

**Curriculum Vitae (p. 1-8) + Bibliography (p. 9-17)**

Serge TCHERKEZOFF

**I.****Summary**

Serge Tcherkézoff is Professor of Anthropology (“Directeur d’études”) at the “Ecole des Hautes Etudes en Sciences Sociales” EHESS (University organised as an Institute of Advanced Studies, the only IAS in France devoted solely to Social Sciences, studies only at postgraduate levels; this is where Marcel Mauss and later Claude Levi-Strauss were Professors) (198 av. de France, 75013 Paris): [www.ehess.fr](http://www.ehess.fr). He has taught at EHESS since the late 1970s.

He has been Adjunct Professor of Anthropology and Pacific Studies at the University of Canterbury (UC) in New Zealand since early 2000, (<http://www.pacs.canterbury.ac.nz/people/index.shtml>) and Honorary Prof at the Australian National University (since 2010) (<http://www.pacific-dialogues.fr/home.php>).

He also organises a network of Social Science research in New Caledonia ([www.agora.nc](http://www.agora.nc)). Twenty years ago, he founded, with other colleagues (Maurice Godelier, Pierre Lemonnier, etc.), what is today the de facto national French Centre of Research in Pacific Studies ([www.pacific-credo.fr](http://www.pacific-credo.fr)) and the largest Pacific Studies Centre in Europe. He was its director (after Maurice Godelier) until 2008. He has authored or edited over ten books and over 80 academic articles.

After working on African ethnography in the 1970s, he has been engaged in fieldwork in Polynesia since the early 1980s, mainly in Samoa, and published widely on the transformations of Samoan society in the 1980s to 1990s. More recent publications bring together the results of his field studies and an ethnohistorical critique of European narratives about early encounters in Polynesia (mainly Tahiti and Samoa).

He is also engaged in bridging the gap between Anglophone and Francophone methods, works and internal networks applied in Pacific Studies (program “EHESS@ANU”: <http://www.pacific-dialogues.fr/home.php>).

Citizenship : French

Married to Sueina Lokeni,

three children: Dania, Tuvalu and Alec

**Education**

Humanities (Literature and Ancient Civilisation): « Licence » (1969), Master (1973): University of Paris-X.

Social and Cultural Anthropology: Master (1977), Ph.D (1981): EHESS

**Professional employment and Administrative leadership**

(Anthropology and Pacific Studies)

1979-1990: "Chef de Travaux" (Lecturer / Senior Lecturer) at EHESS

1990-2000: "Maître de Conférences" (Assoc. Prof.) at EHESS

2000-...: "Directeur d'études" (Prof.) at EHESS

1984-1994 : Deputy-Head of the Ph.D. program of Anthropology at EHESS

1995-2007: Co-Director then director of the Centre de Recherche et de Documentation sur l'Océanie

1992-...: direction of Masters and (since 2000) of Ph. D.s at EHESS

### **Membership and Directions of Research Teams/Centers**

#### 1979-1984:

Member of the research team directed by Louis Dumont (Foundation Prof. of Indian Studies in France) and by Daniel de Coppet (specialist of the Solomon Islands societies). This team specialised in the study of social structures of the Asia-Pacific region.

#### 1984-1994 :

Member of the " Laboratoire d'anthropologie sociale " (the Center of research at the College de France founded and directed by Levi-Strauss).

Member of the first CNRS Temporary Research Group ("GDR") devoted to Pacific Studies in French anthropology: "Identities and Transformations of Societies in Oceania" (ITSO).

#### 1995-2007 :

Founding member of the CREDO, Centre de recherche et de documentation sur l'Océanie, first permanent Centre of Pacific Studies in France; Director of the CREDO : 1999-2003, 2004-2007.

Member (1998-2007) of the board of Directors of the Maison Asie-Pacifique (MAP) (grouping South-East Asian and Pacific studies at CNRS / University of Provence).

