

The Inventories of Zagreb Cathedral

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The Zagreb bishops and chapter managed, throughout the Middle Ages, to collect a significant number of valuable objects, which were, from the fourteenth century onwards, several times arranged and listed in the inventories. The oldest inventories are precious sources for the study of the material culture of the Central European church elites in the Late Middle Ages. The exceptional and rare abundance of precious objects and the systematic character of the inventories are a witness to a rather high level of material culture in the Zagreb bishopric at that time.

The oldest inventories were first published by Ivan Krstitelj Tkalčić at the beginning of the century¹. The first two inventories are rather similar, the former being a little older than the later. Both are incomplete, lacking the first part. Tkalčić dated the first one at the second half of the fourteenth century, namely from 1356 to 1387, and the second one between 1421 and 1425. Dragutin Kniewald, who continued Tkalčić's work of editing and commenting the inventories, published what he claimed to be the oldest inventory of Zagreb cathedral, from 1394, as well as the continuation of the partial inventory from 1474, published by Tkalčić². According to Kniewald, the exact chronology of the inventories should go as follows:³

- 1) The oldest inventory should be the one named *Inventarium antiquum*, made on the request of Zagreb's bishop Pavao (Paul) Horvat (1379-86). This inventory, up till now, has not been discovered.
- 2) The inventory made by Blaž (Blais), *custos et canonicus Zagrabiensis*, from March 1394, published by Kniewald. It was made after the careful

¹ I. K. Tkalčić. *Povjestni spomenici slobodnoga kraljevskoga grada Zagreba prijestolnice kraljevine dalmatinsko-hrvatsko-slavonske* [= *Monumenta historica liberae regiae civitatis Zagrabiæ metropolis regni Dalmatiae, Croatiae et Slavoniae*], vol. 11. Zagreb 1905, pp. 125-91.

² D. Kniewald. *Najstariji inventari zagrebačke katedrale* [The Oldest Inventories of Zagreb Cathedral]. *Starine JAZU*, vol. 43. 1951, pp. 49-81.

³ *Ibid.*, pp. 49-53.

examination of the objects kept in the cathedral's sacristy. In doing so, Blaž was using the oldest inventory, *Inuentarium antiquum*, which he often mentions, particularly in the cases when he wanted to emphasise the changes from the previous inventory, or when the objects found by him were not mentioned before. According to Kniewald, even this inventory was not completed. It is very precisely dated at 17 March 1394.

- 3) The first inventory published by Tkalčić should be, according to Kniewald, dated between 1406 and 1410. In the inventory it is explicitly mentioned that the older one that was used by the compiler did indeed exist. Among the festive cloaks (*cappae*) there were *tres cappe de veluto piloso rubei coloris, que sunt facte de quatuor cappis propter antiquitatem ipsarum. prout in antiquo inventario continetur*⁴. In the inventory from 1394 *quatuor cappe de veluto seu exameto piloso rubei coloris habentes singula aurifrisia, antique, valde dilacerate* were mentioned⁵. In the period between 1394 and 1406 the changes took place, which were mentioned in an older, non-preserved inventory. In the following inventory, which was according to Kniewald composed between 1426 and 1433, these *cappae* disappeared, probably because they were already too old and overused, and therefore left behind. There are several other similar examples.
- 4) The inventory composed between 1426 and 1433. It may be considered as a new version of the first one, which is about twenty years older.
- 5) The third inventory in the same collection was made by order of bishop Oswald, in December 1474. Tkalčić's edition contained only a part of the inventory, and Kniewald published its continuation, but still without the parts containing *paramenta* and the books that have not been found yet.

The inventories from 1406–10 and 1426–33 do not have a beginning, and the first one of them probably lacks an end as well. They both start with precious objects, followed by liturgical garments and books. Parts of the inventories with *calices* and similar objects are lacking in both of them, because of the missing initial sections. These parts could be found in the

⁴ Tkalčić, *Monumenta*, vol. 11, p. 127.

