

# Summaries of articles

## **Bifurcations of French Energy Policy**

L. PUISEUX

*French energy policy has given rise to several major controversies : in 1974, how to respond to the quadrupling of the price of petroleum ? In the 60's, what path to follow in nuclear policy ? How to manage petroleum development ? How far to allow the decline of coal-mining to go ? In the 50's, how to exploit natural gas from Lacq ? In each of these controversies, the « productionists » have won the battle against the « autonomists » who seem, however, to have always been shown correct by history. A strange game, in which the will to power of the great technocrats sometimes deviates from the common interest, and in which traditional political means of mediation fail to control.*

## **Central Power and Regions in Ancient India : the Case of the Maurya Empire.**

G. FUSSMAN

*The Maurya Empire (ca. 313-200 B.C.) was one of those rare periods in which nearly the entire Indian subcontinent was politically united in a single State. Most historians regard it as a unitarian and centralizing State. Although amply supported by contemporary sources, such a description overlooks the enormous distances involved and the lack of rapid communications. In fact, the sources can be made to show that the Maurya administration was, on the contrary, highly flexible, that it adapted itself to local situations, and that centralization made itself felt only in the regions closest to the seat of power.*

## **Nationalism and History in Colonial India**

Cl. MARKOVITS

*This article focuses upon the relationship between historical consciousness and the development of nationalist ideology in India circa 1870-1920. There is first an attempt at tracing the gradual emergence of a coherent version of Indian history in the writings of important nationalist ideologues and politicians. The main themes of nationalist historiography are then explored, and the influence of various European intellectual trends on nationalist historical thought brought to light. The analysis shows how nationalist authors used European ideas and historical models to produce a highly idealized version of Indian history. Yet it is possible to distinguish between two schools in nationalist historical writings. The conclusion lays emphasis on the contribution of nationalist history to the development of some of the basic myths of Indian nationalism, as well as on the long-term consequences produced by the popularisation of these ideological constructs.*

**Placido Tramite. *The Legend of Saint Eustace.  
A Fossil Trace of a Carolingian Myth?***

A. BOUREAU

Even when its text is handed down unchanged by a long succession of clerics, a hagiographic legend is subject to changing interpretations at particular moments in history. Thus, the legend of Eustace, known in the West through a variety of 10th century texts, was introduced as early as the 9th century at the Frankish court, where it served as a founding myth, a justification of a global vision of society. One can in fact observe a triple ideological and textual convergence : 1) The text presents analogies with the legendary Life of Dionysius, composed after the arrival of the famous Corpus Dionysiacaum at the court of Louis the Pious in 827 ; 2) The three periods of Eustace's life accurately reflect the three orders of the tripartite society as it was conceived in the 9th century ; 3) The poem of Ermold the Black in honor of Louis the Pious (827)—in particular the episode of the hunt offered by Louis to Harold for his conversion—is a rearrangement of elements corresponding to those in the text of the legend. The later composition highlights the role of the monarch at the summit of an ideal hierarchy that was both feudal and tripartite. The ideological context of the 9th century provided a setting for a legend that later took on other meanings.

**Paganism, Christianity, and the Supernatural**

Cl. LECOUEUX

Until the 12th century, the supernatural derived its themes primarily from Antiquity, as well as borrowing from the remnants of paganism and from local beliefs, which the Church was largely responsible for keeping alive. In its struggle against those beliefs, the Church actually preserved and spread them, indeed gave credence to some of them. Taking as its starting point the early Middle Ages, this study suggests connections between historical texts and the literature of entertainment, and seeks to explain the great 12th-century revival of the supernatural. The fortunes of the supernatural are shown here to be sometimes closely linked to the socio-historical development of particular civilization.

**The Policital Views of the Peasantry :  
a Comparative Study of the cahiers de doléances (1576-1789)**

J.-M. CONSTANT

The basic demands of 16th century villagers were absent from the cahiers de doléances of 1789. The demands that did persist and still took up a considerable amount of space focused on three subjects of enduring concern : taxation, the nobility, and the economy. But the language in which those issues were discussed had undergone a deep change. Over two centuries, the cultural level of the cahiers had improved, and one can thus measure the intellectual strengthening of the notables who were writing in the name of the community of inhabitants. Political attitudes had also changed. The men of 1789 called for a greater number of fundamental reforms than had their 16th century predecessors, but their projects were primarily concerned with taxation and seigneurial power, whereas in the 16th century it was social relations that had been the object of the most radical attacks. Between 1576 and 1789, the protest movement and the advocates of a moderate monarchy gained ground over those who merely wished to correct the imperfections of the Ancien Régime.

