

La Voie Des Masques

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claude lévi strauss raconte son émerveillement devant l'étrangeté et la force plastique des masques indiens particulièrement ceux des peuplades du pacifique nord partant d'une description de ces masques puissamment colorés aux formes tourmentées il analyse leur code esthétique tout en les mettant en parallèle avec les moeurs et les mythes des peuples qui les fabriquent il montre comment ces masques constituent un langage complexe il conduit donc à la fois une étude sur des peuples originaux et une réflexion générale sur la notion de style

study of masks of northwest coast indians from bc to alaska

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nord partant d'une description de ces masques puissamment colorés aux formes tourmentées il analyse leur code esthétique tout en les mettant en parallèle avec les mœurs et les mythes des peuples qui les fabriquent il montre comment ces masques constituent un langage complexe il conduit donc à la fois une étude sur des peuples originaux et une réflexion générale sur la notion de style la voie des masques jalon important dans l'œuvre ethnologique de Claude Lévi-Strauss est aussi une méditation sur l'esthétique des arts plastiques

en réunissant plus de 200 œuvres d'art exceptionnelles pour la plupart jamais présentées au public provenant de grandes collections privées et publiques européennes le musée d'Aquitaine à Bordeaux propose à travers l'exposition arts d'Afrique voir l'invisible du 21 mars 2011 au 21 août 2011 une lecture originale de la création africaine son rapport à l'invisible révélateur d'une vision du monde singulière est indispensable pour comprendre et découvrir les richesses passées et présentes des cultures du continent africain un premier espace couvre les principales aires culturelles de production des masques il présente des ensembles complets de masques avec costumes exceptionnels le deuxième espace évoque la spécificité de la statuaire africaine également perçue comme agent de communication avec l'invisible qui se manifeste entre autres au travers de rituels de protection ou de guérison le dernier espace traite de différents accessoires boîtes paniers plateaux figurines cloches talismans agrégats qui entre les mains des praticiens permettent le contact avec l'invisible et restent des instruments énigmatiques l'authenticité la représentativité et le caractère inédit des œuvres ont guidé le choix des objets provenant de musées français et européens quai Branly Tervuren Neuchâtel Dapper et de collectionneurs privés qui ont consenti des prêts exceptionnels au musée d'Aquitaine

Claude Lévi-Strauss's fascination with Northwest Coast Indian art dates back to the late 1930s sometime before the outbreak of the Second World War he writes i had already bought in Paris a Haida slate panel pipe in New York in the early forties he shared his enthusiasm with a group of surrealist refugee artists with whom he was associated surely it will not be long he wrote in an article published in 1943 before we see the collections from this part of the world moved from ethnographic to fine arts museums to take their just place amidst the antiquities of Egypt of Persia and the works of medieval Europe for this art is not unequal to the greatest and in the course of the century and a half of its history that is known to us it has shown evidence of a superior diversity and has demonstrated apparently inexhaustible talents for renewal in the way of the masks first published more than thirty years later he returned to this material seeking to unravel a persistent problem that he associated with a particular mask the Swaihwe which is found among certain tribes of coastal British Columbia this book now available for the first time in an English translation is a vivid audacious illustration of Lévi-Strauss's provocative structural approach to tribal art and culture bringing to bear on the Swaihwe masks his theory that mythical representations cannot be understood as isolated objects Lévi-Strauss began to look for links among them as well as relationships between these and other types of masks and myths treating them all as parts of a dialogue that has been going on for generations among neighboring tribes the wider system that emerges from his investigation uncovers the association of the masks with Northwest coppers and with hereditary status and wealth and takes the reader as far north as the Dene of Alaska as far south as the Yurok of Northern California and as far away in time and space as medieval Europe as one reader said of this book it will be controversial as his work always is and it will stimulate more scholarship on

the northwest coast than any other single book that i can think of

this volume contains 15 contributions to the study of myth and the imaginary in south america of which only 2 have been published before

par son caractère exhaustif cette bibliographie offre au praticien au simple amateur aussi bien qu'au chercheur spécialisé la possibilité d'embrasser d'un coup d'oeil la quasi totalité des ouvrages en français concernant les spectacles parus entre 1985 et 1995 this comprehensive bibliography of the performing arts lists almost 8000 french language books published between 1985 and 1995 and is a welcome work of reference for anyone interested in the subject

this book places the revival of indigenous ceremonialism in a new light the author aims at dispelling misconceptions and negative opinions by showing the traditional rituals to have well defined and integrated therapeutic effects the guardian spirit ceremonial of the coast salish first nations combines the spirit quest of the plateau bands with the rich ceremonial life of the northwest coast cultures in this book the author draws upon personal observations and upon information obtained in years of close contact with the coast salish peoples as a physician and psychiatrist as well as upon ethnographic literature he witnessed the revival of the ceremonial after decades of suppression and shows that besides its complex traditional functions it now provides the local indigenous population with an annual winter treatment program in which several types of well defined therapeutic procedures are integrated these procedures compare favorably with western medical management of psychophysiological conditions and with western correctional measures in behavior disorders initiation into spirit dancing permits an alienated indigenous person suffering from what the author describes as anomic depression to reidentify with the culture of his ancestors and obtain the traditional guardian spirit power in order to grow with it into a more rewarding and healthier existence in presenting a scientific analysis of the ceremonial the author aims at dispelling misconceptions and negative opinions it is hoped that the indigenous elders and healers who have generously shared their knowledge with the author will be encouraged by this book to continue with their efforts in the service of the indigenous peoples of the northwest coast

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