discuter l'opportunité de redéfinir le statut de leur profession en fonction de la nouvelle définition juridique des Archives nationales.

Orientée par le souci de mettre en exergue sur le rôle de la SPA dans la redéfinition contemporaine de l'identité professionnelle des archivistes, la **conclusion** du colloque a été présentée par Fred van Kan (SPA). Depuis quelques décennies déjà, les actions de SPA se traduisent par de nombreux échanges et collaborations. Outre les simples contacts personnels qui se sont noués au fil du temps, les archivistes se sont mobilisés par le biais des associations. Ces dernières sont actives sur différents plans. Au niveau international, l'action menée par le Conseil International des Archives est exemplaire à plus d'un titre. Présente à travers le monde, elle constitue une plateforme qui offre à la communauté archivistique la possibilité de partager des expériences, de compléter la formation de ses membres, de développer des programmes ponctuels, de promouvoir les normes et les standards et d'engager la réflexion sur des thèmes propres à la profession. Des associations transfrontalières ont également vu le jour ces dernières années, favorisant le dialogue régional. Mentionnons encore les associations locales ou thématiques, unités plus petites, qui complètent ce panorama.

L'allocution de clôture a été présentée par le président de la coordination des associations espagnoles, Carlos Flores Vela.

La participation de la FAR à cette rencontre internationale des archivistes constitue non seulement une preuve de reconnaissance internationale des efforts déployés par cette organisation pour la redéfinition de la profession d'archiviste dans la Roumanie postcommuniste, mais aussi des contributions que cette fédération a apportées à la consolidation des liens entre les diverses associations d'archivistes de l'Europe de l'Est. Outre les contacts et les échanges avec les représentants des autres associations similaires, ce congrès a permis à la FAR de mieux formuler ses projets et d'orienter ses actions en fonction du repositionnement global de la profession d'archiviste.

Carmen-Elena Dobrotă

The Potential and Limitations of a List –
A Workshop in Prague

On November the 6-8th 2007, the Center of Theoretic Studies[1] (under the joint authority of Charles University and the Academy of Sciences of the Czech Republic), situated in the very heart of the Old City of Prague, organized an international trans-disciplinary workshop aimed at exploring an intriguing theme: *The Potential and Limitations of a List.* The adjective "trans-disciplinary" seems slightly ambitious when one looks at the "list" of participants: from the total number of 14 speakers, 8 are historians, one philologist, one graphic designer, one sociologist, one psychologist and

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[1] For more information, see the official website of the Center: http://www.cts.cuni.cz/ index2.html.

two philosophers[2]. Nevertheless, the discussions on the papers were carried in a relaxed atmosphere, covering a wide range of aspects involving the lists issue, and relating to objectivity, succession, inclusion/exclusion of the items, titles of lists, even the existence or non-existence of an art of making lists (at least for the Middle Ages).

Perhaps, it will be more useful to draw up a list of "potential lists" arranged within the workshop. Starting with the historians, I cannot omit the presentation delivered by the prominent János M. Bak, *professor emeritus* at CEU (Budapest), on the usage of list patterns in the official documents issued by the Royal Hungarian Chancellery meant to support the power legitimization. Bak exemplified with two types of lists: the enumeration of territories claimed to be under the royal authority (at least nominally or, maybe, desirably) and the lists of court officials (including those which were vacant at the date of the document issuance)[3]. The third category of lists presented by Bak pertains to the ancestors of the Hungarian monarchs as they appear in the chronicles (such as the famous *Gesta Hungarorum* compiled by the anonymous notary of King Bela III). All these lists of ancestors "try" to connect the Hungarian royal dynasties to one of the sons of Noah, namely Japheth, rejecting at the same time other genealogies which assert that the Hungarians are the successors of Nimrod, the cursed son of Noah. However, beyond any biblical motif, Bak considers that these genealogies served best to connect the Hungarians with the Huns (through the person of Attila)[4].

In his presentation, Professor Gerhard Jaritz[5] confined himself to making general remarks on the lists of assets (objects, properties etc.) issued for testamentary purposes. He attempted to reconsider not only the lists as documents but the very items on these lists. For example, he insisted on the fact that people usually preferred to include in their possession inventories only the most precious valuables (according to their own standards) leaving aside the common objects.