#### 2011-

Director of the EHESS Branch at ANU, CAP

### **Temporary or Honorary Appointments**

- 1996: Visiting Professor, Department of Anthropology, University of Auckland, NZ.
- 2001-2002: Scholar in Residence, Macmillan Brown Centre for Pacific Studies, University of Canterbury, NZ.
- 2002-2005: Adjunct Professor of Anthropology, University of Canterbury, NZ.
- 2003-2005: Adjunct Professor of Pacific Studies, Université de la Polynésie Française, (University of French Polynesia, Tahiti), Tahiti, PF.
- 2004-2005: Australian Research Council International Linkage Fellow, Australian National University, Australia.
- 2005: Fellowship at the Institut pour la Recherche et le Développement, Noumea, New-Caledonia.
- 2006: "Chargé de mission" by the Government of New-Caledonia.
- 2006-2010: Adjunct Professor of Pacific Studies, University of Canterbury, NZ.
- 2010: Member of the Review Panel for Pacific Studies at U of Canterbury, and Acting Director for Research and Teaching Pacific Studies at Macmillan Brown Centre for Pacific Studies at U of C.
- 2011-2014: Professor of Pacific Studies (permanent, 0.3 time) at U of Canterbury.
- 2011-...: Professor of Pacific Studies (Visiting, then Honorary) at Australian National University
- 2013-...: Chair of the Scientific Council of the Association of Social Sciences in New Caledonia AGORA-SHS ([www.agora.nc](http://www.agora.nc)).

### **Direction or Co-Direction of International Programs**

- 1998-2002: Environment and Nutrition in the Pacific (Vanuatu, Samoa, PNG) (with IRD).
- 2001-2004; 2005-07: CREDO-Australian National University (RSPAS) : "Oceanic Encounters" (phase 1, 2) (with Embassy of France in Australia).
- 2006: "Le Destin de la Nouvelle-Calédonie" (The Future of New Caledonia) (with IRD).
- 2006: Museums and monumental archaeology in the Pacific (with Embassy of France in Fiji).
- 2007-2008: organisation of a symposium: "Pacific Roots: Unity and diversity of Pacific Peoples" (with University of the South Pacific and Embassy of France, Fiji).
- 2009: organisation of symposium: "Non-French research in French Pacific Communities" (Noumea, Octobre: UNC, ANU, Embassy of France in Australia)
- 2010: co-organisation of a symposium on bilingual education in the Pacific: confronting francophone and Anglophone experiences (October: UNC, ANU, Embassy of France in Australia, MBC).
- 2014: co-organisation (with VKS, Gov of Vanuatu) of symposium "Cultures as national heritages and dissemination of contemporary art in the French speaking Pacific", Port-Vila. See:  
[http://www.pacific-dialogues.fr/operations\\_programmes\\_news\\_pacific\\_10.php](http://www.pacific-dialogues.fr/operations_programmes_news_pacific_10.php)
- 2014: co-organisation (with UNC) of the 1<sup>st</sup> PIURN symposium (Pacific Islands Universities Research Network), with UNC, Noumea: see:

<http://www.univ-nc.nc/actualites/premiere-conference-du-reseau-des-universites-du-pacifique-insulaire-piurn>

2014: co-organisation (with ANU, SSGM) of symposium : « Working with Legal Pluralism (State and « Custom » interactions), legal dispositions and contemporary debates : New Caledonia, French Polynesia, Wallis and Futuna ; PNG, Solomon, Vanuatu » ; see : [http://www.pacific-dialogues.fr/op\\_france\\_pacific\\_sept2014\\_programme.php](http://www.pacific-dialogues.fr/op_france_pacific_sept2014_programme.php)

2015 : co-organisation (with IRD Noumea) of workshop : « Climate change : dialogues between Pacific communities, Ouvea : encounters with I-Kiribati, Tuvalu, Paumotu, Marshallese

### **Memberships in Learned Societies or Academies**

1992-... : Association for Social Anthropology in Oceania.

1996-... ESFO

1996-2002, 2008-2012: Representative for France at the European Society for Oceania.

1999-2003: National Council of Research, section Anthropology, at “Centre National de la Recherche Scientifique” CNRS.

### Fieldwork

Samoa : 1981-1983, then for 2-3 months periods in 1984, 1987, 1989, 1992, 1996, 2002, 2008.

