



11. Albrecht Dieter u. a., »Champfleur«  
 (Hans Hansen, Kaiser Maximilian 22, Hofschmied, 1915)  
 München, Staatliche Graphische Anstalt, Inv. Nr. 144966

tiischer Hofname aus Homers «Ilias»), Scimbria (Stadt- bzw. Ländername für Ungarn und Österreich) und Francia (Name des Volkstammes der Franken und ihres ersten mythologischen Königs Franco, Sohn des Hektor) vor. Umdeutlich:<sup>24</sup> Der simische Kaiser Julius Caesar, der Österreich als erstes ihm gemauertes Fürstentum anerkannte, ist nicht im Bildzentrum, an ihm flamm der Habsburger Genealogie, sondern unter die Kaiserabfolge im Rand eingereiht, und zwar in der Art und Weise einer Standessukzession.<sup>25</sup> Der Ursprung der Habsburger ergibt sich für Maximilian I. und seine Vorfahren aber aus einer konstruierten Kombination verschiedener Geschichtselemente, die trotz ihres zeitlichen und räumlichen Abstandes in mythologischer Weise zueinander bezogen wurden. Dieses humanistische Geschichtskonstrukt der drei allegorischen Frauengestalten steht für drei verschiedene Geschichtsmodelle. Die Modelle sind: eine Kombination aus Iliade- und Heldenepik in der Gestalt der Troja, die für die Sage der Franken Phantem, Hektor und Franco aus Troja steht<sup>26</sup>; eine Landesge-

schichte in der Figur der Pannonia, deren Name gleichzusetzen ist mit der antiken Landesbezeichnung *Scythia* und übersetzt werden kann mit Ungarn und Österreich<sup>101</sup>, und eine Stammesgeschichte der Franken veranschaulicht durch die Figur der *Franci*.<sup>102</sup>

Die allegorische (Frauenfiguren als Sinnbilder für Stadt, Land, Herrschaft und Volkstamm) und historische (Standeserkennungen und Schlachtenentwürlungen) Bildsprache der »Ehrenpfote«<sup>29</sup> stimmt mit den zuvor angestellten Beobachtungen zur »Wiener Kreuzigung« Canachs überein. Erinnert sie hier nochmals an die historischen wie allegorischen Sinnbeuten von Burg, Schergen und Inschrift innerhalb des Kreuzigungsbildes. Auch wenn beide Kunstwerke einerseits aus unterschiedlichen Themenkreisen und andererseits aus unterschiedlichen Zeiten stammen und dazu noch unterschiedliche Geschichtsvorstellungen aus dem Humanistenkreis des Kaisers Maximilian I. transportieren, so zeigen sie doch eine gleichartige Verwendung von Bildern in bezug auf Geschichte (tatsächliche Personen, Orte und Ereignisse) und Mythos (germanisch-deutsche Vorläufer in allegorischen Personen oder Bauten). Geschichte und Mythos sind in beiden Fällen nicht grundsätzlich voneinander zu trennen, so daß sie sich in den Bildern gegenseitig durchdringen und hierüber eine Verbindung im Sinne von partikulärer (Geschichte) und allgemeiner Wahrheit (Mythos/Dichtung) eingehen.

Frägt man nach den Gründen der neuen Geschichtsschreibung unter Maximilian I., so werden territoriale Machtansprüche als möglicher Ausgangspunkt der veränderten Historiographie deutlich. Kaiser Maximilian I. greift auf die eigene Landesgeschichte – privilegiert namentlich von Carnar<sup>10</sup> – und auf den fränkisch-karolingischen Abstammungsmythos – die Franken stammten aus Troja<sup>11</sup> – zurück, um sich die älteste Landes- und Stammesgeschichte des Reiches zu sichern. Da im begleitenden Text der *Illyrienpostille* zwischen dem östlichen Fürstentumern und Königreichen, wie Österreich, Ungarn und vielleicht auch Böhmen, unterschieden wird, sondern deren Einheit durch den geographischen Begriff *Pannonia* bzw. *Sacra* ausgedrückt wird, läßt sich der ursprünglich als Territorial- sowie Stammesname verwendete Begriff *Sacra* bzw. *Sacra* in seiner bewußten, mythologischen Offenheit auf den gesamten östlichen Machtbereich ausweiten.<sup>12</sup> An diesem Fall wird der habsburgische Herrschaftsanspruch im Osten evident und Geschichte im Sinne Maximilians I. instrumentalisiert.<sup>13</sup>

Die Möglichkeit, Geschichte neu zu schreiben, besonders die mytologische germanisch-deutsche Vorwelt für die eigenen Machtiinszenen zu nutzen, wurde von Maximilian I. und seinen Historiographen konsequent umgesetzt. Der neue Ursprung der Habsburger lag Dank der gelückten Anknüpfung an die Merowinger durch Jakob Meissel (1486–1540)<sup>20</sup> und der damit verbundenen Möglichkeit der Anknüpfung an die fränkisch-länd-

# Lucas Cranach D A Und Der Deutsche Humanismus

**Larry Silver**



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