

ruft. So galt die Revolution von 1905 als einer der wichtigsten Mnemotopen der jungen Estnischen Republik, während sie heute als ein Nebenschauplatz der Geschichte betrachtet wird. Ob dies nun an der Über-Reproduktion während der Sowjetzeit liegt, wie die Vf. behaupten, oder vielleicht auch an der dominierenden Perspektive der heutigen Estnischen Republik, die alles Russische bzw. Sowjetische abweist und als fremd erklärt, sei dahingestellt. Zwar sind sich die Vf. der Doppelrolle von Geschichtsbildern bewusst, die einerseits versuchen, ein Bild von der Vergangenheit zu schaffen, andererseits aber gerade dadurch nicht nur zu Repräsentanten, sondern auch zu Produzenten dieser Geschichte werden; aber diese Doppelrolle wird in der Darstellung nicht durchgängig hinterfragt. So folgt die Monografie, die als Bestandteil des Programms zur Hundertjahrfeier der Estnischen Republik herausgebracht worden ist, der in den 1990er Jahren etablierten Erzählung estnischer Geschichte. Sie untermauert den Kanon, anstatt ihn in Frage zu stellen.

Die Repräsentationen, die im Band untersucht werden, stammen mehrheitlich von estnischen oder deutschbaltischen Künstlern. Während die Vf. dem deutschbaltischen Erbe völlig zu Recht einen besonderen Platz einräumen, werden manche andere Traditionslinien, wie etwa die russische, nur am Rande erwähnt. Dabei war das Gouvernement Estland seit 1719 die nördlichste Provinz des Russischen Kaiserreichs und Russland, neben Deutschland, ein wichtiger Ausbildungsort für estnische Künstler. Trotz dieser Kritikpunkte ist der Band, der nicht nur ungewöhnlich reich und hochwertig illustriert, sondern auch mit einer ausführlichen englischen Zusammenfassung ausgestattet ist, ein gelungener Auftakt der Erforschung estnischer Historienbilder.

Tallinn

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Crusading Europe. Essays in Honor of Christopher Tyerman. Hrsg. von G. E. M. Lippiatt and Jessalynn L. Bird. (Outremer. Studies in the Crusades and the Latin East, Bd. 8.) Brepols. Turnhout 2019. XIV, 344 S. ISBN 978-2-503-57996-2. (€ 90,50.)

Even though the research on the crusades, which has been going on for centuries, appears to have given the answers to all the important questions they still remain relevant to modern society. This is the case, not least because the image of the crusades is changing very slowly at various levels of society, and still remains restricted by the old historiographic assessments and the established points of view. Furthermore, due to the works by Jonathan Riley-Smith, Christopher Tyerman, Norman Housley and others, some scientific research has highly expanded the phenomenon of the perception of the crusade itself. The impact made by the research of Tyerman can be seen in the collection of articles under review here.

This collection consists of short recollections by Toby Barnard, an introduction, eleven scientific articles divided into four chapters, a bibliography of Tyerman, and a name index. Even though the Baltic region is not paid exceptional attention here, it is still important to know better “the true” crusade in the Holy Land (in Levant) in order to more fully understand the crusades in the Baltic region, since the crusade movement itself was directed towards that region in the first place.

In the first part of the collection, entitled “Defining Europe,” there is a return to the assessment of the beginning of the crusade movement (Mark Whitton) and the perception of the idea of the crusade in the eyes of the historiographers of the Hafsid dynasty (Guy Perry). The idea uniting both articles is that there is no point in trying to find the explanation for the phenomenon of the crusades in the so-called “proto-crusades movement,” which began before the crusades, as this was done by Carl Erdman and Steven Runciman¹,

