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éclatante que Lothaire, au sommet de sa puissance, prenait sur toutes ces défaites et anciennes humiliations de la dynastie carolingienne; un moment de triomphe et de satisfaction intensément ressenti que l'historien aurait tort de ne pas prendre en compte en voyant simplement dans cet événement une performance rituelle. L'article de G. ALTHOFF, »Inszenierung verpflichtet – Zum Verständnis ritueller Akte bei Papst-Kaiser-Begegnungen im 12. Jh.« (p. 105–132) – dont une version plus complète a été publiée dans le tome 35 (2001) des »Frühmittelalterliche Studien« – étudie la manière dont l'accomplissement des rituels (il traite spécialement des rencontres des papes et des empereurs) faisait l'objet de scénarios soigneusement élaborés et qui pouvaient susciter de vives controverses entre les parties avant que l'on ne se mette d'accord sur les gestes et les rites à accomplir. K. VAN EICKELS, »Kuß und Kinngriß, Umarmung und verschränkte Hände – Zeichen personaler Bindung und ihre Funktion in der symbolischen Kommunikation des Mittelalters« (p. 133–159) étudie les gestes de l'amour et de l'amitié – l'accolade, le baiser sur la bouche, le toucher du menton, la poignée de main – grâce auxquels étaient scellés les pactes d'amitié et d'alliance et réconciliés des adversaires. Ces gestes d'intimité physique entre hommes ont été à partir du XIX<sup>e</sup> s. rangés sous la catégorie nouvelle de l'homosexualité et ont donc très largement disparu du champ de vision des historiens. Le volume comprend encore plusieurs contributions consacrées à l'histoire moderne et contemporaine: A. LANDWEHR, »Raumgestalter – Die Konstitution politischer Räume in Venedig um 1600« (p. 161–183). J. PAULMANN, »Napoleon hat sich im Grabe umdrehen müssen ... – Vergegenwärtigung von Vergangenheit und Geschlechterkonstruktion in der performativen Politik der monarchischen Nationalstaaten (p. 185–206). J. JÄGER, Erkennungsdienstliche Behandlung – Zur Inszenierung polizeilicher Identifikationsmethoden um 1900 (p. 207–228). J. MARTSCHUKAT, »The duty of society« – Todesstrafe als Performance der Modernität in den USA um 1900 (p. 229–253). M. MÖHRING, »Performanz und historische Mimesis – Die Nachahmung antiker Statuen in der deutschen Nacktkultur, 1890–1930« (p. 255–285).

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Palais et Pouvoir. De Constantinople à Versailles, ed. by Marie-France AUZÉPY, Joël CORNETTE, Saint-Denis (Presses universitaires de Vincennes) 2003, 370 p., ISBN 2-84292-131-3, EUR 25,00.

Auzépy and Cornette, professors of respectively Byzantine history and modern European history at the Université Paris 8, brought together specialists studying palaces in a variety of contexts. Most authors are likewise connected to the University of Paris 8. Contributions cover eras from the fourth to the eighteenth century and locales from Baghdad via Spain and Constantinople to Versailles. Two of the twelve chapters deal with the non- or near-European world of early Byzantium and classical Islam (IV<sup>th</sup>–VI<sup>th</sup> centuries); France reigns supreme with five contributions and a noticeable presence in four other texts. The editors have added a very substantial introduction plus a relatively brief but helpful conclusion.

A first section, »architecture parlante«, includes a careful discussion of royal palaces in late-medieval Paris by Boris BOVE, comprehensive overviews of the early modern European palaces and gardens by Gérard SABATIER and Dominique GARRIGUES respectively, and a brief but lucid discussion of early Muslim palaces by Gabriel MARTINEZ-GROS. The second section, »mises en scène« considers the life in the palaces rather than the structures themselves. Georges SIDÉRIS seeks to reconstruct the imperial routines in early Byzantium; Claire PONSICH provides a knowledgeable but long and meandering account of queens' lives in late-medieval Aragon-Catalonia. Nicolas Le ROUX's excellent discussion of Henri III's court and palace is flanked by Sylvia BROUILLET's less striking description of one of

Louis XIV's *introduceurs des ambassadeurs*. A third section, »métamorphoses«, offers an analysis of the various meanings connected to the word *palais* by Laurence MOULINIER, and a short discussion of the »palais de mémoire« in Renaissance *ars memorativa* by Jean Pierre DUTEIL. It also accommodates Katia BÉGUIN's convincing analysis of the princes de Condé's Chantilly-based cultural representation. Béguin argues that the princes' patronage should be seen as a sign of political credibility rather than as a show compensating for loss of power. Christophe BLANQUIE outlines a domain cherishing its own variant of the vocabulary of court, palace, and sovereignty: justice.

The contributions, ranging from eight to fifty pages and somewhat uneven in other respects as well, give a fascinating but not always coherent image of palaces and their occupants. The editors' introduction and conclusion help to bring out several themes. Many authors notice the relationship between *castellum* and *palatium* (*Kasr* and *Madina* in the Islamic world), between a defensive structure lodging and representing rulers and an edifice designed primarily for representation, government, and dynastic pastimes. To the shifts between representative and defensive functions can be added the changing balance between movement and stasis. Rulers and their retinues move from residence to residence, following a seasonal rhythm. Conversely, however, the notion of the palace as central locus of power presupposes a level of consolidation and inertia. Finally, palaces relate in a variety of ways to their urban envelopes. The plurality of palaces in late-medieval Paris necessarily influenced the city; city-life, however did not depend entirely or mostly on the presence of the court. The relationship between palace and city was different in Turin or Madrid, where the palace truly served as the heart of the city. Versailles as a »création urbaine« was wholly dependent on the eponymous palace, and the editors suggest the same holds true for Baghdad. In his key chapter, Sabatier outlines the development of what he labels the »palais d'État«: the palace emancipated from its urban environment, standing alone in a countryside carefully designed to enhance its magnificence, accommodating dynasty, courtiers and administrators, catering for dynastic pastimes, serving as conspicuous ceremonial centre and symbol of government. Versailles is Sabatier's prime example, but he underlines that it was in many respects an exception, pointing to the Berlin palace as another model.

Palace routines suggest other parallels, elucidated by the editors. *Aula*, *capella*, *camera* indicate three domains present in most palaces: the relatively open hall, with its hospitality and justice; the religious sphere; the more secluded quarters of the ruler – and a fortiori of the female ruler. Inevitably, palaces in all territories under discussion here include rules allowing or barring access, though tradition can stress either openness (France) or seclusion (Spain, Constantinople). Ceremony dictates such matters, but is not always clear whether the rules were effectively maintained. Le Roux shows the difficulties Henri III experienced while seeking to implement stricter rules of deportment and access at court. Brouillet stresses the challenges confronting Nicolas de Saintot, and the makeshift solutions this *introduceur des ambassadeurs* proposes in his notes, but nevertheless she presents the Sun King as the choreographer and director of the entire process. Together, the contributions outline several styles of rulership and ceremony, but leave unanswered many questions about the rationale, ambitions, implementation, and variable audiences of ceremony.

One of the strengths of this volume is that it successfully combines the study of architecture, gardens, and palace lay-outs with the practices of court life. The prime attraction of the volume for this reviewer, the comparison between Europe and its immediate neighbours, is a promise not entirely fulfilled. The two contributions on non-European palaces simply do not balance the mass of evidence and examples on the French/European side of the equation. The initiative to bring these worlds together, however, can be applauded, and the editors' sustained effort to highlight possible connections helps to clear the way for more extensive comparative efforts.

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