

A minimized 'Prosakaiserchronik'

(*buch der koenige niuwer ê*) for the 'Schwabenspiegel'?

Remarks on London, British Library, MS Arundel 131

Matthias Johannes Bauer

Introduction

In London, British Library, MS Arundel 131, the 'Schwabenspiegel' code of law begins with an introductory chronicle of only one single page. Up to now, it has not attracted much scholarly attention.¹ It seems that this short text follows in some way the tradition of the 'Urschwabenspiegel' being introduced by the 'Prosakaiserchronik' (short: PKchr; former: 'buch der koenige niuwer ê'), a late thirteenth-century prose version of the famous twelfth-century 'Kaiserchronik'.² However, the text itself is based mainly on a 'Sachsenspiegel' paragraph (written between 1220 and 1235 by the Saxonian author Eike of Repgow). This article investigates the genesis of this introductory passage to the 'Schwabenspiegel' in MS Arundel 131 and sets it in context to the historical tradition and written records of the 'Prosakaiserchronik' as such.³

¹ The research history on that issue up to now can be completely summed up with a single footnote in Stephan Müller, "Schwabenspiegel' und 'Prosakaiserchronik'. Textuelle Aspekte einer Überlieferungssymbiose am Beispiel der Geschichte Karls des Großen," *Wolfram Studien* 19 (2006): 233-253, here 251, n. 45. – I would like to thank Stephan Müller, Vienna, for the inspiration for my research on this issue and the resulting paper.

² On the interdependency of 'Schwabenspiegel' and 'Prosakaiserchronik' see Müller, "Schwabenspiegel".

³ A survey of all known manuscripts and their contents can be found in Müller, "Schwabenspiegel", 249-251; for the textual history, the stem and grouping of the manuscripts, and varying versions see Matthias Johannes Bauer, "er nam ain guot end: er versiecht": Sterbende Herrscher und die Konnotationen ihrer Tode in der Prosakaiserchronik (Buch der Könige niuwer ê)," in *Gott und Tod. Tod und Sterben in der höfischen Kultur des Mittelalters*, ed. Susanne Knaeble, Silvan Wagner and Viola Wittmann (Berlin and Münster: Lit, 2011), 251-266.

Manuscript details and content

London, British Library, MS Arundel 131 (201 folios, 298 mm x 21 mm, two columns of 38 lines each) is mostly made of paper except for the vellum folios 1 to 15, 88, 108 and 157.⁴ Decorated initials can be found on folios 15r and 157r; folios 15r, 88r, and 108r are decorated by historiated initials (see fig. 1-6). On folio 191v an initial was not realized; there is only a rectangular blank space. The texts are written by one single hand in upper German. The manuscript is dated to the first half of the fifteenth century. The provenance of the codex before it became part of the Arundel collection is unknown but the manuscript supposedly originated in the monastery of Eberbach, Hesse, because this very provenance is evidently proven for MS Arundel 132.

The codex is a miscellany manuscript of several juridical texts and codes of law concerning the German Empire:

<i>fol.</i>	<i>Content</i>
1v	Register;
15r	'Schwabenspiegel' ('Landrecht'), with a short introductory Chronicle;
88r	'Schwabenspiegel' ('Lehnrecht');
108r	'oberbayerisches Landrecht Kaiser Ludwigs des Bayern', published in 1346;
157r	The Golden Bull of Emperor Charles IV. published in 1356
182v	'Weichbildrecht' (municipal law).

Decorated and Historiated Initials

Within the entire codex, folio 15 is outstanding: It is one of the few parchment sheets. It marks the beginning of the first treatises after the register of the codex. It is the only page with both one large coloured initial ("M") and one historiated initial ("Z"). This is a survey of all initials in the codex:

⁴ For all details on the manuscript see <http://www.handschriftencensus.de/14168>; <http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=1711&CollID=20&NStart=131>; [http://searcharchives.bl.uk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=IAMS040-002039414&indx=1&recIds=IAMS040-002039414&recIdxs=0&elementId=0&renderMode=poppedOut&displayMode=full&frbrVersion=&dscnt=0&frbg=&scp.scps=scope%3A%28BL%29&tab=local&dstmp=1466753547805&srt=rank&mode=Basic&&dum=true&vl\(freeText0\)=arundel%20131&vid=IAMS_VU2](http://searcharchives.bl.uk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=IAMS040-002039414&indx=1&recIds=IAMS040-002039414&recIdxs=0&elementId=0&renderMode=poppedOut&displayMode=full&frbrVersion=&dscnt=0&frbg=&scp.scps=scope%3A%28BL%29&tab=local&dstmp=1466753547805&srt=rank&mode=Basic&&dum=true&vl(freeText0)=arundel%20131&vid=IAMS_VU2) (all accessed June 26, 2016); Ulrich-Dieter Oppitz, *Deutsche Rechtsbücher des Mittelalters*, vol. II: *Beschreibung der Handschriften* (Cologne and Vienna: Böhlau, 1991), 655 (nr. 956); Robert Priebisch, *Deutsche Handschriften in England*, vol. 2 (Erlangen: Fr. Junge, 1901), 39-41 (nr. 60).

<i>Decorated/Hist. Initial</i>	<i>fol.</i>	<i>Contents</i>
"M"[an]: decorated	15ra	'Schwabenspiegel' ('Landrecht')
"Z"[w]: Golden Bull, electors	15rb	do.
"D"[er]: Audience with a ruler in red	88ra	'Schwabenspiegel' ('Lehnrecht')
"W"[ir]: Emperor Ludwig	108ra	'Oberbayer. Landrecht'
"K"[arolus]: decorated	157ra	The Golden Bull of Charles IV
"[D]"[a]: unknown, not realized	191vb	'Weichbildrecht' (municipal law)

The golden "Z" is a striking example of medieval historiated initials. It shows the German emperor, who is characterized by his imperial eagle. The seven electors, who also can be identified by their banners and attributes, surround him. This motif is usually introducing the Golden Bull of Charles IV.; the 'Schwabenspiegel' typically is decorated with the motif of Charlemagne sitting on his throne.⁵ In addition, even the only other known 'ProsaKaiserchronik' record with a historiated initial illustrates the enthroned Charlemagne (fig. 7).⁶

Maybe the short chronicle text on this page concerning the history of the German emperors has led to this mix-up of motifs in MS Arundel 131: On folio 157r one can find a decorated (not historiated!) initial with the name of Charlemagne ("K"[arolus]) introducing the 'Lehnrecht' part of the 'Schwabenspiegel'. The Text on fol. 191v begins with a narrative about a Red King⁷ granting audience and advising how to elect lay judges and municipal councilors. So probably, another mix-up of initials happened on this page: The historiated initial on fol. 88r would perfectly fit here -- where a blank space was left but no initial was realized. Then, a suggested illumination of the codex might look like this:

<i>fol.</i>	<i>Proposed motif</i>	<i>as found on fol.</i>	<i>Content</i>
15r	"K"[arolus]" or new motif	157r/191v	'Schwabenspiegel' ('Landrecht')
88r	"K"[arolus]" or new motif	157r/191v	'Schwabenspiegel' ('Lehnrecht')
108r	Ludwig (already fitting)	108r	'Oberbayer. Landrecht'

⁵ For example, in Munich, Bayerische Staatsbibliothek, Cgm 522 (2nd half of the 15th century).

⁶ Coburg, Landesbibliothek, Ms. Sche. 16, fol. 280r (1st half of the 15th century).

⁷ Presumably Conrad the Red, Duke of Lorraine, 10th century.