Tahiti : 1996, 2002

New Caledonia: 2005, 2006.

### Publications (books)

**1983—*Le roi nyamwezi, la droite et la gauche. Révision comparative des classifications dualistes.*** Paris & Cambridge, Maison des Sciences de l'Homme Press & Cambridge University Press (154 pp.) Translated in English: **1987—*Dual classification reconsidered.*** Cambridge, Cambridge University Press (154 p., hardback and paperback)

In 1974, Rodney Needham developed a structuralist theory of classification in a volume, which he edited, entitled *Right Hand, Left Hand*. In my book, using hitherto unpublished ethnographic materials mainly from African societies, I argued that Needham's structuralism still was a functionalist reinterpretation of the opposition between the sacred and the profane that Emile Durkheim developed in the late 19<sup>th</sup> century. I had proposed a new model for analysing symbolic dualistic systems, based on a methodological holism, which could take into account hierarchical oppositions (encompassment: see Louis Dumont, *Homo hierarchicus*, 1966). My critique generated a fair amount of attention, particularly in the form of rejoinders and correspondence, and was hailed in England as one of the strongest statements of "post-structuralism" in anthropology. This book is an English translation, commissioned by CUP, of a book originally published in French in 1983.

**1997—*Le Pacifique-Sud Aujourd'hui: identités et transformations culturelles*, S.**

Tcherkézoff et F. Douaire-Marsaudon (eds.). Paris : CNRS Publications, ("Ethnologie"), 405 pp. *Translated into English: 2005—*The Changing South Pacific : Identities and Transformations.** Canberra: ANU-RSPAS, Pandanus Press; *republished* with same title in **2009**, Canberra, ANU E-Press : [http://epress.anu.edu.au/changing\\_south\\_pacific\\_citation.html](http://epress.anu.edu.au/changing_south_pacific_citation.html) Consisting of twelve chapters, each focused on a particular society, State, or Territory in the Pacific Islands, this volume is the first French edited collection to deal with socio-cultural change in the region. Among the topics that the chapters analyze figure a new approach to "cargo cults" in Western Pacific, a study of transformations over 25 years in two PNG societies, the evolution of political rights in Tonga, and a proposal for a new methodology in studying cultural change, developed in a chapter of nearly 100 pages focussed on the case of the Samoan society. The English translation of the book quickly became a standard text-book for university courses, which explains why ANU E-Press was keen to publish it again in 2009 when it became out of print.

**2001—*Le mythe occidental de la sexualité polynésienne : Margaret Mead, Derek Freeman et "Samoa"*.** Paris: Presses Universitaires de France ("ethnologies"), 225 pp.

<http://www.amazon.fr/Mythe-occidental-sexualité-polynésienne-1928-1999/dp/2130514081>

In 1983, Derek Freeman published a widely publicized critique of Margaret Mead's celebrated 1928 book, *Coming of Age in Samoa*, which gave rise to the so-called "Mead-Freeman debate" about the varying roles of nature and culture in the shaping of human beings, as well as controversies about the particulars of Samoan society and culture. By that time, I had conducted ethnographic fieldwork in Samoa, but due to its timing I did not take sides in the controversy. This book presents original materials based on this fieldwork and assesses their relevance for the Mead-Freeman debate. It discusses also Mead's field notes, which became available after their publication by Martin Orans (1996), and it adds a new explanation for Mead's misinterpretations in 1928. It also scrutinizes Freeman's methodology and brings to light the numerous biases involved in Freeman's conclusions. I presented the gist of the book to English-speaking audiences in the form of several articles, particularly in the *Journal of Polynesian Society*, which generated debates, rejoinders and correspondence.

**2003—*Faasamoa, Une Identite Polynesienne (Economie, Politique, Sexualite) : L'anthropologie comme dialogue culturel*. Paris : L'Harmattan (" Connaissance des hommes " ), 545 pp.**

**E-book (2010) :**

<http://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=15701>

Samoa in the 1980s and 1990s underwent significant transformations in terms of economic structure, political organization, and gender relations. This book focuses on these three themes, and analyzes the significance of these transformations and their implications for an understanding of human society at large. The sections on economic and political transformations develop data and arguments that I had presented in article form in English, which generated significant dialogue. The analysis of gender further develops, during some 200 pages, an entirely new ethnography and arguments, which I presented in more sketchy form in the 2001 book, with issues relevant to education, gender roles, gender as a modality of social relations, and so on.

