

# A Companion to Medieval Vienna

*Edited by*

Susana Zapke  
Elisabeth Gruber



**BRILL**

LEIDEN | BOSTON

For use by the Author only | © 2021 Koninklijke Brill NV

## Contents

Preface and Acknowledgements	XIII
List of Figures	XVI
Notes on the Contributors	XXI

- 1 Introduction: Medieval Vienna in Context 1  
*Susana Zapke and Elisabeth Gruber*

### PART 1

#### *Vienna: The City and Urban Design*

- 2 The Foundation of Our Knowledge—Sources and Records 25  
*Ferdinand Opll*
- 3 Medieval Vienna and its Political Configuration 48  
*Peter Csendes*
- 4 Urban Design: Sacral Buildings and Power Symbols 79  
*Barbara Schedl*
- 5 The Property Market of Late Medieval Vienna: Institutional Framework and Social Practice 115  
*Thomas Ertl and Thomas Haffner*
- 6 The Heritage of Maps and City Views 135  
*Ferdinand Opll*

### PART 2

#### *Politics, Economy, and Sovereignty*

- 7 Governance, Privileges, and Rights 163  
*Peter Csendes*

- 8 Organizing a Community: Council, Urban Elite, and Economy in Medieval Vienna 187  
*Elisabeth Gruber*
- 9 The Urban Waterscape in Medieval Vienna 222  
*Heike Krause, Paul Mitchell, and Christoph Sonnlechner*

### PART 3

#### *Social Groups and Communities*

- 10 Ways of Belonging to Medieval Vienna 267  
*Christina Lutter*
- 11 A Minority in Urban Space: The Jewish Community 312  
*Martha Keil*
- 12 Alma Mater Rudolphina Vindobonensis. Universitas Doctorum, Magistrorum et Scholarium 360  
*Kurt Mühlberger*
- 13 Scholarly Communities: Origins, Accommodation, Conflicts 392  
*Ulrike Denk*
- 14 Reconstructing Everyday Life in Medieval Vienna 420  
*Ferdinand Opll*

### PART 4

#### *Spaces of Knowledge, Arts, and Performance*

- 15 Greek Studies at the University of Vienna 445  
*Christian Gastgeber*
- 16 Goldsmiths in Medieval Vienna (1150–1527): Their Trade and Their Art 469  
*Franz Kirchweger*
- 17 Urban Art, Spaces, and Rituals 497  
*Zoë Opačić*

- 18 Performative Urban Spaces in Medieval Vienna 524  
*Susana Zapke*
- 19 The Rise of Polyphonic Music in Vienna 560  
*Peter Wright †*
- Appendix 593  
Selected Bibliography 595  
Index of Geographic Names 597  
Index of Personal Names 605

## Ways of Belonging to Medieval Vienna

*Christina Lutter*

One of the most distinctive features of both premodern and modern, both small and large, towns and cities is their relatively high degree of social diversity compared to other socio-cultural milieus. Medieval Vienna, just like other medieval cities—albeit documented later than Italian or Western European urban sites, for example—hosted a large variety of different social groups with a considerable range of political, regional, cultural, and religious backgrounds that developed, institutionalized and differentiated over the centuries. These groups shared a sense of belonging to the city, yet they also had specific roles and functions, values, norms and criteria of differentiation among each other according to their respective life styles and forms of communal practice.<sup>1</sup>

Recent comparative research on medieval urban space has stressed this social heterogeneity of medieval urban life. Hence, it has also taken a critical distance to a long-standing tradition of previous approaches that highlighted the ideal of a unity of “the” model medieval urban community, together with its alleged generally growing independence both from lordship (royal, manorial, or episcopal), and from its surrounding rural environment.<sup>2</sup> Rather, as Caroline Goodson et al. put it, medieval cities would more appropriately be conceived

