

LOAS, HISTOIRE ET ESTHÉTIQUE DE L'ART POPULAIRE

ANTHONY BOGUES

Il est d'usage de considérer l'art haïtien comme globalement naïf. J'aimerais ici sortir de ce lieu commun qui remonte aux débats sur les notions de «modernisme» et de «primitivisme» dans l'art occidental du ^{xx} siècle, et à la découverte des masques africains en tant que révélateurs d'un monde «autre».

Dans *Renaissance in Haiti: Popular Painters in the Black Republic*, l'un des premiers ouvrages importants consacrés à l'art haïtien (1948), Selden Rodman constate que le livre fondateur de Melville Jean Herskovitz consacré à la culture haïtienne, *Life in A Haitian Valley* (1938), ne mentionne aucune forme de sculpture africaine dans la culture haïtienne. Cette remarque montre que l'auteur s'attendait justement à trouver sur l'île, connue sous le nom de «Petit Dahomey», une grande abondance de masques et de sculptures d'origine africaine¹. Selden Rodman distingue deux formes d'art haïtien, le «réalisme populaire» et «l'art religieux», qui, précise-t-il, relèvent toutes deux de l'art «primitif». Concernant le peintre Hector Hyppolite, il fait la remarque suivante: «Contrairement à tous

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M Carnoy



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