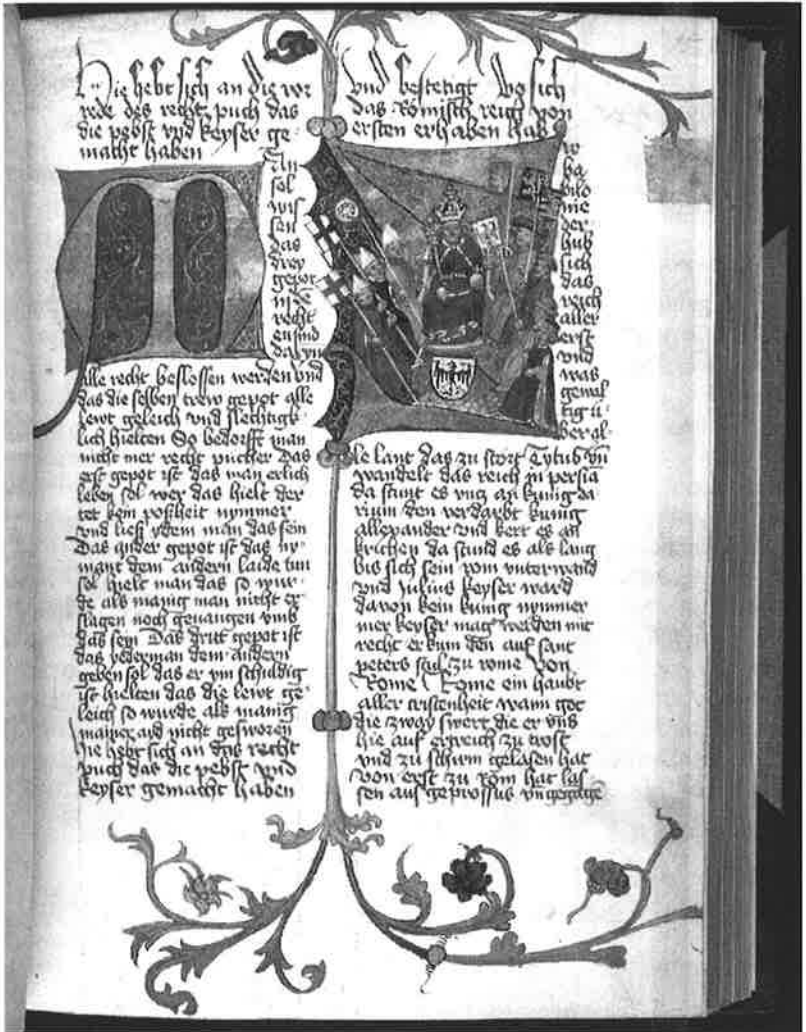


Fig. 1: Vellum, folio 15r, is the only page with both one decorated and one historiated initial (credits: London, British Library, MS Arundel 131, fol. 15r)



Fig. 2: Vellum, folio 15r (detail), with large colored initial "M"[an]
 (credits: London, British Library, MS Arundel 131, fol. 15r)



Fig. 3: Vellum, folio 15r (detail), with historiated initial "Z"[w] showing the German emperor surrounded by the seven electors
 (credits: London, British Library, MS Arundel 131, fol. 15r)



Fig. 4: Vellum, folio 88r (detail), with historiated initial "D"[er] with a ruler in red giving audience (credits: London, British Library, MS Arundel 131, fol. 88r)

