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Beurteilung zugeführt. Erasmus *Physis*, seine menschlich-natürliche Existenz – und ihre Bedeutung für Leben und Denken des Humanisten – wird gleichsam ärztlich exakt im nachhinein rekonstruiert (J. P. VANDEN BRANDEN).

Die Wirkung Erasmus auf die Zeitgenossen kann anhand seines Briefwechsels, anhand des Verhältnisses zu Melanchthon, anhand auch der Rezeption der »*Institutio Principis Christiani*« gezeigt werden. Die unterschiedliche Auffassung, die etwa Rabelais, Montaigne, Spenser, Shakespeare von den *Adagia* hatten, wie sie sie umsetzten und nutzten, wird in einem weiteren Beitrag untersucht, wie auch die Einstellung des Tridentiner Konzils zu diesem Werk des Erasmus, oder besser, die Zensur, die dort vorgenommen wurde (J. PENDERGRASS, M. WEISS, L. GUALDO ROSA, M. MANN-PHILIPPS, J. CÉARD).

Schließlich werden in einem letzten Teil, der dem vierten inkorporiert ist, zum einen die Rezeption des Erasmus im Zeitalter der Aufklärung dargestellt und ferner moderne Probleme der Übersetzung seiner Texte sowie eine (unhistorische) Aktualisierung des Erasmus erörtert (J.-Cl. MARGOLIN, A. GERLO, K. GARBER). Eine Art Resümée oder besser: eine kurze Zusammenstellung und Übersicht über die Vorträge (vergleichbar einer Rezension) beschließen den Band. Erfreulicherweise enthält er einen zuverlässigen Index.

Insgesamt, so läßt sich feststellen, ist für jeden, der sich mit speziellen Fragen des Humanismus, solchen im Umfeld des Erasmus, seiner Biographie, seiner wissenschaftlichen und religiösen Auffassungen beschäftigt, ein wichtiger Beitrag vorgelegt worden. Dank des Index kann ihn jeder leicht und in seinen vielfältigen Themenbereichen nutzen. Die Vorträge, jeder für sich gelehrt und überzeugend, differieren freilich zu sehr, als daß der Band insgesamt eine »Grundlektüre« für jeden, der sich mit Erasmus beschäftigt, sein könnte.

Notker HAMMERSTEIN, Frankfurt am Main

James A. FARR, *Hands of Honor. Artisans and Their World in Dijon, 1550–1650*, Ithaca and London (Cornell University Press) 1988, XI–298 p.

This is not the first but by far the most comprehensive and most ambitious study James R. Farr has made of Dijonnais society in early modern times. The author intends to demonstrate that during the three generations his book is spanning, Dijon's artisans progressed towards class society. According to Farr, »nascent class« (p. 3) was no contradiction to corporate society. His findings, on the one hand, surpass what is usually considered to belong to the evolution of classes. Yet, on the other hand, they do not quite convincingly support his central thesis about »nascent class«. It will be interesting to show that the importance of his study remains, for all practical purposes, undiminished by this seeming shortcoming.

The period from 1550 to 1650 was far from being a happy and tranquil one for the inhabitants of Dijon. The political vicissitudes of the wars of religion did do little, however, to prevent the majority of Dijonnais master artisans from achieving a slow but perceptible increase in well-being. This was due primarily to the positive development of the town on the whole. Transborder commerce and the expansion of the magistrate's ranks and of the liberal professions boosted purchasing power. The master artisans were set to share their rising income neither with more masters nor with the journeymen. While markets and overall population kept growing, the portion of craftsmen declined, in some cases in absolute figures even. Some guilds came near risking self-extinction. From 1590 to 1642, only 69 ordinary journeymen managed to attain the status of master. Chances for foreign journeymen and other outsiders were thus drastically reduced. This policy did not go unheeded by the municipal authorities. In some cases, they intervened in favour of aspiring journeymen, but in the 16th and 17th centuries, administrations were not strong enough yet to launch the methodical assault on this bulwark of corporate society their successors in the age of enlightened bureaucracy would try.

The behaviour of the master artisans is all the more striking as this »closing« of guilds and corporations, when occurring in the 18th century where it is a more intensively studied phenomenon, is usually attributed by contemporaries and historians alike to shrinking markets. In other respects as well, corporations stuck together in order to defend their particular interests against community requirements, thus undermining their legitimacy: on several occasions, bakers and butchers refused to produce foodstuff, forcing the magistrate to authorize higher profit rates.

At the end of the period that Farr has been studying, a marked social differentiation has taken place: while most master artisans are considerably better off, journeymen have suffered a setback. All the same, their coexistence does not seem to have been characterized by continuous strife. Quite on the contrary, master artisans were increasingly often asked and did consent to be godfathers to journeymen's children or to testify at their marriage. In the relationships between artisan middle-class and the upper ranks of urban society, a similar pattern is to be observed. Journeymen, by the way, did not fight back systematically. Yet they seem to have found one expedient at least to make up for their structural disadvantage by taking over control of the labour market, something Steven Kaplan has described in detail concerning 18th century Paris and a major issue in the Holy Roman Empire as well.