⁵ Kniewald, *Najstariji inventari*, p. 61.

inventory from December 1474. and its continuation published by Kniewald, but still without the sections with the *paramenta* and books.

Just as the other inventories. the one from 1474 mentions older ones on several occasions. In 1474 new *calices* are mentioned, made of six older ones *prout in antiquo registro continetur*⁶. This data cannot be compared with the first two Tkalčić's inventories that lack these parts. In 1394, according to the inventory. one. moreover, broken *calix* existed⁷. Later, five other *calices* were broken. and during the fifteenth century four new ones were made out of material of the earlier six. The inventory from 1474 mentions two episcopal sticks. One of them. a silver stick, is already mentioned in the inventory from 1394. and it was renewed by bishop Ivan (John) Rudolfi (1421-33) *in formam maiorem et meliorem*, adding gold and silver to it. The stick made of ivory. mentioned in 1394. was completely broken in 1474. and much silver went missing from it⁸.

The last juridical book mentioned in the 1406-10 inventory is *Summa in iure canonico de littera antiqua*. In the 1426-33 inventory. twelve books follow that one. out of which a few were mentioned in the 1394 inventory. They are followed by the *libri sermocionales*. which is lacking in the 1406-10 inventory. On the contrary. the 1394 inventory contains six *librorum sermonum*. It would be difficult to believe that these books disappeared in the period between 1394 and 1406-10. and that in 1426-33 eleven books of this sort reappear in the separate part. One may assume with certainty that they all existed throughout the period⁹.

In the 1426-33 inventory the above mentioned parts are followed by *libri medicinales* and also *libri arcium et etiam aliqui medicinales*. Both parts are lacking in the inventories from 1394 and 1406-10. It is probable. although not sure. that the same parts were incorporated even in the older inventories. The majority of the medicine books mentioned were written throughout the thirteenth and the fourteenth centuries. and they were already out of date in the fifteenth century. It is not probable that they would have come to Zagreb just in the fifteenth century. On the contrary.

⁶ Tkalčić. Monumenta. vol. 11. p. 180.

⁷ Kniewald. Najstariji inventari. p. 57.

⁸ Ibid.. pp. 53. 73.

⁹ Ibid.. p. 55.

it could be argued that they were brought to Zagreb in the first half of the fourteenth century, and some of them probably even earlier¹⁰.

The comparative analysis of the above mentioned inventories lead us to the conclusion that none of them is preserved in its totality. The inventory from 1394 lacks an end. The inventory from 1406-10 is missing both the first part and an end. It is nevertheless possible to reconstruct approximately the missing parts, using comparative methods.

Besides that, Kniewald pointed out the possibility of the identification of certain objects with the objects presently preserved in the treasury of Zagreb cathedral and in the metropolitan library. In the treasury, a black *casula* made according to tradition out of St. Ladislav's *cappa* is preserved. There is also a golden cross, mentioned both in the inventories from 1394 and 1474. It is decorated with seventeen precious stones (sapphires, emeralds, *balafi* and others) and has a gilded silver base. The ivory *plenarium*, mentioned in the 1394 inventory, is preserved without its original frame, made of various precious stones. Relics of St. Ladislav and the so-called St. John the Baptist's finger, from the 1394 inventory, are still preserved, but the ornaments have changed since the fourteenth century¹¹.

The inventory from 1394 mentions the *sacramentarium* of St. Margaret and a so-called *missale antiquissimum*, brought to Zagreb with the other liturgical books around 1094 by Duh, first bishop of Zagreb. The books formed the basis of the so-called *Zagreb rite*, different from the Roman one, and connected with the rites in Rouen and Saint-Wandrille (Fontenelle)¹². There are several other books from the 1394 inventory, preserved in the Metropolitan Library today, as well as various books from the 1406-10 and 1426-33 inventories. One *passionale* from the eleventh century is still being kept today. It was brought to Zagreb from Split in the period between the eleventh century and 1394. The Bible, written about 800 in France, could not be found in the 1394 inventory, because this part of it is missing. A large number of the above mentioned books came to Zagreb before the composition of the first inventories, and some of them even at the end of the eleventh century.