<sup>1</sup> This contribution is based on considerations developed within the Special Research Programme (SFB) 42 VISCOM *Visions of Community: Comparative Approaches to Ethnicity, Region and Empire in Christianity, Islam and Buddhism (400–1600 CE)*, <<https://viscom.ac.at/home>>, Project 4206 *Social and Cultural Communities in High and Late Medieval Central Europe* (PI: Ch. Lutter), 2011–2019, funded by the Austrian Science Fund (FWF). See the contributions in Hovden/Lutter/Pohl, *Meanings of Community Across Eurasia*, esp. part 2: *Urban Communities and Non-Urban Sites*, pp. 97–161; and Hovden/Kümmeler/Majorossy, *Practicing Community in Urban and Rural Eurasia*. I am grateful to the participants of the research seminar at the University of Vienna (2015/16) on Vienna’s monastic landscape, which provided a forum for in-depth discussion of some of the topics discussed here. Special thanks for feedback and comments go to Philippe Buc, Andre Gingrich, Károly Goda, Elisabeth Gruber, Jonathan Lyon, Judit Majorossy, Ferdinand Opll, and Miri Rubin.

<sup>2</sup> For instance, Boone, “Cities”; Chittolini/Johanek, *Identità urbana*; Clark, *European Cities*; Keene/Nagy/Szende, *Segregation—Integration—Assimilation*; Goodson/Lester/Symes, *Cities, Texts and Social Networks*; esp. the introduction to this collaborative volume, as well as the contribution by Franz-Joseph Arlinghaus, “The myth of urban unity”; and most recently the contributions in the comparative volumes edited by Simms/Clarke, *Lords and Towns in Medieval Europe*; and Gruber/Popovic/Scheutz/Weigl, *Städte*.

of as “composite unit(s) that brought together and separated smaller communities within [their] sphere” and were, as Colson/van Steensel put it, characterized by “webs of networks and solidarities”.<sup>3</sup> Likewise, recent studies have shown the multiplicity of relations and interdependencies between towns, cities, and their respective rural hinterland as well as with other urban sites, and have thus also underlined the importance of local, regional, and interregional kinship and trade relations that were sustainably kept and extended between social elites beyond the cities’ walls.<sup>4</sup>

Hence, this chapter sets out to introduce the variety of social groups existing in medieval Vienna, their perceptions and representations of urban space, and their visions of community conveyed by contemporary sources, as well as their respective means and practices of community building.

## 1 Urban Space Divided?<sup>5</sup>

Importantly, not all urban dwellers were “burghers” in the narrower legal sense of the word, allowed, and at once obliged, to participate in the political body of the city’s commune. As Vienna hosted the Babenberg and later Habsburg princes’ residence from the mid-12th-century onwards, members of the ducal and later royal court were part of urban life, as was the large number of clerics, nuns, and monks that made up the population of the city’s rich spiritual topography.<sup>6</sup> In addition, the Jewish community and later the university formed distinctive milieus both socially and legally.<sup>7</sup>

<sup>3</sup> For the first quote, see Goodson et al., “Introduction”, in *Cities, Texts and Social Networks*, p. 16; for the second quote, see Colson/van Steensel, *Cities and Solidarities*, p. 2.

<sup>4</sup> For a general discussion, see Gräf/Keller, *Städtelandschaft—Réseau Urbain—Urban Network*; with a focus on Central Europe, see Budak et al., *Towns and Communication*; Gruber et al., *Mittler zwischen Herrschaft und Gemeinde*, and Csendes, “Urban development”; for the Austrian lands, see Knittler, “Städtelandschaften”; for a comparative perspective, see Hovden/Kümmeler/Majorossy, *Practicing Community in Urban and Rural Eurasia*.

<sup>5</sup> This phrase quotes Hirschbiegel/Zeilinger, “Urban space divided?”; from the vast literature on conceptual approaches to medieval urban space, see recently Boone/Howell, *Power of Space*; Fray, *Urban Spaces*; Pauly/Scheutz, *Cities and Their Spaces*; and Pauly/Stercken, “Westeuropäische Stadt”, esp. at pp. 18–27 with further references. For a seminal methodological study, see for instance Smail, *Cartographies*.

<sup>6</sup> For an overview, see Csendes, “Political configuration”, this volume, and the respective chapters in Csendes/Opll, *Wien*, above all Lohrmann, “Das Werden”; on Vienna’s role as a residential city, see Niederstädter, “Wien”; on Vienna’s spiritual topography see Perger/Brauneis, *Kirchen und Klöster*; on women’s religious communities, see Schedl, *Klosterleben*.

<sup>7</sup> On Vienna’s Jewish community and the university (founded in 1365), see the contributions by Martha Keil, Kurt Mühlberger, and Ulrike Denk in this volume.