**2004a—'First Contacts' in Polynesia : The Samoan Case (1722-1848): Western misunderstandings about sexuality and divinity.** Canberra/ Christchurch, /Journal of Pacific History Monographs / Macmillan Brown Centre for Pacific Studies, 222 pp. *Republished* with same title in **2008**, Canberra, ANU E-Press:

[http://epress.anu.edu.au/first\\_contacts\\_citation.html](http://epress.anu.edu.au/first_contacts_citation.html)

This book is the first, and up to date a unique attempt to study in detail and from an "island-centred" point of view the history of the early encounters with Europeans (Dutch, French and British expeditions). The second part takes a comparative look (adding the cases of Tonga, Hawaii, Tahiti) on central issues: a) Polynesian interpretations about the nature of these new-comers; b) the case of Captain Cook in Hawaii and a reappraisal of the "Sahlins / Obeyesekere debate" (had Cook been considered by Hawaiians as their "god" Lono?); c) the pan-Polynesian gift-giving of ceremonial cloth to early Europeans, with a discussion of the Polynesian symbolic meanings of "wrapping-in". The book quickly went out of print and, due to demand, was republished by ANU E-Press. It is today a basic text-book for the history curriculum at the National University of Samoa.

**2004b—*Tahiti 1768 : Jeunes Filles En Pleurs. La face cachée des premiers contacts et la naissance du mythe occidental.*** Papeete, Au Vent des Iles (531 p.) [2<sup>nd</sup> ed. 2010]

[translation in English in progress for ANU E-Press]. **E-book** (2013):

<http://librairie.immateriel.fr/fr/ebook/9782909790299/tahiti-1768-jeunes-filles-en-pleurs>

In 1771, Louis-Antoine de Bougainville officially published his account of the “first contact” between French and Tahitians, a work that has been endlessly republished and summarized for specialized and popular audiences alike over the centuries. Based on an original reading of journals written by de Bougainville’s companions, this book demonstrates that the received view of what happened during this “first contact” has been deeply biased. I present a novel reconstruction of the encounter and proceed to reconstruct ethnographically Tahitians’ actions and motivations as they made sense of the newcomers. In this and prior publications (particularly the 2004a book on Samoan-European first and early encounters), I advocate for a reconstruction of these early encounters from an indigenous perspective. This endeavour has given rise to the large-scale project based on a comparative symposium focused on various early encounters (see 2009 entry below).

**2008—*Polynésie / Mélanésie : l’invention française des « races » et des régions de l’Océanie.*** Papeete : Au Vent des Iles, 376 p. [an English translation is in progress]

**E-book** (2013):

<http://librairie.immateriel.fr/fr/ebook/9782915654523/polynesie-melanesie>

This is a detailed study of European narratives describing-and-classifying Pacific people, from early explorations. A particular attention is given to the systematic classifications elaborated by “naturalists”, then by “zoologists”, in the 17<sup>th</sup> to 19<sup>th</sup> centuries. The “invention” of the Melanesia vs Polynesia distinction, attributed to Dumont d’Urville in 1832, was only one stage in a long genealogy of hypotheses about the existence of “two varieties” of inhabitants of the Pacific, which would eventually become “two races” in the 1800s. Several chapters are devoted to this 16<sup>th</sup>-18<sup>th</sup> centuries genealogy. In the following chapters, the analysis is particularly attentive to the historical context in which d’Urville developed his theory through an analysis of his personal diary, which had not been examined before. The book follows further the integration of the d’Urville models in 19<sup>th</sup>- and 20<sup>th</sup>-century atlases and text-books designed for high school and universities. It also reconstructs the history of labels designed to describe the whole of Oceania and its subdivisions, in French- and English-speaking traditions, from early voyages to modern times. Finally, it considers recent findings from archaeology, linguistics, and genetics, and presents a critique of the geographical traditions that still inform most history and geography school and university books about the Pacific.

