

English summaries

***The Goddess and the Saint. Acculturation and « Communalism »
in a Place of Worship in the South of India (Karnataka)***

J. ASSAYAG

The ethnography of a South-Indian place of worship shared by a Hindu goddess and an Islamic saint, enables us to shed light on the complexities of relations between Hindus and Muslims. It also exposes the richness of a symbolic code produced by a nearly millenary co-existence — which has not always been peaceful. This mutual accomodation, today still the basis of Indian identity, results from the continous construction of a tradition: a reconstruction of the past which often serves to legitimize the state of the present. However, in conformity with general developments in contemporary Indian history, a polarization is taking place, pointing to a rupture, or at least a decrease in previous collaboration: it is the sign of a communitary cristalization and a withdrawal into separate identities.

***Counts and Accounts:
Demographic Institutions in Colonial South India***

C. Z. GUILMOTO

The old demographic institutions with their apparently deficient functioning call for two different explanatory procedures: listing all their distortions in order to criticize the data they produced and denouncing the hidden political agenda behind the “objective” data collection. Regardless of one’s approach, the figures will always appear deceptive or fraudulent.

The goal of this paper is to understand the cycle of statistical production as it operated in colonial Tamil India. Contrary to the claims of historical and statistical criticism, the data collected reveal a great deal about the indigenous population. And it is wrong to presume that the people passively submitted to the “idle curiosity” of an eccentric government without leaving any meaningful collective imprint on the “raw” demographic data. My contention is that the process of demographic observation has to be considered as the site of intense social and cultural negotiations that prefigured experiences and expectations of all the actors involved.

The Shiv Senas, from unemployment offices to national-Hinduism

G. HEUZÉ

The second human group of the planet, the Indian Federation has been shaken for a decade by a wave of militant Hinduism that does not easily fit in whith the usual framework of “integrism” and “fondamentalism”. This national-Hinduism was born more than a century ago. Currently it assumes shifting forms and new proportions.

Past organizations addressed culture, nation and politics, elaborating programs, rituals and complex structures. Current organizations, born in the 1960s, address unemployment and scarcely theorize. The present article attempts to define these new organizations, from the results of a case study carried out, in 1991, in a small city of the Madhya Pradesh (center of India). It seeks to shed light on the relations between their practices and social problems, particularly unemployment, by showing how they meet the aspirations of certain young people and simplify the world while enhancing the values of people on the fringe.

**Assigned lineage capitalism today:
The Kutchi Lohana merchants of Maharashtra (India)**

P. LACHAÏER

At the turn of Independence, many Kutchi Lohana merchants have settled in the actual Indian State of Maharashtra (in Bombay, Mulund, Nasik and particularly in Puna), where they have woven networks of "firms or compagnies", most of them dealing in gunny bags. While competing with each other in business, Kutchi Lohana recognize themselves as members of an exclusive endogamous kin group (a "jati"), subdivided in exogamous lineages issued from common divine ancestors. Field surveys results have been cross-checked with data obtained from the analysis of the Kutchi Lohana advertising and from their own "jati" members census. This allowed to apprehend how segmentable "Lineage Firms" operate, and how a capitalistic sector of activities could develop until recently within the Indian caste society without subverting it.

**Personal Networks and Forms of Colonial Authority: The Mercantile Milieu
in Buenos Aires during the 18th Century**

Z. MOUTOUKIAS

Beginning in 1760, a number of entirely ordinary political disputes—involving the problem of contreband goods—provide us with an opportunity to study the practices and strategies linking a specific group of persons, and the history, over three generations, of four interconnected families. This reconstructed network of personal relations constitutes a field for the analysis, on the one hand, of the motivations of economic agents, and on the other hand, of the functioning of institutions. The network and its machinery, based on family relations, articulate a social space in which the « organization » of enterprises and the structures of political power interact with each other. The present study attempts to clarify this articulation through an analysis of 1) the roles played by members of the suites of various representatives of the Crown; 2) the mechanisms which informed the business affairs of a large body of contractors; and 3) the role of honor, family relations and inheritance in the strategies of the actors monopolizing the controlling functions of the economy and of politics.