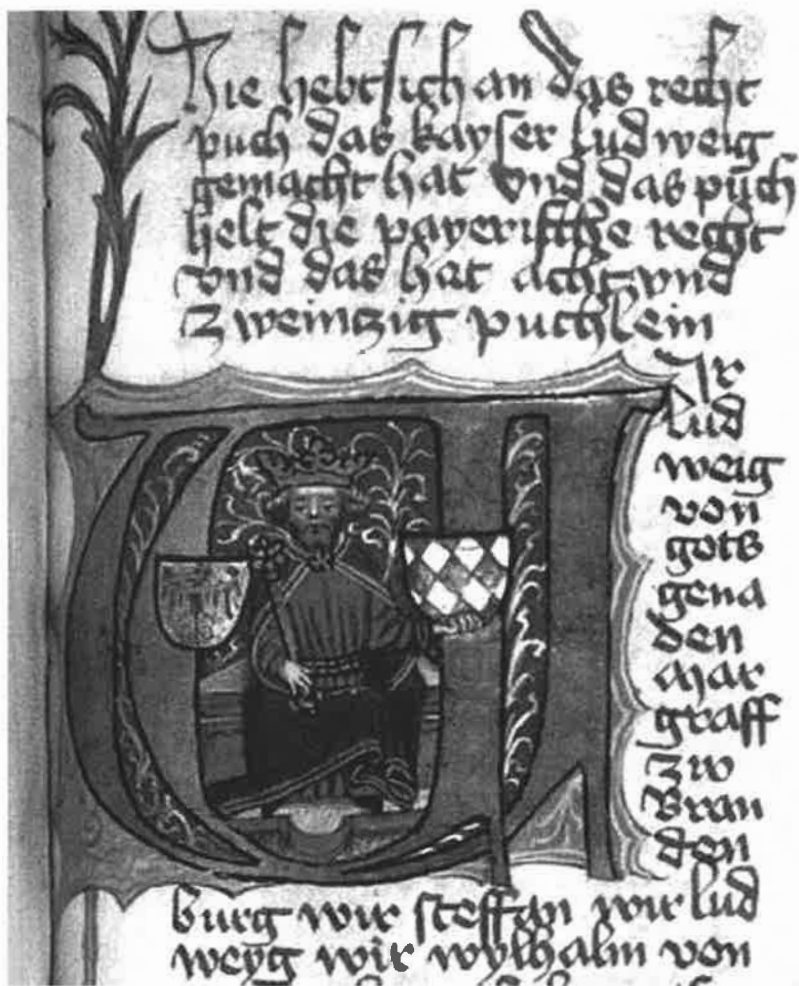


Fig. 5: Vellum, folio 108r (detail), with historiated initial "W"[ir] with Emperor Ludwig
(credits: London, British Library, MS Arundel 131, fol. 108r)



Fig. 6: Vellum, folio 157r (detail), with decorated initial "K"[arolus] (credits: London, British Library, MS Arundel 131, fol. 157r)

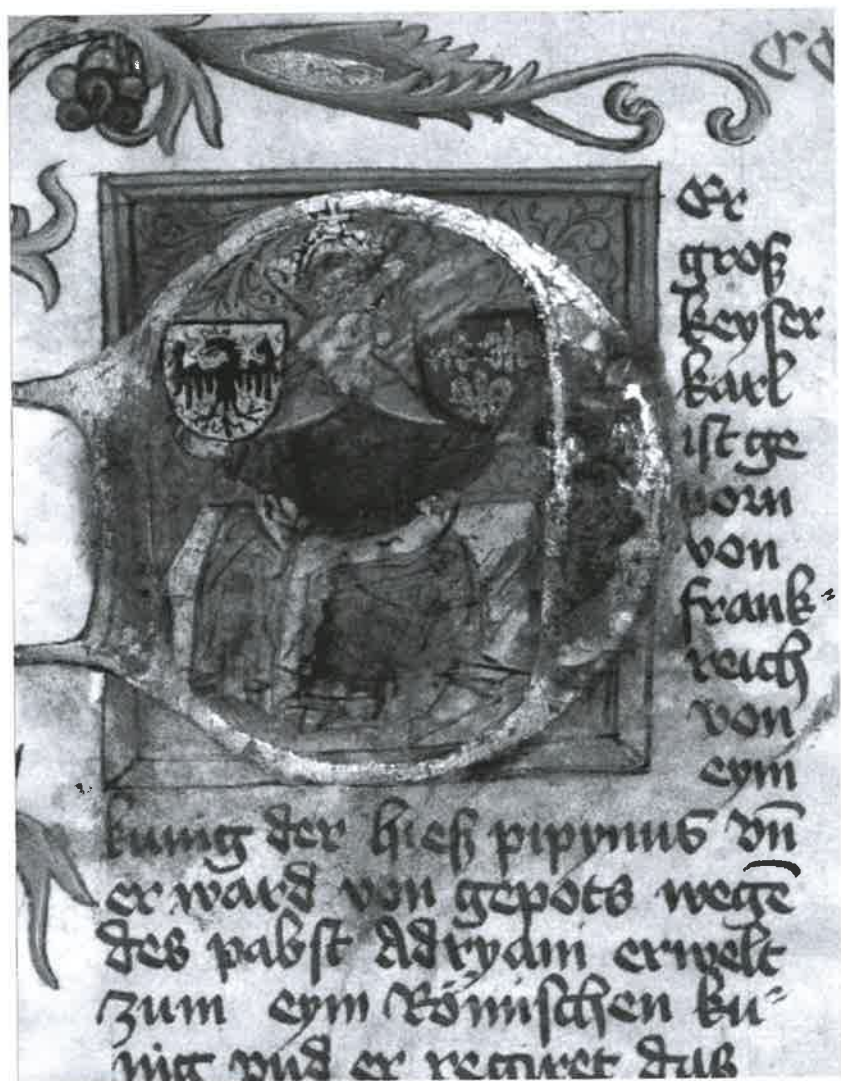


Fig. 7: Historiated initial illustrating the enthroned Charlemagne in a 'Prosakaiserchronik' manuscript today kept in Coburg (credits: Coburg, Landesbibliothek, Ms. Sche. 16, fol. 280r)

Evidently, none of the initials was painted before the text was written. They all have a rectangular format. The text usually floats perfectly around it except for fol. 15r where the "M" was painted over the first line below "[a]lle". And in some cases text and initial are touching without any gap.

