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de mieux expliquer encore l'étonnante stabilité du patriciat urbain dans des cadres pourtant rigides, souvent pesants, mais somme toute jamais gravement menacés car finalement acceptés par la majorité.

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Michel KAZANSKI, *Les Goths* (I<sup>er</sup>-VII<sup>e</sup> siècle après J.-C.), Paris (Errance) 1991, 152 p., numerous black and white illustrations.

M. Kazanski, chargé de recherche in CNRS, has provided an exceptionally valuable synthesis of his vast knowledge of Eastern European, Russian, and Central Asiatic archaeological scholarship in this brief but profusely illustrated treatment of the material civilization of the »Goths«. Following a very useful methodological introduction which outlines clearly the limitations inherent in the use of archaeological evidence, Kazanski systematically treats I. L'origine des Goths; II. Les Goths en Russie méridionale et sur le Danube inférieur; III. Les Goths au début de l'époque des Grandes Migrations; IV. Les Goths à l'époque des royaumes barbares. There is a good bibliography but the absence of footnotes marks the work as more useful to students than for scholarly research. The lack of an index is to be much regretted.

Kazanski effectively demonstrates the connection of the »Goths« to Scandinavia and, progressively, that they were based within the Wielbark and then the Tchernjahov cultures. However, two curious facts emerge in this context. First, the »Goths« are evoked perhaps most compellingly through the artifacts associated with female burials – a fact that would appear to continue into the seventh century – and secondly by the absence of a basic class of artifacts, i.e. iron objects, in general, and militaria, in particular. Within this contextual framework therefore, the culture of male »Goths« seems rather elusive. This curious situation is further exacerbated by the fact that during the great migrations and the establishment of the Romano-Germanic kingdoms in Italy, Gaul, and Spain, if not even from the beginning, there is considerable eclecticism as indicated by the artifacts and a pronounced tendency toward assimilation as indicated by the written sources. These tendencies raise serious questions concerning the *Zusammengehörigkeitsgefühl* among males whom we consider to be »Goths«.

In general, I have two major quibbles with ›Les Goths‹. First, I would like to have seen comparatively more attention given to ›les habitats‹ with a focus on crops, seeds, and other agricultural aspects of the culture in relation to such important topics as stock raising and human demography. Secondly, it would have been useful to have calculations regarding the value of the material wealth that was put into the graves with reference to indices such as replacement costs and the putative worth of such artifacts to the living.

As ›Les Goths‹ now stands, it will be valuable for teaching purposes and deserves translation into both English and German. However, with this work, Kazanski has provided the base for a fully developed archaeology of the Goths. This would require the inclusion of a fully documented footnote apparatus along with the airing of various controversies in detail, and the introduction of the quantitative data base, depicted with charts and graphs, upon which the vast panoply of generalizations sustaining the archaeology of the »Goths« rests. This quantitative work also must be assessed as to its significance from a statistical perspective. In short, the reader should be shown when a putative quantitative generalization rests upon statistically significant data as contrasted to the educated »guesstimate« of the experienced scholar working from anecdotal evidence. A new revised edition of ›Les Goths‹ intended primarily for an academic audience would be a worthy companion to Wolfram's monumental ›Geschichte der Goten‹, and Kazanski is very well positioned to do the job.

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