Professor Farkas Kiss[6] dealt with the lists of "deadly" (major) sins as they appear in the medieval theological works and sermons. He emphasized the importance of the question: which was the deadliest sin (most dangerous for the human soul)? From this point, Mr. Kiss argued that within the medieval theology there was a long "struggle" between *superbia* and *avaritia*, each of these sins "fighting" to become number one. Most of the sermons used the enumeration of sins starting with *superbia* and the acronym formed from the first letters of all enlisted sins (seven), that is *saligia*, turned into a verb, *saligare*, meaning "to commit a deadly sin". Furthermore, Kiss discussed the problem

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[2] See the list of participants and the titles if their papers at the web address: http://www.cts.cuni.cz/new/ upload/soubory/474.pdf.

[3] Bak considered that in the Middle Ages, only the Hungarian kings (except the Spanish monarchy) used to include in their royal titles also the territories which were not under their rule, though at a certain time in the past, they had been for shorter or longer period.

[4] Bak considered that this connection between Huns and Hungarians can be put in modern terms within the paradigm of "historical rights" of the Hungarians on the Pannonian lands.

[5] Gerhard Jaritz is currently a researcher at the *Institut für Realienkunde des Mittelalters und der frühen Neuzeit* (see website: http://www.imareal.oeaw.ac.at) and professor at CEU, Medieval Studies Department.

[6] Currently at University Eötvös Loránd (ELTE), Institute of Hungarian Literature and Culture, Budapest.

raised by the fact that at least *superbia* was not acknowledged by the common laity as a sin, but rather sins such as luxury or lust, thus making confessions merely useless. This problem was addressed in the 14th and 15th sermons (and Farkas Kiss referred here only to examples from Central Europe), the preachers beginning to change the order of the sins so as to make them easier to grasp by the common understanding.

Researcher Rafał Wójcik from Poznań (Poland)[7] addressed the issue of the mnemonic lists practiced by the Observant Franciscans in Poland in the 16th century and argued that this kind of lists (such as the rhymed lists of popes, Roman emperors and Polish kings) proved an intensive and coherent exercise within the Polish Franciscan circles, leading to a true art of memorizing.

Lucie Doležalová, part-time researcher at CTS and an active member of the organizing committee, delivered a presentation on the marginal notes of a famous librarian of St. Martial abbey of Limoges, Bernard Itier (1163-1225). Among the selected pieces, there were various lists of interesting biblical statistics such as the female characters that "harmed" or deceived their husbands (i.e. Eve to Adam or Delilah to Samson). Such lists were considered not only as curiosities, but also as useful information for documenting issues such as the universe of a peculiar intellectual individuality.

The American historian Kathleen Fawver[8] focused on the issues relating to the pre-modern families in North-America and tried to establish a methodology for the analysis of a particular type of historical sources: the tax lists elaborated in 1775 in two counties from the rebelling colonies. The main purpose was to draw out from these lists useful data for a history of North American households at the end of 18th century.

Monique Goullet, researcher at LAMOP-Paris[9], gave a speech on the lists of virtues in the hagiographic texts. The objective of her paper was to explain the circulation and function of such lists within the groups of intellectuals in France in the High Middle Ages.

Apart from the historical approaches, two representatives of the University of Alberta (Canada), Stan Ruecker, on the one hand, and Piotr Michura, on the other hand, tried to point out possible benefits from using IT in humanities. In the first case, dr. Ruecker presented a paper focused on the usage of a particular program able to work with XML-encoded literary material[10]. The case study was re-conceptualizing the table of contents in order to provide the reader with a supplementary tool capable of offering a

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[7] Currently at the University Library of the Adam Mickiewicz University in Poznań.

[8] Currently Professor Assistant of history at California State University, U.S.A. – Dominguez Hills, Department of History and Philosophy.

[9] LAMOP is the acronym for *Laboratoire de Médievistique Occidentale de Paris* – for further information see website http://lamop.univ-paris1.fr/lamop/LAMOP/lamop.html.

