

## Summaries of articles

### ***Imaginary Scythians : nomadism and space***

François HARTOG

*For the ancient Greeks, Scythian is the nomad and the nomad is Scythian. But what is a nomad for some one who thinks that the truly good life is political life, life in a city? Herodotus deals with this question as it emerges from an analysis of space and of the relations between space and power (with the strange figure of the Scythian king) through the Scythian logos. Moreover, there is a real "theory" of nomadism at work : nomadism is more than a way of life, it is a strategy ; the nomad is aporos (there is no way to get in touch with him). At this point the Periclean strategy offers a model for the "theory" and, more precisely, for the use it makes of the image of the island : the nomad is a kind of island-dweller.*

### ***The three functions of the Indo-Europeans in ancient Greece : a critical assessment***

Bernard SERGENT

*Unlike many other peoples of Indo-European origin, the Greeks did not organize their theology and the core of their mythology around the three functions identified by Georges Dumézil. Still, a good deal of research over the last forty years has turned up several cases of the use of Indo-European trifunctionalism in mythology, poetry, theology, literature and philosophy. It is now possible to appraise these findings. Leaving aside exaggerated interpretations, substantial material remains, especially in the organization of local pantheons and the institutions of certain cantons, as well as in the works of Plato. Little evidence is to be found in the periods of High Antiquity (Mycenaean, Homeric). In actual fact, most Greek thought is structured rather differently, and cases of trifunctionalism in ancient Greece look more like "relics" or "revivals", although these do give us a better idea of the nature and the scope of the Indo-European heritage in Greece.*

### ***The three Indo-European functions, the historian and feudal Europe***

Jacques LE GOFF

*Historians, and especially mediaevalists, are taking a growing interest in the tri-functional model (the functions of religion, force and fertility) in Indo-European culture as demonstrated by Georges Dumézil. In *Les trois Ordres ou l'imaginaire du féodalisme*, Georges Duby, studying the appearance, eclipse and re-emergence of the model between the year 1000 and the beginning of the 12th century between the Loire and the Meuse, reconstructs around it an entire model of mediaeval society and sheds light on the relations between actual social structures and society's ideological models. In a bibliographical review of the subject, Gerhard Oexle examines the conceptual historical problems*

## SUMMARIES OF ARTICLES

surrounding Adalberon of Laon's *Carmen ad Rotbertum regem*, recently published and translated, with commentary, by Claude Carozzi, reviving the significance of this work. In *I sacerdoti, i guerrieri, i contadini*, Ottavia Niccoli traces the fate of this model, through iconography, from the Middle Ages to the French Revolution. Aaron Gurevič compares the pagan Scandinavian tripartition with the Christian mediaeval tripartition. The main point concerns not the problem of the origins of this model but why, how, and for whose benefit it operated. The logic of the model suggests that the nodal points of the historical problem are: the transition from two categories to three, the relations between the first two orders and the third (promoted, then demoted), the presence of labourers and work in the model, the role of kingship, the transformation of tri-functionalism into quadri-functionalism. The trifunctional model is a useful tool for the study of feudal society between the 10th and the 19th centuries.

**Zacchariah, or the father driven forth.  
Tuscan nuptials between Giotto  
and the Council of Trent**

Christiane KLAPISCH-ZUBER

"The Marriage of the Virgin" was an important theme in Italian iconography in the 14th and 15th centuries. This predilection, inspired by the Church, seems to have been particularly marked in a period when nuptial rites were undergoing profound changes, and it is evidence of the clergy's efforts to control the crucial phases of these changes. This essay reconstructs the process of the marriage ritual in Florence, mainly from Florentine family books. It highlights the marginal role played by the clergy in this process and the tendency to concentrate the theologically and juridically most significant episodes (for both laity and clergy) around the presentation of the wedding ring. This attraction is expressed, in representations of the "Marriage of the Virgin", by focusing on the wedding ring. The church setting and the role accorded to the priest are expressions of the Church's ambition to attract folk rituals to it, even at the cost of introducing certain aspects of folklore which it was later to abhor and which it eliminated in the 16th century.

**The long transition to industrial society  
in Britain and France (1780-1914)**

Patrick K. O'BRIEN et Caglar KEYDER

This article treats the comparative development of French and British economies during the nineteenth century. The focus is on the production of material goods, and the productivities in industry and agriculture are the principal indices under consideration. Our findings indicate that despite the French lateness in adopting factory technology, industrial productivity did not lag behind British levels, due mainly to a specialisation in French industry in more skill-intensive, luxury products. In agriculture, however, there was a significant British lead which resulted from a higher land-labour ratio and the consequent importance of animal husbandry. A larger area devoted to new crops of animal feed implied greater traction power and fertiliser availability. In both industry and agriculture, however, the variances in patterns of production may ultimately be traced to the major structural difference whereby French peasants remained in their villages, holding small properties while the British countryside was enclosed by landlords, pushing the population to crowded cities. The specific path of development that Britain followed as a result of this historical transformation should not be considered the intrinsically 'correct' path which serves to judge alternative patterns of development as 'retarded' or 'backward'.

***The origin of haematological polymorphism  
in man and population dynamics***

Jean BERNARD et Jacques RUFFIÉ

*The study of genetically transmitted characteristics in the blood has made great progress over the past fifteen years, both in the number of systems known and in the development of mathematical models for the analysis of data gathered. These advances have profoundly modified traditional physical anthropology. Today it is possible to define rigorously the biological structure of a population. This structure depends on: 1) the ancestral genetic stock of the population and the possibility of genetic contributions from neighbouring populations (interpopulational genetic flux; migrations, and hybridization); 2) chance (genetic drift) which plays a role especially in closed populations of small size; 3) natural selection—some factors are not neutral in relation to the environment.*

*Taking into consideration these three parameters, it is possible to retrace the biological history of each human group which is in large part the reflection of conventional history as we know it.*

*Examples are given for the Mediterranean zone, Western Europe, Black Africa, the Far East, and South America which show how the great historical events, especially the neolithic revolution, have left lasting marks on the structure of populations. Thus the study of haematological anthropology bridges the gap between the social sciences and the life sciences. From now on, historians, demographers, ethnologists and sociologists will benefit more and more from this field of study.*

***The Birth of Annales***

André BURGUIÈRE

*How are we to account for the birth of the 'Annales' school at the turn of the thirties? How did it come to influence firstly certain circles of social scientists and secondly French historians? The originality of the 'Annales' school—and perhaps the main reason for its effectiveness—stems not from its programme but from its strategic character: 1) to create a rallying point for the social sciences in place of the declining Durkheimian school and the school of geography; 2) to legitimize history in the eyes of the social sciences and to win for it a kind of leadership. Marc Bloch's and Lucien Febvre's project was inspired by a rather technocratic conception of the relations between science and society typical of the so-called 'spirit of the thirties'.*

***History and the social sciences : the Annales Paradigms***

Jacques REVEL

*Is there, as has recently been stated, such a thing as a "paradigm of 'Annales'"? At present, we lack the sociological studies needed to understand more clearly the nature, over the last fifty years, of the movement which has coalesced around the journal founded by Marc Bloch and Lucien Febvre. The identity of 'Annales' is undoubtedly bound up with a scientific project, a network, institutions, a form of sensibility; still, it has undergone some marked changes. This article seeks to understand the logic behind these changes by analysing the shifting relations between history and the social sciences over the last half-century. These relations are explicitly at the heart of the 'Annales' enterprise, and they help us to understand the shifts and adjustments of an intellectual policy.*