

English summaries

The Jews and their Neighbors during the Persian, Hellenistic and Roman Period

U. RAPPAPORT

What kind of relations did the Jews have with the neighboring peoples during the Second Temple? Based upon the way in which the Jews defined themselves, what were the criteria, the variables by which to measure proximity and distance? And what are the political translations of the different forms of "otherness"? Compared to the autochthonous populations (Samaritans, Idumeans, Phenicians, etc.) whom languages and customs brought together, the "Greeks" from the hellenistic cities represented a most heterogeneous group and were perceived of as radically different.

During the Persian epoch, the question of relations with neighboring peoples evoked two contradictory attitudes within Jewish society. The first with Esdras and Nehemiah, by imposing a very narrow definition of Judaism, erected a barrier between Jews and non-Jews. The second, with the adversaries of Esdras and Nehemiah, by adopting a very broad definition, favored contacts and passages between non-Jewish societies and Judaism. From the hellenistic period on, new social clivages due to the colonisation and to the emergence of a dominant culture tended to reduce the diversity of relations between peoples of the region and resulted in increasing bipolarisation. Among the autochthonous peoples, some become hellenized and enter into the system of the Greek city-states, while others are judaicized and integrated into Jewish society. As a reaction to this mobility and acculturation, the definition of what it means to be a Jew once again hardens. This bipolarisation of relations between Jews and non-Jews radicalizes to the point of constituting one of the determining factors in the Jewish insurrection against Rome between 66 and 135 of the common era.

Sense and Significance of the Dead Sea Scrolls. The Present State of Qumranian Studies

D. DIMANT

The first syntheses on the manuscripts and the Dead Sea community have a preliminary character to the extent that they are based upon a limited number of texts. Now that the publication of the group of manuscripts, and in particular those of cave 4, is almost finished, it is worth reexamining the picture. The identification of the community and the site of Qumran as being essenian has certainly been confirmed by the recently published texts. However, the question of the duration of their establishment in Qumran and that of their relations with other settlements of the essenian sect remains unresolved.

The Qumran library contains three literary ensembles: the biblical manuscripts, the

community literature and the non-community literature. The so-called community texts can be distinguished from the others by their terminology and their content. The analysis of new fragments indicate that these texts have a long and complex literary history and that they use sources that can be traced to at least the beginning of the 2nd century B.C.E.

Similarly, the fact that a third of the library consists of "non community" texts, leads us to reformulate the problem of the origin and formation of the community. The affinity of these texts on the one hand with common Jewish tradition and on the other with apocalyptic literature (of which a significant amount, written in aramean, recalls Jewish traditions which emerged from the babylonian and persian diaspora) indicate that the issue of the community origins must be considered within the vaster context of Judaism under the Second Temple as a whole. Far from constituting an obscure little group on the margins of Judaism, the Qumran community must have constituted a central group, situated within the very heart of the sacerdotal milieu.

The Religious Laws of the Qumran Community

J.M. BAUMGARTEN

The Qumran Community, often defined as an "apocalyptic sect", is nonetheless remarkable for the importance it attributes to the law. Qumranian laws are either founded on the exegesis of the Torah, or presented in an apodictic fashion, without any scriptural justification. As with biblical law, Qumranian laws are revealed. These revelations are periodically renewed, guarded secret and transmitted only within the community.

Contrary to the Pharisees whose halakhic prescriptions were uttered and transmitted by nominally designated wisemen, Qumranian laws remain anonymous. While the Pharisees distinguish between the oral and the written law, the notion of oral law is unknown to the Qumranians just as it is rejected by the Sadduceans. However the similarities between Qumranian and Sadducean prescriptions, in particular with respect to laws of purity, do not allow us to take the Qumranians for Sadduceans; the similarities rather indicate a meeting point of two distinct approaches: the first apply strictly within a separatist community, while the application of the second are reserved for the Temple and its rituals alone. On the other hand, the comparison of the Qumranian halakha with essenian practices confirms down to the last detail the identification of the Essenians with the Qumran Community.

