

recouverte d'une casaque tout aussi sophistiquée évoquant le prestige du prince, à la fois "homme et bête" d'après Machiavel, et auquel les décorations emblématiques, imprégnées de réminiscences antiques confèrent une dimension mythique. Cette influence de l'Antiquité, confirmée par quelques illustrations, est également mise en évidence par Martine Vasselin, ainsi que le rôle intermédiaire joué par la Renaissance italienne: gravures d'ouvrages historiques, portraits, décors des résidences royales et des entrées princières s'efforcent d'harmoniser les exigences de ressemblance avec le modèle contemporain et la distanciation résultant du recours à l'antique, qui atteint son degré superlatif dans le trophée, substitut de l'image du guerrier.

Jean Jacquart et Gabriel-André Pérouse, l'un historien, l'autre littéraire, ont apporté chacun leurs conclusions respectives à cette évocation très variée de l'homme de guerre, soldat, capitaine ou prince. Voyage dans le temps, du treizième au dix-septième siècle, voyage dans l'espace aussi: la matière était ample et peu d'aspects du problème ont été laissés dans l'ombre. Ni l'idéalisme humaniste, ni l'embellissement artistique ou l'affabulation littéraire n'ont masqué l'omniprésence de la guerre étrangère ou civile et de son cortège de violences, accrues en ce siècle de la Renaissance par le choc des idéologies et les perfectionnements techniques.

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Werner O. Packull. *Hutterite Beginnings. Communitarian Experiments During the Reformation*. Baltimore and London: Johns Hopkins University Press, 1995. Pp. xi, 440.

*Hutterite Beginnings* is much more than just a chronicle of the early years of the Hutterites. Instead, Packull sets out to narrate the early history of the Hutterites, and of Moravian Anabaptism more generally, with close attention to its political, social and religious milieu. Part I of the book examines the conditions in Moravia which made it the "promised land" for a number of Anabaptist groups in the late 1520s and early 1530s. It also investigates Anabaptist traditions, both within Moravia and without, which set the stage for the emergence of Hutterite communitarianism. On the one hand, this leads to a reassessment of the roots and nature of the Biblicism of the Swiss Brethren and of the significance of Swiss congregational organizations for the development of other Anabaptist traditions. On the other hand, it involves a reconstruction of the histories of non-Hutterite early Anabaptist movements in Moravia: the Austerlitz Brethren, the Phillipites and the Gabrielites. Much of this narrative, especially on the Phillipites and Gabrielites, has been pieced together from Packull's own research, and our knowledge of the history of early Moravian Anabaptism is significantly enriched by the publication of this book. Finally, in this section of the book Packull also revisits Pilgram Marpeck's literary conflict with

Spiritualists among the early Anabaptists (likely Christian Entfelder and Hans Bänderlin) in Strasbourg during 1530 and 1531. He suggests that both the scope and the significance of this conflict are broadened when it is viewed within the context of developments in Moravian Anabaptism, with which all of the participants were associated.

In Part II of the book, Packull traces the origins and initial development of the Hutterite movement and sets the stage for its emergence as the dominant Anabaptist tradition in Moravia. He chronicles the activities of Jacob Hutter and many of his followers in the Tyrol. Packull's attention to the details of the attempted suppression of Austrian Anabaptism, and to the Anabaptist responses to persecution, provides a valuable social history of Austrian Anabaptism complementing the work of Gary Waite on northern Anabaptism. The narrative then follows the proto-Hutterites on the treks to Moravia and their interaction — initially marked by fellowship, but all too soon by conflict — with other Anabaptist groups there. A study of the persecution of Moravian Anabaptists beginning in 1535, carefully attuned to the shifting Habsburg political fortunes, provides the context for an assessment of the fate of the various Anabaptist groups: the resilience of the Hutterites and the demise of the Austerlitz Brethren, the Phillipites and the Gabrielites in independent entities.

