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FAMILY, MEMORY AND CHARITY IN LATE MEDIEVAL VIENNA

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Na primjeru bečkog građanskog hospitala autorica pokazuje odnos građana Beča prema smrti te analizira njihove zadužbine i ulogu obitelji u očuvanju memorije.

Throughout the middle ages donations to the poor formed one important part of the »budget de l'au-delà« for those who could afford it. These donations have been interpreted as stages of a cycle of gift exchange. By giving something to the poor the donor could hope to increase the benefits to his soul, simply through the charitable act itself; these benefits were enhanced, however, when he asked the poor to pray for his soul, as what might be called their counter-gift. By conspicuous consumption of economic capital the donors could increase their symbolic capital.¹

As with all »donationes pro remedio animae«, family members were frequently included in anniversaries. Many donors asked the religious in-

stitutions not only to pray for their own souls, but also for those of their relatives. Some testators were specially concerned for children under age, unmarried daughters or widows. For them donations to charitable institutions could have a further meaning. Indeed, some reserved part of the usufruct of the donated goods for their family members. So by giving property to a hospital they simultaneously performed a charitable act, established an anniversary for the sake of their souls, and took precautions for family members.

The sources from which this model of gift exchange derived are donations to charitable institutions, usually included in last wills. From Vienna we have not only hundreds of wills and even more

¹ The phrase "conspicuous consumption" was coined by Thorstein Veblen (Thorstein Veblen, *Theory of the Leisure Class*, New York 1899). Pierre Bourdieu defined it as one of the practices by which some persons differentiate themselves from common people: Pierre Bourdieu, *La distinction. Critique sociale du jugement* (Paris 1979) 433 ff. See also id., *Raisons pratiques. Sur la théorie de l'action* (Paris 1994) 24. Cf. Peter Burke, *History and Social Theory* (Oxford 1992) 67 ff.



simple post-mortem-donations that survived in the form of original charters, but also a complete series of thousands of wills that were copied into the »Stadtbücher«, the official registers of legal transactions, from 1395 to 1430.² Many of these wills contain clauses about charitable acts. They all could be used to illustrate the model of gift exchange. But this is not the concern of this article. What will be shown here, rather, is how problematic it is to rely on charters about donations alone when analysing questions like these.³ Last wills only express the wishes of testators. They narrate the future as intended by donors. Charters that record the actions of the people who had to carry out these testamentary dispositions, as well as documents that illustrate conflicts that arose after the death of a testator, and administrative handbooks like account books or registers of land titles, show how deep the gulf could be between what testators expressed in their last wills and what really happened after their deaths. In this respect, individual cases differed enormously.

The testamentary dispositions of Hans Scheibelwieser are an example for a most elaborate last will from late medieval Vienna. Hans Scheibelwieser was one of the rich Viennese tradesmen at the beginning of the fifteenth century whose trading company even had an agency in the Fon-

daco dei Tedeschi in Venice.⁴ In his will, first of all he wished his debts to be paid. He established anniversaries at St. Stephen's and St. Mary's »am Gestade«. These services should be performed by poor priests, special provisions were made for them. He wanted two thousand masses for his soul to be read. Pilgrimages to Rome and Aachen should be performed. For a whole year on every religious festival ten poor people were to be granted three meals each and wine. Hans Scheibelwieser also donated clothes for some members of the poor and dowries for ten poor unmarried women. Three monasteries were to receive five pounds each. Yet Hans Scheibelwieser did not concentrate on these charitable and spiritual dispositions alone. He also took care of his family, most of all his wife. He gave some properties to all of his relatives. However, his wife was to inherit the remaining properties and his trade company.⁵

In this rare case we know that at least the dispositions concerning the anniversaries were carried out. Hans Scheibelwieser's widow Magdalen married one of his partners, Simon Pötel, in 1432.⁶ In the same year and the following, they carried out some transactions to secure Scheibelwieser's anniversaries.⁷ However, we have no information whatsoever about what happened to his precautions regarding the poor. Strangely