¹ CARL ERDMANN: *The Origin of the Idea of Crusade*, Princeton 1977, pp. 137-141, 143, 155-156, 288-289, 345, 348, speaks of “war pilgrimage,” which can be understood as pre- or proto crusades. Cf. MARCUS BULL: *Knightly Piety and the Lay Response to the*

for example, or to find the reasons for the crusade movement in the so-called “colonial politics” of Europe. On the contrary, there should be a discussion about the *Dar al-Islam* region (including Tunisia, i.e. *Hafsid Ifriqiya*), which was formed in the lands of the former Byzantine Empire and which expanded its boundaries (geographical and mental) at the expense of the non-Islamic lands, to which Western Christians, led by biblical reminiscences, tried “to return,” as if trying “to forget” Eastern Christians living in the Holy Land, Egypt or Tunisia. This is a transformation of the idea by Henri Pirenne that the creation of the Islamic world before the crusades did not impact “the ultimate” failure of Christianity in the *Dar al-Islam* region, as many might have envisioned. Of course, the cultural space of *Dar al-Islam* did not exist in the Baltic region, however, here the Muslim world is changed by the pagan one, which, without its own writing, law, or monotheistic religion, was not powerful enough to react to the waves of Christianization washing the outskirts of Europe or the crusades that followed those waves.

The second chapter of the collection—“Imagining the Crusades”—partially expands the main ideas of the first chapter, but with more of a focus on the fears of the end of the world, which were related to the first crusade and the fear of the ritual of circumcision (articles by John France and Kevin J. Lewis), as well as the so called “(Faith) Crusades” of the heretics in which there was a fear of losing “the purity of faith” (G. E. M. Lippiatt). When we look at influence of the apocalyptic mood of the Middle Ages as a whole, an important idea that emerges is the “theologization” of the crusades, which was described by Erdman and took place later, i.e. at the beginning or during the first half of the twelfth century. The fear of circumcision, practiced by the Jews and the Muslims at that time, and the ignorance of the events taking place in so-called territory of *Dar al-Islam* could have had a certain negative influence on the image of the Muslims in the eyes of the Christians. These and similar unclear rituals practiced by Muslims might have indoctrinated the idea of the crusade itself. Meanwhile, in the rhetoric of the Crusades of Faith, the heretics are occasionally portrayed as being even worse than the Muslims. But it was not only the negative images of Muslims and heretics that were contributing to the crusade movement. It was also affected by the tradition of the crusade in Outremer and by the formation of crusaders’ families (dynasties) in local regions of Western Europe such the central Pyrenees, Languedoc, Champagne, Flanders and Rhine (Westphalia), which became the main headquarters of the crusade movement. These headquarters, from which not a single generation of crusaders marched to the Holy Land, participated in the Reconquista movement on the Iberian Peninsula. Incidentally, as the writings of Werner Paravicini show, the march towards Prussia and Lithuania was also initiated in regions where the idea of the crusade was alive, but where not a single generation of crusaders lived.

In the third part—“Implementing the Crusades”—attention is focused on the attitudes of piety among the participants of the crusades and their family members, on their willingness to serve the local communities, expecting the salvation of their souls in return, and on the way in which the idea of the crusade formed as a tradition in their families (Jessalynn L. Bird). This section also includes analysis of the way in which the model of the Cistercian monks—being at the same time warriors and thus belonging to military orders such as the Templars—was applied in the crusades. This section also looks at how such military orders entered into force in Western Europe (as in the article by Helen J. Nicholson, which explains how, in England and Wales, the Templars were supported by the kings and

First Crusade: The Limousin and Gascony c. 970 – c. 1130, Oxford 1993, pp. 71, 75-76, 80-81, 96, 110. STEVEN RUNCIMAN: A History of the Crusades. Vol. I: The First Crusades and the Foundation of the Kingdom of the Jerusalem, Cambridge 1951, pp. 87-92, mentions the war against infidels in Spain and against Muslims in Italy, the Byzantine Empire and in Asia Minor in the tenth to eleventh centuries as “Holy War,” i.e. as pre-crusades expeditions.

the local noblemen and consequently acquired a lot of real estate). Finally, for example in the article by Timothy Guard, which looks at the case of England, we are presented with an analysis of how such orders performed works of charity and mercy among local societies. The latter activity could be linked to the opinion of J. Riley-Smith that Western Christians viewed the crusade movement as an act of love², undertaken for their loved ones.