Packull's research provides crucial background for the more intensely studied Hutterite Golden Age stretching from the 1560s through to the early seventeenth century. His emphasis on the significance of persecution and the refugee experience in moulding Hutterite self-understanding highlights the seriousness of earlier neglect of this chapter of Hutterite history. At the same time, *Hutterite Beginnings* reflects the growing awareness among historians of the importance of the Moravian experience for the history of Anabaptism as a whole. After persecution decimated Anabaptist ranks in Switzerland and southern Germany in 1528 and 1529, the vital centres of the movement shifted to Moravia and northwestern Germany and the Netherlands. Yet, of the three Anabaptist traditions which survived the sixteenth century — the Hutterites, the Swiss Brethren and the Mennonites —, the Hutterites have usually been shunted to the periphery of Anabaptist studies; in earlier historical writing Moravia has functioned as little more than a distant promised land attracting the faithful away from the centres of the movement, and the Hutterites have appeared as a communitarian aberration of the mainstream Swiss Brethren/Mennonite tradition. Packull's book goes a long way towards redressing this imbalance. His conclusions on the role of the Moravian Anabaptists in copying and disseminating Anabaptist literature, and his demand that Marpeck's debate with the spiritualizing Anabaptists be evaluated within the context of developments in Moravian Anabaptism, suggest the importance of assigning Moravia its rightful place in the history of Anabaptism. Furthermore, working through the implications of James Stayer's research into Anabaptist community of goods, Packull indicates that Hutterite communitarianism was not a deviation from mainline Anabaptism,

but rather the logical conclusion of early Anabaptist thought about the nature of property and possessions.

*Hutterite Beginnings* also has significance for the understanding of Anabaptism which extends beyond reassigning the Hutterites and other Moravian Anabaptists to their rightful place in the history of the movement. As a melting pot of Swiss and South German Anabaptist traditions, Moravia provides the opportunity to test some basic assumptions in Anabaptist studies. Packull's analysis of the interaction of these traditions involves a revision on the polygenesis model of early Anabaptism to which he contributed significantly. This is not to suggest that polygenesis has been abandoned, but rather that it has become more nuanced to accommodate new research. Equally important are the implications of Packull's re-evaluation of the debate between Marpeck and the spiritualizing Anabaptists and its aftershocks down to the 1540s which further erode the sharp boundaries drawn between "Spiritualists" and "Sectarians" in the Radical Reformation.

*Hutterite Beginnings*, like its subject matter, has significance far beyond the boundaries of the Hutterian *Brüderhöfe* or the borders of Moravia. It will provide stimulating and profitable reading for scholars of Anabaptism and the Reformation more generally.

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"Christophe Colomb et la découverte de l'Amérique. Réalités, imaginaire et réinterprétations," actes de la rencontre de la Société des Italianistes de l'Enseignement Supérieur et de la Société des Hispanistes Français, *Études hispano-italiennes*, 5 (1994).

Ces actes abordent cinq aspects de la "découverte" de l'Amérique par Colomb: les influences et le milieu, l'idéologie et l'écriture, la géographie et l'imaginaire, le discours historiographique, enfin l'iconographie.

Deux "communications introductives" amorcent la réflexion. Dans la première, Ricardí Garcíá Cárcel rappelle, fort à propos dans un ouvrage publié à l'occasion du cinquième centenaire de la "découverte," les manipulations de la mémoire historique lors des précédentes commémorations. Dans la seconde, Gabriella Airaldi, qui n'a malheureusement pas tenu compte de cette mise en garde, rappelle "le parcours exemplaire" de Colomb et présente un portrait quelque peu hagiographique de l'homme.

Mais dans son analyse de "l'influence de Toscanelli et de son milieu sur Christophe Colomb," Franck La Brasca redonne au colloque sa dimension critique en proposant un ambitieux programme de recherches qui permettrait de mieux cerner "le rôle de l'humanisme philologique, philosophique et scientifique dont