

English summaries

Territorial Organization and the Tea Monopoly in Northern-Song China (960-1059)

C. LAMOUROUX

A study of the effects of the location of the monopoly administration in Southern-Huai, which was the first tea-monopoly zone in the Song dynasty, sheds light on the link between the evolution of monopoly regulations and the re-unification of the empire during that period. After the territorial break-up of the Five Dynasties, the new Song dynasty organized the Southern-Huai tea trade in order to channel profits to the capital, Kaifeng. But, following the complete reunification of South China in 976, the administration had to strengthen its territorial cohesion in order to fight enemies concentrated on the northern borders. An analysis of the circulation of tea certificates is in fact indicative of the tea-merchant guild's control over the monopoly until the system's abolition in 1059. Such was the price paid by the administration in order to insure the financial regularity required for commercial transactions on the borders, i.e., in order to control these areas through a financial network.

Salt-production and technical change in China

J.-CL. HOCQUET

In China, the production of salt was dispersed throughout the near totality of the territory in independent factories. The Chinese had access to all sources of production: salt-water lakes in the interior, maritime salt-marshes, and the wells of the Sichuan. Throughout the middle ages, Chinese salt-makers produced exclusively indigenous salt obtained through the boiling of brine. Starting in the 16th century, they began more and more to adopt free and renewable sources of energy: the wind and the sun. In the Sichuan, two innovations of great importance were introduced into the salt-industry: deep drilling provided brine and natural gas. Everywhere the manpower employed in salt-works was considerable. It seems that the technical changes observed in China occurred on the spot, without any influence from Europe, where original techniques were also available, with a growing orientation, beginning in the 18th century, towards the use of charcoal. The sources used in this study comprise works by western historians as well as the results of research recently presented by Chinese historians at the Zigong colloquium (October 1990).

A History of the Present.

Ritual Government and State Government in Ancient China

M. YANG

This is an interpretation of the transition in ancient Chinese history from the ritual and segmentary state order (Xia, Shang and Zhou periods) to the first centralized impe-

rial despotic state in 221 BCE. The fact that in 1973 during the Cultural Revolution, a political campaign called “Criticize Lin, Criticize Confucius” which upheld the school of Legalism and attacked Confucianism in ancient Chinese history, makes this period especially relevant for understanding the state socialist order in China today. The article explicates the ancient Confucian concept of li (ritual) and argues that ritual, kinship, and gift relations were central elements of a polity which did not yet experience the emergence of a centralized bureaucratic and militaristic state. In contemporary socialist society, the resurfacing of gift relations in everyday life hearkens back to the ancient resistance to a frightening new state order.

**Comynes’ history
Pragmatics and memory in the political realm**

J. BLANCHARD

The fact that certain highly significant historically lived practices become subject to narrativization by the end of the Middle Ages points to a growing need for structuring knowledge not yet theorized. Professionals practitioners, wishing to render their readers yet another service, develop new applied methods of teaching history move by move. This paper analyzes the nature of this new writing experiment on the part of authors who are not literary professionals but who function in a specific professional context, that of diplomacy, and who remain faithful to a privileged model, that of Comynes, Memoires. To represent, to propagate what is both a know-how and an ars vivendi requires a specific kind of writing on the margins of established representations of power. It will become clear that Comynes’s own manner of dissenting from established cultural references leads to a redefinition of historical strategies in the literary and the political field of a Middle Ages on the wane.

**L’Église et la Nation:
The Course of Jansenism in the 18th Century**

C. MAIRE

Ever since the publication of Edmond Préclin’s thesis Les Jansénistes du xviii^e siècle et la Constitution civile du Clergé (Paris, 1929), the discussion of 18th century Jansenism has centered around the controversial concept of richérisme. The concept does not, however, account for the religious specificity of the Jansenist movement, nor for the development of its parliamentary aspects. The present article outlines a different explanatory framework for the entire course of Jansenism in the 18th century. A particular theology of history—figurisme—elaborated from the Port-Royalist exegetical tradition, seems to constitute the religious and political matrix of the Jansenist party in its battle against the Unigenitus Bull. This theology sheds light both on the democratization of the movement, on its convulsionary episode, and on the transfer of a model of religious opposition to the domain of the State.