English summaries

Jewish and Christian Families in Italy at the End of the Middle Ages:
Two Models of Economic Development — G. TODESCHINI

The widespread lending of money by Jews in central and northern Italy, starting at the end of the thirteenth century, raises the problem of the relationship between this economic activity and the simultaneous development of Christian society. In order to avoid overly simplistic views of the question, one should examine the links between structures of kinship in the Jewish and Christian groups and their entrepreneurial capacities, i.e. their modes of economic action and the technical specificity of the contracts that characterize them. Unlike the reductionist duality "usury/trade", this two-pronged history juxtaposes the juridical fabric of the Jewish family with the jurisprudence stemming from Roman law and canonical law concerning family matters.

The Myth of the Orient in the Eschatology of Spanish Jews — J. GENOT-BISMUTH

The last act in the history of the Jews of the Iberian peninsula, opening in 1391 with the Marrano question and closing in 1492, derives its true meaning from contradictions inherent in Spanish society, modeled as it had been for several centuries by a Crusades ideology. This latter, stemming from old Medieval notions of history as a manifestation of divine providence, had its foundations in the very texts the Jews used to project onto the future a totally different providential history. The struggle shifted from the exegesis of texts to that of events, occasioned by the threat posed by the Turks, which was brought home to one and all by the taking of Constantinople. The Antichrist and the true Messiah faced off in a shared eschatological delusion. Confused by the array of conflicting references, the Marranos lost out. Doctrinaire monks joined in the dispute, and the Inquisition entered the fray. It is the dramatic art of tragedy that is analysed in this article.

Living under Two Laws:
The Poly-juridical Family Practice of Jewish Roman Citizens — A. ROUSSELLE

Jewish Roman citizens could combine their rights concerning family and sexual matters, and transmit both Roman and Jewish statuses to their children. Roman law concerning the family allowed them to seek wives who were both citizens and Jews and to repudiate adulterous wives. Beginning with the reign of the Emperor Claudius, they could marry their nieces without committing incest according to Roman law. Like the Greeks and Romans, they had no notion of masculine infidelity, and were able to pass

off their multiple wives authorized by Jewish polygamy as concubines. As the Jews did not engage in infanticide, Romans were struck by the size of their families.

The Man without Honour, or the Shameless Saint G. DAGRON

Like every other revolution, Christianity put forward an experimental "new man", the monk and the saint. The social code of honor continued to operate in Byzantine Society, but it is tainted with suspicion and illegitimity, and it is countered by a system of values wich are precisely its inverse. Through the term kenodoxia *or* vainglory *we can find a casuistry of honour's renunciation, and through the person of the* salos *or* holy fool, *the paradoxal model of salvation by dishonour. Finally, we shall have to consider what make this inversion possible: the disappearance of the traditional "city" between two suddenly discovered solitudes, that of the desert and that of the town.*

The Political Utilization of Myth in Nepal G. TOFFIN

Râto Matsyendranâth is one of the more complex figure of the pantheon of the Kathmandu Valley in Nepal. This many-faceted god illustrates the interaction beetwen Tantric and Vajrayana Buddhism and Hinduism (again, mainly Tantric Hinduism) within the very limited confine of an autochtonous society, the Newars. From the earliest references, he is linked with the highest values of religion, as well as with the former Malla kings and the agricultural prosperity of the kingdom. It is the purpose of this article to show that a particularly clear instance of the so-called Dumezilian trifunctional ideology can be founded in the legendary account of the coming of Matsyendranâth to Nepal. However the synthesis of the three functions within a single trivalent deity must be understood in the local context. It is a historical construction, partly promoted by Malla kings to be accepted by all their subjects, Hindus and Buddhists, and to strenghten their power.

The Algerian moorish café. Male sociableness and exuberent citizenship O. CARLIER

A café, prolific and banal, one can hardly acknowledge it to be a worthy subject for historians or sociologists. Yet, is it a place of sociability with similar continuous social exchange ? Here we would like to retrace it's history, find out where, for what people, which territory, and according to which customs, has the moorish café imposed on or integrated in the Algerian culture? How has the moorish café crossed the long period since the time of Raïs until the present period of football and the sound of dominos? What has happened to a secular form of oriental modernity, traditionalised under the Turks, metamorphosed by 19th century colonialism, proceeding a decade of citizenship exuberence?

Arab Symbols, Arab Rituals E. SIVAN

The article studies Arab calendars, stamps and banknotes as well as reports of public celebrations of national holidays over the last sixty odd years. This iconographic and

ritualistic evidence points out the existance of a deliberate effort by all States, including conservative muslim States and pan-Arab States to develop a "community of memory" designed transform territorial States into nation-States.

Saintliness and dynastic power in Morocco   M. GARCIA-ARENAL

The "maraboutique crisis", the upsurge of sharifism and popular mysticism are factors currently used to explain some of the dramatic changes that occur in 16th century Morocco.   Some of these ideas are re-examined here in connection with the events that led to the conquest of the city of Fes by the Sa'di dynasty.   The different groups in conflict inside the city are described as well as its allegiances and vested interests.   The focus is on the role, attitudes and affiliations of a particularly coherent and influent group of urban notables, 'ulamā", when confronted to a new political power and to its arguments for legitimacy.