² Testamentbuch 1-3, Wiener Stadt- und Landesarchiv, Handschrift A 285/1-3. For the period until 1400 the texts are edited: Die Wiener Stadtbücher 1395–1430. Teil 1: 1395-1400 (ed. Wilhelm Brauner/Gerhard Jaritz, *Fontes rerum Austriacarum III/10*, Wien 1989). Cf. Gerhard Jaritz, Die realienkundliche Aussage der sogenannten »Wiener Testamentbücher«. In: *Das Leben in der Stadt des Mittelalters* (Veröffentlichungen des Instituts für mittelalterliche Realienkunde Österreichs 2, Sitzungsberichte der Österreichischen Akademie der Wissenschaften, phil.-hist. Klasse, 325, Wien 2 ed., 1980) 171-190; id., Österreichische Bürgertestamente als Quelle zur Erforschung städtischer Lebensformen des Spätmittelalters. *Jahrbuch für Geschichte des Feudalismus* 8 (1984) 249-264.

Cf. also Brigitte Pohl-Resl, Rechnen mit der Ewigkeit. Das Wiener Bürgerspital im Mittelalter (Mitteilungen des Instituts für Österreichische Geschichtsforschung Ergänzungsband 33, Wien 1996) 69 ff.

³ Cf. also Clive Burgess, Late medieval wills and pious convention: Testamentary evidence reconsidered. In: *Profit, piety and the professions in later medieval England* (ed. Michael Hicks, Gloucester 1990) 14-33. About the problems of last wills as historical sources see Michel Vovelle, *La mort et l'Occident de 1300 à nos jours* (Paris 1983) 149 ff. and 168 ff.

⁴ Biographical data: Richard Perger, *Die Wiener Ratsbürger 1396-1526. Ein Handbuch* (Wien 1988) 240 no. 436; id., Simon Pötel und seine Handelsgesellschaft. *Jahrbuch des Vereins für Geschichte der Stadt Wien* 40 (1984) 7-88, 16 f. Cf. Pohl-Resl, Rechnen mit der Ewigkeit 33 ff.

⁵ Wiener Stadt- und Landesarchiv, Hauptarchivakt 35/1431 (1431: 10 February. The will was read before the city council in the same year on 25 October). Cf. Pohl-Resl, Rechnen mit der Ewigkeit 85 f., and ead., *Vorsorge für die Hinterbliebenen als Verpflichtung. Zu einschlägigen Aussagen bürgerlicher Testamente des späten Mittelalters*. In: *Du guoter Tod. Sterben im Mittelalter. Ideal und Realität* (ed. Markus Wenninger, Klagenfurt 1996, forthcoming).

⁶ On Simon Pötel see Perger, *Simon Pötel* 7 ff.

⁷ Cf. Perger, *Simon Pötel* 18 with notes 44 f.



enough Hans Scheibelwieser did not mention the Bürgerspital and the poor living there with a single word in his will, although he had been the master of this hospital for several years before his death.⁸ However, the hospital's registers show that he gave property to the institution as well. He donated a collection of books, among them sermons. They were an important sort of symbolic capital that was used to increase the institution's economic capital.⁹

In late medieval Vienna charity was mainly concentrated on one institution, the Bürgerspital, the city hospital.¹⁰ It had existed since the middle of the thirteenth century, and was situated outside one of the most frequented city gates. The institution was sustained by a small group of burghesses, the rich tradesmen. They gave money and properties to the hospital and they controlled it using all their economic expertise. Their donations to the hospital were by far the most generous ones, though they were not the only citizens who gave properties to it. Gifts to the poor in Viennese wills in general concentrated on the Bürgerspital.

One reason for this is that the Bürgerspital was a very reliable institution. People even had copies of important charters deposited there to ensure their validity. This also had the effect that many testators authorised the Bürgerspital to control the execution of their wills. But the predominance of the hospital in regard to charitable grants in wills also had to do with the great variety of counter-gifts which the Bürgerspital could offer. First of all, giving something to the Bürgerspital enabled donors who were not members of the leading group of burghesses to partake in the most prestigious symbol of the community. The huge numbers attending masses in the hospital meant more people would be praying for one's soul here

than in any other church of the city. Many donors who wanted their anniversaries to be performed at the Bürgerspital, asked specifically for processions on the premises of the hospital. The Bürgerspital was clearly a »privileged cultural institution«, one that »performed public rites and cultural memory«.¹¹

The institution is also privileged in regard to the written sources which survived from it, including not only over one thousand charters, but also account books, inventories and many registers about land titles and mortgages. A thorough investigation of all these has shown that in many cases it would be misleading simply to take the text of charters for a direct reflection of reality.¹² In most cases, the cycle of gift exchange that charters seem to demonstrate was never carried out. Gifts dedicated to the poor were actually distributed to them only rarely. Eternal services or anniversaries often were never performed. And furthermore, what was called a donation to the poor of the Bürgerspital in charters often simply meant credit and had nothing to do with charity at all.