**2009—(M. Jolly, S. Tcherkézoff, D. Tryon, eds.) *Oceanic Encounters : Exchange, Desire, Violence*. Canberra : ANU E Press, 364 p.**

[http://epress.anu.edu.au/oceanic\\_encounters\\_citation.html](http://epress.anu.edu.au/oceanic_encounters_citation.html)

The 2004a and 2004b books have given rise to a large-scale project based on a comparative symposium focused on various early encounters. It was held in two stages, alternatively at the CREDO Centre (which I was then the director of) and at the RSPAS of ANU. It is a break through for the analysis of early encounters between Pacific indigenous people and Europeans, with examples from various islands of the Pacific and a great emphasis on attempting to reconstruct what has been the indigenous knowledge of the times. It also reconsiders the whole concept of “first contact”. Although published only since July 2009, the demand for the book has been so great that it has reached the very top layer of the number of downloads of ANU E-Press titles for 2009.

**2012—(Laurent Dousset, S. Tcherkézoff, eds) *The scope of anthropology : a new synthesis. Essays in Honour of Maurice Godelier*. Oxford New York, Berghahn Books.**

**2016 : *Marcel Mauss à Samoa : le holisme sociologique et le don polynésien*. Marseille, Pacific-Credo Publications.**

Reconsideration of the wide range of the Maussian concepts as it could be applied to the study of Pacific networks of gift-giving and exchanges ; detailed study of the Samoan case ; comparison of the various Polynesian systems of gift-giving, and dismissal of the (apparent) contradictions between the Samoan and the Tongan cases.



TCHERKEZOFF, S. Chronological Bibliography / bibliographie chronologique
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**BOOKS (10+translations) – OUVRAGES (+traductions)**

1983—*LE ROI NYAMWEZI, LA DROITE ET LA GAUCHE. Révision comparative des classifications dualistes.* Paris & Cambridge, Maison des Sciences de l'Homme Press & Cambridge University Press (154 p.)

1987- **translated** in English as : *DUAL CLASSIFICATION RECONSIDERED.* Cambridge, Cambridge University Press

1997—*LE PACIFIQUE-SUD AUJOURD'HUI: identités et transformations culturelles,* S. Tcherkézoff et F. Douaire-Marsaudon (eds), Paris, Centre National de la Recherche Scientifique Press ("Ethnologie") (405 p.).

**translated** in English as : 2005—*THE CHANGING SOUTH PACIFIC : identities and transformations.* Canberra, Australian National University, Pandanus Press.

**E-book on-line free access** : republished (same title) : 2008—Canberra, ANU E Press.

[http://epress.anu.edu.au/changing\\_south\\_pacific\\_citation.html](http://epress.anu.edu.au/changing_south_pacific_citation.html)

2001—*LE MYTHE OCCIDENTAL DE LA SEXUALITE POLYNESIENNE : Margaret Mead, Derek Freeman et "Samoa",* Paris, Presses Universitaires de France ("Ethnologies") (225 p.).

**E-book accès en ligne (commercial)/ on-line (fee) :**

<https://www.7switch.com/fr/ebook/9782130737568/le-mythe-occidental-de-la-sexualite-polynesienne>

**free viewing :** List of contents / table des matières :

<http://www.amazon.fr/Mythe-occidental-sexualite-polynesienne-1928-1999/dp/2130514081>

2003—*FAASAMOA, UNE IDENTITE POLYNESIENNE (ECONOMIE, POLITIQUE, SEXUALITE). L'anthropologie comme dialogue culturel.* Paris, L'Harmattan ("Connaissance des hommes") (545 p.).

**E-book accès en ligne (commercial)/ on-line (fee) :**

<https://www.7switch.com/fr/list/search/page/1/relevance?q=faasamoa+une+identite>  
<http://www.editions-harmattan.fr/index.asp?navig=catalogue&obj=livre&no=15701>

2004a —'FIRST CONTACTS' IN POLYNESIA : THE SAMOAN CASE (1722-1848). *Western misunderstandings about sexuality and divinity.* Canberra/ Cristchurch, /Journal of Pacific History Monographs / Macmillan Brown Centre for Pacific Studies (222 p.).

