

English summaries

Invitations to the gods, sacrifices, feasts: some shades of Greek and Roman religiosity

P. VEYNE

No structuralism nor sociological holism. "Society" is not explanation, but outcome. "Religion" is not a thing, an essence, but a flag or label. A same behaviour can conceal various attitudes: the dinners of Serapis (Delos, papyri, Aelius Aristides) are unequally mystical or secularized. Gods inviting to dinner (Stratonicaea) or invited to (Artemidorus, Horace, Latin epigraphy). Religious creating through metaphors (fatigare deos, challenge prayers, Theoxenia of Lectisternia as putting on stage). Sacrifice and feast, god's share by the banquet, trapezomata, magmentum, the Ara Maxima. Are gods and men table companions? Eumaeus sacrificing: not tartuffe, but many-sided bearing. Why sacrificing appears everywhere (no ethology, no depth psychology). Why eating together seems to express Society.

Lost bodies, found bodies: three examples of war mourning

S. AUDOIN-ROUZEAU

The families who had lost some of their members during the Great War were first bereft of the bodies of those who had died. The need to recover their bodies was a sign of the acute grief caused by their long absence or separation. The very conditions of the fights had multiplied the number of missing persons in all camps. Such a situation was extremely traumatic. In spite of numerous difficulties, it is clear that the grief caused by World War I can be efficiently studied by historians. "Mourning accounts" in particular allow us to fathom the intimacy of suffering. Such an historical approach and outlook will be proposed through the study of three particular cases.

Body, place and nation: France and the invasion of 1914

J. HORNE

The German invasion involved not just territory but also national identities. These had been constructed in terms of body and place, as the state mobilized male citizens to defend the women, families and localities that constituted the nation. By a collective delusion, German soldiers imagined their bodies were menaced by French and Belgian civilians, in the form of guerrillas, or francs-tireurs. Brutal German reprisals were experienced as a violation of the bodies, homes, and cultural monuments of French (and Belgian) civilians. This experience in turn furnished a

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language and imagery of national martyrdom whose redemption lay in military victory. In this way, the “German atrocities” shaped the “war culture” of France during, and even after, the conflict.

The body and the survival of identity in French World War I writings

L.V. SMITH

Secular French war writers employed a variety of strategies to solve an unsolvable problem — how to guarantee the survival of identity in the face of the constant threat of mutilation, fragmentation, and death in the war of the trenches. “Dualists” such as René Benjamin, Henry Barbusse, and Maurice Barrès sought some form of autonomous metaphysical identity, so that the body could serve as the mobilized shell of the self. “Materialists” tried to understand body and identity as both survived the war. Jean Bernier sought a violent form of closure through the literary killing of a surrogate materialist identity created by the war. Drieu La Rochelle wrote of a foredoomed search for somatic transcendence. Blaise Cendrars recounted an agonized search for self-acceptance in the body as the war had marked it. Dualist and materialist solutions help illustrate the myriad ways individuals interiorized violence and brutality during World War I.

Total war and mental shocks

A. BECKER

The doctors who examined “shell shocked” patients during the Great War had quickly to loose the impression they were malingering. But it was very difficult for them to reconstitute the mental itinerary of their patients, to read them as a narration about helpless men and women taken in the chaos of war. On the contrary, they accused heredity, degenerescence and German barbarity much more than the conditions of total war, either at the front or in the prisoners camps for soldiers, in occupied territories or civilians camps for the general population. Social darwinism was adapted to the intellectual struggle: the “fitted” for brutality, the Germans, were totally prepared to try to destroy the French “race”. Nevertheless the “good” race resisted and the traumatised (the one, who, at a certain point, failed to keep up with war, death, etc.) had to be hidden or desappear in oblivion.

The building of a centralized State and the making of Social Sciences in France. Travellers and statisticians in late 18th century

A. BURGUIÈRE

A new kind of French travellers appears at the eve of the Revolution of 1789 recording their journey in the French countryside in an ethnographical way. This ethnographical insight in the cultural diversity of French peasantry grew up during the Revolution and the Empire but turned, with the scholarly activities of the Académie Celtique, into a reductionnist explanation by a Celtic background. By emphasizing the vestiges of a very old Celtic culture (older than the Greek or the Roman one) instead of the national character inherited from their Gallic ancestors, they expressed their preference for an universalist conception of Culture. This preference that can be explained by centralized structure of the State in France and

its unitarian conception of society, oriented the development of a scientific insight in French society toward a quantitative and sociological approach instead of an anthropological one.

Oral sources in Russia, 1861-1914

A. STANZIANI

The paper takes into consideration the different steps in the making of statistical and ethnographical inquiries in the economics of peasantry: the questionnaire, the selection of the "representative cases", the specialists' notion of "scientific truth", and the way they imagine to bypass the cultural and social "otherness" of the peasantry; the mediation of local "cultural" elites (scribes, teachers, landlords, priests, state bureaucrats and zemstva officials) in charge of the questioning of the peasantry in "recurrent inquiries" (monthly, weekly, etc.). On the basis of published and archival sources the author is thus able to show the way different social Russian elites create images of the peasantry. The (Russian) positivistic construction of time and space is also discussed and compared to the peasants' perceptions of those concepts. A general discussion on the impact of those approaches on historiographical constructions is finally provided.