

La Sorcellerie Chez Les Bassa

René Bureau

Sorcellerie et politique en Afrique Geshiere Peter, 2005-03-01 Ce livre trouve son origine dans une expérience que j'ai vécue au début de mon premier séjour chez les Maka de l'est du Cameroun, en 1971. Une nuit, ma voiture tomba en panne, et je me trouvai en pleine forêt dans le noir, avec Meké, mon nouvel assistant, qui devait jouer un rôle de premier plan dans mes recherches. La situation me paraissait assez pénible. Mais Meké avait, pour sa part, de tout autres préoccupations. Il m'affirma, d'un ton excité : Ah ! si Mendouga était avec nous ! Nous sommes des innocents. Mais elle verrait les sorciers qui rôdent dans la nuit. Elle a le pouvoir : elle peut voir ce qu'ils couvent. Pour les Maka, il n'est guère possible de parler du pouvoir sans se référer aux forces occultes du djambe (la sorcellerie). Cela vaut pour la politique locale, mais aussi pour les relations modernes avec l'Etat et la politique nationale. Le but de ce livre est d'explorer, en partant de quelques exemples camerounais, comment cette modernité de la sorcellerie - sa permanence dans des contextes nouveaux - marque les développements politiques de l'Afrique contemporaine.

Rois et sculpteurs de l'Ouest Cameroun Louis Perrois, Jean-Paul Notué, 1997-01-01

Justice et sorcellerie Chantal Maignan-Claverie, 2006-06-01 Ce qu'on appelle couramment Sorcellerie fait partie, en réalité, d'un système vieux comme le monde qui comporte un versant maléfique et un versant bénéfique ou contre-sorcellerie : une stratégie que se sont donnée les hommes pour gérer avec réalisme la menace permanente du pouvoir de nuire présent en eux. La persistance des phénomènes maléfiques de sorcellerie, et même leur augmentation dans la société moderne, montrent la relative incapacité des institutions concernées -en particulier de la Justice- à proposer aux populations le moyen de régler leurs conflits par des moyens légaux.

Justice et sorcellerie, 2005 Cet ouvrage, fruit d'un colloque, est unique en son genre. Des livres et des articles ont bien été publiés sur les procès intentés aujourd'hui en Afrique contre ceux qui pratiquent la sorcellerie maléfique mais aucun colloque international - c'est-à-dire une rencontre officielle et publique - n'avait encore été tenu sur le sujet. Et qui plus est au Cameroun, où ces questions ne sont traitées qu'à mots feutrés. Et dans le contexte chrétien de l'Université catholique d'Afrique centrale (UCAC). Pour que cet événement puisse avoir lieu, il fallait que la question soit à la fois brûlante - des procès par dizaines -, partagée par l'ensemble de la société et sans réponse satisfaisante. Sur quelles preuves, en effet, les

magistrats pouvaient-ils se baser pour juger, à partir de la Loi moderne, de la culpabilité ou de l'innocence d'une personne accusée de pratiquer la sorcellerie, un phénomène essentiellement occulte ? Ce qu'on appelle couramment Sorcellerie fait partie, en réalité, d'un système vieux comme le monde qui comporte un versant maléfique et un versant bénéfique ou contre-sorcellerie : une stratégie que se sont donnée les hommes pour gérer avec réalisme la menace permanente du pouvoir de nuire présent en eux. La persistance des phénomènes maléfiques de sorcellerie, et même leur augmentation dans la société moderne, montrent la relative incapacité des institutions concernées - en particulier de la Justice - à proposer aux populations le moyen de régler leurs conflits par des moyens légaux. Un grand afflux d'auditeurs a fait de ces trois jours de rencontre une tribune où les conférenciers, magistrats ou universitaires pour la plupart, ont dû faire face à de vives réactions, ce qui a donné à l'ensemble un caractère imprévisible, chose rare dans un colloque international.