On the most basic level there are charters according to which a person gave some property to the poor in the Bürgerspital. In return, they sometimes just hoped that while these goods were distributed, the inmates of the hospital should commemorate their souls. Others asked for annual memorial services. Frequently, family members were included in these practices. Some donors also just established an anniversary for one of their relatives. All this, of course, is what the charters say.

It was the masters of the hospital who received the goods and decided what to do with them. Their main aim was to invest the capital as profitably as possible. The institution could not have

⁸ Pohl-Resl, *Rechnen mit der Ewigkeit* 32 ff.

⁹ Pohl-Resl, *Rechnen mit der Ewigkeit* 118 ff. and 160.

¹⁰ About the Bürgerspital see Pohl-Resl, *Rechnen mit der Ewigkeit*, on the concentration of charitable donations see *ibid.* 74 ff.

¹¹ Stephen Greenblatt, *Shakespearean Negotiations. The Circulation of Social Energy in Renaissance England* (Oxford 1988) 16.

¹² Pohl-Resl, *Rechnen mit der Ewigkeit* 37 ff.



survived for centuries if it had depended on donations only. To some extent, it was in the interest of the poor themselves that the masters did not simply distribute donated goods among them. This would have helped them only in a short term. To be able to supply them constantly with food, regular incomes were necessary. And after all, what most concerned those people who organised the hospital were not the living conditions of one particular poor man or woman, or all of those who currently lived in the hospital, but the steady maintenance of the poor in the long run. The economic expertise of the masters guaranteed the survival of the poor. The series of charters document the economic strategies involved, and are confirmed by the evidence of registers and account books. Houses in the town were one possible object of donations. The hospital sold these immediately because they brought little income only, investing money in vineyards or mortgages instead. Steady income from mortgages was one major financial basis of the hospital, the selling of wine in the cellars of the hospital the second.¹³

So whereas donors hoped their gifts would be distributed amongst the poor, while those were commemorating their souls, in reality, the gifts were just used to increase the economic capital of the institution. Of course, prayers for the souls may have been made quite generally, and all the people who had ever made donations to the hospital may have been included in them. Those who wanted special masses for their souls had to do more than just give something to the poor in the hospital. The considerable amount of money they had to pay went to the hospital, not to the poor. If donors wanted eternal anniversaries, they had to give yearly revenues or enough capital to acquire them. Even inclusion in the »Totenbrief« and the mentioning of the name during regular services required annual payments that had to be provided for in advance. Only in these cases was the will of the donors carried out, but even so not

in all cases, and certainly not forever, as the donors had wished. It can be shown that »eternal« anniversaries that were performed for as long as thirty years are exceptional.

In the late fourteenth century a citizen of Vienna called Konrad von Gars gave two houses to the poor in the Bürgerspital in the form of a post-mortem-donation. The income of these houses was intended to guarantee the performance of a perpetual anniversary in the hospital. In order that the custom be established he wanted it to be carried out already during his lifetime, when the costs were to be paid by him directly.¹⁴ Thirty years after his death the houses were sold. From then on, there are no further traces of this anniversary.¹⁵

Besides anniversaries with a wide range of religious practices there was another form of perpetual endowment which citizens donated to the institution. Annual rents could be dedicated to allow a meal and a bath for the poor in the hospital. This could be combined with religious practices at an anniversary, but it did not have to be. The distinction was clear for contemporaries, and there were two separate lists, one for religious anniversaries including those that were combined with charitable acts, and a second one only for grants to the poor. As with anniversaries, these grants were only given to the poor in cases where the endowment was high enough to guarantee both the meals and some further income for the hospital.