The final part includes an analysis of the siege of the town of Tyre in 1187—which has been widely covered in the Arab historiography—as a logical continuation of the famous Hattin battle, where the army of the king of Jerusalem was beaten. This event ultimately led to the retreat of Saladin (Peter Edbury). The article by Nicholas Vincent returns, in part, to the literature supporting the apocalyptic mood of the crusaders by supplementing it with the abundant “prophecy” literature of the Middle Ages, which, mixed with irony and satire, was directed against the crusade movement. The collection of articles is discussed with a literary note and finishes with Edward M. Peters’ analysis of the image of the crusaders in the “Sacred Poem” by Dante Alighieri. Here a group of the crusaders (including even those who fought against the heretic Albigensians) are featured as the ones who were burning with the fire of faith and the love of God (cf. Riley-Smith and Guard’s article, showing the participants of the crusades as the advocates of love and mercy), whereas the others crusaders are depicted as being subject to the torments of hell for the sins that cannot be redeemed by the crusades, together with the Muslim military and political leaders—the enemies of the crusaders.

The topics discussed above undoubtedly enrich the existing research on the phenomenon of the crusades, and make us contemplate the process of the historiography around them, the role of the various narratives of the crusade in the medieval chronicles and crusaders poems, the role of the separate social groups within this movement etc. The general perception of the crusades also enables us to delve deeper into the role they played in the Baltic region as well, a subject that has often been overlooked by researchers, thus leading to a perception of the crusades in the Baltic as merely a peripheral part of the crusade to Levant.

Klaipėda

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² For more on this, see JONATHAN RILEY-SMITH: *Crusading as an Act of Love*, in: THOMAS F. MADDEN (ed.): *The Crusades: The Essential Readings*, London 2002, pp. 32-50.

Sébastien Rossignol: *Maiestas principum*. Herzogsurkunden als Medien der Herrschaftsrepräsentation in Schlesien, Pommern und Pommerellen (1200-1325). (Deutsches Historisches Institut Warschau. Quellen und Studien, Bd. 36.) Harrassowitz. Wiesbaden 2019. 446 S., 9 Ill., 1 Kt., 10 graph. Darst. ISBN 978-3-447-11176-8. (€ 89,-)

Sébastien Rossignol untersucht in seiner Studie Herzogsurkunden aus den benachbarten Regionen Schlesien, Pommern und Pommerellen im Zeitraum von 1200 bis 1325. Zentrale Fragestellung ist, inwieweit diese Urkunden nicht nur den bloßen Rechtsinhalt widerspiegeln, sondern Medien der Herrschaftsrepräsentation und Kommunikation waren, wie etwa Heinrich Fichtenau, Peter Rück, Michael Lindner oder Hagen Keller meinen (S. 1, Anm. 1). R. rekonstruiert damit Entstehungs- und Rezeptionsprozesse dieser herzoglichen Urkunden und versucht, den Kommunikationsprozess hinsichtlich aller Beteiligten auszuleuchten. Im Fokus der Forschung stand bisher die Vermittlung von visuellen Eindrücken durch die Urkunden oder die Darstellung verschiedener Aspekte von Herrschaft besonders in den Arengen. Zurecht weist R. darauf hin, dass die Schriftlichkeit in den Untersuchungsregionen ein Ergebnis der relativ späten Christianisierung Ostmitteleuropas gewesen sei und einen Kulturtransfer dargestellt habe.

In einem einleitenden ersten Kapitel thematisiert R., mit Rekurs auf die aktuelle Forschung, die Begriffe Schriftlichkeit, Macht, Herrschaft, Herrscherurkunden, Kommunika-