Le peuple du fleuve René Bureau,1996-01-01 Une évaluation de la place de la prédication évangélique dans la crise déclenchée par la présence européenne dans la région littorale du Cameroun oriental.

Sorcellerie et ordalies Anne Retel-Laurentin,1974-01-01T00:00:00+01:00 Les ordalies africaines ont été, longtemps, tenues dans l'oubli. Sans doute était-ce moins de l'indifférence qu'une barrière psychologique vis-à-vis de pratiques tenues pour barbares, bien qu'elles fussent fort estimées dans l'Europe médiévale. L'ordalie africaine, la plus prestigieuse, est celle dont le verdict repose sur les signes digestifs ou nerveux provoqués par l'absorption d'une nourriture ou d'une boisson toxiques. L'auteur, après avoir comparé les rituels de l'épreuve dans 300 groupes ethniques, nous fait percevoir l'originalité de cette épreuve, presque exclusivement africaine. Dépasant le concept simpliste de « mentalité primitive », elle a cherché à expliquer l'immense prestige de cette ordalie par la cohésion des croyances africaines relatives à la magie et à la sorcellerie, force maléfique qui siège dans le ventre. Ainsi, l'auteur est-elle amenée à analyser les analogies entre la fonction cathartique de l'épreuve, et le mode d'action des sorciers ; analogies encore entre l'action des aliments empoisonnés et une série de faits réels ou imaginaires, qui comportent une ingurgitation et une excorporation, qu'il s'agisse d'accouchements ou d'avortements, d'adultères ou de la confession d'amants, de maladies ou de guérison. Cette approche, qui fait une large part à la méthode géographique, nous introduit à des notions insoupçonnées sur le cannibalisme, et les grands phénomènes biologiques. Finalement, nous entrevoyons une signification - spécifiquement africaine - de l'organisation du corps et de ses relations avec son environnement.

La naissance du maquis dans le Sud-Cameroun, 1920-1960 Achille Mbembe,1996-01-01 Cet ouvrage s'efforce de traquer les formes publiques de résistance dans le Cameroun de la première moitié du XXème siècle. Il montre comment, par le biais de pratiques multiformes allant de la soumission à la négociation en passant par l'indiscipline et la lutte armée, les Africains se constituèrent à la fois comme sujets exerçant et subissant des relations de pouvoir et comme agents moraux de leurs actions.

Anthropologie des rites funéraires en milieu urbain camerounais Luc Mebenga Tamba, 2009 L'environnement dans lequel s'organisent et se réalisent les programmes d'enterrement des morts dans les villes camerounaises suscite des réactions qui tendent toutes à condamner la façon dont se déroulent ces cérémonies. La fonction traditionnelle d'accompagnement du mort à regagner le royaume de ses ancêtres n'est plus la principale et l'homme semble plutôt exploiter l'homme par le biais de la mort pour renforcer ses positions dans la vie. Il faut étudier une nouvelle pédagogie de la mort en milieu négro-africain.

Répertoire de l'ethnologie française (1) : 1950-1970 Gérald Gaillard, 1990-01-01 T00:00:00+01:00 Ce répertoire propose la première tentative de constitution d'une histoire de l'ethnologie française -entre 1950 et 1970 - dans ses multiples activités. Il présente les enseignements et leur contenu, les noms de ceux qui les ont suivis, et l'intitulé de leurs exposés, les différentes nominations, les publications d'ouvrages, la liste des congrès, conférences, colloques et communications, l'activité des sociétés savantes, les missions scientifiques, les équipes de recherche, les thèses de doctorat soutenues... Ce répertoire rassemble donc ce qui constitue la « matérialité effective » de l'histoire de l'ethnologie française.