**E-book on-line free access** : republished (same title) : 2008—Canberra, ANU E-Press.

[http://epress.anu.edu.au/first\\_contacts\\_citation.html](http://epress.anu.edu.au/first_contacts_citation.html)

2004b—TAHITI 1768 : JEUNES FILLES EN PLEURS. *La face cachée des premiers contacts et la naissance du mythe occidental*. Papeete, Au Vent des Iles (531 p.). (2<sup>e</sup> édition 2010)

**E-book accès en ligne (commercial)/ on-line (fee) :**

<https://www.7switch.com/fr/ebook/9782909790299/tahiti-1768-jeunes-filles-en-pleurs>

2009—POLYNESIE / MELANESIE : *l'invention française des « races » et des régions de l'Océanie*. Papeete, Au Vent des Iles (376 p).

**E-book accès en ligne (commercial)/ on-line (fee) :**

<https://www.7switch.com/fr/ebook/9782915654523/polynesie-melanesie>

2009—(M. Jolly, S. Tcherkézoff, D. Tryon, eds) *OCEANIC ENCOUNTERS : Exchange, Desire, Violence*. Canberra, ANU E Press (344 p.).

**On-line free access :** [http://epress.anu.edu.au/oceanic\\_encounters\\_citation.html](http://epress.anu.edu.au/oceanic_encounters_citation.html)

2012—(Laurent Dousset, S. Tcherkézoff, eds) *THE SCOPE OF ANTHROPOLOGY : A NEW SYNTHESIS. Essays in Honour of Maurice Godelier*. Oxford New York, Berghahn Books.

**E-book accès en ligne (commercial)/ on-line (fee) :**

<https://www.7switch.com/fr/ebook/9780857453327/the-scope-of-anthropology>

2016—MARCEL MAUSS A SAMOA : *le holisme sociologique et le don polynésien*, Marseille, Pacific-Credo Publications.

**E-book available later / en attente**

## TCHERKEZOFF, S. articles &amp; book chapters / articles et chapitres d'ouvrages &gt;80

(Reviews of books are not included, except for 1991, 1997, 2011 which became expanded into an article)

1-1980 "Vengeance et hiérarchie, ou comment un roi doit être nourri" in R. Verdier, ed., *La Vengeance* (tome 2). Paris, Cujas: 41-59.

2-1985a "Black and white dual classification: hierarchy and ritual logic in nyamwezi ideology" in R.H. Barnes, D. de Coppet, R.J. Parkin, eds, *Contexts and Levels. Anthropological Essays on Hierarchy*. Oxford, J.A.S.O. (Occasional papers, 4): 54-67.

3-1985b "The expulsion of illness or the domestication of the dead. A case study of the Nyamwezi of Tanzania", *History and Anthropology*, 2 (n° spécial: *Interpreting Illness*, M.Augé, ed.): 59-92.

4-1986a "Les amendes au roi en pays nyamwezi. La continuation du sacrifice par d'autres moyens", *Droits et cultures*, 11: 89-110.

5-1986b "Logique rituelle, logique du tout. L'exemple des jumeaux nyamwezi", *L'Homme*, 100, XXVI (4): 91-117.

6-1989 "Rituel et royauté sacrée: la double figure du père", in A.Muxel et J.P.Rennes, eds, *Le Père. Métaphore paternelle et fonctions du père* (Préface de M.Augé). Paris, Denoël (l'espace analytique): 273-302.

7-1991a "Hertz et l'anthropologie britannique", in *Dictionnaire de l'ethnologie et de l'anthropologie*, P.Bonte & M.Izard, eds Paris, P.U.F.: 324-25.

8-1991b "Le serment individuel chez les Nyamwezi. La mort réunit les ennemis jurés et sépare les amis fidèles", in R. Verdier, ed., *Le Serment* (vol.I). Paris, Editions du CNRS: 191-202.

9- 1991c compte-rendu et discussion de M. Cartry (ed.) *Sous le masque de l'animal. Essais sur le sacrifice en Afrique noire*, *L'Homme*, 117: 180-3.