One case shows how people tried to oblige their relatives to make sure their testamentary dispositions were put into practice after their deaths. In the year 1377, Kunigunde Schönaicherin had her last will written down. As most of the wealthy citizens of Vienna, she divided her properties among her relatives and several religious and charitable institutions. She granted twenty pounds to enable meals and baths for the poor in the Bürg-

¹³ For the economic strategy of the masters of the Bürgerspital see Pohl-Resl, *Rechnen mit der Ewigkeit* 146 ff.

¹⁴ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 249 (1369: 13 December, Vienna).

¹⁵ For more details see Pohl-Resl, *Rechnen mit der Ewigkeit* 77 ff.



erspital four times a year after her death. Furthermore, her nephews Peter and Otto Günzburger were to invest 300 pounds to guarantee these meals perpetually. Her nephews and their sister were instituted as main heirs.¹⁶ Obviously, the nephews did not fulfil their aunt's dispositions as she had wanted it, for in the year 1386 a conflict between the Bürgerspital and Peter Günzburger, who was the only surviving heir by then, had to be solved. Peter Günzburger had to promise to invest the 300 pounds and from the interest pay five pounds four times a year to the hospital.¹⁷ That this must have happened is proved by account books and administrative handbooks which record the expenses for meals on behalf of Künigunde Schönaicherin regularly.¹⁸

In one extraordinary case I could pursue the tracks of an anniversary for 180 years. In the year 1350 the cook of Duke Albrecht II gave one hundred pounds to the hospital to be invested in ten pounds of annual income. These ten pounds should guarantee the performing of a perpetual anniversary four times a year.¹⁹ Account books demonstrate that this really happened. The date of the performance was changed after some time, as well as the sum that was actually spent on the anniversary, which had in any case not been the whole ten pounds as the donor had intended.²⁰ In the year 1529, however, everything came to an end. At three of the four customary dates the anniversary was performed in the usual way. At the end of September the Turks started to besiege Vienna. Two days before they arrived at Vienna, the Viennese authorities decided to evacuate the

buildings of the Bürgerspital and to burn them down, because they might be used by the enemy. The treasures, the documents, all removables and the inmates were brought into a former monastery in the town, where the hospital continued to exist under changed circumstances for hundreds of years. None of the existing anniversaries survived the transfer. The column for the entries of anniversaries in the last quarter of 1529 remained empty. The cook's anniversary was never again performed, nor were all the others. In September 1529 eternity came to an end at Vienna's Bürgerspital. From then on the account books contain no further expenses for anniversaries.²¹

People like the cook of Duke Albrecht II were rare exceptions, and obviously very lucky as far as the realisation of their provisions for their souls were concerned. But even regular expenses for anniversaries could not guarantee the memory of the donors. Sometimes the scribes changed the names completely by mistake, and the wrong versions were copied afterwards for decades. This could happen only a few years after a person's death. Nobody seemed to remember them any longer. One man was included in the lists of anniversaries under a female version of his name only a few years after his death. Some years later, his anniversary was completely forgotten.²²

The poor played a prominent role during the celebrations of death which the rich staged at the Bürgerspital. The presence of the poor and the different ways of exploiting it was so obvious for the rich that they did not have to include them in written texts. Indeed, the poor are hardly men-

¹⁶ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 299 (1377: 5 April, Vienna).

¹⁷ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 335 (1386: 24 March, Vienna).

¹⁸ See in detail Pohl-Resl, *Rechnen mit der Ewigkeit* 79 f.

¹⁹ *Regesten aus in- und ausländischen Archiven mit Ausnahme des Archivs der Stadt Wien. Quellen zur Geschichte der Stadt Wien* 1/1 (ed. Anton Mayer, Wien 1895) 1000 (1350: 19 May, Vienna). For more details see Pohl-Resl, *Rechnen mit der Ewigkeit* 92 f.

²⁰ Transcriptions of the lists: Pohl-Resl, *Rechnen mit der Ewigkeit* 128 ff.

²¹ For the events in the year 1529 see Pohl-Resl, *Rechnen mit der Ewigkeit* 173 ff. For the abrupt disruption of anniversaries see *ibid.* 95 f.

