

## *English summaries*

### ***The Neapolitan Nobility***

M. A. VISCEGLIA

*The analysis of the Neapolitan nobility in this paper is focused on two levels : through the study of the representations provided by the various segments of the nobility itself (the aristocracy « di seggio », titled and untitled nobility), during the XVIth and XVIIIth centuries and through the nominative reconstruction of Neapolitan feudality in the mid XVIth century. From this analysis emerges a complex and hierarchical social group in which the horizontal dimension of social stratification coexists with phenomena of solidarity and vertical dependence. Family, « seggio », faction manifest the social forms which allowed the continuity of feudal power in the early modern era regardless of the political change represented by the Spanish domination. The turning point in the social history of the Neapolitan nobility takes place in the 1560's and 1570's with the growing split between the feudal nobility and the nobility « di seggio », and the rise of new social groups, and thus opens the way to the qualitative transformation of the nobility studied by R. Villari.*

### ***Urban Identity and the Middling Sort in Early Modern England***

J. BARRY

*This essay challenges the historiographical assumptions which have promoted a neglect of the closely related themes of urban identity and class identity in early modern England. It seeks to identify in bourgeois association a set of values and practices which were of crucial importance in defining the nature both of urban life and of the middling sort. Faced with the instabilities and pluralism of urban life and commercial society, class formation was a continuous process, determined less by relations with the social groups above and below the bourgeoisie, as normally assumed, but by the management of urban living and relationships within the bourgeoisie. Through studying the nature of associations, and especially the dialectic they involve between equality and inequality, dependence and independence, we can begin to understand the collective character of bourgeois experience.*

### ***The Bourgeois Militia and Urban Identity in Paris in the Period of the Ligue***

R. DESCIMON

*In sixteenth-century Paris, bourgeois rights were not a general juridical category. Rather, they took shape through local social practices. Religious crisis and war prompted the renovation of the militia in 1562, which became one of the social spaces where bourgeois identity was reformed. The principle of obligatory service, uniting*

## ENGLISH SUMMARIES

*the entire stable population (as defined with respect to residence), was altered at the discretion of captains who established a more or less successful dialogue with the bourgeois within their jurisdictions. The bourgeois community defined itself relatively by virtue of conflicts played out within it. The apprenticeship of the bourgeoisie occurred in reference to the corporative institutionalization of territory, the subsequent failure of which accounts for the alienation of the people of Paris in the period of the Enlightenment.*

### **Urban Identity, Social Identity : The Burgers of Bois-le-Duc in the 18th Century**

M. PRAK

*Early modern towns were communities in a sense that has disappeared from modern society. The emphasis on local institutions and traditions has often been taken as indication of a low level of social integration and development. However, the Dutch Republic was at the same time a relatively modern society and a haven of local particularism. A detailed investigation of corporate institutions and the right of citizenship in 18th century Bois-le-Duc (app. 12 000 inhabitants) shows a society intensely preoccupied with social distinctions of a juridical and geographical nature. Guilds, citizen-militias and welfare institutions each created their own, distinct territorial divisions within the town. But every corporate institution, in the final analysis, referred back to the urban community as such, as it was defined geographically by the ramparts, and juridically by the city's privileges. The city, in turn, created the social identity of its burghers, or « bourgeois », as privileged inhabitants, to the exclusion of others.*

### **English Protestant Hagiography : The xvith-xviiith Centuries**

L. BERGAMASCO

*With an eye to the historiography of saints and their cult and hagiography, the author explores the persistence and evolution of the christian hagiographic tradition in Reformation and post Reformation England. A pauline conception of sainthood, already advocated by Erasmus, replaced the Roman Catholic conception of canonized intercessory sainthood. Starting with Foxe's Book of Martyrs, protestant saints were to be commemorated in exemplary biographies which fulfilled pastoral, pedagogical, as well as political functions. The author detects important variations in the representation of Anglican and Puritan saints. She also discusses some topoi such as the saints's exceptional memory, the power associated with fast and praying, and the relevance of the death-bed scene. She comes to the conclusion that the hagiographic model and narrative structures established by the xviiith century holy biographies set the reference for later biographies of both Church of England and Dissenter saints.*

### **Oral History and the Imagination of the Past**

KAWADA J.

*So far, oral history in non-literate societies has been utilized as complementary material for chronological « objective » history. But in fact an oral history, like a written history, is a discourse about the past. The author believes that oral history must be treated first of all as material to know how the people of the society in question conceive and express their past in relation to the present. In the recited Mosi (Bur-*

*kina Faso) royal genealogy studied by the author, the past is represented through rich metaphors, especially those of animals, plants and natural phenomena. Past kings are represented by metaphorical expressions composed of common nouns and verbs. It is the oral traditions related to a particular king that give to such phrases the function of a proper noun to designate a particular king. Here the traces of the past can be recognized only through metaphors. But the employment of the discourse itself, in which new events must have been absorbed in the course of history, reveals traces of the restructuring of the discourse.*