The value of the above mentioned books from the eleventh century,

¹⁰ Ibid., p. 55.

¹¹ Ibid., p. 55.

¹² Ibid., p. 56.

listed in the inventories, is even higher if one takes into account that they preserve the texts of the *first ritual plays*. These marked the beginning of church dramas that developed from the liturgy where the embryo of dramatisation in the alternating singing of the priests, choir and believers took place, according to Franjo Fancev¹³. The oldest form of the dramas was the liturgical dialogues taken from the gospel texts and arranged in tropes and antiphonies, sung or spoken by different characters. The texts are connected with the liturgical celebration of the days in which they were performed. Later, these texts were augmented, leading to the composition of ritual plays. Out of these, the church dramas developed.

Studying the oldest liturgical books, Fancev found two liturgical plays. They were both connected with the glory of Christ's Resurrection and Epiphany. The *Easter Play* – the oldest known examples derive from the tenth century – was played in the church, at the place representing the tomb of Jesus Christ. Trying to establish where this play could come from so early as the time of King Ladislav, Fancev concluded that it could have been France, from the tenth or the eleventh century. The play was transcribed in the so-called *Missale antiquissimum* by the monks of the Benedictine order¹⁴.

The second ritual play, *The Three Magi*, is chronologically earlier than the above mentioned one. In fact, it derived from it. Fancev assumes that this play could be placed among the most significant examples for the general history of the play¹⁵. There are only five texts preserved from the eleventh century at all, and the Zagreb text precisely marks the place of the play in the Epiphany ceremony. The homeland of this play is also France. The relationship between the Zagreb play and the French plays is confirmed not only textually, but by the occasions of its performance and its titles as well. The Zagreb play was named *Tractus stelle*. This title is similar to the French plays, and their texts are also very similar. In the manuscripts, Kniewald later found a play performed on Innocents' day, the

¹³ F. Fancev, Liturgijsko-obredne igre u zagrebačkoj stolnoj crkvi [Liturgical Plays in Zagreb Metropolitan Church], *Narodna starina*, vol. 4, 1925, p. 2. ; N. Klaić, Zagreb u srednjem vijeku [Zagreb in the Middle Ages], Zagreb 1982, p. 489.

¹⁴ Fancev, Liturgijsko-obredne igre, p. 3.

¹⁵ Ibid., p. 7.

so-called *officium infantum*. It was also taken over from eleventh century Rouen, and from there later through Győr to Zagreb¹⁶.

The list of books in the 1394 inventory is not complete, because it lacks an end. However, one can at least, according to it, approximately reconstruct the appearance of the Zagreb Cathedral library at the end of the fourteenth century. With the following two inventories, the picture can be completed for the first half of the fifteenth century. The essence of this library is formed from juridical, biblical, liturgical, philosophical and theological books. In the inventories from the first half of the fifteenth century, one can notice a significant increase of *Summae* and liturgical manuals. On the contrary, the number of juridical books in the 1406-10 inventory diminished radically, while in the 1426-33 inventory it rose again. It could be argued that this was a consequence of events in 1396, when the inhabitants of the neighbouring mount Grič attacked Kaptol (the bishop's seat) and took with them a significant number of valuable books¹⁷. Besides that, the 1406-10 inventory is incomplete both at its beginning and its end.

Looking at the list of manuscripts in all presently known inventories (Fancev counted together about 360 *codices*), important questions come up. To what extent does this enormous amount reflect the real literary work of the members of Zagreb church? Besides that, to what extent is it important for the culture of medieval Zagreb?

