

## Summaries

### **Salim DRICI: *Genesis and death rituals permanence in North Africa: from prehistory to the ancient world***

*The article suggests an analysis of the genesis of death rituals and their permanence in North Africa and this, from prehistory to the antique World, based on results of research and diggings in several sites. The author argues that the intentionality behind the funeral gesture attests the presence of these rituals; and if graves were confirmed in Palestine and Iraq a hundred thousand years ago, the necropolises of the Maghreb revealed the age of these rituals too.*

**Keywords:** prehistory - rites, death - offerings - eliefs - funerary furniture.

### **Nafissa DOUIDA: *Beliefs and rituals of mausoleums in Algeria during the Ottoman era***

*In this article we discuss the role and importance of mausoleums as burial spaces and life resurrection in Algeria, in their immaterial and spiritual extents, regarding social and religious aspects. A reading of some rituals and beliefs allowed us to examine the case of Sidi Abdurrahman Thaâlibi mausoleum (Algiers). Algeria in the Ottoman era knew a civilizational, social, economic, religious and urban paradigms. What brought benefit onto religious constructions such as mosques, zawiyah, madrasas (Kuranic schools) and mausoleums, which themselves took profit from the context of religious openness and of then Ottoman ruling doctrinal promiscuity.*

**Keywords:** Mausoleum - rituals - beliefs - Ottoman era - Sidi Abdurrahman Thaâlibi - Algiers.

### **Hamza ZEGHLACHE and Monia BOUSNINA: *Sanctified space and ritual practices at Sidi el Khier (Setif- Algeria)***

*The authors suggest Saint Sidi el Khier's tomb loving in Setif as object of this study, advancing that dwellers, through their beliefs, aim to refresh a revered event which holds a place in a mythical past and, this way, people reconsider, constantly, their traditional mental structure through ritual perpetuation. These old practices survive in symbiosis with Islam, which, far from denying them, conferred on them a true religious status and recognized them like an element of social integrity. These ancestral rites, which may be traced back to pre-Islamic customs, were structured by brotherhoods in granting them a social status recognized through the support as "symbol places", which are not but mausoleums.*

**Keywords:** sanctified space - mausoleum - rituals - brotherhood - Sidi el Khier - Setif.

**Ali NABTI: *Women at Sidi Boudjemaa cemetery in Ain Sefra (Naama-Algeria)***

*The suggested study examines chronicles of some practices of a faction of women meeting at Saint Sidi Bou Djamaâ cemetery (Ain Sefra - Wilaya of Naama). Their frequent attendance at this place turned into a curiosity requiring a study of these visits, mainly due to the fact that most of these women settle nearby this cemetery for hours, the fact which causes social interactions of different proportions. Since these sanctified places collect for these women a memory value bound to the past and the space founding of daily living. The aim of this study, thus, is to enquire in the reputation of this cemetery as a public space of "latent functions" and of manifold symbols.*

**Keywords:** Cemetery - woman - memory - daily living - public space - Sidi Boudjema - Ain Sefra.

**Mohamed HIRRECHE BAGHDAD: *The "Fortieth Day": Anthropologic-philosophic Approaches***

*In any society, there is absolutely a usage of time and space which manifests itself through individual and collective practices. Regarding the use of time, duration calculation imposes itself on actors; based mostly on reason, feasibility and pragmatism, to put into effect the relative actions. This gives a meaning to diverse event practices and customs.*

*This hypothesis is discussed on the occasion of the celebration of the 40th day after two separate events: that of the birth of the Child and the death. Although they are separate, we believe that they obey to the same temporality. The idea of the random (the irrational, the random, the fantastic...) being excluded from our analyzes, arguments reinforce our approach which suggests that the gradual process of life toward death is similar, in some way, to the progression of the death to life.*

**Keywords:** Algeria - Fortieth Day - rituals - birth - death.

**Saddek BENKADA: *Muslim cemeteries and urban development under colonial domination: Oran Muslim cemetery case (1868)***

*The author discusses in this article the event of Oran Muslim cemetery clearance in 1868 and considers it as an evidence, if necessary, of action logics of urban policies whether in France or in Algeria during colonial period. The author deemed the clearance of the Muslim cemetery of Oran only a reproduction of Baron Haussmann's plan, who put the issue of removing and clearing away some cemeteries at the center of his urban developing policy of Paris. Whatever one may think, therefore, the cemetery is far from being perceived as a neutral element from cities' development policies; we may say that it is even one of the vital elements. Whatsoever is the political regime, capitalistic or colonial, the issue of intramural cemeteries clearance is ever raised with acuteness to local decision makers.*

**Keywords:** Muslim cemeteries – clearances - urban development - land speculation - Oran.

**Régis BERTRAND: *Origins and characteristics of contemporary French cemeteries***

*French cemeteries management draws its geneses from the royal declaration of 1776 and the decree of June 12<sup>th</sup> 1804. Père-Lachaise Parisian cemetery, open in 1804, was an experimental space and a model. Traffic lanes, planted with trees, were distinct from burial spaces. Ground leasing, perpetual or of finite time, allowed to establish parental vaults. New rituals arose: visits to graves, deposit of flowers, etc. The cemetery became a place of edification and morality for visitors who observed a respectful behavior. Crosses, religious symbols and statues made the urban space the most religiously marked, even when it was secularized, with a few exceptions, in 1881. Père-Lachaise cemetery collected in the 19<sup>th</sup> century tombs with horizontal or vertical shapes, of materials, of various style and size, carved at times. In the 20<sup>th</sup> century, fabrics in series prevailed, epitaphs decreased, sculpture became scarce. The incineration propagated by free thought required the building of ovens, crematoriums and columbaria. By the end of the 20<sup>th</sup> century, some urban cemeteries were subject in seek of landscape.*

**Keywords:** Funerary legislations - rites - Père-Lachaise - types of tombs - incineration - France.