²² Konrad von Zwettl had divided the care for his soul among eleven religious institutions, he asked them for confirmations of his dispositions, he instituted the Bürgerspital as controlling authority, and he had his family as supporters of his testamentary dispositions, but all this was of no help, his anniversary was forgotten some decades after his death: See Pohl-Resl, *Rechnen mit der Ewigkeit* 86 ff.



tioned at all, apart from the formula “den durftigen in der burger spital” (to the poor in the city hospital), which was the equivalent of the dedication of gifts to the saint who was patron of a church or a monastery. But the poor were certainly used to increase the economic and the symbolic capital of the hospital. When the leaders of the city and of the hospital went to the pope to ask him for a letter of indulgence, they proudly stated that the hospital supported 600 poor.²³ This was a huge exaggeration, for there could never have been more than 250 poor people in the hospital at the same time.

The accumulation of indulgences was part of the economic strategy of the masters of the hospital. The lure of these indulgences would tempt more and more people to attend the masses in the hospital. This would make donations to the hospital even more attractive because it offered an increased number of intercessors for the sake of a donor’s soul. The social and the symbolic capital, the care of the poor and the care of souls were all used as instruments to accumulate economic capital.²⁴ After all, the administrators of the hospital, the rich tradesmen, were accustomed to practices like that, being frequently engaged in major credit transactions and familiar with hiding them behind the veil of a pious donation. Indeed, they did that so well that even the people who were directly involved in such actions could not always differentiate between actual donations and credits.

During a major phase of building activities at the hospital Stefan Chrigler, one of the rich citizens who were engaged in money lending and finan-

cial transactions, lent huge amounts of money to the hospital, but not of course without satisfying his own interests as well.²⁵ The series of charters that document this case usually talk about donations he made to the hospital, especially one charter issued in 1330 that summed up all the transactions carried out over 15 years. According to the text of the charter issued by Stefan Chrigler and his partner Seifried Fuetrer, the two men had given lots of properties and income to the hospital, in order to establish a perpetual anniversary at the hospital.²⁶ The city council confirmed this in another charter, and in addition promised the whole usufruct to the two benefactors for the time of their lives.²⁷ As can be shown by other charters and administrative manuscripts, the series of transactions was far more complicated, and credit was part of it at several stages. According to a charter from 1333, Stefan Chrigler again established a perpetual anniversary for the sake of his soul at the hospital.²⁸ In the registers of the fifteenth century, it is mentioned that he gave properties to the hospital in a last will in the year 1333. But the only things listed there are objects that were included in the transactions of 1330.²⁹ The administrators of the hospital were obviously no longer able to distinguish between the two different acts. Financial transactions, charity and memory were mixed up in many ways in this case.³⁰ Testamentary dispositions of Seifrid Fuetrer, recorded in February 1333 as well, demonstrate this again, including also precautions for a relative. He donated three vineyards to the hospital to guarantee fifteen meals for the poor annually. Furthermore, a female family member was to be accepted as prebendary in the hospital.³¹

Other cases demonstrate how although financial

²³ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 90 (1340: 6 October).

²⁴ Cf. Pohl-Resl, *Rechnen mit der Ewigkeit* 158 ff.

²⁵ For details about Stephan Chrigler see Pohl-Resl, *Rechnen mit der Ewigkeit* 27 ff.

²⁶ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 60 (1330: 23 August, Vienna).

²⁷ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 61 (1330: 24 November, Vienna).

²⁸ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 64 (1333: 26 Februar, Vienna).

²⁹ Wiener Stadt- und Landesarchiv, Grundbuch 6/6 fol. 5r-v.

³⁰ For more details about this complicated case see Pohl-Resl, *Rechnen mit der Ewigkeit* 166 ff. Cf. Miri Rubin, *Charity and community in medieval Cambridge* (Cambridge studies in medieval life and thought fourth series 4, Cambridge 1987) 74 ff.