Fancev already stated that the books were organised with great care. There are fifteen different groups. Fancev was, therefore, able to establish that 50 *codices* preserved in the Metropolitan Library were identical with those mentioned in the inventories before the end of the fifteenth century¹⁸. However, many books were destroyed from the fifteenth century onwards. Besides the liturgical codices, there were several others written between the tenth and the twelfth centuries. Particularly important was the *Originum seu etymologiarium libri XX* from Isidor of Seville (636), which served as a basis for school studies. Fancev thought that the purpose of buying this book was its use in the Zagreb seminary for teaching. There are about

¹⁶ Klaić, Zagreb, p. 491.

¹⁷ Kniewald, Najstariji inventari, pp. 54-5.

¹⁸ F. Fancev, Kulturno-literarni rad u Zagrebu za prvih pet vjekova njegove historije [Cultural and Literal Activity in Zagreb During the First Five Centuries of its History], in: Katalog kulturno-historijske izložbe grada Zagreba, Zagreb 1925, pp. 15-6.

twenty such "manuals". They all have lists of Croatian words, meaning that the teachers had to explain the Latin terminology to their students. Everything points to the conclusion that the canons were vividly interested in this important literature, but did not contribute significantly to commentaries on it and its development¹⁹.

The inventory from 1394 is not complete, just as the later ones. However, from the beginning it already points, counting the gold and silver objects, to the high value of the bishop's and chapter's treasury at the end of the fourteenth century. At first place, there is a golden *caliz*, ornated with twelve precious stones, weighing three marks and six *nezyks*. It is followed by thirteen *calices*, out of which some weigh three silver marks. In the short period between bishop Pavao (Paul) and Ivan (John), the cathedral received as gifts three more *calices* by the cathedral's archdeacon Nikola (Nicholas), ornated with precious stones as well. The inventory from 1474 mentions all of these *calices*, but their state deteriorated.

The inventory continues with liturgical garments. Firstly, the bishop's cap (*infula*). It was of brocade, ornated with a multitude of precious stones. Besides pearls, there were 112 rubies, 99 emeralds and 86 sapphires. Canon Blaž mentioned that nine precious stones were missing then, compared to the previous inventory²⁰. The inventory from 1406–10 does not mention this *infula*, because of the missing parts. The 1426–33 inventory mentions it still as a *maior et melior infula*, although it had already lost another twelve precious stones that were kept among the fragments²¹. The listing continues with the candlesticks and other objects. Particularly significant is a bishop's stick, *baculus pastoralis*. It was made of pure silver, completely gilded, weighing about eleven silver marks. It is still mentioned in the 1474 inventory and represents the biggest and the most valuable object.

Among the rest of the bishop's clothes, a black *casula* made *de paleo sancti Ladislai regis* is particularly important. It is mentioned both in the 1406–10 and 1426–33 inventories. In the 1474 inventory, this part of the text is missing. Blaž listed seventeen more *casulae*²². Among them is the white one with *dalmatica*, nicely decorated by order of the queen. It was

¹⁹ Ibid., pp. 19–21.

²⁰ Kniewald, *Najstariji inventari*, p. 58.

²¹ Tkalčić, *Monumenta*, vol. 11, pp. 147–8.

²² Kniewald, *Najstariji inventari*, pp. 59–61.

mentioned in the inventories from 1406-10 and 1426-33. In the latter, one could read that it was donated *domino Warasd ut faciat duas cappas pro pueris propter vetustatem*²³. Among the others, particularly emphasised is a white one with *dalmatica* and *stricta*, ornated with gold, with the images of panthers, crosses, saints and St. Stephen the King. It was donated by bishop Ivan II (1386-?), and is mentioned both in the 1406-10 and 1426-33 inventories. *Dalmaticae* are also very interesting, especially the green one *habens quasdam ymagines episcoporum in parte inferiori cum subscripcione proprium nomen*²⁴. It is mentioned in the two following inventories as well. Other *dalmaticae* are also nicely and richly decorated.

