

# English summaries

## **George Dandin, or Social Issues as Representation**

R. CHARTIER

*This article, the first stage in a larger study, offers an analysis of the forms of representation and an interpretive outline for Molière's comedy, George Dandin, presented for the first time in Versailles in July 1668. The study concerns first of all the sensual effects produced by the specific theatrical devices of this first presentation of the play whose three acts are blended into dances and songs of a pastorale by Lulli which takes place during a court festival celebrating the king's triumphs and the beauty of Nature. It then suggests that a tight relation exists between the plot of the comedy and, not the real social world, but the spectators' knowledge of social behavior in 1668—in particular, at the court, the stakes involved in the verification of the state and titles of the nobility. We are therefore called upon to navigate between the text and the thoughts they were likely to produce and, in order to do so, to analyze the varied forms by which they were conveyed to audiences and readers.*

## **The Status of the Literary Figure in the xviii<sup>th</sup> Century. The Correspondence of Jean Chapelain (1595-1674)**

CHR. JOUHAUD

*Using Jean Chapelain as a case in point and based upon a study of his correspondence, this article poses the question of the social identity of the man of letters in the xviii<sup>th</sup> century. At a time in the "prehistory" of the literary field, characterized by the weak degree of autonomy of the author's position and the instability of the very category of literature, we have observed and taken as a whole the ensemble of actions, practices, and world views revealed by the different communication situations which appear in the correspondence. It is not surprising to discover the important role played by the relationship to power and to politics in the career of J. Chapelain. The task remained to describe the complex modalities of such relations in terms of an exchange as well as in terms of the manner in which they articulate the history (and the success) of a career and of particular literary choices. This can be observed both in the letters written to G. de Balzac, where an ensemble of judgements with regard to literary figures and the outline of an imaginary world of literary success can be distinguished, as well as in the letters addressed to the children of a former patron. The position of a man of letters allows for a degree of profitable manœuvring within the social world being seen as if from a "high tower", because that position is devoid of any real status in a society where social status classifies men and limits their movements. However, it is in this very absence of status that we can begin to distinguish the outlines of a status to come.*

**“The most Eloquent Philosopher of Recent Times”:  
The Authorial Strategies of René Descartes**

J.-P. CAVAILLÉ

*The article offers analytic elements for the study of the relation which links the destination of Descartes' work to its first “field of reception” and pays particular attention to the strategies Descartes employed to communicate his thoughts and to promote himself socially and intellectually as the author of a new philosophy. As it can be seen in The Discourse on Method and its “perigraphy”, Descartes very consciously addressed a dual public: learned scholars who alone could assure him institutional recognition, but also, and perhaps above all, the curious, the amateurs of literature who insured the success of Balzac's Letters and the triumph of the Cid. Thus Descartes' intervention in 1628 in the quarrel raised by Balzac's eloquence seems to be an attempt to impose himself upon the literary milieu and to carve out a place for himself on the future among the public of fine literature. We can thus understand what Chapelain's praise following the publication of the Discourse represented to its author: “Mr. Descartes is esteemed by all our scholars as the most eloquent philosopher of recent times.”*

**Language and Sovereignty in xviii<sup>th</sup> Century France:  
The Autonomous Production of a Body of Language**

H. MERLIN

*In the xviii<sup>th</sup> century, debates concerning the definition and the conditions for the establishment of the French language mobilized a juridico-political argumentation around the collective function of language. Behind the socio-political project of embellishing it in order to create a royal tool was another stake to which the prohibition of neologisms bears witness: language belongs to the people and depends upon its sovereignty, not that of the king. Whatever be the social origin of those who speak it, language conceived as an essential organ of a body of speakers and not simply as an instrument or as a sign of social distinction, finds itself responsible for the formation and manifestation of a linguistic community whose model is not that of absolute monarchy.*

**About the Literary Field.  
History, Geography, Literary History**

D. SAINT-JACQUES and A. VIALA

*Written in the form of a dialogue with the work by Pierre Bourdieu, The Rules of Art, Genesis and Structure of the Literary Field, this article poses the question of whether it is possible to speak of a literary field prior to the 19<sup>th</sup> century and outside of France. Bourdieu's book, it seems, is beset by a dilemma: on the one hand, this concept is presented as the theoretical basis of “a science of literary works”, and on the other hand, the restrictions, imposed with regard to its definition seem to limit its utilisation to the French context starting from the 19<sup>th</sup> century. This article pleads for a clearly historical use of the concept of field in order to be able to work towards a sociology of literature which is open to comparisons and which one day, thanks to such a theoretical foundation, will lead to a general history of literatures.*

***Power and Limits of Representation.  
On the Work of Louis Marin***

R. CHARTIER

*Based upon the work of Louis Marin, this article analyses the definitions and usages of the notion of “representation” when it is understood to be both a basic category of the conceptual tools of xviii century man and a pertinent historiographic instrument to describe modes of thought or the mechanisms of domination at work in the society of the Ancien Regime. The intellectual stakes were triple: to pick out the historical dimensions and functionings of representation; to identify the relations between modes of make-believe and forms of belief in their variations and their different fields; to note the irreducibility of the different styles of representation (for example between the text and the image).*

***Byzantium and a double Holy Land.  
Around the xiith Century***

E. PATLAGEAN

*Greek contemporary sources show Byzantine response to xiith century crusade to have been more committed than is usually believed, mostly following however its own specific lines. Those include a tradition of going to the Holy Land for ascetic training, imperial interest in the Holy Places, and a strong identification of Constantinople as the New Zion. The primacy of Jerusalem is argued against the Roman See. Response to the Crusade ranges from Imperial eschatology with Alexios I and later Isaac II to taking up the actual idea with John II, and splendidly wrapping it up with the universal claim of Empire with Manuel I.*

***Andean Utopia. Parallel Discourses  
at the End of the Colonial Period***

S. O'PHELAN GODOY

*The article first analyzes the concept of “The Age of Andean Insurrection”, which comprises the years between 1742 and 1782 in an attempt to include the Juan Santos Atahaulpa rebellion within the context of social unrest that culminated with the Great Rebellion of Túpac Amaru in 1780-81.*

*A second topic to be discussed is the assertion that the central objective of those insurrections was the “Imperial Restitution”; that is, the return to the Incanato. It reconsiders the argument that this Andean Utopia was a collective creation of the common people, elaborated since the xvith century and developed into a more refined form by the xviii century.*

*Finally the article addresses the issue of the parallel discourses that emerged inside the insurrections. It demonstrates how millenarian symbolisms —such as the prophecies of Santa Rosa de Lima and the year of the three sevens, 1777— could very well be interpreted in different ways by the actors of the rebellions depending on their social upbringing, cultural environment and their own specific interests.*