

Summaries of articles

Barter, Mother Love and Survival: Aspects of Child Circulation in a Brazilian Slum

C. FONSECA

Two years of ethnological fieldwork among 70 subproletarian families in a Brazilian slum (Porto Alegre) revealed a high rate of child circulation. The placement of children in adoptive homes can be considered part of this group's survival and reproduction strategies. But child circulation also depends on the system of obligations at play between relevant adults: mother, father, adoptive mother. By focusing on these adults, their motivations and the conflicts between them, we hope to go beyond economic explanations to reveal cultural dispositions, inherited in all probability from a popular culture developed over generations in historically specific circumstances, to meet with the situation of chronic poverty.

Innovation and Parental Practice in the Urban Environment

A. FAUVE-CHAMOUX

Putting a child out to nurse, a very ancient aristocratic custom, is no longer an exceptional practice in French cities of the 18th century. How is such a shift in practice to be explained on the part of the parents, knowing all the risks to which the nurslings were subject to when separated from the maternal breast? The obstacles to maternal nursing seem to be of several types: natural, material, and above all socio-cultural. The attitude of the father is fundamental: he encourages putting the child out to nurse as a means of protecting the conjugal life which in turn soon leads to the limitation of the number of pregnancies of the wife and to the appearance of a new family model.

It is then asked as a related question if the European and Christian tradition privileging bearing children in the arms (and not on the back) might not have incited mothers to have their children carried and then nursed by hirelings.

Politics and Religion in the West of France

J.-L. ORMIÈRES

Local studies focusing on elections of the revolutionary period are still scarce. Comparing figures of non-voters in 1790, 1791 and 1792 in two regions (Maine and Anjou) which have been concerned by the uprising of 1793, little connection is to be found between the political behaviour and the social and economic features of areas loyal to the Republic and those where people joined the Counter-Revolution. The social background of delegates for the 1790's election does not indicate a peculiar hostility or hatred of peasants toward urban bourgeoisie as has often been said. Priests are often elected to be presidents of electoral local meetings. In all the districts of Mayenne and Maine-et-Loire where a large majority refused to go voting in 1791 and 1792 the priests who accepted the clergy's civil Constitution were a tiny minority. These abstentions in the West are a sign of clergy by the new regime. The religious factor in the Counter-Revolution seems to be more important than recent studies tend to demonstrate.

Vendée and its War, or, the Logic of Events

J.-Cl. MARTIN

The war of Vendée is not a given fact of history. It is born from the surprising failure of the repression of the regional rural uprisings (those which broke out elsewhere being put down) and from the conspiratorial obsession which interprets all opposition in Manichean terms. Vendée is established as a national issue as early as March 1793 by the orientation of the Revolutionaries' political readings. The historical object, "war of Vendée," is not born from any particular situation of the region but rather from the interpretation of the contingent events of March 1793. The concatenation of this initial vision comes to constitute afterwards the region Vendée. Political fantasy becomes a military and social reality.

The Sans-Culottes of the Year II : Rethinking the Language of Labour in Revolutionary France

M. SONENSCHER

Historians have explained the role of the sans-culottes during the French Revolution in terms of the distinctive features of small-scale, artisanal production. In reality, artisanal production in eighteenth-century Paris was very different from this characterization. It is therefore not possible to envisage the language of the sans-culottes as an expression of the social conditions of artisanal production. Instead, the figure of the sans-culotte was a metaphor in which the terms upon which journeymen and their masters negotiated their differences in informal ways were transposed, by speakers and writers addressing a popular public, to the sphere of public discourse.

**The Dead Sea Scrolls.
The Problem of their Origin : a New Approach**

N. GOLB

The present article is a critique of the famous hypothesis that the Dead Sea Scrolls emanated from a sect (for most writers, the Essenes) inhabiting the Khirbet Qumran site lying below the caves where the scrolls were found. The author reexamines the "Qumran-Essene" hypothesis in the light of many manuscript and archeological disco-

veries made in the Judaeen wilderness since the initial discovery (1947) of seven Hebrew scrolls in the caves. The author exposes various anomalies in the hypothesis and shows why he now finds it necessary to reject it in favor of another: that the scrolls all originated in Jerusalem, being hidden by the Jews before and/or during the Roman siege on the capital (67-70 A.D.). The author also considers the question of the dependance of the old hypothesis on the specific chronological sequence in which the discoveries were made, claiming that a different sequence would have resulted in the widespread formulation of the Jerusalem hypothesis.

Trajan's Column : "inventio", "compositio", "dispositio"

S. SETTIS

The reliefs of the Trajan's Column are considered as both an historical account of the Dacian Wars and a sequence of exempla pointing to 'ideal' behaviour-patterns for the Emperor and his Army. A parallel between the sculpted frieze and the text of Onasander (De optimo imperatore, 1st Cent. A. D.) emphasizes the interpretation of the Column's narrative in terms of contemporary standards (moral values and their verbal counterpart). An analysis of the problems of visibility of the reliefs and the study of their compositional rules leads to describe the making of the Column in three phases: drawing, clay (or wax) model, marble carving; or, along rhetorical language, inventio, compositio, dispositio. Further proposals on the relations between patron and artist(s) are drawn from two literary sources: a letter of Lucius Verus to Fronto, and a passage from Gregory's of Naziance Contra Julianum.

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