³¹ Wiener Stadt- und Landesarchiv, Hauptarchiv-Urkunde 64 (1333: 23 February, Vienna). Cf. Pohl-Resl, *Rechnen mit der Ewigkeit* 170.



transactions were veiled in the texts of charters, the registers explain more directly what really happened. According to the text of two charters, two rich citizens bought huge properties in the Viennese hinterland and gave these to the hospital in form of a post-mortem-donation. In exchange, perpetual anniversaries should be performed for their and their family's souls.³² The hospital's registers of land titles written only a few years later put it quite differently. They just say that the hospital had bought these properties. The vendors and the dates were the same as in the charters of the two "donors". Their names are not mentioned in the registers at all, nor in all the lists of anniversaries.³³

Simon Pötel, probably the most dazzling citizen of fifteenth century Vienna, was also entangled in one of these confusing financial transactions.³⁴ He had married Magdalen, the widow of a former master of the Bürgerspital, Hans Scheibelwieser, and was made co-owner of her trading company. After Magdalen's death, Simon Pötel established a series of anniversaries for his and her souls.³⁵

At the same time, he became one of the most successful actors on the Viennese money market. According to a charter from the year 1453 he gave the enormous sum of 3000 pounds to the Viennese Bürgerspital. The money was invested in a variety of properties which figured as mortgages in this transaction. The income was to be used for celebrating a perpetual anniversary for Simon Pötel.³⁶ But as can be shown by all the evidence from administrative sources from the hospital, this was never simply meant to constitute a memorial practice.³⁷ In this case, however, charters were not issued to provide for the family, but on the contrary, to prevent his relatives from interfering with his business.

Simon Pötel's economic transactions with the Bürgerspital were on a much larger scale than usual, but in other respects they are quite typical. As with many charters about donations to the poor made by the rich citizens of Vienna which talk a lot about charity and memory, in fact the text was only intended to veil a complex and highly negotiated flow of capital in which the hospital was the focus.

³² Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 267 and 268 (both 1372: 21 January, Vienna).

³³ Wiener Stadt- und Landesarchiv, Grundbuch 6/6 fol. 3v. Cf. Pohl-Reisl, *Rechnen mit der Ewigkeit* 171 and 178 ff.

³⁴ For bibliographical references about him cf. above note 6.

³⁵ Cf. Pcrger, *Simon Pötel* 18.

³⁶ Wiener Stadt- und Landesarchiv, Bürgerspitalurkunde 642 (1453: 14 September, Vienna).

³⁷ Cf. Pohl-Reisl, *Rechnen mit der Ewigkeit* 171 f.



Obitelj, memorija i dobrotvornost u kasnosrednjovjekovnom Beču

Sažetak

Bečki su građani u srednjem vijeku usredotočili svoje dobrotvorne zaklade na Građanski hospital (Bürgerspital). Ova je ustanova postojala od sredine 13. stoljeća i služila ponajprije skrbi o starim i siromašnim građanima i građankama. U tu je svrhu izgrađen veliki privredni pogon, koji je zadužbinski imetak pretvarao u redovite prihode, uz ostalo od točenja vina i piva. U prvom je redu hospital bio dodirnom točkom između građanskog svijeta ekonomskog racionalizma i onostranog, kojemu se htjelo prići uz pomoć različitih vjerskih postupaka. U 14. i prvoj polovici 15. stoljeća nije u Beču postojala nijedna druga ustanova koja bi s toliko uspjeha zadovoljavala građanske potrebe za ophođenjem sa smrti i vječnosti. Mnogi su građani i građanke zbog toga uredili vječne aniversarije u Građanskom hospitalu. U takve su zadužbine često uključivani članovi obitelji, ili su pak na taj način bili osigurani, primjerice u slučaju udovištva.

Ekonomska je strategija upravitelja, međutim, često zahtijevala da se u raspolaganju s ostavštinama postupa drugačije, no što je to htio oporučitelj. Usporedna je analiza obimnog izvornog materijala, sačuvanog u hospitalu, pokazala da su samo izuzetno rijetko ispunjavane želje oporučitelja, a i onda samo do 1529., kada je ustanova preseljena. Osim toga su i kreditni poslovi često zakrinkavani kao zadužničke zaklade. U takvim su se slučajevima transakcije morale osigurati protiv pretenzija članova obitelji.

