

## Summaries of articles

### ***The Medieval Paris Entrance Ceremony***

L. M. BRYANT

*Through a diachronic analysis of all medieval entrances of kings into Paris, the prominent—but little noticed—popularly generated and constitutional aspects of the entrance ceremony are outlined. The approach shifts the focus from the royal ceremony as involving the king taken apart, to viewing the king as symbol and part and parcel of the political community. Constitutional kingship was represented in processions, pageantry, gestures, symbolism, as well as pictorially in miniatures. In the course of time, the extraordinary nature of entrances led to creative transformation and synthesis of spontaneous, traditional and official elements. The entrance ceremony was founded on reciprocity and consensus among the socio-legal groups participating therein. It was thus natural that the Paris Parliament began transforming the entrance in a way which would demonstrate that its political position was only second to that of the King. Only in the seventeenth century was the entrance ceremony totally remodeled in accordance with absolute monarchy, imitating ancient practices.*

### ***The Royal Coronation: the French Monarchy's Symbolic Strategy and Political Doctrine***

M. VALENSISE

*The unction and crowning ceremony—considered as a synonym of royalty and an ahistorical mystery of royalty's symbolic strength—nonetheless has a history. Far from being a gesture which was always identical and faithful to itself, the coronation went through incessant transformation in its morphology. We can see in it the work of semantic erosion and continual change which allowed it to adapt to the legal and political evolution of the French monarchy.*

*A diachronic analysis of its transformations and the controversy it raised at the time of Louis the Sixteenth's coronation in 1775 show the last possible dynamism of this archaic representation of the power incarnated in the king, before the dissolution of the monarchy during the revolution. This analysis points out the inherent limits to the efforts made to reconstruct an unequivocal and infallible history of the monarchy's political doctrine so as to rationally found the historical rights of kings.*

***Power Models in French Royal Rituals***

R. E. GIESEY

*Four important French royal (or “state”) ceremonies can be correlated—due to their constitutional meanings—with four successive models of leadership: coronations can be correlated with “religious kingship” (predominant up until the 13th century), funerals with “legal kingship” (in the 15th and early 16th centuries), entrances with “humanistic kingship” (in the 16th century) and the lit de justice with “absolutist kingship” (in the 17th century). These were all great public events which strengthened the relationship between ruler and ruled, contrasting with ritualized court life conducted out of the public eye, mostly at Versailles, which began with Louis the Fourteenth.*

***Accident or Near-sightedness: Reflections on Two Theses Concerning Legal History***

J.-C. JOHANSEN et H. STEVNSBORG

*Over the past twenty-five years, two general hypotheses have been put forward which anyone working on European legal history must take into account. The “violence-to-theft” hypothesis suggests that theft came to replace violence in the Early Modern period. The other hypothesis purports that people in Early Modern Europe were “reluctant litigants”, i.e. they preferred out-of-court conflict settlements to expensive court cases.*

*In this paper, the two hypotheses are examined in relation to some 16,000 Danish court cases from the seventeenth and eighteenth centuries. The Danish data lends support to the first hypothesis, the accidental elements which contributed to this hypothesis’ original postulation notwithstanding. The second hypothesis must, on the other hand, be rejected as a case of historiographical near-sightedness.*

***Rape and Colonial Society: The Case of 18th Century New Spain***

F. GIRAUD

*Though very often hidden, rape—as reported in criminal trials in New Spain—allows us to understand a hierarchy of violent relationships. Analysis of the identity of the aggressors and victims as well as of the types of aggression point (1) to the main features of the physical acts—partially determined by socio-ethnic characteristics of the colonial order—committed by Indians as well, though for different reasons, as by Spaniards; and (2) to the fact that Indian women constituted the majority of the victims. Rape is thus the paradigm of their history.*

***Forms of Modern European Household Organization***

A. BURGUIÈRE

*If the family model is defined as a coherent system linking size and structure of households, domestic cycle profile, and family organization principles (authority distribution, rules of succession, etc.), several models of Modern European families (16th to 19th centuries) can be distinguished. H. Hajnal isolates two such models, while P. Laslett isolates four of them. The present study reutilizes Le Play’s typology in a new way. Three family models co-existed in France and in Europe as a whole: (1) the nuclear family based on late and “neo-local” marriage, the circulation of “placed”*

children, (2) the stem family based on a permanent household of business, the parents cohabiting with the chosen heir, and (3) the multiple family which controlled the mobilization of substantial family labor power in a business concern whose revenues were directly generated by unpaid work.

***Family Structures and Solidarity in 15th Century Marseille:  
The Social Rise of the Forbin***

C. MAUREL

*The micro-history of the Forbin family in Marseille and Provence around the 15th century—as it rose from artisanal honorability, to mercantile success and then on to the ranks of the country gentry—constitutes an exemplary case of family social rising based on commercial enrichment, princely favors, and strong lineal cohesion. Despite the family's recourse to dividing up their inheritance, its absence of communal economic structure, the dispersion of its hearth and burial-grounds, and its appreciable socio-economic heterogeneity, the Forbin's saga shows how a high degree of political solidarity, as well as a sharing and defense of its collective symbolic inheritance—family name, coat of arms, emblem, and geneological records—were, in the course of the family's rise, the linchpins of the success of this naissant aristocratic “house”.*

***The Household Unit and Social Reproduction:  
the Huasipungo Community***

A. GUERRERO

*This article analyses strategies adopted by newly formed families in rural communities in Ecuador's Andies to assure their social reproduction. The family cycle consists in two successive phases, the first called “apegada” and the second “huasipunga”. This bipartite process allows each family group to participate in the network of ties of reciprocity based on land ownership; it also allows the community as a whole to resolve the crucial problem of balancing the amount of available labor power which arises from the workings of the family demographic cycle.*