

Summaries of articles

Athena Apaturia and the Ceremony of the Girdle. The Apaturia at Athens

Pauline SCHMITT

In ancient Greece, the Athenian festival of the Apaturia in honor of Zeus and Athena consecrated the insertion of young adult men and young unmarried women into the civic community. The etiological myth associated with this festival provides the young men with an example of wily behaviour. This myth may thus be compared with another from Troezen recounting the ruse employed by Athena Apaturia to make the girl Aethra become the wife of Poseidon and the mother of Theseus. Trickery is thus at the heart of the pre-eminent female rite de passage, marriage, as is corroborated by other mythical tales which stress the use of cunning (metis) at such a moment. Yet the young woman is never the agent of the ruse. In the Apaturia, Athena plays a double role: on the one hand, she possesses the metis required to effect the passage and on the other she figures as the guarantor of the change in the girls' social status upon marriage, as can be seen from the study of the ritual offering of the girdle at Troezen. If, the transition from parthenos to married woman seems to be a critical point in the system of representations of the ancient Greeks, that is perhaps because it concerns the basis of the political system of the classical Greek city-state: the procreation of legitimate sons.

Marriage in the Heresy of the Year One Thousand

Huguette TAVIANI

This study is part of an investigation of the heretical sects that appeared in the Latin West between 1020 and 1030. In his first article on this subject, which appeared in the Annales in 1974, the author revealed the historical value, despite its late date, of a report on the sect of Monteforte in Piedmont and showed how the precept of virginity proclaimed by the heresiarch was the foundation of his profession of faith. The critical examination of the sources, now extended to the sects of Orleans and of Arras, enables the author to ascertain that the refusal of legitimate marriage served, above all, to discredit those who professed it. In addition, the period in which the heresy spread was also one which saw the emergence of new ideas concerning a society divided into orders. In this context, the existence of fraternities in which men and women, from both the clergy and the laity, met to undergo a heterodox initiation could only be sub-

versive. The rejection of marriage, the major rite of sociability, reflected a condemnation of sexuality as a consequence of original sin. The true significance of this rejection becomes evident only in the eschatological language of the heresy.

**Consumer Credit and the Economic Situation
(1460-1560): Isle-en-Venaissin**

Michel LACAVE

The notarial records of the Comtat-Venaissin contain a large number of promissory notes, which constitute overwhelming evidence of the existence of consumer credit. The systematic examination of this material makes it possible to study monetary circulation, credit, and prices.

On this basis, the author has been able to detect three phases in the economic history of the period 1460-1560: 1. the end of the fifteenth century experienced a favorable economic situation marked by an essentially nominal rise in prices, more rapid for cloth than for wheat; 2. in the first third of the sixteenth century, the population, confronted with a certain increase in the difficulty of obtaining a sufficient supply of grain, maintained its consumption of textile products by a much greater reliance on credit; 3. the second third of the sixteenth century witnessed a very sharp rise in cereal prices, while the gulf widened between a minority of lenders and the mass of debtors who were obliged to limit their consumption. This is no doubt a further example of disequilibrium between population and basic food supply.

**Notariat and sociology of in rent
Paris during the XVIIth century**

Claude MICHAUD

The article makes use of annuity contracts drawn up with Parisian notaries by the clergy in order to pay the *don gratuit*. A first analysis is made using the sums collected by different notaries: this makes possible, on the one hand, a contrast between the wealthy business districts of the Right Bank and the poor quarters on the periphery, the Left Bank with its university and the popular districts; and on the other hand, a distinction between the small notaries' offices with a restricted area of activity and a few important notaries who received large sums and bled off the savings not only of Paris but of the Provinces too.

A second analysis, based on the recipients of annuities, yields converging results which are refined by comparing the sums collected for each district with the mean value of the contracts for each district; these mean values point to the development of new aristocratic quarters.

The last analysis bears upon the socio-professional status of the lenders. The first place goes to the nobility. Then come officials and legal practitioners (at the top of the list, the various tax collectors, at the bottom, the Parisian « basoche »), then the Parisian bourgeoisie in the following order: merchants, bourgeois, merchant-bourgeois, merchants + trade name, and finally master craftsmen. The women's group is dominated by *épouses séparées de biens* (married women having retained title to their own estates), next, widows, then unmarried women. Finally the religious collectivities and clerics, and simple priests make up, along with the unmarried women and master craftsmen, the lowest level of those collecting private savings.