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VORWORT

Alltagsgeschichte ist ein Forschungsbereich, der nicht nur in starkem Maße interdisziplinären Ansätzen und Methoden verbunden ist, sondern auch im besonderen von wissenschaftlicher Kooperation bestimmt wird. Aus diesem Grunde freut es uns umso mehr, daß wir Ihnen mit diesem Heft das Ergebnis einer solchen Zusammenarbeit präsentieren zu können, die sich im Rahmen der Lehrtätigkeit der Herausgeber an der *Central European University* in Budapest entwickelt hat. *Otium*, die kroatische Zeitschrift für Alltagsgeschichte, und *Medium Aevum Quotidianum*, die in Österreich erscheinende internationale Zeitschrift für Alltagsgeschichte und Geschichte der Sachkultur des Mittelalters, bieten Ihnen hiermit eine gemeinsame Ausgabe, die vor allem Beiträge von Historikern aus dem mitteleuropäischen Raum - aus Deutschland, Kroatien, Österreich, Slowenien und Ungarn - enthält.

Das Generalthema des Heftes bezieht sich auf die Problemkreise "Familie und Alltag" mit besonderem Bezug auf "Familie und Tod". Es werden dabei Fragestellungen angesprochen, die für eine allgemeine Alltagsgeschichte ausgesprochene Relevanz besitzen. Dies trifft besonders auf verschiedene Verbindungen zwischen 'privatem' und 'öffentlichem' Raum zu. Dušan Kos (Ljubljana) setzt sich mit adeligen Begräbnisritualen in Kärnten, Zdenka Janekoviæ-Römer (Zagreb) mit denen des Adels von Dubrovnik auseinander. Erhard Chwoyka (Saarbrücken) behandelt das Motiv des "Ungleichen Paares" vom 15. bis zum 17. Jahrhundert. Michael Mitterauer (Wien) konzentriert sich auf das Problem der Schwagerehe. Elisabeth Vavra (Krems) untersucht die Reflexionen auf Todesfälle in autobiographischen Quellen des Spätmittelalters und der frühen Neuzeit, während sich Dušan Mlacoviæ (Ljubljana), Katalin Szende (Sopron) und Brigitte Pohl-Resl (Wien) Familienaspekten in der testamentarischen Überlieferung widmen.

Wir hoffen mit dieser Ausgabe Anstoß und Anregung zu weiterer und verstärkter wissenschaftlicher Zusammenarbeit im Bereich der Alltagsgeschichtsforschung gegeben zu haben.

Neven Budak und Gerhard Jaritz

PREDGOVOR

Povijest je svakodnevice područje istraživanja koje ne zahtijeva samo u velikoj mjeri interdisciplinarnost, nego je napose određeno međusobnom suradnjom znanstvenika. Iz tog razloga posebno nas veseli da ovim sveskom možemo predstaviti plod takve suradnje, a koji je nastao kao rezultat nastavničke djelatnosti izdavača na Central European University u Budimpešti. Otium, hrvatski časopis za povijest svakodnevice, i Medium Aevum Quotidianum, međunarodni časopis za povijest svakodnevice i materijalne kulture srednjeg vijeka, koji izlazi u Austriji, odlučili su izdati zajednički broj koji sadrži priloge povjesničara/ki iz srednjoeuropskog prostora: Njemačke, Hrvatske, Austrije, Slovenije i Mađarske.

Središnja se tema broja odnosi na “Obitelj i svakodnevicu”, s posebnim osvrtom na “Obitelj i smrt”. Pri tom se obrađuju pitanja od izrazite važnosti za opću povijest svakodnevice. To se odnosi pogotovo na različite veze između “privatnih” i “javnih” sfera života.

Dušan Kos (Ljubljana) bavi se pogrebnim ritualima koruškog plemstva, a Zdenka Janeković (Zagreb) obrađuje istu problematiku u vezi s dubrovačkim patricijatom. Erhard Chvojka (Saarbrücken) obrađuje motiv “nejednakog para” od 15. do 17. stoljeća, a Michael Mitterauer (Beč) problem leviratskog braka. Elisabeth Vavra (Krems) proučava promišljanja smrtnih slučajeva u autobiografskim izvorima kasnog srednjeg i ranoga novog vijeka, dok se Dušan Mlacović (Ljubljana), Katalin G. Szende (Sopron) i Brigitte Pohl-Resl (Beč) posvećuju obiteljskoj problematici u oporukama.

Nadamo se da smo ovim izdanjem dali nov poticaj daljnjem intenziviranju znanstvene suradnje na polju historije svakodnevice.

Neven Budak i Gerhard Jaritz

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