijswijk, The Netherlands: Elmar.

Dutch translation by Esger Duintjer with Introduction by Conrad (also tr. into Dutch), of the Bamana Segou epic published in English as *A State of Intrigue*, Oxford University Press 1990. Pp. 254. Paperback: ISBN 90-389-0737-0

1998. David C. Conrad. *The Songhay Empire*. New York, London, Hong Kong, Sydney, and Danbury CT: Franklin Watts.

This is in a series called "African Civilization" designed as introductory volumes for teens, high-school classes, etc. It contains eleven other titles including *The Asante Kingdom*, *City-States of the Swahili Coast*, *Egyptian Dynasties*, *The Empire of Ghana*, *The Empire of Mali*, *Great Zimbabwe*, *The Kingdom of Benin*, *The Kongo Kingdom*, *Nubian Kingdoms*, *States of Ethiopia*, and *The Zulu Kingdom*.

17 photographs (one of which carries a label inserted by the publishers, identifying a Hausa emir & his bodyguards as Tuareg), map, timeline, glossary. Pp. 64. Hardcover: ISBN 0-531-20284-4.

#### ARTICLES:

1997. Ralph Austen. "Orality, Literacy and Literature: a Comparison of Three West African Heroic Narratives," in John Hunwick and Nancy Lawler (eds.) *A Cloth of Many Silks: a Festschrift for Ivor Wilks*. Evanston: Northwestern University Press.

1997. Ralph Austen. "The Premier Colonial Crop: Cotton and the Meaning of European Rule in Africa" (review article), *The Historian*, 59 (4) pp. 862-66.

1998. Ralph Austen. "Teaching Africa as a Space of Historical Cultures: Dilemmas and Solutions" in

Janc Parpart and Misty L. Bastian (eds.), *Teaching Africa: African Studies in a New Millennium* (Boulder: Lynn Reiner.

1998. Ralph Austen. "Trans-Saharan Trade" in Seymour Drescher and Stanley Engerman (eds.), *A Historical Guide to World Slavery*. New York: Oxford University Press, pp. 367-70.

1998. Laurence Becker and Roger Diallo. "The cultural diffusion of rice cropping in Côte d'Ivoire. *The Geographical Review* 86 (4), 505-528.

1998. Victoria Bomba Coifman. "West African Women: On the Edges of Jihad in the Early Days of McWorld" in Listening. *Journal of Religion and Culture* 33 (2) 111-123.

1997. Alma Gottlieb (with Bertin Kouadio) "Peoples and Cultures of Ivory Coast." *Encyclopedia of Sub-Saharan Africa*, ed. John Middleton. New York: Simon & Schuster, pp. 378-380.

1997. Alma Gottlieb. "Fabrication d'un Premier Dictionnaire de la Langue Beng: Quelques Considérations Ethiques." *Journal des Anthropologues*, v. 70 (summer): 147-162.

1998. Alma Gottlieb. "Do Infants Have Religion? The Spiritual Lives of Beng Babies." *American Anthropologist* 100 (1):122-135

1998. Dianne Oyler. "The Virtual University: The Technology of Distance Education." *Liberian Studies Journal* XXIII (1).

#### DISSERTATION:

1997. Robert Newton. "The Epic Cassette: Technology, Tradition, and Imagination in Contemporary Bamana Segou." University of Wisconsin.

#### New & Renewed MANSA Members & Address Changes

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#### Joining MANSA and Renewing Membership

Regular and institutional membership \$10, students \$5, sponsoring membership \$25. Make check out to MANSA and (if you are joining) send your institutional affiliation and a brief description of your research interests to: Stephen Wooten, Department of Sociology and Anthropology, 901 South National Avenue, Southwest Missouri State University, Springfield, MO 65804-0095. Members (other than sponsored African colleagues) will find the date on which their present membership expires recorded on their address labels. The Secretary-Treasurer will forward your up-dated address and research information to the President for publication in the newsletter.

#### Annual MANSA Meeting

Hyatt Regency Hotel, Chicago, Illinois, Friday, October 30, 1:15-3:00, Room TBA