

## Summaries of articles

### ***The rise and decline of development economics***

A. O. HIRSCHMAN

*Development economics arose as a subdiscipline of economics in the first postwar decade. Its principal assertion was that conventional economic analysis and policy is not applicable to the less developed countries. This claim was bolstered by the recent triumph of Keynesianism. The distinguishing earmark of underdevelopment was believed to be under-employment. However, with some exceptions, development economics did accept the classical claim that economic relations between advanced and less developed countries would always be beneficial. Having thus positioned itself halfway between neo-classical economics and neo-Marxist analysis, development economics and the industrialization it had advocated were eventually attacked from both ends of the ideological spectrum. Its decline, however, is due less to this convergence among its heterogeneous critics than to the frequently disastrous political concomitants of economic development in recent decades.*

### ***An English Marxism. About a new interpretation of the historical materialism***

J. ELSTER

*It is argued that G. A. Cohen's book Karl Marx's Theory of History : A Defence (Oxford University Press, 1978) represents a breakthrough in the conceptual analysis of historical materialism. Cohen offers both a largely convincing interpretation of the main tenets of Marx's doctrine, and a somewhat more controversial defence of the doctrine as thus interpreted. Over and above the contribution to Marxist studies the book will attract attention by its novel and sophisticated defence of functionalist explanation. Cohen argues that it is possible to explain social phenomena in terms of their beneficial consequences even if one does not have precise knowledge about the underlying feedback mechanism. To this argument it is objected that some knowledge about the mechanism is required to distinguish spurious from explanatory correlations.*

### ***Inquisition and society : power rivalries in Tepeaca, 1656-1660***

S. BEHOCARAY-ALBERRO

*In 1656 the alguazil mayor of Tepeaca, a small rural town near Puebla, was accused of practising Judaism, at a time when the last echoes of the Great auto-de-fé, which had been fatal to so many observant Jews, were just fading away. The long proceedings brought by the Holy Office against the alguazil afford a deep insight into the life of the community. The clash of two forceful personalities can thus be set against a background of economic, political, bureaucratic, ethnic and even amorous rivalries, involving antagonistic social and interest groups. This confrontation shows up a colonial society already on the road to stabi-*

*lity. Far from embroiling itself in this conflict of interests, the Holy Office comes across as a sober and prudent institution, anxious to preserve its autonomy and avoid being manipulated for external purposes.*

***The Mexican revolution: primarily a miner's revolution ?***

F. X. GUERRA

*The Mexican revolution is traditionally explained by reference to the notions of the political revolution of the middle classes and of agrarian revolution. Evidence for the role of the most modern regions and sectors of the economy and the connection between political claims and the agrarian revolution is rarely put forward. An analysis of the revolutionary uprisings of 1910-1911 shows the major role played within the revolution by the pioneering zones of the North, and most particularly by the mining areas. It was these zones, with their mobile and less rooted population, which had experienced the most rapid modernization during the Porfiriato.*

***Japan in the megalopolitan era : explosion of traditional space and cultural insularity***

J. PEZEU-MASSABUAU

*Like every other people, the Japanese have a perception of space which is defined by their civilization and perpetuated by it. It teaches them to perceive this space according to a simple opposition of "interior/exterior", and to arrange, utilize, structure and integrate it along these lines. Since the increased contact with the West beginning during the Meiji period, but especially since the accelerated economic growth following the last war, this traditional space has tended to divide itself into four distinct areas : space for work, for the family, for the city and for the foreigner. However, a rather remarkable monolithic cultural system impedes traditional space from any further fragmentation ; and this will probably continue for a long time to come.*

***The international activities of the Vikings : raids or trade ?***

K. RANDSBORG

*The Viking Age presents interesting observations on the interrelationships between international trade, overseas raids and socio-economic development. Denmark, for instance, sees much trade and little raiding at the period of Charlemagne, followed in the ninth century by the well-known Viking raids on Western Europe which are perceived to reflect social tensions, in the main connected with dwindling incomes from trade. From the mid tenth century onwards such negative correlations between phases of, respectively, trade and raiding disappear. The later Danish societies relied less on the international trade than on local exchanges ; and the economics, in tune with the higher degree of political integration, was geared towards internal development of the state. Towns, for instance, were serving as provincial centres rather than as ports of trade.*

***Factor analysis and classical statistical analysis : the case of mendiant orders in medieval France***

A. GUERREAU

*The point of departure for this study is Jacques Le Goff's hypothesis that the monasteries of the mendiant orders can serve as a good index for the urbanization of medieval France.*

*A series of specifically statistical analyses (primarily factor analysis of correspondances and adjustments to classical statistical laws) were applied to 609 mendiant monasteries established on French territory before the year 1450.*

*From this type of analysis, a number of observations—impossible to establish by any other means—emerge on a number of subjects, such as the settlement policy of the orders or the structures of the two urban networks of medieval France.*

***Nobles and nobility in  
medieval Provence (ca. 850-1100)***

S. WEINBERGER

*The purpose of this study is to consider what it meant to refer to someone as “noble” during the eleventh century. Previous studies have argued that to be judged “noble”, one had to possess certain essential characteristics : high birth, freedom, military prowess, governmental authority, or a combination of these. The underlying assumption here is that the standards by which one was judged “noble” were objective—one either possessed these essentials or he did not. However, the monastic charters of the eleventh century reveal that the monks often applied subjective considerations in the use of this term : in addition to the element of high birth, the quality of the service one performed for the monks was of crucial importance. By introducing a subjective element into the consideration of one’s nobility, the monks quite possibly influenced the development of chivalry—the code of behavior which emphasized not only high birth, but character and integrity as well.*

***“Inter duos scopulos”. Hypothesis on the place of  
sexuality in the 11th century models of the  
representation of the world***

M.-C. DEROUET-BESSON

*What is the place of sexuality in the 11th century models of the representation of the world ? The aim of this paper is to identify the organizing paradigms of each model in order to understand its internal functioning and then to point up the contradictions between the different models and the conflicts to which they gave rise. Two principal models emerge. One is organized on the opposition “divinity” vs “humanity” and in this model only chastity is compatible with the divine mode. In the second model, organized on the opposition of good vs evil, it is possible to distinguish between positive sexuality, such as marriage, and evil sexuality, such as fornication. The same model is used by very diverse authors, and the opposition between orthodoxy and heresy does not coincide with the use of one or another of these models.*

***Etymologies and genealogies: theories of language,  
kinship ties and literary genre in the 13th century.***

R. H. BLOCH

*This article seeks to demonstrate the close connection between early medieval grammar and the patterns of kinship of the High Middle Ages. Historical linguistics—based upon an assumed “founding” moment of meaning in Hebrew and evolution through Greek and Latin to the present word, which still contains a part of the essence of the thing—serves to define an epistemological mode in which the primacy of origins is complemented by a strategy of etymological return. And, similarly, the early articulations of the family as lineage affirm a “founding” moment of the consanguineal group, attachment to land, castle, proper name, and evolution toward the present holder of all three. This rapport, which becomes a*

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*dialectical one with the advent of the “ménage” alongside of lineage and of modal and nominalist linguistics alongside of “etymological” grammar, is reflected in the poetry of the twelfth and thirteenth centuries. In particular, the epic can be assimilated to the family as a lineal series, and the love lyric can be seen as interruptive of genealogy and all that it implies by way of representational integrity and narrative sequence. More important, it is in the courtly romance that conflicting grammatical, familial, and literary models find an ideal locus of mediation.*