

Editorial Foreword

NAMING LIKE A STATE There is a great variety of naming practices around the world, and a largish anthropological literature is dedicated to charting them. The authors of the first article want to bring the state into the discussion. They ask, What happens when the state, with its own way of seeing, wants to know peoples' names?

James C. Scott, John Tehranian, and Jeremy Mathias employ the notion of "legibility" to contrast state and local naming practices. They examine the emergence in Europe of permanent family names as a case of a general truth, that state-making and the rise of state naming practices march together.

MAKING REVOLUTIONS The onset and consolidation of revolutions show recurrent properties—whether through conscious replication of prior models or the effects of similarities of situation—that make them natural objects for comparative study.

The Young Turk revolution that swept away Ottoman rule in 1908, according to **Nader Sohrabi**, was part of a revolutionary contagion that was worldwide. Exploring the local appropriation of global waves and the unitary models they offer runs counter to state-centered accounts that look to "slow changing structures of the long run" for explanations. The Young Turks first followed the "swift, bloodless" top-down model of the Meiji Restoration to avoid the mass violence into which the French Revolution descended; but more recent revolutionary examples pushed them increasingly toward violent action and mass participation. Once the revolution was accomplished, recent precedents induced them to support representative assemblies by semi-secret organizations working outside parliamentary channels.

Julia Strauss examines the work of state consolidation through state terror in China, in the early 1950s. Landlords, counterrevolutionaries, corrupt bureaucrats, capitalists and private entrepreneurs, and intellectuals were, one by one, "singled out, isolated from the rest of society, and reincorporated on the Party-state's own terms" through nation-wide agitations with names like "The Three-Antis Campaign." The highly visible deployment of terror by the state against its enemies recalls France in the 1790s and the Soviet Union after 1917. Once it had been taken up to consolidate the regime, paternalist terror became institutionalized as a practice and applied to ever-widening circles of enemies.

REMEMBERING AND FORGETTING Investigation of memory and its work has been an especially productive way of bringing into a single perspective the personal and the political, the vernacular and the official, the per-

formative and the textual. The first article considers how memory becomes prophesy, and the next two invoke the importance of forgetting, not as memory's opposite, but as its twin in the work of establishing a particular regime of memory. (See also Ann Stoler and Karen Strassler, "Castings for the Colonial: Memory Work in 'New Order' Java" 42,1:4–48 [2000]; Michael Kenny, "A Place for Memory: The Interface Between Individual and Collective History" 41,3:420–37 [1999]; and Susan J. Terrio, "Crucible of the Millennium? The Clovis Affair in Contemporary France" 41,3:438–57 [1999].)

Paul Eiss explores the formation of a "memory of the future" among Mayan-speakers of Yucatán laboring on henequen plantations. The Mexican Constitutionalist Revolution (1914–1918) aspired to end the "epoch of slavery" and inaugurate an "epoch of liberty" for hacienda laborers, redeemed by government intervention. Subsequently government officials began to join forces with plantation owners to enforce labor discipline. As government assigned liberation to the past as an achieved event, workers perceived their conditions of work as slavery and located liberation in the future; they remember slavery and liberation not as successive events, but as contrasting aspects of their lives in the present and perils and possibilities of the future. (A prior text: Nancy M. Farriss, "Remembering the Future, Anticipating the Past: History, Time, and Cosmology among the Maya of Yucatan" 29,3: 566–93 [1987].)

The Sabbateans of Turkey are a small community descended from followers of a seventeenth-century Jewish messiah, Sabbatai Sevi. They have long since converted to Islam (though maintaining Jewish practices privately), and, subsequently, strongly identified with Kemalist secularism and the post-Ottoman Turkish state. **Leyla Neyzi** regards Sabbatean identity as an especially productive site at which to examine the basis of Turkish identity which, she argues, continues to require a Sunni Muslim ancestry and Turkish ethnicity. Sabbateans felt the need to hide their alternate history in the public sphere and sometimes also at home.

Jim Wilce examines stylized laments in Bangladesh as technologies of commemoration and ways of keeping the past alive, and their vulnerability to the imperatives of a globalizing modernity, by virtue of which Bangladeshis increasingly regard the lament genre as old-fashioned, irrational and un-Islamic. This ethnography of performative memory is at the same time an examination of competing memory-forms, proposing that social, collective forgetting is intimately bound up with the construction of memory and the struggles of competing memory regimes. (Also on the performance of memory, see Mary M. Steedly, "Modernity and the Memory Artist: The Work of Imagination in Highland Sumatra, 1947–1995" 42,4: 811–46 [2000].)

CSSH DISCUSSION Two review essays reaffirm the value of ethnography in an age of theory.

Michael Herzfeld reviews three ethnographies that examine the relation of

reality and discourse in ways that embed both within society and refuse a Cartesian separation of the two. He makes a powerful case for the superior ability of theoretically-informed ethnography to untangle the knotted issues of ontology, referentiality, and the formation of essentialized categories.

Reviewing works on Islam and Christianity in Southeast Asia, **Danilyn Rutherford** makes it an occasion to consider what may come after the discredited idea of syncretism and its implicit notion of orthodoxy. Attentiveness to subjects' self-identifications, debates on the limits of faith, negotiations of inequalities in wealth, status, power—in short, the details of practice and belief—seems to be the way forward. The studies of Islam and Christianity themselves are being changed by this ethnographic concern with the contestation of boundaries.