**The World of the Poor in Paris  
during the Eighteenth Century**

C. ROMON

Facing the world of the haves, the asocial way of life of the have-nots poses a threat. Thus the judicial archives only reflect the criminal life of the sub-proletariat which has definitively

fallen below the threshold of poverty. Although destitution is generally equated with a libertine existence, one of debauchery, fornication and abandoned children, in fact, misfortune tends to force into the streets those who were unable to prepare for hard times during their active years. Abandoned wives, widows, the invalid, the unemployed, victims of work-related accidents, bankrupts and deserters from the four corners of the kingdom enter the gates of the capital as outlaws, and find themselves reduced to the largesse of the Parisians. While the history of the Parisian sub-proletariat during the Enlightenment evades the strict accounting of statistical demography, nevertheless, the judicial archives expose the behavior of the poor to analysis. There one learns that Paris acquits itself badly of its debt to the needy, refuses to aid certain categories of the ill or invalid who seek hospitalization at the "Hôtel-Dieu", the "Quinze-Vingts", or the "Hôpital Général", and grants a humiliating charity—in any case one which is hardly humane—to the pauper, for whom the absence of funds, a fixed domicile, or employment already aggravate the situation. Ultimately, if this physically diminished world commands the attention of the forces of order, it is because these beggars are obliged to assure their survival at the expense of organized society.

**The Counsel of the Elders.**

**Islamisation and Arabisation in the Chad Basin.**

C. DÉCOBERT

There exist, in the same socio-economic zone to the south-east of Lake Chad, two neighbouring groups, the Kotoko and the Babalia—both converted to Islam, but only the latter thereafter adopting the Arab language. How may one define—and compare—these two differing manners of acculturation?

The transformations, due to Islamic influence, which are observed in a traditional account of the foundation of a Kotoko city, are used to suggest that Islamisation—resting within a stable mythical order—is seen by the new Muslim as a means of returning to and redefining the origin of the group and the city, and the power of his leader, "origin" and "power" being provided with new meaning.

In a society which does not feel threatened, Islamisation will produce only a rebalancing of cultural elements, old and new. But in a Muslim community, where the socio-economic structures are so affected that the future of that community is in danger, Arabisation emerges as a requisite response.

Arabisation follows conversion to Islam, the latter serving as model of behaviour for the former.

**From Uniformity to Tolerance : Religious Denominations  
and Urban Society in Germany, 1650-1800**

É. FRANÇOIS

This article examines the social and religious situation in urban Germany between 1650 and 1800. During this period, most urban societies remained deeply committed to the ideal of religious uniformity and opposed tolerance. The study goes on to analyze the original model of tolerance represented by the "parity" practised in some southern German towns, and the seemingly paradoxical forms of religious coexistence that prevailed in them. Finally, the article discusses the abandonment of the old rule of religious uniformity in most political capitals and new towns, defines the primarily economic and political causes of that phenomenon, and seeks to evaluate its true impact. In conclusion, this article tries to show that if relations between rival denominations became easier after the Thirty Years War, the cultural contrast between them remained as strong as ever. Up to the late 18th century

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*at least, religious affiliation remained an essential factor in the shaping of collective attitudes in Germany.*

***Sectarianism against Prophetism :  
the Multipliers of Montpellier (1719-1723)***

D. VIDAL

*The Multipliers were a sect that appeared in Montpellier at the turn of the 18th century. Because this was the same Calvinist territory that had witnessed the upsurge of prophétisme back in 1685, the Multipliers were for a long time regarded as the heirs to the inspirés of the Bas-Languedoc and the Cévennes. A careful analysis of the sect's archives, however, invalidates that assumption of continuity. From a description of certain sociological features of the sect, from a study of the spatial configuration of its places of worship, from an examination of the symbolic values assigned to objects, a distinctive social amalgam emerges. The Multipliers can in no way be reduced to a mere replica of the previous inspired movement. On the contrary, they constitute a tenacious attempt to put an end to prophetist preaching. One can therefore classify the sect, alongside the apparatus of the Reformation, as an institution dedicated to the reestablishment of order at any price in a religious terrain devastated by zealots.*

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