Among the cloaks (*cappae*), one was made of damasks ornated with pure gold, donated by the queen (the mother of King Louis of Anjou). It is mentioned in both the following inventories. Bishop Nicholas donated another one. Blaž paid great attention to the red *cappa* with precious ornaments, which was also mentioned in the later inventories, and even renewed²⁵. There were six new cloaks in the 1394 inventory that, compared with the previous inventory, shows that even the bishops after Pavao (Paul) spent significant sums on liturgical garments. The inventory continues with the twelve *albae* of various values, as well as various *umeralia*, *stole*, *manipuli* and the bishop's gloves. They all mainly have their equivalents in the later inventories.

Not less distinctive was the fabrics for the main altar. First of all *palla* or *ornamenta altarium*. They were mainly ornated with gold, saints' figures and floral decoration. A separate place had *vnus pannus aureus* for the bishop's chair. The majority of them are again mentioned in the later inventories.

The list of relics is not very extensive, but nevertheless it is very interesting. First of all, Blaž mentions *latus sanctissimi regis Stephani*, based on two angels and four lilies in a gilded box. According to the 1474 inventory, it was ornated with King Louis of Anjou's coat of arms, probably because he donated the relics to the Zagreb church²⁶. Furthermore, there is a hand of St. Ladislav, also mentioned in 1474, which was presumably brought to

²³ Tkalčić, Monumenta, vol. 11, p. 148.

²⁴ Kniewald, Najstariji inventari, p. 60.

²⁵ Ibid., pp. 61-2.

²⁶ Ibid., pp. 64, 73.

Zagreb by Augustin Kažotić, who received it from King Charles Robert²⁷. There is also a golden cross, containing a so-called wooden piece of Christ's cross, richly decorated. It was later mentioned in the 1426-33 and 1474 inventories. According to Tkalčić, it was donated by bishop Mathian (?) about 1137²⁸. He was a Jerusalem canon before coming to Zagreb. According to other documents, the cross was carried around in the Easter procession.

After a few other less important relics, Blaž mentioned a *plenarium* with the figural representation of the Nativity, made of ivory. This piece was ornated with a large amount of very precious stones. On the four corners were pictures of the Holy Virgin made in ivory. It is a famous *Zagreb dyptichon*, still preserved in the cathedral's treasury, but without its rich decorations²⁹. It was mentioned even in the 1426-33 inventory. Apart from this one, several other *plenaria* were mentioned, made of ivory or crystal. They mainly served for keeping relics, but already in 1394 some of them were empty and out of use, and even Blaž did not know what some of them contained. There is also a so-called finger of St. John the Baptist. It was mentioned in the 1474 inventory as well. Until the end of the eighteenth century it was considered to be a real relic. Then it was banned, because of justified doubts concerning its authenticity³⁰.

Blaž listed even the church bells. In 1394, the cathedral had six bells, among which *una est wrethkanich est confracta et deposita in sacristia*. Of the four minor bells, one served for the altar. There were also carpets, donated by bishop Ivan, and therefore not mentioned in the older inventory³¹.

The composers of the inventories took into account much more the material value of the objects than their artistic value. For example, Blaž calls *maior et melior infula* the one that simply has more precious stones, and therefore is more expensive than the other one. The same is the case with the pair of bishop's sticks. *Maior et melior* is the one gilded, made of pure silver. Blaž similarly judges other objects in the treasury. He emphasises the precious materials out of which they were made: gold, silver, ivory,

²⁷ Ibid., pp. 64, 73.

²⁸ Ibid., pp. 64, 74. 78-9, n. 72; Tkalčić, *Monumenta*, vol. 11, p. 146.

²⁹ Kniewald, *Najstariji inventari*, p. 65.

³⁰ Ibid., pp. 66, 74. 79. n. 86.

³¹ Ibid., p. 66.

precious stones, silk and so on, and cares less for their artistic value. Therefore, his information about artistic characteristics is rather insufficient. His predecessors and his immediate followers in the fifteenth century mainly did the same. Because of that, inventories of Zagreb cathedral from the fourteenth and the fifteenth centuries give only a rather limited insight into the real artistic value of Zagreb's cathedral treasury as a whole. Keeping in mind the fashion and the taste of that time, one could conclude that people in late medieval Zagreb probably evaluated more expensive and decorated objects as having a particular artistic value³².

