

Summaries of articles

Contemporary Egypt : The Islamist Movement and the Learned Tradition

G. KEPPEL

In reading Al Farida al Gha'iba, the manifesto of Sadat's assassins, one is taken aback by the plethora of quotations from medieval Moslem scholars such as Ibn Taimiyya and Ibn Kathir. The aim of such references is to confer Islamic legitimacy on the uprising against an unjust ruler, accused of exercising his power in contradiction with God's teachings. Al Farida al Gha'iba is an Islamic sermon written by a non-scholar, a "lumpen-intellectual" with poor university credentials. It challenges the clerical monopoly on hermeneutics of the Tradition. It also proves to be a subversive and coherent revolutionary discourse that overshadows the ideology of left-wing intellectuals.

Illegitimacy and Legitimation of French Working-Class Politicians before 1914

M. OFFERLÉ

This article begins by analyzing the social origins of French politicians at the end of the nineteenth century, and the attributes they assigned to themselves in order to justify their right to speak on political matters. These origins and attributes are then contrasted with the strategy of legitimation on which working-class elites based their right to hold political office. Universal suffrage modeled the competition in a way that made it impossible to refer to social representativeness alone. This led the working-class elites to adapt to the implicit rules of this type of contest. It can therefore be shown how these "illegitimate" politicians came to occupy a marginal and subordinate position, for example in the Socialist party, where the repercussions of the general logic operating in the political field took on a differentiated form.

Reformation and Modernity

A. DUPRONT

The author begins by outlining the socio-mythical complexes that still prevailed in the early sixteenth century: first, Christianity; second, a society divided into three orders — orantes, militantes, laborantes.

He goes on to analyze what are commonly called the "reformation" movements. Their drive for liberation as well as their development, aims, and achievements are examined here from three angles with a view to defining the essence of the Reformation: (1) desacralization, a constant feature of the Reformation, is shown at work in three major areas: abuses, the condemnation of abuses, and the reforms that followed; the establishment of heresy in the form of Churches; universal priesthood (the Church was

henceforth built up from below); (2) the advent of time: *the shift from medieval society, striving toward timeless eternity, to modern society, which acquired a time of its own; this process is illustrated by the irrational impulses of the eschatological imagination, by the confrontation with history, and by what the author calls the "test of naked time"*; (3) the mental construction of a social order, *of a new model, freed from the old order of Christendom, and endowed with an internal energy that led to the emergence of a society based on homogeneity, culture (through direct access to the printed book), and ethics.*

The Emperor Ojin and the Indo-European Myth of the Sun's Birth

A. YOSHIDA

The Kojiki and the Nihonshoki give a legendary account of Ojin, fifteenth emperor of Japan, and Empress Kingū, his strangely warlike mother. It is argued here that the structure and main features of the narrative are recognizably those of an Indo-European myth reconstructed by Dumézil. In this myth, the Sun is born of the Night-Goddess at each daybreak; as soon as she disappears, the Sun is taken over by his loving godmother, the Dawn-Goddess, who is the twin sister of the Night-Goddess.

Note on the Theme of the Triple Siege: The Capitol, Narbonne, and Głogow

J. BANASZKIEWICZ

In Mythe et épopée, vol. 3, Histoires romaines, Georges Dumézil showed that Roman historians treat the siege of the Capitol by the Gauls in 390 B.C. as a series of three episodes: (1) C. Fabius Dorso miraculously crosses the Gallic lines and makes his annual offering on the Quirinal Hill; (2) the enemy's night attack is repelled; (3) the Romans devise a stratagem in which pieces of bread are dropped on the besieging army by the famished defenders of the Capitol. Each of these events has a symbolic character and serves to prove Roman superiority over the enemy from the religious, military, and economic points of view, that is, with respect to each of the three basic functions. J.H. Grisward also finds the theme of the triple siege in Andrea da Barberino's epic I Nerbonesi (ca. 1410). It was also used ca. 1117 by the chronicler Gallus Anonymus in describing the emperor Henry V's attempts to capture Głogow, a fortified Polish town on the Oder. As an instrument for organizing empirical reality into an idealized form, the model of the three functions seems to have produced the literary theme of the triple siege.

Legitimation by Descent: the kshatriya varna in Northern India

R. THAPAR

The article examines the process of legitimation by descent adopted by certain kshatriya ruling families in India during the first millennium A.D. It discusses the construction of a geneological pattern of kshatriya descent groups as given in the Vishnu Purana: a pattern which differentiates between what is seen as mythical time, the descent of kshatriya clans and the record of the early dynasties. It also shows how some families having acquired political power and access to economic resources resorted to using this tradition in order to legitimise their status.

The Problem of Raubwirtschaft (Destructive Economy) in Early-Twentieth-Century Geography

J. RAUMOLIN

In its formative period, geography defined itself as the science that studied the interaction between man and his environment. This article looks at the question of how early-twentieth-century geographers dealt with the negative side of this interaction, i.e. Raubwirtschaft (destructive economy). The few geographers to tackle the issue made virtually no attempt to theorize the destructive agency of man. Neither political economy, with its focus on man's development of nature, nor the emerging discipline of ecology, defined as the study of organisms' adaptation to their environment, was able to provide appropriate tools for geographers. Some scholars, such as Bernard Brunhes, tried to transcend the characteristic anthropocentrism of Western science and geography by drawing parallels between Raubwirtschaft and entropic processes in the biosphere. Destructive economy, it is argued here, was one of the most original issues for geographers to investigate. Instead of doing so, and developing and identity of their own, geographers have preferred to imitate other sciences. This has led to a continuous crisis in geographical thought.

Words and Gestures for Exchanging Goods in Ancien Régime France: Savary des Bruslons' Dictionnaire universel de commerce as a Source Book

M. AUBAIN

An exploration of Savary des Bruslons' Dictionnaire universel de commerce (1723-30) offers new insights into the words and gestures used in Ancien Régime France for everyday economic transactions. These words and gestures are characterized by a deep harmony between meaning and practice. Goods were exchanged and peace was preserved in the marketplace through a complex system of tokens, from the straightforward "baker's dozen" to more mysterious and elaborate "pins". The present paper describes the workings of this system.

The Adam Smith Problem

G. JORLAND

Adam Smith's commentators have been puzzled by an alleged discrepancy between his ethical theory of 1759, in which social relationships are seemingly based on altruism, and his economic theory of 1776, in which they are apparently based on egoism. It is argued here that this inconsistency does not exist, since Smith's main ethical concept is not "benevolence" but "self-command", which is on a par with the concept of "labor-command" in economics. The reference to "self-love" is a case for rhetoric in barter. On the whole, Adam Smith was looking for a standard measure of value to serve as the foundation stone of social science. Dismissing "utility" because it could not be a common measure, he resorted to "labor" simply as a consequence of his theory of the division of labor.

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