[10] The program has been developed by the Humanities Computing Program, Department of English and Film Studies from the above mentioned university. The collaborators of Stan Ruecker were Milena Radzikowska, Thomas M. Nelson, Patricia Clements, Isobel Grundy, Susan Brown, Sharon Balasz, Jeff Antoniuk, and Stéfan Sinclair.

more visualized and intuitive output i.e. graphical lists of various key words, 3D charts to analyze various occurrences in a certain text[11].

Piotr Michura, a graphic designer, followed a similar path: he presented a possible way of reading a novel as a list (or several lists) of words. Thus, literary texts can be visualized according to one or more key words, which rearrange the format of the whole text. Or, as in the case above, a novel can be visualized in the form of a spiral whose spine is formed from the sequence of a given key word. Both speakers emphasized the idea according to which using IT in humanities can really improve the possibilities of analyzing a text.

The sociologist Zdeněk Konopásek (CTS) presented the case of political manipulation of a program such as NATURA 2000, which proposed to enlist and classify all the natural ecosystems in Europe. He particularized on the cases of Czech Republic and France. He described situations when the business of expert knowledge production and evaluation was intertwined with everyday administrative work of responsible regional bodies or with the political agenda of environmentalist NGOs; or when experts mobilize their preliminary knowledge to bypass the strict methodological principles of the mapping. His point, however, was that such departures from the original plan/rules (these elements of "the political" in the overall expert-driven project) should not be understood as a failure or weakness of the processes by which NATURA 2000 is built, but rather as qualities of social action that endow this scientifically grounded project with robustness and chances to succeed.

The philologist Gyula Laczházi (ELTE, Budapest) focused on the study of passions in literary texts, especially in texts from the early modern period. Since in that period the lists of passions were at least one of the dominant forms of storing the knowledge of emotions, a historical approach of the problem must also raise the question of how we can give meaning to these lists. He addressed especially the problem of the special historical codes of emotions and the efforts in the field of literature to develop new languages of emotions.

Tamás Visi, researcher at the Department of Judaic Studies at the University of Olomouc, discussed an interesting topic: whether one can talk about an *art of making lists* in the Middle Ages or not. He chose to consider the case of the famous Jewish philosopher, Moses Maimonides, and especially his work of compiling lists of biblical references. He argued that Maimonides tried to establish an ultimate set of references concerning, for example, all 613 commandments of God[12]. Moreover, Maimonides saw other uses of lists for the biblical studies: 1) lists proving that a certain author is well-informed in biblical issues; 2) lists outlining the "backbone" of the stories related in the biblical books; 3) lists containing shortened stories that were widely known in biblical times (although they have been forgotten by now).

Last but not least, I myself tried to bring into discussion the case of the lists of Catholic parishes from 17th and 18th century Moldavia, elaborated by the Catholic

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[11] For example, the program was able to provide a 3D chart on the occurrence of the word love in Shakespeare's play, *Romeo and Juliet*. As a curiosity, the character Romeo was found to use most rarely the word.

[12] For a quick reference see: http://www.dunamai.com/articles/general/613_ commandments.htm.

missionaries sent by Propaganda Fide. I tried to analyse the particular succession of the parish names combined with the geographical details (provided by some missionaries) in order to identify and, if possible, to describe the geographical perspective(s) of the missionaries over the territory of their mission. As a result of my analysis I concluded that two situations can be identified and described: 1) the existence of an overall perspective over the mission field and 2) the predominance of a fragmented vision typical for the pre-modern period.

As a general conclusion, the workshop raised several interesting issues relating to a category of sources very rarely addressed with a specific methodology. Although the papers tended at times to transcend the theme by proposing various usages of certain given lists and not discussing methodologies, the debates that followed managed to re-establish the necessary balance. On the other hand, I think that a more efficient approach for discussing methodology issues should be based on a common ground of principles and knowledge as the trans-disciplinary symposia though challenging by their content often fail to open a real dialogue between the participants. Nevertheless, the path is now open and I hope to see other initiatives taking shape more consistently.

Rafael-Dorian Chelaru