

Summaries of articles

Episcopal historiography and family model in the Latin West in the ninth century

Michel SOT

The episcopal list, found in the gesta episcoporum (Metz, Naples, Ravenna, Le Mans, Auxerre, and Verdun), fulfills the same functions as does the genealogy in family histories: it establishes an episcopal pseudolineage which begins with Christ's apostles. The initial capital of saintliness is transmitted, from bishop to bishop, up to the one whose term of office is contemporary with the writing of the gesta; and often it is this person who commissioned the work. The libellus of the bishops of Metz even presents the unusual feature of grafting a true genealogy, that of the Carolingian kings, onto the episcopal list. In this way the saintliness of the episcopal pseudo-lineage is transmitted to the true royal lineage, thus legitimizing its accession to the throne. Further, the gesta establish the bishop's familia; for he fulfills a certain number of paternal functions: foster-father, builder, and parent, the bishop-father is above all the administrator of a patrimony. The family model plays a decisive twofold role in the ninth century, on the one hand, in the process of the structuration of the social group constituted by the episcopal church, and, on the other hand, in the defense of its patrimony.

Genealogies between history and politics: The pride of being Capetian in France in the Middle Ages

Bernard GUENÉE

Medieval catalogues, which give the sequence of the occupants of various offices, and medieval genealogies, which give a more or less complex list of family relationships, may be considered on two levels, historiographical and political. On the one hand, such documents are proofs of legitimacy, but, on the other hand, they can be established only by an effort of erudition that it would be wrong to underestimate. Once they are established, however, they are indispensable tools for the historian's work.

The genealogy composed at the monastery of Foigny in 1162 at the inspiration of the Abbot Robert presents a major part of the Capetian family since Robert the Strong (and the Abbot Robert may rightly take pride in being descended from the latter). In the present article we examine the historiographical and political context of the genealogy, which in fact is an exceptional one. Before 1162, the Capetian kings inspired scarcely more than catalogues of the kings of France in which Capetian names followed Merovingian and Carolingian names. After 1162, the Capetian genealogies sought to associate the Capetian kings with Ottonian, Carolingian, and Merovingian blood, casting the first Capetians into the shadow and virtually omitting any mention at all of the Robertians.

The pride of being Capetian was not very strongly developed in the Middle Ages. Capetian genealogies are not ordinary genealogies. They are less concerned to demonstrate parentage than they are to prove a succession. A Capetian genealogy is not a family affair; it is an affair of state.

**Settlement patterns, urban function,
and capital formation in medieval Flanders**

David NICHOLAS

A study of primitive settlement patterns and the means of capital formation suggests that Henri Pirenne and his followers have greatly exaggerated the importance of industry and long distance trade in the functional origin of the cities of medieval Flanders. The cities developed initially as centers for the reconsignment of agricultural products. Capital thus formed was invested in industrial production, which meant considerable profits through export. But greater per capita profit could be made in provisioning the urban masses with necessary wool and grain than in textile manufacturing. The fundamental division of all urban populations into basic and non-basic factors of production thus explains in large measure the rise of the Flemish cities, together with the continued prosperity of the wealthiest families after Flemish urban textiles has lost some of their export market. The locally bound nature of the cities caused them to develop in Flanders, as elsewhere, in a rough rank-size pattern, while the enormous size which foreign capital made possible for Ghent, Bruges, and Ypres enabled the great cities to exercise disproportionate political power, even as they transcended Flanders proper as an economic region.

**Bookkeeping in agricultural enterprises
in physiocratic economics**

Jean-Claude PERROT

Since the eighteenth century, macroeconomic theories have developed in the course of an uninterrupted dialogue with microeconomic observation. This study attempts to examine the precise inquiries into the state of agriculture that the physiocrats used in elaborating and then verifying their Tableau économique. The detailed information they gathered is contained in Philosophie rurale and Ephémérides du Citoyen. It seems that these economists were responsible for decisive advances in the way farmers kept their accounts; and these improvements were subsequently adopted by all agronomists. However, the circulation of wealth that they describe at the level of the kingdom as a whole departs from observed reality and attributes optimal proportions to the monetary exchanges between the various categories of actors involved. The examination of physiocratic microeconomics therefore allows us to distinguish between what pertains to the actual situation in the eighteenth century and what derives from the theoretical norm. This point of view may be profitable to both the historian and the student of epistemology.

**Capitalism and agriculture:
The Scottish reformers in the 18th century**

Eric J. HOBBSAWM

This paper seeks to clarify the concept of capitalist agriculture by a study of the policies and programmatic writings of "agricultural improvement" in eighteenth century Scotland. In that country the problem of economic development, based on a transformation of agriculture, was—probably for the first time—specifically formulated as one of the transition from a feudal to a capitalist system. Agriculture played a central role in the development of classical political economy. The Scottish literature is therefore relevant to modern, especially marxist, debates on the subject. The programme of the Scottish reformers aimed at the transformation of feudal lords into capitalist landowners by the offer of higher incomes, at the destruction of smallscale peasant production and peasant

communal practices, and at the transformation of a small section of the richer peasantry into an entrepreneurial rural bourgeoisie. It stressed not so much the creation of a market as structural changes which would make possible a more capital-intensive and technologically progressive agriculture. For historical reasons briefly discussed this programme was proposed and carried out in a more radical form than in England. In conclusion the article asks how far general conclusions can be drawn from the Scottish programme.

