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antérieure à l'intervention du prince: où se trouve alors sa politique spécifique? Peut-on même suivre l'auteur quand il affirme que le marché différencie le village de la ville? Cette étude, très nourrie, s'inscrit dans l'histoire économique des villes, seigneuriales ou non.

Le thème de l'utilité des villes dans la construction de la conscience palatine (S. SCHMITT, *Landesherr, Stadt und Bürgertum in der Kurpfalz des späten Mittelalters und der frühen Neuzeit*, p. 45–66), pose le problème essentiel du rapport de force entre le prince et la ville (souvent préexistante) ou, comme le relève dans sa conclusion M. SCHAAB, la ville tout à la fois objet et sujet. L'effort d'unification entre villes par la mise en place volontariste d'un conseil (Rat) équilibrant nobles et bourgeois, le système d'impositions, un véritable *habeas corpus* pour émigration et immigration, fait du prince palatin le maître incontesté des villes, même les impériales qu'il prend en gage.

De façon plus systématique dans le Württemberg (V. TRUGENBERGER, »Ob den portten drey hirschhorn in gelben veld«, *die württembergische Amtstadt im 15. und 16. Jahrhundert*, p. 131–156), l'administration princière a réussi l'intégration parfaite du réseau urbain dans un ensemble territorial qui compte, outre Stuttgart et 7 villes impériales, un grand nombre de villes toutes devenues point de centralité pour le service du prince (avec participation aux Landtage), codifiant et organisant la vie urbaine appuyée sur Stadt- et Statutenbücher. Exemple quasi parfait d'une politique territoriale ayant phagocyté les villes pour en faire de simples relais dans la construction d'un appareil d'État.

Pour la Haute Alsace (B. JORDAN, *Landesherrliche Städte im Oberelsaß während des späten Mittelalters*, p. 231–244), l'auteur, faute de monographies en nombre suffisant et de problématique, dresse un catalogue de villes (même les liliputiennes) relevant d'autorités seigneuriales: les Ferrette jusqu'en 1324 et les Habsbourg (traités par J. TREFFEISEN), l'abbé de Murbach et l'évêque de Strasbourg.

La matière abondante et dense de ce colloque, enrichie par l'enregistrement des discussions, permet, grâce à la comparaison avec d'autres types de villes et les impériales en particulier, de suggérer trois secteurs de recherche que n'ont pas abordé les auteurs et qui contribueraient grandement à une meilleure connaissance de cette zone aux marges de l'Empire: la présence constitutive du servage dans les villes seigneuriales, la mise en place d'un »patriotisme« territorial et des élites »de robe« très spécifiques à ces sièges de délégation d'un pouvoir princier même modeste.

Odile KAMMERER, Colmar

Attila. The man and his image, ed. Franz H. BÄUML and Marianna D. BIRNBAUM, Budapest (Corvina) 1993, VIII-131 p., ill.

»Attila« is the result of a series of lectures presented to a symposium held at the University of California, Los Angeles in 1988. It was the aim of this gathering to examine the historical Attila and his *Nachleben* as the latter has become inextricably intertwined with image of the Huns over a period of some fifteen hundred years. The essays in this volume cover a very broad spectrum from the observations of Priscus, the Byzantine ambassador who knew the great Hunnic ruler, to »Echoes of Attila in Twentieth-Century Russia« a fascinating study by Dimitri Segal but of little direct interest to medievalists.

The essays of possible interest to the readers of this review are Denis SINOR's »The Historical Attila«, WOLFRAM's »The Huns and the Germanic Peoples«, BÄUML's »Attila in Medieval German Literature«, and Leena LÖFSTEDT, »Attila, the Saintmaker in Medieval French Vernacular.« The absence of a chapter on Attila and the Huns in medieval Latin literature is lamentable.

Sinor, who is best known for his broadly gauged institutional and linguistic studies of central Asiatic nomads in the high Middle Ages and beyond, begins with a useful critique of the

old myth which identifies the Huns with the Hsiung-nu and of new would be myths about the Hunnic language propagated Omeljan Pritsak. Sinor sides with Gerhard Doerfer and endorses his conclusion: »Wir wissen nicht, was die Hunnen sprachen« (p. 5). This at once reaffirms our faith in Sinor's long recognized prudence and marks ›Attila‹, despite its many beautiful illustrations, as something other than a coffee table book intended for »le grand public«.

Though always excellent on ethnography in a traditional sense and frequently demonstrating a fine touch with archaeological materials, Sinor seems ill at home with Attila and the history of the later Roman empire. The »Romanization« of the Huns is seen merely in terms of Lindner's exaggerated »dehorsing« thesis, while the great usefulness which Hunnic cavalry had been to Aetius and his predecessors within the empire therefore is not fully comprehended. Attila's Roman advisors, and especially his secretary, the very ambitious kingmaker Orestes, who established his son Romulus as emperor in 475, are not given due attention in light of the Honoria »engagement« as a *point d'appui* for developing a sense of Attila's policy in 450.

By contrast with Sinor's rather static view of ethnic identity, Wolfram is the master of politics and diplomacy as it reflects on ever changing ethnicities both among the various Germanic peoples as well as among the central Asians. In politics Wolfram sees the broader picture both from the perspective of the Hunnic rulers and their Germanic subjects. However, readers interested in this subject are best advised to read Wolfram's magisterial ›History of the Goths‹ from which I can detect no significant departure here.

Bäuml's contribution is intended to explore the functions of Attila in Middle High German literature. Thus after touching on many other areas in a rather dilitantish manner, e.g. the Latin *Waltharius*, Bäuml calls attention to the well known difference between the Old Norse »Attila« of the *Didereks saga*, who is an active and decisive ruler, and the German »Attila« of the *Nibelungenlied*, who »an inactive king«, i.e. »entirely passive«. (pp. 61–62). Rather than seeing the latter in light of the ›roi fainéant topos‹, well developed to denigrate the later Merovingians and used throughout the Middle Ages as shown by Peters a quarter-century ago, Bäuml wanders off into theoretical speculation about the differences between so called »pre-literate« and literate societies in the context of fictionalization. Indeed, his style is so turgid that perhaps a post-literate category is needed, e.g. »The chronologizing of the vernacular narrative, its change from the timelessness of oral epic to a chronistic simulation of extratextual reality – a change accomplished in the *Klage* and forced on the narrative of the *Nibelungenlied* by the *Klage* the importation of the originally latinate, chronistic view of its writtleness as a guarantee of its truth into a vernacular text – all of these elements are fundamental to an establishment of illusionistic fiction« (p. 63).

Historians can take a pass on Bäuml's contribution and also on that of Löfstedt, who devotes most of her effort to explaining that in middle French there are confusions between *Hung-re* and *Hon-g-re* or *Huns* and *Hungres*. There is no obvious link between her essay and its title or much of anything else. Neither Bäuml nor Löfstedt are up to speed on historical background. Scholars of the post-medieval era hopefully will find this beautifully illustrated volume of greater value than medievalists.

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