

Summaries of articles

Public Rituals for Private Consumption : Television's Royal Wedding

D. DAYAN, E. KATZ

The televising of public events of a political nature adapts the traditional realm of ceremony to a very modern form of "publicness", one inherited from cinema. Audience members are isolated, separated, both from each other and from the focus of the occasion. Their experience is one of not-being-there.

Exploring a particular festive occasion—the wedding of the Prince Charles and the Lady Diana Spencer (London, 1981)—this paper extends Benjamin's thesis on the status of "art in the age of mechanical reproduction" to the domain of ritual.

We suggest that one can no longer conceive of occasions without television, but only (and only in the abstract) of occasions minus television. In other terms, television's broadcast of an event increasingly turns into the "real" event, while the original event is demoted to the status of a matrix, of a studio-setting, of a convenient but ancillary prop. Based on a comparison between different types of public occasions and the mode of participation involved in each, this paper analyses the way in which a collective event survives the family-centered circumstances of its reception. Television seems to blur the dividing line between "public" and "private". Public ceremonies are offered for private consumption. Is such a consumption still ceremonial in nature ?

The King's Court

E. LE ROY LADURIE

This article seeks to outline the logical structure of the aristocratic system explicitly and implicitly elaborated in the works of Saint-Simon and—to a lesser extent—in the letters of the Princesse Palatine. Central to this system is a hierarchy whose subdivisions range down to small groups and even single families. The separation between successive levels is more or less strongly marked, but this does not exclude interdependence. To each value corresponds a counter-value—sacred versus profane, pure versus impure—the sacred being so to speak the all-embracing entity and the apex of the system, while the opposition between pure and impure lies at the heart—at the center—of Saint-Simon's construct. There is a correlation between court factions and the various hierarchical levels, especially at the very summit: the royal family has its own ranks and poles around which different factions coalesce or cluster. Female hypergamy is not incompatible with the hierarchical principle, but it relaxes the rigid order of ranks, which are anyway, as a rule, handed down through exclusively male lineage. Thus female hypergamy strengthens the system by making it more flexible and more practical. Finally, the ascetic and individualistic character of renouncers and anti-Jesuits introduces distinctive elements into a model that otherwise remains essentially holistic.

On the whole, the explicit or underlying ideology that shows through in the works of Saint-Simon is deeply coherent and possesses an internal logic, whereas the membra disjecta of the writer's work might seem bizarre and sometimes grotesque when isolated from the context of the Whole of which they form part.

**Writing and Action in the 17th Century :
On a Corpus of Mazarinades**

C. JOUHAUD

This article studies over 400 mazarinades concerning the town or the inhabitants of Bordeaux. The author begins by analyzing the rate of publication of these tracts and the circumstances in which they were produced. As is the case with most militant literature, the publication of the mazarinades was directly linked to the context of events: a mazarinade was in itself an event. Most of these texts form a network. Some of them are caught in an upward polemical spiral, spilling over from one argument to another in an invariable progression from ideas to men—hence it is important to identify the authors and their sponsors. These investigations reveal the existence of a milieu of frondeurs in Bordeaux whose literary style provides evidence of their political as well as intellectual behavior. Finally, in this perspective, the author examines the argumentative and literary functioning of an ill-defined notion, the "people," and the use of historical references, whose effectiveness bears no relation to the vehemence with which they are introduced.

**The Combats of Carnival and Lent :
Routes of a Metaphor**

M. GRINBERG, S. KINSER

Medieval examples of the allegorical genre, the combat of Carnival and Lent, rationalize diversely structured ritual practices (Christian, feudal, peasant) by personifying two moments of the annual calendar. As the calendar moves from late winter to spring, so the fortunes of Carnival and Lent change from triumph to exile, imprisonment or glorious return. In the fifteenth and sixteenth centuries, the genre moves away from concern with the raison d'être of the calendar toward analysis of the social behavior involved in the opposition between festive and penitent behavior. A new totality, Nature, begins to order the texts explicitly or by inference. The theatrical pieces, stories and descriptions which use the Carnival/Lent opposition after 1450 analyse the behavior associated with the two rites psycho-moralistically. Neither Carnival nor Lent is exempt from criticism. Neither time of the calendar "wins", for both are subjected to new secularly hierarchized pressures: city ways subordinate country habits, social control triumphs over inherited custom, social conscience dissolves institutional presumptions.

Hypothesis on Nuptiality in England, XIIIth-XIVth Century

R. M. SMITH

Recent work by historical demographers has shown that marriage behaviour in England from the middle of the sixteenth century was remarkably flexible and appears to have been the major factor determining population growth rates until the late nineteenth century. This paper assesses the evidence bearing upon the likelihood of marriage being equally flexible over time in the medieval period. It questions the evidence used by Hajnal to suggest that a non-European pattern of marriage was present in England in the fourteenth century by reworking the data in the poll taxes of 1377 and 1381. In addition, evidence from Lincolnshire serf genealogies of the late thirteenth century is assessed suggesting that

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the incidence of marriage and levels of geographical marital exogamy among the females are compatible with a "European" pattern of marriage. Evidence on widow remarriage from a Cambridgeshire manor in the fourteenth century shows that females were sought in the marriage market in ways which took great account of prevailing economic conditions. Widows with land were attractive marriage partners when incomes were falling and land was highly valued, conversely widows were less highly sought out when population levels fell and land values declined in the post-plague decades of that century. In all this evidence there is little to suggest a marriage regime that differed fundamentally from that documented for the early modern period in England.

Capital Movements and Interest Rate in the West in the 13th Century

Gérard SIVÉRY

Capital movements in the 13th century were particularly conspicuous between northern Italy and north-west Europe. These migrations were not due to chance or to the whims of individuals. The success or failure of financial centers depended on the interest rates they could offer to lenders. When the foires of Champagne offered rates ranging from 15.2 to 31 % in 1221, they attracted considerable funds. When the rates collapsed to 11 %, then to 5 % and less in the 1250s, investors deserted the foires on the advice of Sienese bankers who, by 1260, were declaring that it would be preferable to seek better returns elsewhere in Western Europe. Businessmen from Arras and Italian financiers thus transferred their capital, in particular to the Scaldian basin, where interest rates in 1291, for example, ranged from 12 to 32.5 %. The modification of financial circuits was the first phase of the recovery that followed the economic crisis of the last years of Louis IX's reign.

The Emergence of the Shameful Poor : Where the History of Ideas Meets Social History

Giovanni RICCI

This article falls into two parts. The first part examines the emergence of the doctrine of shameful poverty between the 4th and 13th centuries, on the basis of exegetical, hagiographic, canonical, theological, and literary sources. Initially distinct concepts (poverty, shame, begging as a privilege) are shown to have gradually fused into one. The work of Thomas Aquinas is seen as the culmination of this process.

In the second part the author analyzes the earliest evidence for the actual existence of the shameful poor. This evidence comes from Flanders and central-northern Italy (11th-13th centuries). The author does not believe that this late appearance is due merely to the silence of sources—to a failure to mention earlier cases. Throughout the Early Middle Ages, the shameful poor were only moral figures. In order for them to become a reality, a new factor was required: the appearance of money, which provoked a potential imbalance between individual social status and possession of material goods. Only then was the old theoretical concept of poverty embodied in tangible social forms.