

English summaries

***A Few Categories of Geographical Science:
Frontier, Region, and Hinterland
in North Africa in the 19th and 20th Centuries***

D. NORDMAN

In the perspective of political and military penetration into North Africa in the 19th century, or the geographical identification of regions at that time continuing on into the 20th century, several concepts have been used as tools, borrowed from European history (such as “natural frontiers”, and “regions” with similar words). In some cases, the systematical utilization is more recent, as can be seen with hinterland, which expressed political targets at the end of the 19th century. The analysis of this last special concept leads to two observations: first, the definition, even tentative, of what are the general categories of space and territory (contrary to territory, hinterland is an hybrid, and a rather embarrassing concept, which is not characterized by boundaries nor by a particular name); secondly, the illustration of ceaseless, surprising migrations of notions, considering the fact that hinterland indicated the inland of a continent or a country, then designated the inner area of a port in North Africa, and, finally, was regarded, from an economical, edulcorated point of view, as the backward regions of European towns.

***On the Bible and the Notions of Space and Time.
An Essay about the Uses of Categories in Ashkenazi World,
from the Middles Ages to the Modern Period***

S. A. GOLDBERG

The Long History of the Jews in the West shows that the social construction of temporality goes through an operating spatial appropriation. This phenomenon turns out when one confronts different kinds of historical material, Jewish and non-Jewish, religious with legal texts. This allows to bring together, within a same history, the admitted facts and their representations. To use the Bible as a source that informs and shapes attitudes in later Jewish societies became inscrutable for its sacred character and disciplinary conventions. This paper considers at first the interlacing of temporal and spatial order shaping the “Jewish time” in traditional communities; then it attempts to clear up some of the traps disseminated within theological perspectives in Biblical studies.

***The Compiling of the Customaries and the Seigneurial Rights:
to name, classify, exclude***

M. GRINBERG

The compiling of the Customaries, decided by the king in 1454, engages a long process of writing and interpretation of the Law. Mainly, this research is based on

the minutes of assemblies assigned to compile the Customaries, who allow an analysis of the choices commanded by the writing of the Law: title and position of different chapters and articles of the Customary, interpretation of terms, search of a greater clarity of the text. The question of the seigneurial rights is in the debates's middle; it refers to the problem of the territorial jurisdiction. The writers redefine the legal categories and revise the order of the text. The seigneurial rights are rejected in the category of "private" and are not inserted systematically in the Customary's book; because of this, they are threatened to lose their legitimacy. This process is taken up again and emphasized by the Customaries's commentators and the legal experts, from 16th to 18th century, in their search of a future common law.

**Festivals and Urban Communities in Medieval Japan:
the Festival of Gion in Kyoto**

WAKITA H.

First of all, Wakita Haruko demonstrates how and why the Japanese historians of the post war period neglected the field of the urban studies during the Middle Ages. She analyses the process of the birth and growth of the cult of the deity Gozutennō and the Gion festival with the social transformations of Kyoto. During the end of the Heian period, the god protects the people of the capital against epidemic diseases and the cult is managed by the Gion's sanctuary. But the deity becomes also the protector of the growing classes of shopkeepers during the Muromachi period. During the festival, each year, the city people organize a parad through the streets of the city and so the deity can visit particular places downtown. The Gion festival describes a symbolic geography of the struggling powers for the control of the capital. But taking control of the parad by the growing urban classes during the 15th and 16th century means also that they expel women and parias groups of the festival, reflecting by the way a keynote of the modern Japanese society.

**Maurice Halbwachs and cities (1908-1912).
An Inquiry in the Social History of the Social Sciences**

C. TOPALOV

Halbwachs was both a sociologist of Durkheim's school and a socialist "intellectual". Through his involvement in Albert Thomas' network he was related to the urban reformers who were then inventing "urbanisme", the French version of town planning. This paper is intended to document those various social positions of the scientist and to see how they can account for the very content of his early work about cities. It appears that the scientific programme of Halbwachs' 1909 doctoral dissertation on Expropriations and Land Prices in Paris (1860-1900) rests on a twofold basis: first, the methodological controversies in which the Durkheimians were involved with historians and economists in the context of a fight for institutionalizing sociology in humanities and law faculties; second, Halbwachs' specific construction of the city as an object for sociology can be related to the contemporary emergence of a new perspective on reform of both the urban built environment and workers' mores.

***Men and Natural Resources in the Mexican Basin:
Technological Innovation and its Impact on a Rural Milieu
Chalco (1890-1925)***

A. TORTOLERO

Between 1890 and 1925, the Chalco lake region was the site of large-scale hydraulic works. In the first part of this article, we study the technical, economic and political conditions of the transformations desired and organized by the big landowners. In the second part, we shall look at the consequences which these transformations had upon the village activities for which the importance of the lake economy was often underestimated. The author shows that the intensification of the capitalist economy and the resulting impoverishment of the villages contributed to a large extent to explain the rebellion of the Chalco peasants during the Mexican revolution.

***Exact Measurements and Nomadic Instruments:
Scientists on the Move and a New Experience
of the World in the Enlightenment***

M.-N. BOURGUET et C. LICOPPE

This paper is focused on the various instruments and measuring devices that travellers took with them to the top of mountains, such as barometers, thermometers, hygrometers and other meteorological devices. It aims at investigating the transformation of instrumental practices by scientific travellers and natural philosophers between the late 17th century and the end of the 18th century. Focusing our attention particularly on thermometric and barometric measurements, we intend to analyse how measuring and quantifying practices were related to philosophical assumptions about order in nature, and how within the new ethos of precision and accuracy they contributed, in turn, to reshape the perception of nature and the relationship between man and nature.

***Constructing Geography's Empire:
the Odyssey of Her Imperial Majesty,
Queen Victoria's Surveyors in Central Asia***

K. RAJ

In the light of increasing Anglo-Russian rivalry, the British felt they had to anticipate their rivals by mapping the contended regions of Transhimalayan Central Asia. But how were they to map a region hostile both in terms of its population and its topography? How could they possibly manage this task without traditional measuring instruments, too big and too conspicuous for these regions? In Tibet, in the second half of the 19th century, Indians and British innovate: a new instrument of measure, efficient and discreet, with a strong human component, is created. Indeed, for this Transhimalayan exploration, the traditional functions of standard surveying instruments are transferred to the body of native surveyors and their ritual objects—the prayer wheel and the rosary. This narrative constitutes a vantage point to bring to light some of the conditions that made the kind of Indo-British collaboration described here possible and to examine how apparently crude, rough-and-ready methods could be made to produce reliable knowledge which squared with the requirements for precision of the later 19th century.