

English summaries

Patient Admission. History and Pragmatics of Hospital Admission

N. DODIER and A. CAMUS

The article studies the processes of patient selection on arrival at the hospital. It looks at the historical origins of the different forms of taking care of the misfortune that coexist in the hospital, and shows how these different forms govern the hospital's relations with the outside world. From observations carried out in a medical emergency ward in a modern hospital, it highlights the role played in the admission process by different aspects of the "mobilizing value" of patients. The article ends with a reflection on the relationship between detailed observation of activities as carried on by our contemporaries and the historic origins of the arrangements that in part guide these activities in the present.

The Jewish Districts in Italy between the 15th and the 17th century. Some Research Hypothesis

D. CALABI

Differently from Spain, Portugal and even the most part of the British and the French nations, in Italy, during the 16th century, we find the constitution of the "ghettoes", more than the complete expulsion of the Jewish people from the cities. It means that some local governments (the Venetian Repubblica, as well as the Vatican State, or the Florentine Signoria) decide to impose a form of physical enclosure in the urban context to the Jewish population. This paper focuses on the quality of these districts in several Italian cities, before and after the institution of the "ghetto". It describes the common characters, the high quantity of public services (in comparison to other urban districts), the existing institutions for assistance, rite, culture, but also the implementation of infrastructures (as provision of drinking water, cleaning disposals for public and private places, baths), the attitude toward the realization of a central square, a "piazza" with porches all-around, shops underneath, wells or fountains.

"De lance en quenouille": The Place of the French Queen in the Modern State (14th-17th centuries)

F. COSANDEY

Although the role of the queen has always been acknowledged in French historiography, few studies have examined the specific judicial and historical circumstances that established the queen as an essential person in the institutional history of the Ancien Régime. Following a chronological perspective imposed by the

successive threats to succession beginning of the fourteenth century, this article examines how these crises led to a redefinition of the legal statute for the queen. Jurists, wanting to stabilize the lines of succession, formed a specific law, known as the Salic law, that prohibited women from rule; however, the laws devised for governing the regency, specifically the ordinance of 1407, paradoxically integrated the queen to the center of power. The ordinance of 1407, often misunderstood by historians, emerges as one of the key documents because it establishes the role of the queen in the monarchical system by linking the Salic law to the Regency. The Salic law prohibited direct succession and thus assured women could not usurp the throne; the ordinance of 1407 demonstrates the women could wield power and were therefore essential to the functioning of the monarchical system. Specifically, the queen assured passage of power from one king to another while simultaneously assuring the continuity of the dynasty.

Constitutionalism and Robe Ideology: The Evolution of the Juridical and Political Theory from Murard and Le Paige to Chanlaire and Mably

F. DI DONATO

This article proposes a structural analysis of the foundations of legal ideology under the Ancien Régime and gives particular emphasis to its final critical period. It considers how “patriarchal mediation” was revived through the jurist’s affirmation of the indispensable role of the magistracy as the very buttress of the Absolutist State’s institutional structure.

Faced with the subversive influence of the Enlightenment, the judicial body’s response can be found in the attempt to oppose a credible legal discourse (capable of being put into effect politically) to the abstract discourse characteristic of modern thinkers. The essential elements of the parliamentary magistrate’s program are summed up in an epistolary exchange between L.-A. Le Paige and A.-F. de Murard. The most significant passages of the unpublished correspondence are used in the article to show that the republica perfecta of the jurists was one directed by a government founded on the symbolic and formal supremacy of the monarchy and the real sovereignty of the courts.

This explains the paradoxical thought of the jurists who had never abandoned the absolutist cause, but rather defended it with an attitude which was even more royalist than the king’s. The basis of this “juridical constitutionalism” was the arcana juris. This ideology was not opposed to the theory of absolutism, but simply to its practical implementation. The person who best exemplifies the crisis of this legal and political theory was C.-L. Chanlaire, an obscure Parisian lawyer whose ideas can be distinguished quite easily from Le Paige’s program. He considered the underground power of the judges as the principal cause of judicial confusion and of the general uncertainty of law. Mably would carry the conflict to its logical and radical conclusion several years later.

Ritual Action or Political Reaction? The Invention of Hindu Nationalist Processions in the 80s—India

J. ASSAYAG

The production of cultural meanings and social practices fosters the historical formation of national identities. And religion was and is still one of the principal

purveyors in this construction. This observation is verified in India in the case of public rituals which have played a critical role for the construction of an unified national consciousness, especially since the 1980s. The purpose of the type of ritual activity represented by mass processions is to demarcate the spatial extension of hinduness, to show the extent of its authority, to build its sovereignty, and to distinguish its members in a manner both concrete and symbolic most of the time against Muslims. Deployed over the public space which they at the same time "saffronise", these solemn rituals attest to the sharing of an immemorial identity, determined at the outermost bounds of a culture and the race: hinduness rather than indianness, but also space rather than territory, mystagogy rather than history, rite rather than contract, ethnic community rather than civil society, autocracy crossed with monarchy against democracy. So the hinduness is elective in a double meaning: the nation of Ram is a political reaction, in form of ritual action, which Hindus alone periodically renew in order to be what they are.

***Empiricism and Belief in Contemporary Hinduism.
When Gods Drink Milk***

D. VIDAL

Empirical demonstrations of the presence and powers of gods have always been a core feature of Hinduism. Nevertheless, such phenomena seem to be acquiring new visibility and centrality, as shown by the recent case of the "milk miracle" which attracted world wide publicity in 1995. This paper raises the question of whether such manifestations should be characterised only in terms of the specificities of social and cultural beliefs and practices or whether, rather, they should be interpreted in a more general framework which examines the implications and uses of "empirical evidence" in today's context.