

## English summaries

### ***The silent genealogy : a path in Sardinian research***

M. CAROSSO

*The study of kinship in a village in central Sardinia brings to light the differences between the anthropological approach to genealogy on the one hand, and its historical study on the other. The main obstacle to the oral and graphic gathering of genealogies—namely, silence—oriented the author's study towards the exposure of two fundamental traits characterizing the formation of genealogical knowledge in Sardinia today. First, there is the fact of greater resistance to writing down a given genealogy, than to disclosing it orally. Second, the question of the "silent genealogy" must be seen in the light of individual attitudes towards deceased relations.*

### ***The family memory of the Bourgeois gentilhomme : private genealogies in France (17th and 18th centuries)***

A. BURGUIÈRE

*In the early 17th century, the old nobility exalted the practice of genealogical memory as the emblem and proof of its excellence, but also as an unbreachable boundary (that of an illustrious past) separating it from the new nobility that was promoting itself through the purchase of offices. The genealogical practice was professionally codified in the system used by the "genealogists of the King's Order" or by "judges of arms." However, rather than locking into this role of borderguard, the genealogical quest in fact became the subject of rivalry between the two groups, and indeed of imitation: an unauthorized or amateur genealogism was spreading, mainly by means of introductive or conclusive narrations appended to family chronicles.*

*The narrative model of these genealogies—whose authors belong to the middle and lower strata of the milieu robin—associates traditional values of nobility (antiquity of the family, hereditary virtues, etc.) with other values, more bourgeois or patriotic: attachment to a city or a region which is not the cradle of the family, but rather the place in which it took root following the reception into high society of a migrant ancestor who settled there; and the preservation of respectability through solid insertion into a circle of notables and maintenance of a wise domestic economy.*

### ***Genealogical culture in sixteenth century Italy***

R. BIZZOCCHI

*The family histories and genealogies which flourished in 16th century Italy following a practice already common in the Middle Ages, and which would attribute remote and illustrious origins to the nobility of the time, were not only the work of worthless counterfeiterers but also of respectable authors. Flattery and self-interest were not the only*

*motives underlying historical writings, which would seem to have been inspired less by specific practical purposes than by idea of the continuity of power and of the existence of a special relation between the nobility and history, an idea typical of traditional, aristocratic societies.*

***Genealogical construction and the development of the modern State:  
the genealogy of the Bailleuls, Parisian grands robins (1600-1650)***

Ch. MAUREL

*The "Genealogy of the Illustrious Family of the Bailleuls," ordered in 1639 by Nicolas de Bailleul, president of the Parlement of Paris, provides interesting ground for a discussion of the socio-political function of the genealogical works composed by members of the haute robe during the first half of the 17th century. To begin with, through an analysis of narrative process a system of representations of kinship may be defined. A confrontation between the discourse constructed by the genealogist, on the one hand, and the family realities restituted by a critical analysis of various archival sources, on the other hand, then reveals artificial kinships and genealogical forgeries. In the end the genealogical exercise appears as one of a set of privileged means of aristocratic affirmation of the haute robe. It participates fully in the logic of construction of a modern State whose objective was to gather around the person of the monarch the two aristocracies, old and new, military and civil, both of them equally under the obligation of providing proof, even if fake, of their nobility.*

***Power or exclusive noble rights: the Venetian patriciate and the aggregation  
of new families in the seventeenth century***

D. RAINES

*Power in Venice was synonymous with noble status. The Venetian patriciate, the long-time ruling élite, conceived this linkage as an effective barrier against claims of other social groups. At the second half of the seventeenth century, the patriciate, decimated in number and unable to fund the war of Crete, contemplates the aggregation of newcomers in turn for money. After a long debate the idea of an official aggregation is rejected. The proposal demands in fact a difficult choice: sharing power with others means also ceding the patrician exclusive noble status. The debates preceding the vote reveal the patrician belief in the congenital nature of nobility and thus in its incommunicability. Consequently, the unwillingness to give up its qualitative distinction and lose its noble reputation produces an ambiguous solution: the patriciate incorporates 125 families by exercising the sovereign's right to reward the subject for his services, avoiding thus an official ennoblement.*

***Economic crises and the origins of the French Revolution***

D. R. WEIR

*This paper reexamines the quantitative evidence on the French economy of the eighteenth century, toward the goal of reintegrating economic history into the history of the origins of the French Revolution. It updates Labrousse's work by considering more recent evidence and by viewing France in its international context. Old Regime France was not suffering a long-term Malthusian crisis of overpopulation, not was the short-run crisis of 1789 inevitable. Economic growth resulted mainly from improving markets, allowing constant real wages and rapid growth in land rents. Policies, especially*

*trade policies that favored industry and penalized agriculture, were a major obstacle to further development and the main protection for urban workers. This can be linked to the rise of reform politics among the notables and to the later urban-based opposition to the revolution of the landed elite.*

***The spokesman and the “Republican moment”:  
describing the French Revolution***

J. GUILHAUMOU

*Studies of the figure of the spokesman have become increasingly frequent during the past few years. They allow the historian to emphasize the importance of the discursive event and the diversity of the enunciatory subjects who take part in it.*

*The author is currently investigating the various types of spokesmen identifiable during the “republican moment” (1790-1793), at which time the doctrinal reference to a republicanism based on natural right first asserted itself, carving out a constantly expanding public space based on a wide diversity of acts of opinion. The aim of the present descriptive synthesis is to shed light on the potential merits (stemming from the hermeneutic dimension of the social sciences) of a description of the self-reflective event—a description which disassociates historical interpretation from historiographical judgment.*