The introductory passage on fol 15r is split up into two parts, each marked by the incipit 'Hie hebt sich an [...]' ("Here begins [...]"): firstly, the 'vorrede des recht puch' (introduction to the code of law), and secondly, the 'recht puch das die pebst vnd keyser gemacht haben' (the code of law itself; yet meaning the chronicle introduction). It is followed by the first section about 'Rome' as a kind of (first) subchapter:⁸

[15ra] *Hie hebt sich an die vorrede des recht puch das die pebst vnd keyser gemacht haben.*

Man⁹ sol wissen das drey gepot in dem rechten sind daryn alle recht beslossen werden vnd das die selben trew gepot alle lewt geleich vnd slechtiglich hielten So bedorfft man nicht mer recht pucher Das erst gepot ist das man erlich leben sol wer das hielt der tet kein poszheit nymmer vnd liesz ydem man das sein Das ander gepot ist das nymant dem andern laide tun sol hielt man das so wurde als manig man nicht erslagen noch geungen vmb das sein Das dritt gepot ist das yederman dem andern geben sol das er ym schuldig ist hielten das die lewt geleich so wurde als manig mainer ayd nicht gesworen

Hie hebt sich an das recht puch das die pebst vnd keyser gemacht haben

[15rb] *vnd bestetigt wo sich das römisch reich von ersten erhaben hab*

Zw¹⁰ babilonie der hub sich das reich aller erst vnd was gewaltig über alle lant das zu stört Tytus¹¹ vnd wandelt das reich in persiam da stunt es vncz an kunig darium den verdarbt kunig allexander vnd kert es an krichen da stund es als lang bis sich sein rom vnterwand vnd Iulius keyser ward davon kein kunig nymmer mer keyser mag werden mit recht er kum den auf sant peters stul zu rome.

Von Rome.

Rome ein haubt aller cristenheit wann got die zway swert die er vns hie auf ertreich zu trost vnd zu schirm gelasen hat von erst zu rom hat lassen auf geprossus vnd gegangen [...]

Here begins the introduction to the code of law that was made by popes and emperors.

One shall know that there are three laws within the legislation. They enclose any laws. And those three laws treat any people equal and fair-minded. Thus, one would not need any further codes of law. The first commandment is to live earnestly. He who holds on to that will do no

⁸ London, British Library, MS Arundel 131, fol. 15r.

⁹ Large initial in gold on a blue and red ground.

¹⁰ Large historiated initial, developing partial foliate borders, in colours and gold.

¹¹ [Tytus] Cyrus (copy mistake by reading "C" for "T" and "t" for "r"; see texts below).

more evil and let anyone have their possessions. The second commandment is that no one shall do any harm to nobody. If anyone held on to that, no one would be slaughtered or caught because of his goods. The third commandment is that anyone shall give other people what he owes them. If anyone held on to that, no one would commit perjury.

Here begins the code of law that was made by popes and emperors and that witnesses where the Roman 'Reich'¹² found its beginning.

In Babylon the 'Reich' found its beginning and it was powerful over all the lands. Cyrus destroyed it and transformed it into Persia. There it was until King Darius whom Alexander [the Great] perished who gave it to the Greek. There it was until it was taken over by Rome and Julius became emperor. Thus, no king ever will become emperor rightfully unless he applies to the Holy See in Rome.

About Rome.

Rome, capital of all Christendom, for in Rome God left the two swords that He gave the earth for solace and shelter and moved them from Rome to Prussia [...]" (Translation by the author).

Unexpectedly, the text interrupts mid-sentence. Thus, this fragmentary text is without much doubt a copy of an unknown archetype.

Introducing the (ur-) 'Schwabenspiegel' code of law traditionally by the 'Prosakaiserchronik' is also given in MS Arundel 131, even though the chronicle itself is minimized to one single page. Two remarkable initials decorate this prominent vellum folio. They divide the writings quite symmetrically and well balanced into two independent texts.

