

## English summaries

### **Representation: the word, the thought, the thing**

C. GINZBURG

*The paper analyzes the implications of the mannikins ("representations") which were displayed in the funerals of French and English kings since the 14th and 15th centuries. These mannikins can be connected to a much longer historical series, showing how, in different cultural contexts, images could act as mediators with the beyond. In medieval Europe the status of images, closely connected on one hand to the condemnation of idolatry, on the other to the veneration of relics, was deeply affected by the crucial role attributed more and more to the eucharist. The "disenchantment of the images" triggered by this process was a precondition of the deep changes which emerged in the 13th and 14th centuries both in painting and sculpture.*

### **Icons and iconoclasm in africa**

J. GOODY

*Africa is often considered the land of icons, of fetishes, of three-dimensional representation of divinity. However there are great differences between ethnic groups, only partly the result of Islamic influence or the subsequent attacks of Christians. Significantly the High God is rarely if ever represented anthropomorphically or even provided with an altar at which to communicate. Other major divinities have altars but rarely images, which are more frequently created for the category of intermediaries between man and God, the beings of the wild or "fairies". An attempt is made to account for the external and internal differences in terms of the similar ambivalences towards the representation of the "immaterial" in material form as was found in iconoclastic phases of the cultural history of Europe and Asia. At this level the "mentalities" are comparable.*

### **The French Royal Ceremonies: Juridical Performance and Liturgical Competence**

A. BOUREAU

*American historians have analysed the French royal ceremonies of the 15th-17th centuries as judicial performative acts: they enact what they express. The author first discusses the implicit models of this formalist approach and the notion of constitutional ideology. He then delineates the multiple uses and meanings of ritual sequence, and shows how they leave room for contextual adaptation. Inversely, the political rite can be incorporated within other Statefounding systems, such as that of commemoration, here analysed through funeral orations. Finally, with regard to the ritual of the sleeping Dauphin (1610), the author advances the notion of liturgical competence, which reintegrates religious culture within the realm of political activity.*

1505

*Annales ESC, novembre-décembre 1991, n° 6, pp. 1505-1507.*

***The cost of education and of public assistance in France (1815-1939): a re-evaluation of the republican "break"***

B. THERET

*The aim of the present study is to re-evaluate the financial "break" in the realm of education and public assistance in France, a break which the rise of the Troisième République in generally thought to have consummated. Such a re-evaluation essentially involves an examination of the complexity of the administrative system informing the non-commercial public sector, with all that this implies by way of internal financial movements, budgetary transfers and private "assistance funds". The author's calculations — which provide, along the way, estimates regarding the total sum of public expenses incurred by French territorial administrations from 1815 to 1939—lead to a reduction of the paradox between, on the one hand, what some historians have described as a continuity in the process of elimination of illiteracy and in the system of public assistance throughout the period in question ; and, on the other hand, the more customary notion according to which the Troisième République invented education and social assistance, a notion based only on the judicial and financial forms assumed by the central State upon the Troisième République's establishment.*

***Development of political debate in the USSR: the economical controversies***

M.-H. MANDRILLON

*This article approaches the political problems of the USSR (1950-1990) through a study of the ecological controversies that developed there. These controversies bring to light, within the functioning of the system itself, a very particular way of political life. At the core of "controlled" institutions, both middle-ranked officers and socially integrated members of the intellectual elite activate games of division and alliance that succeed in mobilizing the most dynamic social strata. The author's analysis affords a precise means of discerning the role of the political factor in the combined collapse of the communist system and of the Empire.*

***Ancient African cities: a mercantile pre-slave-trade civilization in West Africa during the 16th and 17th centuries***

C. COQUERY-VIDROVITCH

*Cities, in black Africa as elsewhere, fostered dynamic social complexes. Contacts with the Islamic world in the North and with Europeans in the South were at the outset more dynamic than destructive. The case of the Ghanaian back-country suggests the development of a mercantile autochthonous civilization, both protected from and open to the outside world. A remarkably dense urban network combined regional bartering of food crops with the exploitation of gold, and thus encouraged the growth of a monetary system. Only later did the destructive force of the slave-trade favor the creation of a bureaucratic military capital city by the great agrarian slave-owning families. This model, with variations, is applicable to other societies, from the castles and "Creole" culture of the coast to the Yoruba cities of Nigeria. The mestizo culture, as well as architectural borrowings, bear witness to a way of life that succeeded, for a time, in combining its own roots with elements received from the outside world: but what traces were left by these urban realities and fantasies?*

*North-South relations, the slave-trade, and Fuuta Jaloo at the end of the 18th century*

R. BOTTE

*Fuuta Jaloo (Republic of Guinea), a state which constituted itself in West Africa during the first half of the 18th century, developed by building an economic system based both on slavery and on the slave-trade. The present study analyses the relations between the African state and the Atlantic slave-trade: relations which can be considered as the original form of North-South relations. In this context, what margin of influence did the African societies possess? On what bases was a commerce established between societies (European on the one hand, African on the other) who were mutually ignorant of the cost of production of the goods they were receiving? In this barter-traffic, was the captive paid for at his "real value"? In sum, to what extent did the slave-trade involve an unequal exchange, and who, definitively, dictated the terms of this exchange?*

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