**Soviet Mythology's Demigods.
A Study in Collective Representations of History**

D. KHAPAEVA and N. KOPOSSOV

Based on a sociological inquiry, this study aims at reconstructing the cult of those personalities which official Soviet history recognized as rounder-figures. It leads to a revision of the received conception of the Soviet personality-cult and of its perverse

effects. *The cult was not structured around lone individuals but around a full mythical pantheon, which had constituted itself on the basis of the coherence of the Soviet regime's nature, stakes, and evolution.*

In the Former USSR: On the Problems of History-Writing

V. GARROS

During the perestroika era proper, historical facts have been reconquered and repossessed, but not history itself. The survival of the "Soviet" paradox, a pairing of Clio's silence with the loquaciousness of fiction in speaking history, is a witness to this phenomenon. The present article aims at inquiring after a few of the grounds which render the "historical operation" impossible as long as it is (still) viewed in a traditional fashion (chronological narratives aiming at the recovery of the "Truth", "what actually happened"). Some of these causes are evident, especially those related to the concepts of temporality and historical subject. But it remains hard to distinguish what can be attributed to the present crisis given the current political process, which historiographical identity, or to a "historiographical crisis" encompassing much more than the former USSR.

Paganism, Syncretism and Popular Religious Culture in the Early Middle Ages: Observations on Method

R. KÜNZEL

The author describes a few divergences between, on the one hand, research on religious culture in the history of mentalities and, on the other hand, post-war German research on paganism and syncretism. He raises the question of whether the two lines of research can be integrated.

Taking account of the fact that the stereotypicity of early medieval sources has given rise to serious doubts regarding the authenticity of their descriptions of paganism and syncretism, the author suggests a number of criteria that could be used to prove or argue that part of the material contained in these sources can reasonably be held to be authentic.

Finally, he considers the possibility of a comparative investigation of the subject. By way of example, he compares certain aspects of the christianization of occidental Europe in the Early Middle Ages and that of Peru in the 16th century.

The motto Vox populi Vox dei and the invention of the English nation (8th-12th c.)

A. BOUREAU

Far from reflecting some atemporal "democratic" aspiration, the motto Vox populi vox dei has its specific history; as such, it is a language-event. The motto first appears, and is rejected, with Alcuin (798), then with Gerbert (991). The latter author quotes it in the context to episcopal elections. The former's negative creation has a different meaning; it refers, not to the Carolingian context but to an Anglo-Saxon tradition one can trace back to Bede. There, the motto points to a Northumbrian aspiration to constitute a Christian people after a Biblical model, while rejecting a monarchical right to use this constitution to the kings' profit. The formula is accepted in the eleventh century, when the Norman invasion establishes the Anglo-Saxon monarchy as the guardian of this unitary conception of the English people. Thus, the motto contributed to a proconious formation of the idea of nation and fatherland in England.

Armand Colin 1992

Le Directeur de la Publication : Marc AUGÉ

Tous droits de traduction, d'adaptation et de reproduction par tous procédés, réservés pour tous pays.

La loi du 11 mars 1957 n'autorisant, aux termes des alinéas 2 et 3 de l'article 41, d'une part, que les « copies ou reproductions strictement réservées à l'usage privé du copiste et non destinées à une utilisation collective » et, d'autre part, que les analyses et les courtes citations dans un but d'exemple et d'illustrations, « toute représentation ou reproduction intégrale, ou partielle, faite sans le consentement de l'auteur ou de ses ayants droit ou ayants cause, est illicite » (alinéa 1^{er} de l'article 40).

Cette représentation ou reproduction, par quelque procédé que ce soit, constituerait donc une contrefaçon sanctionnée par les articles 425 et suivants du Code pénal.

Armand Colin éditeur. Paris — Dépôt légal : 1992 — N° 6396 — N° 4-5, novembre 1992

IMPRIMERIE NATIONALE (FRANCE)

N° 2.565.004.5 — *Printed in France*

N° commission paritaire : 73 172