Interpretation and Context

The first text ('vorrede', mainly on the first column; fol. 15ra) seems to be singularly recorded and autochthone; it is not known where it was copied or adapted. It is constructing some kind of utopia in which three commandments make an entire legislation. Interestingly, each of them points to materialistic aspects only: 'das sein' ("his possessions"), 'vmb das sein' ("because of his goods"), and 'das er ym schuldig ist' ("what he owes them"). Of course, the text implies the impossibility of such utopia. Thus, society does need several laws and codes of law -- like the one that follows.

The second text ('recht puch', mainly on the second column; fol. 15rb) is the minimized 'Prosakaiserchronik' that typically introduces the 'Urschwabenspiegel'. It usually authorizes and legitimizes the code of law and illustrates its

¹² Please note the difficulty in translating: Middle High German 'reich' means kingdom as well as empire since the second part of both compounds -- 'Königreich' (kingdom) and 'Kaiserreich' (empire) -- are the same: 'reich', which can be short for both (pl.: 'reiche'). Therefore, in this article I solely use the Middle High German term 'reich'.

individual laws by narratives about the lives of every emperor, either a fictional or a historically real one.

Like the original 'Prosakaiserchronik', its minimized version tells about former kingdoms/empires, such as Babylon, Persia, Greece, and Rome. Apparently, this *translatio imperii* refers to the four kingdoms¹³ in the Book of Daniel, which will precede the end-time, and the Kingdom of God. After that, the first subchapter on Rome interrupts abruptly. In a final but fragmentary phrase, one will learn that the Roman 'Reich' continued in something called "geprossus" here. This term is relating to a specific 'Sachsenspiegel' paragraph on Prussia.¹⁴ The term "geprossus" therefore must be translated with 'Prussia', very probably meaning the German Emperor and his juridical institutions as such.¹⁵

Interestingly, the preceding paragraph in that same 'Sachsenspiegel' chapter is very, very near to the text in MS Arundel 131:¹⁶

To Babilonie irhuf sek dat rike, de was geweldich over alle lant, de tovrde Cyrus unde wandelde dat rike in Persiam; dar stunt it bit an Darium den lesten, den versegede Allexander unde karde it an Kriken; dar stunt it also lange, wante is sek Roma underwant unde dat Julius keiser wart. Noch hevet Roma dar van behalden dat werltleke swert unde van sante Petrus halven dat geistleke; dar umme het se hovet aller werlde.

In Babylon the 'Reich' found its beginning and it was powerful over all the lands. Cyrus destroyed it and transformed it into Persia; there it was until Darius the Last whom Alexander [the Great] perished who gave it to the Greek. There it was until it was taken over by Rome and Julius became emperor. By that, Rome holds the mundane sword up to now and by St Peter it holds the clerical one; therefore, she is called capital of the world." (Translation by the author)

Obviously, one will **not** find **any** noteworthy variance. In contrast, the 'Prosakaiserchronik' differs greatly here:¹⁷

¹³ See n. 12.

¹⁴ Sachsenspiegel, Landrecht III, 44 §2: "Der selven quamen achtene to Pruzen und besaten dat" (Eight of them came to Prussia and occupied it; translation by the author); cited from: Claus Freiherr von Schwerin (ed.): *Sachsenspiegel* (Stuttgart: Reclam, 1982).

¹⁵ On the 'German' identity in the 'Prosakaiserchronik' see Uta Goerlitz, *Literarische Konstruktion (vor-)nationaler Identität seit dem Annolied. Analysen und Interpretationen zur deutschen Literatur des Mittelalters (11.-16. Jahrhundert)* (Berlin: De Gruyter, 2007), 274-281.

¹⁶ Sachsenspiegel, Landrecht III, 44 §1; cited from: Karl August Eckhardt (ed.), *Sachsenspiegel. Landrecht*, 2nd ed. (Göttingen, Berlin, and Frankfurt: Musters Schmidt), 1955.

¹⁷ Karl August Eckhardt, *Urschwabenspiegel* (Aalen: Scientia, 1975).

Hie sol man hoeren wa sich du rich an houben.

