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dritter zu den inneren Strukturen folgte, etwa am Beispiel Englands. Wichtig wäre auch der Blick von draußen, etwa von Byzanz und der Welt des Islam auf Europa. Das religiöse Weltbild prägte tief das Leben. Dies steht uns in vielen Zeugnissen dauernd vor Augen. Leider fehlt dazu ein Beitrag. Wie verändern sich Lebensformen mit der Individualisierung? Dies mindert nicht das hohe Niveau des Bandes, der auch »vergessene« Gebiete erschließt und die Studien beeindruckend zusammenfaßt.

Wolfdieter HAAS, Seevetal-Ramelsloh

Thomas ZOTZ (Hg.), Fürstenhöfe und ihre Außenwelt. Aspekte gesellschaftlicher und kultureller Identität im deutschen Spätmittelalter, Würzburg (Ergon) 2004, XIX–361 p. (Identitäten und Alteritäten, 16), ISBN 3-89913-326-9, EUR 38,00.

This book is the sixteenth volume in a series, the general title of which is »Identitäten und Alteritäten«. An aim of the authors is to investigate and analyse the collective identities of courtiers and others, groups within groups and institutions, the relationships of individuals to groups, how matters of consent and dissent, agreement and disagreement became structuralized, and how the structures were integrated in such a way that during crises individuals identified their own existence with the existence and survival of groups to which they belonged. There are contributions by twelve authors on aspects of social and cultural identity within princely courts. The subject matter is not limited to Germany, for the authors make occasional excursions into geographically adjacent territories of Western Europe. A preface and an introduction by the editor, Th. Zotz, define background, aims and scope of the project (see also the website [www.sfb541.uni-freiburg.de](http://www.sfb541.uni-freiburg.de)). The book may be divided for review into four sections. In the first chapter ZOTZ introduces what may be called, for want of a better word, regime change (»Herrschaftswechsel«), in which he discusses princely courts of the 12<sup>th</sup> and early 13<sup>th</sup> centuries. Zotz describes two cases in detail: the court of the Guelphs, and regime change in the county of Hennegau about 1200, in which he shows how the increasing importance of four main offices, those of the steward, marshal, chamberlain and cup-bearer, by becoming hereditary in practice, ensured a certain stability and continuity, especially in times of crisis following regime change. The importance of these four offices is discussed by some of the other authors also.

R. BUTZ describes an opposite case: instability and loss of group identity which regime change can bring about, in this case among prelates facing a secular authority and its officials. The argument is illustrated by the decline in fortune which prelates at a monastery (St Peter's at Lauterberg) suffered when their relationship to the founding family of Wettiners underwent change. Two factors led to weakening and dissolution of the relationship; dissent arose within the monastery itself, which was followed by the demise of the founding branch of the dynasty.

The next three chapters describe groups and individuals within lay courts; those of Baden, by H. KRIEG, and of Wurtemberg by D. MERTENS, in the 15<sup>th</sup> and early 16<sup>th</sup> centuries. Baden was squeezed between the Imperial House of Habsburg (to which it was allied by bonds of friendship, family, marriage and ambition), and successive Electors of the Palatinate at Heidelberg. Two themes run through this account: the consequences for Baden of its military defeat while fighting on the emperor's side at Seckenheim in 1462, and, more importantly, the efforts of both sides, Baden and the Palatinate, to win the support of the lower nobility in the region. In the following chapter Mertens describes several crises which Wurtemberg went through from the death of Eberhard IV in 1419 to the introduction at Stuttgart of the Reformation in 1534. The immediate question in 1419 was who was to rule; members of the family as guardians of minors, or courtiers and councillors? Problems were compounded by the establishment of competing courts at Stuttgart and at Urach. Docu-

mentary sources for these courts provide insight into how they were run. This second part of the book ends with a review by P.-J. HEINIG of relationships at the court of Emperor Frederic III (1415–1493). The most important foreign witnesses were Frederic's wife Eleonor of Portugal and Enea Silvio de Piccolomini, the future pope Pius II, both of whom encountered language difficulties and a lack of regard, they thought, for higher learning among their German-speaking contemporaries.

The third part of the book contains four chapters describing relationships at episcopal courts. For 13<sup>th</sup> century Straßburg, K. WEBER analyses the rule of Bishop Konrad III of Lichtenberg (1273–1299). What was the relationship between the bishop and the civil authority in Straßburg? Using as source a document entitled *Bellum Waltherianum*, which describes the military victory of the citizens over the bishop's forces in 1262, Weber concludes that this did not lead to a rejection of the bishop's authority by the citizens of Straßburg. His arguments are based on prosopographical analysis of office bearers from the families Walther and Eberhard in the episcopal court and in the civic administration of Straßburg. M. KÄLBLE then describes the court of bishops of Basel in the 12<sup>th</sup>–14<sup>th</sup> centuries, who were caught between the city's nobility and the Holy Roman Emperors. The chapter contains information on party affiliations (the »Psitticher« or »Greenfinches« of the bishop opposed to the »Sternen« or »Star-bearers« allied to Rudolf of Habsburg), and on cultural expressions, exemplified by devotion to certain saints, and by literature and mythology as means of influencing and binding individuals to a party. This section of the book ends with A. BIHRER's description of Bishop Ulrich Pfefferhand, bishop of Constance from 1345 to 1351, who was born in Constance. Bihrer questions whether Pfefferhand was the simple, frugal, civic minded bishop that he has hitherto been judged to have been. Bihrer's conclusion: Pfefferhand through sinecures, nepotism and effective use of diocesan finances helped the advancement of his family. He packed the cathedral chapter with his nephews and others, and he sided with the pope against the emperor, none of which actions was in the interests of the citizens of Constance. Finally in this section, G. FOUQUET describes the court and nobility of Speyer about 1400. The source used is a political testament which bishop Raban von Helmstatt left for his nephew Reinhard who succeeded to the bishopric of Speyer (1438–1456). The document contains much practical advice about socialising, hunting and entertaining, but also frugality; about patronage, and especially about how to oppose factions within the cathedral chapter and among the nobility.