Revue des deux mondes, 1852

La profession d'huissier de justice au Cameroun francophone Ebenezer Paul Mah, 2014-02-01 Cet ouvrage est une projection des connaissances théoriques et pratiques sur les fondements de base et de l'exercice de la profession d'huissier de justice au Cameroun. Il s'agit aussi d'un album souvenir de l'histoire du Cameroun, feuilleté par un huissier de justice, et un document didactique et de pédagogie : qu'est-ce qu'un huissier de justice dans ce pays, hier et aujourd'hui ? Quelles sont ses missions ? Quelles sont ses spécificités ?

Dictionnaire des dictionnaires, 1886

Le politique par le bas en Afrique noire Jean-François Bayart, 2008 Dès le tout début des années 1980, les auteurs posaient le problème du politique par le bas en Afrique. Ils soulignaient le rôle des petits, des sans importance, des en bas du bas dans l'invention de formes originales de l'Etat, alors même que prévalaient au sud du Sahara des situations autoritaires. Mais ils s'interdisaient aussi de postuler l'existence d'une culture populaire, en reprenant à leur compte les critiques formulées à l'encontre de cette notion. Ils proposaient pour leur part une problématique de l'énonciation du politique, seule à même de restituer l'historicité du politique dans sa complexité et son ambivalence. Leurs analyses ont marqué le renouvellement des études africaines et ont reçu une large audience bien au-delà de ces dernières. Réunies en 1992 dans un volume qui fit date mais qui était épuisé depuis plusieurs années, elles sont aujourd'hui reprises, alors que de nombreux travaux redécouvrent la portée de l'approche du politique par le bas et la mettent en perspective avec les subaltern studies indiennes, l'Alltagsgeschichte allemande, la microstoria italienne ou l'historiographie marxiste anglaise. Dans cette nouvelle édition augmentée, une préface inédite montre en quoi elle demeure utile pour comprendre le monde contemporain en dehors des facilités de pensée. A condition de voir qu'elle n'a jamais prétendu être une école, mais un

simple état d'esprit, une forme d'hétérodoxie par rapport aux courants établis des sciences sociales, une expression de cynisme heuristique vis-à-vis des croyances et des convenances académiques ou politiques.

Le droit en action Laboratoire d'anthropologie juridique de Paris, 2006 Cet ouvrage a pour ambition non pas de s'inscrire dans une dogmatique juridique avec son cortège épistémologique mais de s'intéresser au droit en action , à la nomologie, science de la règle telle qu'admise dans ses applications au quotidien, en fonction des discours et des représentations que tiennent ou développent les juristes à propos ou en relation avec le droit. Mais cette publication donne également l'occasion d'illustrer comment on mobilise le droit ou ce qui lui en tient lieu pour produire un consensus apte à assurer la reproduction du lien social. Le droit ainsi mobilisé peut être représenté sous la forme d'une constellation comprenant six astres , c'est-à-dire six expériences d'un droit fonctionnel : le droit processuel, le droit de la pratique, le droit d'agir, le droit des repères, le non-droit populaire et la coutume. Chacune de ces expériences répondant à des valeurs et à des finalités complémentaires, ces modes fonctionnels de régulation ne constituent pas des ordres juridiques distincts et sont susceptibles d'être utilisés alternativement, successivement ou parallèlement, jamais exclusivement.

L'Afrique a-t-elle besoin d'un programme d'ajustement culturel ? Daniel Etounga-Manguellé, 1992-01-01T00:00:00+01:00 Cet ouvrage est une réédition numérique d'un livre paru au XXe siècle, désormais indisponible dans son format d'origine.

Recherches et études camerounaises , 1961

Discours des sorciers, avec six avis en fait de sorcellerie. Et vne Instruction pour vn Juge en semblable matiere. Par Henry Boguet... **Seconde edition (Vers de J. B. Chassignet, G. de Bin)** Henri Boguet, 1608

International African Bibliography , 1971

Histoire de L'Afrique Robert Cornevin, Marianne Cornevin, 1962

La Sorcellerie Chez Les Bassa Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is really remarkable. This extraordinary book, aptly titled "**La Sorcellerie Chez Les Bassa**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we shall delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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