Wir lesen an der alten geschrift das sich ze babilonie des ersten das rich an houb. du stat was ob allen stetten. die zerfourt cyrus vnd gab das in das kunigrich ze persiam. da belaib es vncz an ainen oewigen kunig. der hieß darius. der iungst darius der nam es hin ze constantinopel. das lit in kriecken. den darius versant allexander das nie kain man innen ward wae er ie kaem. do uerfour allexander vnrechcz tods. dem uergab ain man. do ward kriecken herrenloß. do vnderwunden sich roemer des richs. das waren zwen brueder. der ain hieß romulus. der ander hieß remus. si waren geborn von onas geschlecht vnd waren als biderb vnd als kuen das sy roemer zuo herren namen. romulus was der elter. dem enpfalhen sy das gericht. vnd der brouder halff im das best so er mocht. die zwen brueder zwungen vil landes du hut hin ze roem gehoerent etc.

Here, one shall hear where the kingdoms/empires¹⁸ found their beginnings.

We read in the Scriptures that in Babylon the 'Reich' found its beginning. This city was above all cities. Cyrus destroyed her and gave it [i.e. the 'Reich'] to the kingdom of Persia. There it stayed until an everlasting king. He was called Darius. The youngest Darius took it to Constantinople. That lies in Greece. Alexander [the Great] sent Darius into exile to a place where no man ever has been before. Then, Alexander died an inequitable death by the hand of a man. Thus, Greece was abandoned. So the Romans took over the 'Reich'. That were two brothers. One was called Romulus. The other one was named Remus. They were born of the House of Onas and they were such righteous and brave that the Romans made them rulers. Romulus was the elder. They entrusted him with [the concerns of] justice. And the brother helped as good as he could. The two brothers overcame many lands that today belong to Rome, and so on" (translation by the author).

The 'Prosakaiserchronik' gives only few more details on the four kingdoms/empires¹⁹ but extends the Roman part to the legend of Romulus and Remus. The Julian part is the main part of the 'Prosakaiserchronik'; it tells the history of the Empire from Julius Caesar to the High Middle Ages. Thus, the text sample does not contain any story about him because the 'Prosakaiserchronik' itself focuses on Julius Caesar at the beginning of the main part. It seems that the minimized version in MS Arundel 131 needs to mention him for the sake of completeness and inner coherence: Since the historical part of the text already ends at that point, it is necessary to sketch at least a complete image of the *translatio*

¹⁸ See n. 12.

¹⁹ See n. 12.

imperii. Therefore, it is not possible to omit the fourth empire but to shorten the narration about it as much as possible.

What is not found in the introductory paragraph of the 'Prosakaiserchronik' but in the aforementioned 'Sachsenspiegel' paragraph are the author's remarks on the so-called theory or doctrine of the Two Swords. Therein, the two swords allegorical stand for two separate but coequal powers: the clerical authority and the mundane authority. The theory itself is much older but became highly politically charged in the early Investiture Controversy. It still reechoes in later vernacular literature like the aforementioned 'Sachsenspiegel'²⁰ and 'Schwabenspiegel'²¹.

Conclusion

It is not a new or originary idea or topos to conceptualize a short chronicle text on the *translatio imperii*. Even the author of the vernacular 'Annolied', an 11th century lyric praise about the Archbishop of Cologne Anno II., already begins his text with a short chronicle on that issue. And the theory of the Two Swords was nothing new, too, when the manuscript Arundel 131 was written in the first half of the fifteenth century. So what then is the novelty or peculiarity in this one page introduction to the 'Schwabenspiegel' in this codex? It is the combination of both.

The author of the minimized 'Prosakaiserchronik' in MS Arundel 131 did not only rework the original by shortening it extremely. Moreover, he added the new "Davon kein kunig nymmer mer [...]" passage and then leads over to a passage about the theory of the Two Swords taken from the 'Sachsenspiegel'. Thus, there is a crossover of two text traditions in MS Arundel 131 (and its unknown archetype from which the text is supposed to have been copied): The tradition of chronicles and the tradition of codes of law. What usually is taken as a chronicle introduction into the (Ur-) 'Schwabenspiegel' – namely the 'Prosakaiserchronik' – is replaced by a 'Sachsenspiegel' paragraph and a completely new phrase ("davon kein kunig nymmer [...]"). However, the new compiled text still looks the way it is supposed to look like: a chronicle introduction.

Summing up, the conception and genesis of the second text on MS Arundel 131, fol. 15rb, is characterized by three main influences:

- Firstly, as it used to be, it gives the Swabian code of law its traditional chronicle introduction written in prose: a minimized version that is not copied verbatim but is somehow influenced by the 'Prosakaiserchronik'.
- Secondly, other than one might assume, the wording of the minimized 'Prosakaiserchronik' is based much more on the 'Sachsenspiegel' paragraph than on the original 'Prosakaiserchronik'.