The element of change in the conception of the law introduced by the belief in a progressive revelation must be interpreted with an eschatological perspective: the function of the Messiah or Messiahs being not to abrogate the law but to reveal its full significance. As for the origins of the religious laws of Qumran, we must again look to eschatology to understand: the extreme momism of the community could be interpreted in the light of its millenary and messianic ideology.

The Elaboration of the Halakha after the Destruction of the Second Temple

A. OPPENHEIMER

The destruction of the Temple in 70 of the common era resulted in the impossibility to observe the prescriptions related to the Temple, beginning with the laws regarding sacrifices, an important part of those concerning purity of which many were linked to the holiness of the Temple, as well as most of the prescriptions concerning the holidays.

The legislative work of the leading institutions established at Yavné, based upon an evolutive process already begun at the end of the period of the Second Temple, allowed the adaptation of the Nation to the new circumstances. While the orders of Rabbi Yohanna ben Zakkai (between 70 and 96) principally concern the holidays and religious institutions transferred from the Temple to the synagogue, those of Rabbi Gamliel (between 96 and 115) cover the fields of economy and society. Among those orders, certain aim at preserving Jewish ownership of the land; others, when it is not possible to maintain the pluralism customary during the Temple period, aim at excluding from the normative community, marginals or dissidents, such as the judeo-christians, the amei-ha-aretz or the Samaritans. The adaptation of the judeo-religious system to the new conditions which appeared after the destruction of the Temple were manifested by the development of oral law, which made compilation and organisation necessary and, in the beginning of the 3rd century, resulted in the writing of the Michna.

***Immigration Policies, the State and Labor Markets.
France and the United States, 1880-1930***

C. COLLOMP

The comparative approach is justified when enough similar variables in the subject studied in the two countries can be analysed. Allowing for time discrepancies—mass migration to the US mainly occurred before World War I, while it took place in the 1920's in France—in both cases it was a labor migration that contributed to working class formation. It is also justified because French political leaders looked to the US as the model of administrative regulation of immigration and integration. Yet the comparison is most fruitful when it reveals different paradigms in the process of integration in the two countries. Set against the absence of state intervention in the US to direct or plan immigration in function of the labor market, the collective and contractual nature of immigration policy in France linked as it was to diplomatic relations with friendly nations brings into light a sharp contrast in the relation of the immigrant to the host society. Although immigration to the US was politically interpreted and valued as the individual migrants' voluntary decision only one step removed from citizenship, the absence of state regulation in the labor market reinforced the role of ethnic groups as mediators of the migration and integration process. In France, conversely, immigrants, assisted as they were and directed to their place of work by the joint effort of employers and state agencies with the consent of organized labor, found themselves direct wards of the State which developed its administrative functions to intervene on behalf of the migrants, of employers and of the "national" labor force to prevent the formation of dual labor markets. This analysis has been used to emphasize the historical construction of the silent and complete assimilation process within the working class in pre-World War II France, and that of ethnicity as an enduring category in the American society resulting from the vacuum of state run industrial relations.

***Social Order of Lower Classes in Modern Japan (17th-20th Centuries).
Mobs and Control of Vagrants***

P. PONS

In this panorama of the lower classes of the society, the author tries to show the role of mobs as a structuring factor in these segments of the population. With the rapid development of the cities during the Tokugawa period and the increase of urban construction hired laborers became to be more numerous and were largely controlled by people

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connected to mobs and gamblers with a de facto delegation of the government. For a brief period in the 19th century mobs could have been involved in movements of social revolt and to a certain extent could be perceived as “social bandits” but from the beginning of the century they moved to a “patriotic gangsterism” and contributed to the repression of the left. In Modern Japan, gangsters continued to play a role of auto-regulation of the marginal element of the society.