Three chapters which form the fourth and last part of the book describe the »outsider« at court. That by V. HONEMANN on the subject of the Savage (»Der Wilde«) in German literature of the High and Late Medieval period is undoubtedly the most charming. Fictional heroes called Duke Ernest, Daniel of the Flowering Valley, and Feirefiz meet strange beings (giants and dwarfs, the Broadfeet, the One-eyes, the Crane-heads, and others) and experience adventures of the kind which Swift's Gulliver (if he had been a nobleman) might have had when he arrived much later in Lilliput and Brobdingnag. Honemann concluded from this that »courtly« is to be viewed as the antithesis of »savage«, as beauty is to ugliness. Paradoxically, however, ugliness and beauty could be reconciled in one person, the fay Cundrie. The chapter by K.-H. SPIESS which follows is in some ways related to our own world. His subject is the problems of language, acclimatisation and adaptation by foreign wives and their retinues at princely and noble courts. Spieß recounts a number of incidents at courts which show that foreignness could be seen as a threat. He describes important factors within royal and noble marriages, among them, obviously, the personal relationship between the couple, which could be affected for good (*vide* Maximilian I and Mary of Burgundy) or bad (Henry VIII and Anne of Cleves) at their very first meeting. Other factors of importance in dynastic marriages are explored in detail, and a conclusion is that it was required of the foreign wife not merely that she should become integrated and assimilated but in effect that she should surrender her own native identity almost entirely.

The final chapter is by W. PARAVICINI on experiences of Nikolaus von Popplau, based on his writings, at a number of courts during a tour of Western Europe in 1483–1486. Although only of lower nobility, Popplau was an unusual knight. He was not only expert in the use of the long spear at tournaments, by which he attracted the admiration of Maximilian of Habsburg, but he was well versed in Latin and the Latin Classics, which aroused the wonder of the foreign courts he visited. His mission was essentially a diplomatic one for the informal and reciprocal exchange of information between courts. Popplau described in detail how, although he travelled with letters from and under the aegis of Emperor Frederick III, he sometimes had to make contacts to the kings of Portugal, Aragon and England through household servants. Paravicini describes and discusses problems which Popplau and travellers generally might have encountered; making first contacts, difficulties of language at court and elsewhere, the question of identity and the need to avoid mistrust and misconceptions.

The chapters are linked by a number of common features which include the following. Courtly life with its networks of individuals and groups, of norms and customs forms the continuum. There is emphasis in the earlier chapters on prosopography, the careers of individuals, family connections, marriages, friendships and patronage. Later chapters appear to the reviewer to contain much that is relevant to contemporary living: chiefly the difficulties of assimilation and acceptance into new and different environments which many of our contemporaries still have to endure and overcome.

James P. WARD, Vlaardingen

Alain CORBELLARI, *La Voix des Clercs. Littérature et savoir universitaire autour des dits du XIII<sup>e</sup> siècle*, Genève (Droz) 2005, 341 p., ISBN 2-600-00998-1, EUR 51,22.

Vast in numbers, the *clericus* was a ubiquitous and polymorphic element of medieval society. Derived from the Greek *kleros*, meaning chosen by lot, but transmuted to »elected by God«, the term designated a broad group of male clergy who were exclusively under the jurisdiction of the Church, a status that was designated by the tonsure. At the end of the twelfth century Pierre the Chanter designated three kinds of clerics: the *ecclesiastici*, ranging from the minor through the sacred orders and including the prelate, the *scolastici*, masters and their students in the schools and universities, and the *litterati*, those who wrote in Latin professionally. Each *clericus* was presumed to be *litteratus* (literate) in Latin to distinguish himself from the *laicus* (layman) who was not presumed to be literate. In France Latin was the exclusive voice of the cleric until the twelfth century when writing in the vernacular began to appear in the form of saints' lives, chansons de geste, and romances. Although this vernacular literature could have been written either by the laity or clerics, it was clearly destined for lay audiences who presumably could not understand Latin.

A. Corbellari, maître-assistant de littérature médiévale at the University of Lausanne, has selected an emerging genre of literature called the *dits* written by clerics but in French and for audiences that included clerics as well as the laity. His project began with a study of Henri d'Andeli, a Norman cleric who composed three *dits* in the 1220s and 1230s, »La bataille des vins«, »La bataille des sept arts«, and »Le dit du Chancelier Philippe«, which Corbellari edited in 2003 in the series »Les Classiques Français du Moyen Âge«. A fourth *dit*, »La lai d'Aristote«, which he originally attributed to Henri d'Andeli, he now assigns to Henri de Valenciennes. This somewhat meager corpus of writings is supplemented with the better known poems of Rutebeuf from the 1250s and 1260s and some miscellaneous *dits* which are edited at the end of his study. Identified in the title as »littérature et savoir universitaire«, the author's ultimate goal is to identify the »voix«, the »prise de conscience« and the »profil« of the cleric in the urban space of Paris of the thirteenth century. Although his objectives lack