

English summaries

Cognition and Culture :

The Comparative Study of Greek and Chinese Sciences

G. E. R. LLOYD

This paper addresses three interrelated questions. Are there important differences in the ways in which such inquiries as astronomy, mathematics and medicine developed in ancient Greece and China? If so, can we say why? Third, what can be learnt from such a study about more general issues to do with the relations between culture and cognition? The study argues that the first question should be answered yes, and that some of the principal differences we uncover—for example in the notions of proof—relate to the social and political institutions of scientific inquiries themselves. Accordingly the study of the development of science in ancient societies demands different models from those assumed to be applicable to the investigation of cognitive development in children.

The Retreat of the Religious Sphere: Jesuit Missionaries in the 17th Century between a Christian Theology and a Pagan Ethic

I. G. ŽUPANOV

The aim of this essay is to show how the issue of indifferent rites, adiaphora (i.e. actions, beliefs, ceremonies, objects that are not necessary for salvation) and the distinction between the “religious” and “political” took shape in the early 17th century in acrimonious Jesuit exchanges concerning the Madurai Mission in the heart of the Tamil country (South India). The doctrine of adiaphora, already amply used by the Reformation theologians to denounce the universalist pretensions of the Catholic Church and at the center of the seventeenth-century political debates in England, perfectly served Jesuit theory (and practice) of accommodation. By associating certain Hindu rites and customs with adiaphora, the missionaries opened a space of freedom for multiple cultural translations and ethnographic redefinitions. It also revealed a vast area of rhetorical indeterminacy that brought into question the boundaries of truth and representation. “Pagan” life-cycle ceremonies in particular were easily defined as adiaphora and as such removed from the theological and, to a certain degree, from the ethical domain. Religious relativism was just a step ahead.

The power of the Spoken Word—Preaching in Peru: from Evangelism to Utopia

C. ESTENSSORO-FUCHS

It is through the analysis of several sermons that this paper deals with the transformation of strategies used in the evangelization and catechization of the indigenous popula-

tions of Peru in the course of the first century of colonial history (1532-1650). Contrary to ceremonial centered forms of communication, recourse to the spoken word gradually imposed itself until it eventually became the central element in religious discourse. This choice seems to be linked to the trials aimed at exterminating idolatry which brought to light the dangers inherent in religious imagery. Finally, an analysis of the sermons of Francisco de Avila, the extirpator (ca. 1593-1647), enables us to relate the contents of the sermons to certain Andean political myths.

Max Weber, Economics and History

H. BRUHNS

This article aims to highlight the importance of considering Max Weber as belonging to the field of Economics for the complete understanding of his work. The author's purpose is to examine if Weber's unique position between the German School of History and the Theory of Economics, mainly the Austrian School, could be taken as a starting point for reconsidering the relationship between History and Economics in his work and for clarifying different ways historians make use of his work.

The debates on Weberian concepts and models applied to Ancient Economy serve as good examples to prove the need to see each of his separate writings in the overall context of his entire work and to give more importance to the main scientific problem Weber deals with—the formation of the modern economic system and its cultural significance—than to the often overemphasized methodological or epistemological dimension.

The Charisma of Reason

S. BREUER

When Max Weber introduced the concept of charisma into political sociology, he conceived of it not only as a quality of a person, but also as a symbolic form with a developmental history of its own, leading from magical to religious charisma, and finally to the charisma of reason. In this last form, Weber believed, charisma became, by way of routinization, one of the decisive factors for the formation of the modern rational state. But the charisma of reason developed only in France, during the Great Revolution of the 18th century, not in the United States. The essay discusses the reasons for this and shows that it is responsible for many differences in the political and administrative system of both countries.

Communal Lands and Village Power in Viêt-Nam at the End of the 19th Century

P. PAPIN

Communal lands in Viêt-Nam have a long history and, what is moreover exceptional in Asia, continued to exist well into the 20th century. The case of the village of Quynh Lôi allows for a step by step, level by level inquiry, so that we can understand a bit better how collective land and individual ownership were articulated. In violation of repeated juridical ordonnances from the State, communal lands were, in fact, not largely distributed among the inhabitants (10%). A detailed study of family names and lineages nevertheless make it apparent that the disguised privatisations did not ultimately lead to concentrations of landed property. Major land owners did not exist and it was rather in terms of authority and political prestige that the question should be posed: in the village,

real power consisted not in the accumulation of land, but, on the contrary, in giving the land away (to the inhabitants) or in selling it.

Peasantry, Market and State.

The Social Structure of Rural Galicia in the 19th Century

J. M. CARDESIN DÍAZ

This article deals with the classical problem of contemporary historiography—the social structure of rural Spain—by using the theories and methods of anthropology and sociology. The framework for this study is rural Galicia in the 19th century. We propose for the second half of the century a general model of classification into four social groups: ricos, labradores, caseiros and camareiras. This social structure is the result of a major reorganisation of rural society due to two factors: the formation of a national and world market; and the “liberal revolution” which the Spanish nation-state was undergoing. We analyse the nature of the structure and of social change; the equal importance of production and reproduction in the process of social stratification; the heterogeneity of local and regional social structures and the ambiguous role played by the market and the state.