

## Summaries of articles

### *History and Ethnology*

Cl. LÉVI-STRAUSS

*Societies of the types studied by anthropologists, as well as others better known to historians, cross a critical threshold when their traditional marriage rules or preferences become ill tolerated by their members. Each family seeks more freedom in its matrimonial alliances so that it may outdo the others by contriving advantageous connections.*

*In such situations a new type of social unit arises. Called "house" by the author it is neither patrilineal nor matrilineal, neither exogamous nor endogamous, and it does not correspond to any of the known anthropological categories.*

*This type of social unit can be better observed and analyzed by closely studying the matrimonial strategies of royal and noble families. Anthropology may have contributed to the birth and development of the so-called "New History". However it is factual history, down to the more petty details, that anthropology is now calling upon to bridge the gap between simple and complex societies.*

### *The Origins of the State Reconsidered*

S. N. EISENSTADT, M. ABITBOL  
and N. CHAZAN

*The literature on the origins of the state and the variability of its forms has been unable to resolve three main issues: 1) the reasons for the vast differences among states at the same stage of historical development; 2) the factors involved in the initial breakthrough from the pre-state to the early state; and 3) the identification of the points at which state development assumes the characteristics of irreversibility. The central thesis of this analysis is that the distinction between the structural differentiation of society and the functional articulation of elites (the articulation of meaning, of solidarity, and of power) offers some answers to these previously intractable problems.*

*Employing materials from pre-colonial states, two major types of state formations are identified: congruent centers, in which functional articulation and structural differentiation overlap, and non-congruent centers, in which they do not. This fundamental distinction helps to explain the structure of the state and the direction of its development. Only in the non-congruent centers is the creation of tension between this-worldly and other-worldly concerns possible. In these centers, new definitions and*

*manifestations of organizational principles became apparent, enabling the non-reversible reorganization of the social and political orders. On this basis, it is possible to demonstrate that the origin of the state is linked not only to structural differentiation, but also to shifts in the symbolic visions of specific societies. The particular coalition between conveyers of solidarity, elite functions, and political roles lays the foundation for the initial movement from the pre-state to the early state and also for the precise form it assumes. This study therefore refocuses analysis on the conditions which bring about the transitions from one stage of state development to another, and suggests the utility of re-examining the relationship between social and symbolic structures in this process.*

**The Geography of Hagiotoponyms in France** E. LE ROY LADURIE and A. ZYSBERG

*The cartography of French communes whose names begin with « Saint » points to a remarkable contrast, across a dividing line running from Eu to Geneva, between a northern France with a low incidence of hagiotoponyms and a group of regions south of that line (the west, the center, and the Midi) where one finds the highest percentages by département of communes with names beginning with "Saint". This distribution corresponds roughly (with exceptions) to the historical boundaries between big-village and openfield areas and scattered settlement and bocage areas. As does research in other domains, the geography of hagiotoponyms reveals the traces of another frontier, this one chronological, between a northern France already solidly organized into a network of village communities before Christianization, and a western and southern France, settled at a later date—for the most part after the year 1000—whose parishes were more likely to be named after a saint, whether well-known or obscure.*

**Anthroponymy and demographic behavior**

P. BECK

*Extensive use has long been made of censuses of households as indicators of demographic change in the late Middle Ages. These serial documents, which often take the form of name lists of "heads of households" (chefs de feux), have served primarily as source material for anthroponymic studies. Yet changes in the patronymic stock can also yield demographic information. The emergence and disappearance of surnames, as well as the patterns of dispersion and concentration of groups of homonymous households, no doubt reflect the instability of surnames in the fourteenth and fifteenth centuries. But in all likelihood these phenomena are also an indication of mortality rates, migration patterns, and the development of lineages. They afford an insight into—if not a way of quantifying—these forms of demographic behavior, which influenced the changes in the number of households. The article uses an example from Burgundy to test the validity of this working hypothesis.*

**Aristocracy and Seigneurial Regime in Fifteenth-Century Andalusia**

M.-A. LADERO QUESADA

*This article describes the characteristic features of the Andalusian aristocracy (that is, the upper nobility and urban patriciate) in the late Middle Ages. These features were shaped by the Reconquest and resettlement in the thirteenth century as well as by*

*the proximity of the border with the Muslim kingdom of Grenada until the end of the fifteenth century. Other topics covered are the effects both of the rise of large-scale landownership in an underpopulated region and of the aristocracy's interest in large-scale trade; the growth of aristocratic power brought about by the rise in the number of "jurisdictional" seigneuries, by new sources of seigneurial income, by the take-over of offices and magistratures in the royal and municipal administration, by the existence of a chivalrous and nobiliary mentality, then at its apogee, and, finally, by the development of complex, lineage-based kinship structures.*

***The Farmer and the Soil in 18th century America***

B. KARSKY

*This article explores the importance of land in American society at the end of the 18th century and, more especially, the values which farmers attached to the soil. The main tenets of agrarian thought are examined and the reflection of this thought is sought in the daily life of the farmer through an investigation of rural diaries. The author establishes a calendar of agricultural activities and analyzes the social relations of production and the economic bonds of rural society in which family and neighbors are closely associated through mutual ties of debt and credit. Doubts are raised as to the easy availability of land and to the ready mobility of 18th century Americans. The article suggests that, despite the pressures of population growth and the changes wrought by the Revolution, farmers at the end of the century were deeply attached to two indissociable concepts, the dignity of labor and the right to a freehold, the key values of an agrarian mentality.*

***Self-sufficiency and markets: Chayanov, Labrousse, or Le Roy Ladurie?***

M. AYMARD

*Instead of the classic opposition between self-sufficiency and the market—the starting point and the end point of change in rural society—the study of French agrarian life in the modern period points to a distinction closer to that between target producers and market producers. The national dividing line of autarky effectively divided the peasantry into two camps. Above the line, a handful of larger or more specialized farming units sold their produce and regularly generated negotiable surpluses; however, faced with competition in the form of ecclesiastical and seigneurial levies, they hesitated to increase their cereal output. Below the line, the majority of peasants owned too little land to provide for their families' needs even in a normal year, and were obliged to seek out the necessary supplements—but only those supplements—in various markets (the grain, labor, credit and land markets). The violent fluctuations of these secondary markets reflected variations in supply and demand that affected only a minor share of output. This dual incentive for production units to adopt a Malthusian strategy is an even more powerful explanation than technological stagnation for the inertia of farming output, which, in the latter half of the eighteenth century, was not so much guided by price trends as durably indexed on the population.*