# English summaries

### Monotheism and memory: Freud's Moses and Biblical Tradition     J. ASSMANN

*In his last book,* Moses and Monotheism, *Sigmund Freud postulates a close correspondence between psychic phenomena such as trauma, repression, latency, return of the repressed and compulsion on the one hand and the history of monotheism on the other. Monotheism, the "religion of the father", addresses the œdipal deep-structure of the human psyche. A close reading of some Biblical and other texts reveals that Freud is right. His themes such as memory, trauma, repression and guilt determine in a surprising way the semantics of biblical monotheism. But this close correspondence destroys Freud's methodological claim of bringing to light, by means of his analytical tools, hidden truths buried in the deep structure of the "archaic heritage". There is no need for this assumption: it's all on the surface. The traumatic implications of monotheism reside, not in any psychic depth, but in the distinction between true and false gods.*

### Church and burial in Late Antiquity (Western Empire, 3rd-6th centuries)     É. REBILLARD

*The aim of this paper is to demonstrate that the ancient church did not take part in the burial of Christians, and that funerals and burial during late Antiquity, as opposed to later periods in Christian history, remained to a large extent a private matter with which the church did not interfere. The institutional aspect of the question, for which evidence is very scarce, is not discussed here. The paper is instead focused on church teaching. There appears to be no church teaching regarding the distinction of pagan and Christian burials; the special care to be shown in the burial of the poor is a moral obligation for Christians in general, but not a function of the Church. Furthermore, a careful reading of Augustine's* De cura gerenda pro mortuis *reveals that his teaching is less opposed to popular sentiment regarding the importance of burial for the sake of the soul, as it is usually interpreted, than it is concerned to keep the church from interfering in burial practices. The Christian cemetery is therefore an unfamiliar notion in late ancient Christianity.*

### The cemetery in the Middle Ages: a "sacred", "holy" and "religious" place     M. LAUWERS

*The institution of the Christian cemetery —a collective burial space for the faithful, attached to a cult edifice, and consecrated by a bishop— required a long evolution*

that implied several discontinuities from Antiquity, and was not fully accomplished until the twelfth century. Placing the dead in consecrated ground reverts to "Ecclesia" in all its forms: a spiritual society made up of the community of the faithful, but also an ensemble of stone buildings rooted in the ground —ground in which the bodies of the Christians are buried, against the walls of churches.

In the absence of any scriptural or patristic authority medieval people mainly used juridical categories from Antiquity to justify the institution of the Christian cemetery. Canonists and liturgists called the cemetery a "sacred place", "holy", and "religious", according to a tripartition defined by late Roman law ("sacer" / "sanctus" / "religiosus"). The notions of Roman law thus "rediscovered" by clerics were manipulated, contorted, in order to conform to the medieval realities, to which they were basically alien.

### Custom and Law in China under the Late Qing                  J. BOURGON

That Imperial China was governed by customary law is a generally accepted idea since more than a century. Yet, this notion was totally unknown in Imperial China, and was introduced from Europe via Japan at the beginning of this century. The first part of this article is devoted to different aspects of this introduction: the borrowing of the term from modern Japanese, the discovery of customs in Chinese legal tradition by Chinese as well as Western writers, their publication in collections intended to complete civil legislations. Discrepancies between this borrowed notion and Chinese realities are highlightened through a short comparison of the role played by custom in European and Chinese history. In the second part, examples are drawn from judicial and administrative sources to show how popular usage were dealt with by local magistrates under the Qing. Finally, the alternative scheme of "bureaucratic percolation" is provided to explain how popular usage influenced imperial legislation, without being converted into customary law.