The central category Farr uses to interpret the behavioural patterns of the artisan population is »honour«. Of course, this is one of the most important concepts of early modern society and which was to become even more essential to guild members as political and economic pressure on them kept mounting towards the end of the Ancien Régime. Farr has been studying Dijon artisans in an epoch of success. Nonetheless, disputes over points d'honneur were a most common occurrence in everyday life. The author traces the multiple social and economic functions of honour in their relevance for shaping societal interactions, ranging from mutual attribution of respect, to the ranking of master artisans' daughters on the marrying market to self-assertion of individuals. Not infrequently, quarrels arose over discrepancies between what self-esteem dictated people to demand from others and what third parties were willing to accord. Clashes of this kind were wont to lead to violence and end up in court. Farr coins the very apt phrase of »exchanges in an economy of respect« (p. 185).

Thus, the violence immanent to early modern society is largely interpreted in the context of honour the importance of which Farr tends to explain, in its turn, on the economic level. This way, the outlook on this issue risks to be narrowed. It might have been useful to take a look at Norbert Elias, for instance, to examine more deeply the legitimacy – and its decline – of violence as a feature of popular culture.

Very methodically, Farr rounds his book by chapters on artisans' and guilds' stances in the disputes between local authorities, popular movements and the crown as well as on the question of religion and popular culture. In both cases, master artisans reveal themselves not to have been overly self-assertive but of a shrewd pragmatism that enabled them to survive and thrive, as it were, beneath the stormy surface of bigger conflicts. After the first easy successes of protestantism resp. calvinism, post-tridentine catholicism quite effortlessly, so it seems, managed to win back most of them. Popular culture and popular expressions of piety retained most of their pre-reform traits, however. The same holds true for artisans' participation in tax riots. Rioters from the rank and file of the handicrafts met with clandestine sympathy but were eventually left in the lurch. In the case of the so-called Lanturelu disorders of 1630, any resistance quickly collapsed once the king's officers massively asserted their power.

According to the author, corporate society contained, as it were in a nutshell, class society (pp. 1–3, 265–266), the latter one becoming more distinct from 1550 to 1650. It would appear that this time frame, determined by the availability of relevant source material, in this case tax lists for the *taille personnelle*, in a way limits the plausibility of his argument. Even regarding the 18th century, there is no unanimity about the existence of a class society. Pierre Léon and Albert Soboul, e.g., have argued that class consciousness was hardly, if at all existent in 18th

century workers and artisans. Nevertheless, Farr's thesis is helpful as it raises an important question: given the massive trends towards corporatist exclusiveness discernible in the Dijon artisanat, is class society only the logical sequel to a full-fledged corporate society? Of course, such an interpretation would not go unchallenged. The corporations' tendency towards exclusivity that had in earlier centuries been nurtured by economic success was quickly bringing them to a dead end as the 18th century was progressing. Longevity and stability of structures were by then degenerating into sclerosis and brittleness. Also, there is no real artisan class emerging in 19th century France, neither in outside perspective nor in self-perception.

The concept of class as applied to 16th and 17th century Dijon turns out to be of only limited indispensability. This is due also to the fact that the author himself is diluting the terminus technicus of class until it fits the phenomena he is describing – and which can very well be interpreted as mirroring the firm establishment of a full-grown corporate society. For instance, Farr refers to E. P. Thompson's conception of class which he describes »as the totality of cultural relations that subsume the material and the mental; he merges economic with social and power relations.« (p. 266) This way, some taxonomic confusion might well be provoked. One is tempted to wonder why Farr is clinging so pertinaciously to the notion of class. He has written a highly legible, well-structured and solidly researched book on the history of everyday life and even managed to confer a sense of dynamism to his subject. It is maybe one of the most salient features that discarding the hypothesis of »nascent class« does little to detract from the value of this solid piece of historiography.

Only seldom is the history of artisan society and craftsmen's guilds being studied with a view to international comparison. On various occasions, Farr evokes patterns of behaviour that recall, for example, »German« experiences. It goes without saying that the conception of honour was central to masters' and journeymen's self-assertion all over the Holy Roman Empire. One might mention Andreas Grieflinger's »Das symbolische Kapital der Ehre« or cite contemporary sources like the Allgemeines Landrecht für die Preussischen Staaten accusing journeymen of »flattering themselves with a chimerical independence« or of »wanting to form a privileged state within the state«. There are other striking parallels as the insistence on the moral purity of artisans and their family members. Also, the trend towards »closing« of guilds and parochialism have by no means been a Dijonnais specialty. To put it more generally, social norms, behavioural codes and mentalities of a sizeable portion of both countries' populations show marked similarities well into the 18th century and probably well beyond. The study of the why, the when and the if of national differentiation would lose nothing by including research like this one. At the same time, the history of everyday life might profit from taking a closer look at political categories.

Ulrich-Christian PALLACH, Harsewinkel b. Gütersloh

Wolfgang KAISER, Marseille im Bürgerkrieg. Sozialgefüge, Religionskonflikt und Faktionskämpfe von 1559–1596, Göttingen (Vandenhoeck & Ruprecht) 1991, 390 p. (Veröffentlichungen des Max-Planck-Institut für Geschichte, 103)*.

Wolfgang Kaiser est bien connu de tous ceux qui travaillent sur la période des Guerres de Religion et la publication de sa thèse, soutenue en 1988 était attendue. Étude sociale, étude politique, étude économique, elle éclaire toute une période de l'histoire de Marseille. Période de troubles, où s'affrontent les clans, où se manifeste la vieille autonomie de la cité. Kaiser pouvait, au départ, bénéficier du travail des prédécesseurs, auxquels il rend volontiers leur dû:

* Traduction française sous le titre: Marseille au temps des troubles 1559–1596. Morphologie sociale et luttes de factions, Paris (Editions E.H.E.S.S.) 1992, 412 p.