²⁰ Sachsenspiegel, Landrecht III, 44 §1; see Eckhardt, *Sachsenspiegel*.
²¹ Schwabenspiegel, Landrecht I; see. Eckhardt, *Urschwabenspiegel*.

- Thirdly, in combination with the theory of the Two Swords the “davon kein kunig nymmer [...]” passage draws some completely new political conclusions and therefore states a very sensitive issue.

Thus, in its quintessence, the minimized ‘Prosakaiserchronik’ in MS Arundel 131 is a newly composed and somehow independent text. Straight and without digression, the author chooses the theory of the Two Swords as a central theme; like in the ‘Sachsenspiegel’ the theory of the Two Swords is placed at the very beginning. While in the ‘Sachsenspiegel’ all authority -- the mundane as well as the clerical -- derives directly from God, here it is no longer issued that the Two Swords symbolize two coequal powers: All mundane authority of the emperor is only granted by the clerical authority of the pontifex.

MEDIUM AEVUM

QUOTIDIANUM

74

KREMS 2017

HERAUSGEGEBEN
VON GERHARD JARITZ

GEDRUCKT MIT UNTERSTÜTZUNG DER KULTURABTEILUNG
DES AMTES DER NIEDERÖSTERREICHISCHEN LANDESREGIERUNG

niederösterreich kultur

Titelgraphik: Stephan J. Tramèr

ISSN 1029-0737

Herausgeber: Medium Aevum Quotidianum. Gesellschaft zur Erforschung der materiellen Kultur des Mittelalters, Körnermarkt 13, 3500 Krems, Österreich. Für den Inhalt verantwortlich zeichnen die Autoren, ohne deren ausdrückliche Zustimmung jeglicher Nachdruck, auch in Auszügen, nicht gestattet ist. – Druck: Grafisches Zentrum an der Technischen Universität Wien, Wiedner Hauptstraße 8-10, 1040 Wien, Österreich.

Inhaltsverzeichnis

Vorwort	4
Matthias Johannes Bauer, A minimized 'Prosakaiserchronik' <i>(buch der koenige nürwer ê)</i> for the 'Schwabenspiegel'? Remarks on London, British Library, MS Arundel 131	5
Matea Laginja, Plague and Migrations	21
Iliana Kandzha, The Migrating Legend of Saint Emperor Henry II: Representations of the Soul-Weighing and the Chalice-Miracle in Medieval Frescoes on Gotland	28
Josip Banić, Production of Judicial Space in the Margraviate of Istria: Aspects of Continuity and Change Following the Introduction of Venetian Jurisdiction (1421)	57
Buchbesprechung	73
Anschriften der Autorinnen und Autoren	75

Vorwort

Der vorliegende Band von *Medium Aevum Quotidianum* widmet sich Themenbereichen, die im weiteren Sinne für die Alltagsgeschichte des Mittelalters von wichtiger Bedeutung sind. Matthias Johannes Bauer setzt sich in seiner Studie mit der Frage des Inhaltes, der Entstehung und des Kontextes einer Rechtshandschrift auseinander. Zwei weitere Beiträge beschäftigen sich mit Problemen mittelalterlicher Migration, zum Einen in Bezug auf den Zeitraum der Pestepidemien, zum Anderen hinsichtlich der unerwarteten Übernahme eines Bildmotives aus der Legende des Heiligen Kaisers Heinrich II. in Gotland. Josip Banić untersucht schließlich die Entwicklung der Rolle des rechtlichen Raumes in der Markgrafschaft Istrien nach der Übernahme des aquilejensischen Territoriums durch Venedig. Die drei letztgenannten Beiträge wurden verfasst von PhD-Studenten am Department of Medieval Studies der Central European University (Budapest) und zeigen die bedeutende Forschungstätigkeit, welche an der im Moment in ihrer Existenz bedrohten Universität geleistet wird.

Mit diesem Band und einem im Herbst erscheinenden Sonderband beende ich meine Tätigkeit als Herausgeber von *Medium Aevum Quotidianum*. Ich bedanke mich sehr herzlich für Ihr Interesse an der alltagsgeschichtlichen Forschung zum Mittelalter und für Ihre Treue zu unserer Gesellschaft.

Gerhard Jaritz