English summaries

Neo-Messianism in Contemporary Israel   M. KRIEGEL

When Zionism emerged at the end of the 19th century, quietist messianism was viewed by the Orthodox and by secular Zionists alike as characteristic of traditional Judaism. Early religious Zionists upheld too this passive conception, and could thus define Zionism in purely political terms and distinguish between political goals and religious yearnings. But the religious zionist movement eventually endorsed A. Kook's view which interpreted the zionist "awakening" as a sign of the beginnings of imminent redemption. After 1973, messianic religious Zionists felt themselves the vanguard of Zionism, and their influence grew, as Labor leaders in Israel were impressed by the commitment of the messianic activists to "pioneer" values. Messianic enthusiasm receded in the 1980's, and as secular values increasingly permeated Israeli society, zionist and non-zionist Orthodox became reconciled and joined forces to resist the secularizing trend, under the banner of neo-traditionalism.

Women's History in Japan   WAKITA H.

After retracing the different points studied by the Japanese historians since the 1920's concerning the history of Japanese women, the author tries to stress the impact of matrimonial position of the women in the Japanese society. For her, the central point is the creation of the ie (family) system which determines the rank of the women in the society. The discrimination of women is harder when the woman is not a member of the ie (mother, or wife). In the Middle Ages, the married woman is in charge in the ie of a part of the production and this explains the interference of the women of that time in different levels of the society (including the political decision-making). With the early modern period, the most part of the social production is developped outside the ie system and this phenomenon brings a loss of position for the women. The Western women's history may not have stressed this problem as it has been studied in Japan. It could be a new direction for the gender studies in Europe.

From peasant daughter to samurai wife.
The letters of Yoshino Michi   A. WALTHALL

The household constituted the basic socioeconomic and religious unit in Tokugawa Japan (1600-1868). Although it was nominally patriarchal, I argue that the emotional bonds between parent and daughter appearing in private documents, parti-

275

cularly letters and diaries, complicate what we mean by this term. These documents allow us to situate some women at the intersection of entrepreneurial and aristocratic, rural and urban cultures. They show how women could be used as vehicles for sociability in families of very different statuses through employment practices, marriages, and networks of social relations that tied the peasants to the military aristocracy in a vertical hierarchy. They also expose the dynamism of the ongoing relationships between daughters and their parents, relationships too often ignored in discussions of the family economy. In these documents women showed themselves to be resourceful and clever in preserving their positions, sometimes to the benefit of their marital households, sometimes to the benefit of themselves.

Historicity of the norm: from legal positivism
in Islamic sciences to the anthropology of Islamic norm   B. DUPRET

Legal islamology has made a great deal of work, though it reveals a lack of concern for the historical setting of normative practices and discourses. It quickly shifts to the construction of an Islamic political and legal specificity, thus backing a type of culturalism which, with regard to sharî'a makes thinking that its present practice is transhistorically founded. However, a contextualised reading allows referring the constitution of a theoretical body to the embedding of individuals in socio-political games partly determining the problems they have to cope with and their attempts to answer them. This is where the idea of substantialisation of norms comes from. The focus on the work and the trajectory of three Coranic exegetes, Fakhr al-Dîn al-Râzî, Rashîd Ridâ et Sayyid Qutb, who can be considered as archetypes, constitutes the backbone of an attempt to demonstrate the formal nature of Islamic reference and the variability of its practical investment.

Ways of believing. Witnesses and judge in the legal writings
of Alphonse X the Wise, King of Castile   M. MADERO

In the 13th and 14th centuries, the very notion of proof took root in the tension between the necessary reconstruction of absent facts in order to render them knowable, and the consciousness of the impossibility of such a recreation. As with common law, the whole logic of proof in the Alphonsian texts is that of belief, of which there can be three modes: the first concerns the witnesses as well as the judge and is determined by means of sensorial perception: one says that one believes that which one has heard, whereas knowledge comes from seeing. The second type of belief refers to a proposition to which the witness (he who is speaking) adheres, which however may be seen to comprise two initially distinct forms: that which reflects internal truth, the individual's loyalty to his own soul, and that which agrees with commonly understood norms. The third kind of belief is seen from the judge's perspective, from the one who listens and tries to see. It concerns the process by which he arrives at a probable certitude regarding the idea that he is confronted with the truth. Thus the construction of judiciary truth supposes the creation of distinctions and of procedures which allow the reconstruction of that which occurred from the unequal vantage points of certainty which these different modes of believing contain.

The pope's grain: The Annona *system and the economic logic* in early modern Rome   M. MARTINAT

The goal of this article is to highlight the link between a particular configuration of the grain market in 16th and 17th century Rome and the fundamental principles of the scholastic economy. Two features of this market are apparent: a) the social division of two commercial circuits and b) the strong participation of the papal administration in the buying and selling of grain. This appears to be a particular response, on the part of the Roman authorities, to the scholastic theologians' view that commercial transactions should comply with the social structure. As a result, the price of grain listed on the market reflects the relative hierarchical position of the buyers and sellers within the community rather than the impersonal forces of supply and demand. The neoclassical, autoregulatory model of the market, often used mechanically by historians, shows itself to be somewhat inadequate as an analytical tool of these kinds of economic institutions which were common in early modern Europe.

Wages and justice in the Venetian guild system of the 17th century: the case of glass manufacturing   F. TRIVELLATO

This article analyzes the wage system of the glassblowers' guild in Venice during the decades following the plague of 1630-31. I present evidence drawn from a database for daily and weekly wages of masters and apprentices as well as material gathered from the jurisprudence and civil court records related to wage and labor conflicts, in order to create a more complete understanding of Old Regime moral economy. It will demonstrate that within a highly-specialized labor force, individual productivity had the capacity to overcome status as a determinant of wage. This is in contrast to the well-studied example of the building sector. At the same time guild policies protected masters and narrowed wage differentials. I argue that the mechanism for determining wages within this Venetian guild reflects also an influence of the Aristotelian notion of justice that permeated the juridical culture and practice at the time. A "just wage", unlike a "just price", was a matter of both commutative and distributive justice. The ability of courts of first instance to determine a "just wage" was limited and subordinated to the enforcement of private contracts, while courts of appeal could influence labor relations at large.

277