The question of method in economics

Serge-Christophe KOLM

This article first mentions the increasingly widespread application of economic analysis, and also notes the consequences of the fact that the amelioration of social ills is one of main aims of economics. It then focuses on certain methodological questions relating to this discipline. The nature of the scientific method is analyzed, and possible differences between so-called exact and social sciences are discussed from this point of view (apart from knowledge gained by empathy, the differences are simply a matter of degree on several parameters). The success of economics as a science stems from its having chosen, right at the start, a set of variables which is both quite simple and quite rich: quantities, but of several different kinds (commodities and prices). This led to mathematization, the degree and usefulness of which is discussed, notably using the examples of Walras, Keynes, and Marx. The author then turns to the question of experimentation in economics. Although this is a minor mode of information in the discipline, there does exist by now a large number of cases of experiments in the strict sense, of experimental policies, of experimental data-gathering, and of experiments on models of various types.

Christianization and spiritual relationships in Byzantium

Évelyne PATLAGEAN

The social importance of relationships of parentage, already evident in the classical Greco-Roman world, grew considerably in the course of the first centuries of the Byzantine Empire. In this period voluntary relationships included adoption, filiation by baptism, and voluntary fraternity. These three relationships differed in their legal and canonical history, since the first was a heritage from antiquity, the second a Christian creation, and the third a practice which was never to attain a truly legitimate status. In contrast, all three were similar with respect to the development of the marital taboos which resulted from them, and with respect to the social efficacy that was expected of them, on the one hand, by the aristocratic circles and the imperial entourage, and, on the other hand, by ordinary people in the provinces.

Rites of marriage in France: the ecclesiastical and the folk-practices (XVIIth-XVIIIth centuries)

André BURGUIÈRE

In France, the ecclesiastical and popular rites of marriage were closely linked to each other in their forms as well as in their functions until the XVIIth century. During which time, the liturgical ordinance of marriage in North-West France was seen to have certain differences from that in South France. These differences were reflections of differences in the inheritance practices in the two regions: in North-West France, the juridical attitude of the priest expressed the "spirit of lineage" underlying the egalitarian distribution of

SUMMARIES OF ARTICLES

inheritance; in South France, the sacramental intervention of the priest emphasized paternal preeminence within the family, expressing the "spirit of the household".

At the beginning of the XVIth century, the popular practice of marriage was focused on the magical efficiency of the symbolical exchange of certain objects or formulas: the people seemed uncertain at what instant during the ceremony, and to what extent the church could make a marriage legitimate and irreversible. After the council of Trent, the Catholic Reform tried to standardize the liturgy of marriage and to eradicate all folk customs which habitually occurred during the ceremony. From the church's repressive attitude came a redistribution of roles: the popular rite guarded its right to integrate the newly wedded into the community: but gave over to the church entirely its administrative and juridical right to make the new family nucleus legitimate.

The symbolic function of the procession in popular marriage rituals

Nicole BELMONT

Among all the popular rituals of Europe, those which surround marriage are the most important and the richest. They revolve around what J.-B. Thiers called "the apparatus/rite/ceremony of the traductio", which is more usually called the marriage procession. The latter is divided into two circuits punctuated by three stages, and this makes it possible to take the young bride from her farmer's house to her husband's, after the couple has stopped at the church to receive religious benediction. This basic schema is that of marriage in Indo-European civilization. During the procession there is much music and noise-making (shouts, gunshots). These acoustical displays serve to make the event known to the public and contribute, in addition, to transform this physical path into a symbolic path, thus turning the event into a rite de passage.

Baptismal parentage in Minot

Françoise ZONABEND

Utilizing both written and oral sources, the author analyzes baptismal sponsorship in a commune of Northern Burgundy characterized by open-field agriculture and closely grouped dwellings. An historical study reveals that an evolution has occurred with regard both to ritual and to the choice of spiritual parents. Between the end of the seventeenth century and our days the ritual has moved from ceremonial discretion to an ostentatious social display. As to the choice of spiritual parents, one observes the elimination of both maternal and paternal ancestors in favor of collaterals. This vertical compression, which is accompanied by an extension into the collateral domain, must be seen in connection with many other phenomena: demography, economics, the transmission of first names, etc. But it aims essentially, we believe, at promoting a matrimonial strategy. Baptismal sponsorship, such as it exists today in Minot, serves principally to establish contacts between groups who seek spouses and groups who offer them.