

English summaries

Land, Peasants and Economic Power

G. B. DERTILIS

Long-term physical and demographic conditions in Greece (15th-18th c.) favoured small-scale intensive agriculture and handicapped large-scale extensive farming depending on hired labour. Large property was further impeded when the Ottoman conquest instituted Islamic land-tenure law, dispossessed the Church, eliminated the Byzantine nobility and crippled bourgeois power. By the 18th c., rural revenues obtained by occupiers of large plots of land through direct exploitation were much lower than those accrued by these same people through letting, usufruct and emphyteosis contracts; by merchants and notables through moneylending; and by the State through taxation. With the growth of commercial agriculture in the 19th c., the small producers need for credit increased in balance with their re-investing capacity; thus they continued sharing revenues with the merchants without having to share land as well. Moreover, merchants avoided direct investment in land and farming, a high risk and low yield venture compared with moneylending and trade. As only investment in new technology could overcome physical and demographic handicaps and increase productivity, the system tended to a self-reproductive unstable equilibrium. Social conditions of sharing and compromise, however, by favouring reform, counterbalanced these reproductive tendencies and prepared the system change.

Agricultural Surplus and Merchant Capital in Nineteenth-Century Greece

P. PIZANIAS

The paper examines the process of circulation of merchant capital in relation to the formation of urban markets in nineteenth-century Greece. The circulation process is seen in conjunction with existing social relations and is approached on the basis of two of the major agricultural products of the time, namely currants and corn. The formation of urban markets is approached from the point of view of merchant capital circulation on the one hand of the state of European markets on the other. The gist of the argument is that Greek urban markets were in the process of being modelled upon the European pattern yet at the same time formed only part of merchant capital. The latter encompassed two different social systems—one based on a proto-market economy, the other on the market economy—and hence developed according to two quite different types of historical time.

Counting Money : the Indians of Tlapa (Mexico)

D. DEHOUE

In a monetized economy, the counting of money represents the principal arithmetic activity of the population, as well as the popular appropriation of a monetary material produced by the State. In Mexico, a country that has been monetized since the 16th century, current counting techniques are rooted in a distant past; this is why their history may be useful to anthropology. With this in mind, the present study begins by describing the designation of monetary values and the techniques used for counting large sums of money in a contemporary Mexican village. An analysis applying historical references then allows the author to trace the principal stages of the transformations which have led to the current techniques, from the abandonment of the system of subdivision into eighths inherited from the Arabs, to the adoption of the decimal system.

Curagas and Political Lieutenants : Law of Custom and Law of State A. GUERRERO

The present study is based on documentary sources which have retained a certain oral flavour; produced by the lowest level of government officials, they have been quietly sleeping in the municipal and notarial archives of a small city (Otavalo). The author analyses the process by which the nation-state (the Republic of Ecuador), from its inception in 1830 onwards, gradually replaced indigenous authorities with its own. The oral justice dispensed by political lieutenants was founded on their own white-mestizo practical sense, which held in check the law of custom in vigor in the indigenous communities. The state, having built up the network of its own officials, finally brought the authorities of the indigenous communities to submit to its local representatives.

The Church and the Holy War : from the Pax Dei to the First Crusade

J. FLORI

In opposition to C. Erdman, who emphasized the links between the policy of holy war and the first Crusade, recent historians have brought their attention to bear on more novel traits of the Crusade preached for by Urban II : its pilgrimage-aspect and spontaneous character, escaping from the limits imposed on it by the papacy. Nevertheless, the question may be put as to whether this reaction has not been pushed a bit too far. From the Pax Dei to the Crusade, we may in fact trace a guiding line followed by the Church and by the monastic movements most closely linked to the papacy. Their policy was above all to limit, for Christendom, the catastrophic effects of war by sacralizing it and directing it themselves. For this purpose they sought to define the conditions under which wars could be legitimized, sacralized or even sanctified. The role of the papacy in this process of ideological development seems to have been fundamental, even if it was not entirely crowned with success.

**Godparenthood in the Later Middle Ages.
Montaillou and Domremy**

B. JUSSEN

This essay examines three kinds of documents which provide insight into some neglected aspects of the social uses of godparenthood. 1) The depositions in Joan of Arc's reconciliation trial allow the author to describe the extent to which ties between

spiritual kin were part of « public » knowledge, part of discourse and hearsay in the village. 2) Late medieval synodal statutes seem to show that specialists of canonical law took social practices into account when formulating the religious « necessity » to baptize as early as possible. They found ways of combining even a private baptism through the midwife (in case of an emergency) with a subsequent representative ritual including namegiving and godparents. 3) The inquisitor Jacques Fournier's « ethnological eye » demonstrates the use of spiritual kinship in the famous shepherd society of Montaillou. Face to face with the inquisitor, spiritual kinship was utilized as a legitimizing denomination for a dangerous friendship. In everyday practice god- and coparenthood served to ritualize friendship as a part in the economy of gifts and recognition, obligingness and obligation.

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