

## ***English summaries***

### ***The social and economic underpinnings of paternalism and violence on the maize farms of the South-Western Transvaal 1900-1950***

C. VAN ONSELEN

*All social system —including highly repressive ones— manifest features of accommodation as well as those of coercion. These are often seen as discrete entities and, in the case of modern South Africa, the pervasiveness of racial oppression has given rise to a literature which fails to explore more accommodatory ideologies and social practices such as paternalism. In this essay it is argued that that paternalism and violence are not necessarily exclusive phenomena. Indeed, it is suggested that the very presence of paternalistic relationships can —at various historic junctures— exacerbate the propensity to violence.*

### ***The role of slavery in Andalusia during the Modern Period (1450-1800)***

A. STELLA

*Until the 1950's, historians knew practically nothing about the phenomenon of slavery on the Iberian peninsula and its insular appendices during the modern period. Since then, however, it has been the object of a good deal of historical research. If we synthesize the results of this research, and compare them with the most recently established facts regarding slavery and the slave-trade in the Americas, it becomes apparent that the re-birth, in the Christian Occident, of the worst brand of human subjection, first took place in the Old World.*

*Contrary to the notion conveyed by most historians who have brought their attention to bear on the topic, the characteristics of this slavery are not at all different from those known for the Americas. Particularly in Andalusia, throughout which slavery was widespread, its role was due to a single motive: profitability, whether commercial, fiscal or in labor. From the royal mines to handicrafts, from work in fields to domestic labor, the slave was ruthlessly exploited as a cheaper form of manpower than the paid worker.*

*Of the several hundred thousand slaves, mostly of African origin, who lived in Spain from the middle of the 15th to the beginning of the 19th century, there remain practically no traces today, whether in the human landscape or in the collective memory; our only sources are the old papers of archives.*

### ***Art, power and politics: the Augustinian order during the XVII<sup>th</sup> century***

P. J.A.N. RIETBERGEN

*In early modern times, what is conventionally termed "art" functioned within a complex structure of political, economic and social power, and their connected ideologies. It is not often that the sources allow us to uncover, from a multidisciplinary point*

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*of view, the many interdependencies between these fields. The case of the iconomachia that was waged between the two branches of the Augustinian Order during the 17th century, over the question whether or not St. Augustine should be depicted with or without shoes, has made it possible to write an in-depth analysis, showing the ways in which these fields influenced one another.*

### **Medieval edifices, metrology, and spatial organization: the cathedral of Beauvais**

A. GUERREAU

*Most historians of art base their research on “feeling” and the “eye”. Plans of buildings, when they are available, are small and very approximative. The present study is founded on the hypothesis that medieval architects used measuring instruments, limiting themselves to “round” figures and simple proportions in order to determine the principle dimensions of a building.*

*The study demonstrates that this hypothesis is perfectly applicable to the cathedral of Beauvais, and that the finished result is clear enough to lead us necessarily to conclude that the plan (horizontal as well as vertical) was entirely homogeneous. In view of this conclusion, arguments regarding the direction in which construction took place (from east to west or west to east, etc.) are superfluous. The author discusses the implications of these observations with respect both to the question of proportional symbolism in the medieval period, and to the question of the precision of medieval as well as modern systems of measurement.*

### **Greek in Rome in the time of Cicero**

M. DUBUISSON

*Who, in Cicero’s Rome, spoke Greek, to whom, in what circumstances and with how much ease? The textual data, though they obviously provide neither for a modern kind of socio-linguistic survey nor for a statistical treatment, are far from negligible. Their re-examination allows us to draw the contours of a bilingualism which was unequally distributed across the social classes and whose quality was surprisingly high at least in the upper classes (Greek was even the first language of numerous influential figures). This phenomenon was due to the education received by wealthier Romans, as well as to their constant contacts with Greek intellectuals.*

### **A truly “latin” America: a Dumézilian reading of the Inca Garcilaso de la Vega**

C. AND J.-M. PAILLER

*A reading, both historical and literary, of the Royal Commentaries of the Inca Garcilaso de la Vega, historian of Peruvian origins, reveals that this author presented, like Livy did for the first Kings of Rome, a structured vision of early Inca history, and this despite the fact that his sources were no more credible than those of the Roman historian. For this mestizo, son of a conquistador, the Incas who were his ancestor brought civilization to Peru, clearing a path for christianization. Impregnated like the age in which he lived, with the classical heritage, and no less eager than Livy to magnify the object of his study, it appears likely that the Inca Garcilaso borrowed, from his readings, an expository scheme whose Indo-European origin has been recognized by G. Dumézil. The authors present the evidence for such an interpretation, and attempt to determine its significance.*

*Les Annales vues de Moscou*

Y. L. BESSMERTNY

*The paper deals with three principal aspects, the first of which is a characterisation of certain variant of understanding of the paradigm of Les Annales within the milieu of Russian historians representing different trends and generations, while the second refers to the comprehension of the phenomenon of subjectivity of each historian's vision of the past times. The author of the paper holds that 1989-1991 saw new shades and hues in the interpretation of the phenomenon by the Annales editors. Discussing these new features, the author attempts to investigate the ways and elements which make the historian's creative "ego" and to see the extent to which, on the one hand, it is produced by the historian's individuality, and to which —by attendant circumstances.*

*The third aspect the paper deals with is the specific character of historical knowledge brought about by the relativity of our knowledge of the part. Thinking of the ways Les Annales represent this specific character of historical knowledge, the author of the paper suggests a few hypotheses on whose basis it might be possible, as he surmises, to reduce the said relativity to some extent and come nearer to the solution of the problem of historical synthesis.*

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