

Summaries of articles

The Countess of Flanders' Champenois Ironworks (1372-1404)

Ph. BRAUNSTEIN

The countess of Flanders decided, in 1372, to build two huge forges in Champagne in order to make money from the wood in her forests in the Othe area, the heart of a very old metallurgical region. These industries' books, kept over a period of thirty years, allow us to understand the functioning of these production units which were linked to the world of fair-towns. The fluctuations in their market relations, closely tied to those of mines—from the moment of their discovery to their mineral exhaustion—shed light on entrepreneurial groups, social divisions, and intervention thresholds, and thus on the industry's economic level.

Towards a Medieval History of Mining in Lombardy

F. MENANT

The Alpine region covering the provinces of Brescia and Bergamo was probably the main Italian center for the production and transformation of iron ore during the Middle Ages; silver was also produced there, but in less significant quantities. This article sums up different aspects of the development of these activities between around 900 and the end of the 13th century, using certain already-known documents as well as others never published heretofore. We first discuss the location of mines and ore treatment plants, and then examine work speed and techniques (in the attempt to calculate the quantity of metal produced). A series of 13th century texts allow us to cursorily analyze systems of association amongst miners, as well as relations between miners and rural lords.

The Inheritance of Baptismal Names

A. FINE

Up until world war II, "family first names"—i.e. the forenames of one's relatives—were given to children in the Audoise region in the Pyrenees. The attribution of one's own name to a relative depended upon three different logics. The first was linked to the transmission of goods. The head of the household's first name was given to his first grandson who would later become his successor. His will came before that of the godparents, otherwise unanimously recognized as having the right to give their name to the child. The second logic, that of spiritual kinship uniting close relatives, was dominant in this region (as in most of France), though less so than in certain neighboring regions: here the godparents bowed to the will to "honor" one of the family's

dead by giving the latter's name to the newborn child. While in many European societies, the three systems of naming were mutually exclusive, in the Audoise region they were combined (albeit hierarchically) and superposed. This observation leads to several hypotheses concerning the propitiatory function of having godfathers and godsons share the same name instead of dead people and newborns.

***First Names and National Orientations
in Israel, 1882-1980***

S. WEITMAN

An analysis of first names given to children in Israel between 1882 and 1980 shows that, right from the outset, Israelis identified themselves in Hebrew. The first 90 of these 100 years are also notable for a progressive restriction of this national identity's limits. This important shift is expressed, on the one hand, by the progressive passage from a pan-ethnic (Jewish) identification to that of a nativist (sabra) one, and, on the other hand, from trans-individual values to individualist ones. It was only in the 1970s that this regressive tendency began to give way to broader attitudes, firstly, towards the Western world (i.e. a cosmopolitan orientation) and, then later (after the Kippur war), towards the Jewish world. The dates corresponding to these turning points suggest that the latter were the product of dialectical reactions on the part of the Israelis to changes in the outside world's (and especially the Western world's) attitudes towards them.

Family Conflicts in 18th Century Dominant Milieus

M. DAUMAS

Lawyers' reports (*facta*) offer a diachronic view of family conflict and are informative concerning power relations and value systems. In dominant milieus, family conflicts tended to concern the inheritance of possessions and roles. The model proposed in this article distinguishes ephemeral marital disputes involving women from self-reproducing conflict involving the masculine triangle (father, son, and youngest uncle). The socialization of young adults was thus at the very heart of family conflicts. Youth's long moratory, due to its late coming of age, exuded frustration and authorized disruption (e.g. dissipation, infidelity, and libertinage). Later, socialization's consequences could inhibit a father's behavior towards his son and lead to fresh conflict.

***The Constitution of Masculine and Feminine Roles
in the 19th Century: the Way of Tears***

A. VINCENT-BUFFAULT

Using literary sources and intimate writings associated with normative discourses (e.g. medical writings and treatises on "*savoir-vivre*"), we study here how the status of tears figures in the distribution of feminine and masculine roles in the 19th century. Unlike the 18th century in which tears of emotionality shed by men and women were conspicuously displayed, in the 19th century one was more reserved about crying in public; men could only allow themselves rare emotional outbursts in which they gave vent to their intimate suffering in private. But it was above all in the second half of the 19th century that a backlash began against cheap sentimentality and displays of emotion. Women came to be considered effected by the weakness of their nervous systems. Mastery of one's social and sexual feelings involved an education of the will prohibiting men to cry except when mourning the loss of a loved one.

***French and Latin in the 13th and 14th Centuries :
Language Practices and Linguistic Thought***

S. LUSIGNAN

In this article, we try to isolate the type of grammatical consciousness 13th and 14th century intellectuals were able to develop concerning northern French (la langue d'oïl). Though reflection in the Middle Ages upon the vernacular never gave rise to a systematized body of knowledge, scholarly Latin literary texts manifest their authors' ability to grammatically comprehend French. Medieval conditions concerning the learning of Latin, a second language for everyone, suggest that academic training necessarily led to a serious changes in people's relation to their mother tongue. This hypothesis is confirmed by the few elementary primers used in the teaching of Latin which have come down to us as well as by English treatises used for learning French. But the vernacular's performance in the Middle Ages remained tied practices, and its rules to operational knowledge. On an epistemological level, grammatical knowledge of French resembled that of a mechanical art or of the language's statute law, which in the end justified its remaining a spoken, not a written language.

***The Construction of a German Cultural Reference
in France: Genesis and History (1750-1914)***

M. ESPAGNE and M. WERNER

Franco-German cultural exchange must be redefined as a specific object of historical research concretized in texts, manuscript documents, and a collective ideological discourse which participates in the construction of a German reference. Many different approaches can be envisioned: the hermeneutic approach is based on stable paradigms; the analysis of conjunctures corrects it in emphasizing the momentary situation of the host culture; and sociological vectors of exchange can often be described in terms of institution analysis. The German reference, as a discourse, invites genetic reconstruction allowing one to update matrix networks and German cultural memory in France.