10-1992a "La question du "genre" à Samoa. De l'illusion dualiste à la hiérarchie des niveaux", *Anthropologie et Sociétés*, 16 (2): 91-117.

11-1992b "Les enfants-de-la-terre à Samoa. Tradition locale et développement imposé", *Etudes Rurales*, 127-8 (n° spécial "la terre et le Pacifique", J.F.Baré, ed.): 15-40.

12-1993a "Une hypothèse sur la valeur du "prix de la fiancée" nyamwezi", in F.Héritier & E. Copet-Rougier, eds, *Les Complexités de l'alliance. Economie, politique et fondements symbo-*

*liques de l'alliance. Volume 3: Afrique* . Paris, Editions des archives contemporaines (ordres sociaux): 51-80.

13-1993b "The illusion of dualism in Samoa: 'brothers-and-sisters' are not 'men-and-women'", in Th. Del Valle, ed, *Gendered Anthropology* (Actes de la 1ère European Association of Social Anthropologists EASA Conference, août 1990, volume 4). Londres, Routledge & Kegan Paul: 54-87.

14-1993c "La gauche et la droite, hier et aujourd'hui: une logique de "cohabitation"", *Libération* du 31 mars (chronique "Rebonds"): 4

15-1993d "L'"individualisme" chez Louis Dumont et l'anthropologie des idéologies globales : genèse du point de vue comparatif. 1ère partie: l'individualisme", *Anthropologie et Sociétés*, 17 (3): 141-158.

16-1993e "La relation roi/prêtre en Inde selon Louis Dumont et le modèle de l'inversion hiérarchique", *Gradhiva*, 14: 65-85.

17-1994a "L'"individualisme" chez Louis Dumont et l'anthropologie des idéologies globales : genèse du point de vue comparatif. 2ème partie: la comparaison", *Anthropologie et Sociétés*, 18 (1): 203-222.

18-1994b "L'inclusion du contraire (L.Dumont), la hiérarchie enchevêtrée (J.P.Dupuy) et le rapport sacré/pouvoir. Relectures et révision des modèles à propos de l'Inde. 1ère Partie: un modèle asymétrique", *Culture*, 14 (2): 113-134.

19-1994c "Hierarchical Reversal, ten years on (Africa, India, Polynesia). 1st Part: the hierarchical structure", *Journal of Anthropological Society of Oxford JASO*, 25 (2): 133-167.

20-1994d "Hierarchical Reversal, ten years on (Africa, India, Polynesia). 2nd Part: Rodney Needham's counterpoints", *Journal of Anthropological Society of Oxford JASO*, 25 (3): 229-253.

21-1995a "La comparaison anthropologique: une traduction holiste sans grand partage", in *Les régimes de scientificité de l'anthropologie en France . Essai de synthèse et Documents à l'appui* (M. Izard et G.Lenclud eds). Paris, Association pour la recherche en anthropologie sociale APRAS.(rapport remis au Ministère de l'enseignement supérieur et de la recherche, février 1995): 299-327.

22-1995b "L'inclusion du contraire (L.Dumont), la hiérarchie enchevêtrée (J.P.Dupuy) et le rapport sacré/pouvoir. Relectures et révision des modèles à propos de l'Inde. 2ème Partie: statut et pouvoir en Inde: la logique concrète de l'inclusion du contraire", *Culture*, 15 (1): 33-48.

23-1995c "La totalité durkheimienne (E. Durkheim et R. Hertz): un modèle holiste du rapport sacré/profane", *L'Ethnographie* (n° spécial "Regards actuels sur Durkheim et sur Mauss", Marcel Fournier et Luc Racine, eds), 91 (1): 53-69.

24-1995d "L'autocar à Samoa ou la hiérarchie au quotidien", *Gradhiva*, 18: 47-56.

25-1996 "Les oppositions dualistes "droite/gauche", la politique française et l'anthropologie des classifications", *Gradhiva*, 20: 67-81.

26-1997a Introduction: "Le 'cargó' ne viendra plus...", p. 9-36, et

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