In addition to the above mentioned inventories, Tkalčić published an inventory from 1502, which was made by four Zagreb canons, who were *per Capitulum ad congreganda bona et res ecclesie deputati, volentes res ipsas juxta voluntatem domini nostri episcopi comportare et simul congregare easdem et eadem pro tuiciori conservacione ...*³³. This was done due probably to the turbulent and insecure period at the beginning of the sixteenth century. Ottoman raids, which hit Croatia, Slavonia and Dalmatia particularly hard in the second half of the fifteenth century, made it necessary for the bishop and canons to try to preserve the most valuable objects from eventually getting into the hands of the *infideles*. In 1510, a small *registrum* was made of the things that were in the inventories, and that were *de novo ... disposite ... conversis tamen in usum*³⁴. Particularly interesting is the last document in Tkalčić edition, the inventory of the objects belonging to the altar of St. Paul in the Zagreb cathedral, made in 1492³⁵.

The inventory of things hidden in 1502 is interesting because of its systematic character. The canons chosen for the job divided and put into six boxes the material to be preserved. The first box contained the objects that were necessary for the liturgical service, for example plates, altar clothes, various kinds of beakers and glasses of precious materials used in service and bishop's clothes and symbols of power (*cappae, casulae, ornatus*). The second box continues the first one, with the same structure of objects (*cappae, casulae, ornatus, calices, cistae, pixidae, cuppae*). In the third one, besides the clothes and various vessels, two of the obviously very

³² Ibid., p. 54.

³³ Tkalčić, Monumenta, vol. 11, pp. 182-7.

³⁴ Ibid., pp. 188-9.

³⁵ Ibid., pp. 190-1.

valuable books. *Missale* and *Breviarium* written in *pargameno* were kept. The fourth box preserved reliquaries, preciousy ornated cushions, a golden cross, a hand-written *Breviarium in pargameno*, and a certain quantity of silver.

The fifth box was particularly important in case of emergency. It contained all the documents about the rights and privileges of Zagreb church, and it needed particular care. Therefore, that box was strengthened with several construction additions. The last box contained the rest of the things – a few liturgical books, cushions, images and a few *cappae*. It is particularly interesting that a significant number of the objects mentioned in this inventory were donated by bishop Oswald, who was bishop of Zagreb in the second half of the fifteenth century and did a lot to improve the political and economic position of the Zagreb church.

The small inventory from 1510 lists a few objects that were again used in the cathedral for liturgy, as well as the objects that were renewed and prepared for use again – one *humerales* and *casula* and several church utensils.

The last inventory is the small list of objects and possessions belonging to the altar of St. Paul in Zagreb cathedral, made in 1492. *Johannes de Marocha*, Zagreb canon and archdeacon of Gorica, received them from his fellow-canons, *graciose* as he said. However, immediately from the beginning, Johannes shows a particular attitude towards the gifts. Obviously completely disappointed and unsatisfied with the quantity and quality of the received property, Johannes does not miss the chance to qualify almost every item in the list. He was satisfied with the vineyard named Babovec, that is *bona et bene culta*. *Missale in pargameno* is also *novus et bonus*, like a few other objects. On the contrary, Johannes does not spare epithets in showing his disappointment. Some of the vessels were empty (*sic!*). The altar clothes were bad and of no value. Six *scutelle* were old and broken. Four *cantari* were old and completely broken. The *mensa* was bad and old. The copper candlestick was bad and cheap. The cauldron was old, completely broken and of no use. At the end of the list, Johannes gives way to his fury, calling one big basket for keeping dishes in the kitchen old and *villissima*. The irony of the word *graciose* in the introductory part is obvious at the end. In general, this small inventory provokes some interesting questions about the organisation of Zagreb chapter, and the internal relations among the canons, and their fight for power and possessions within the bishopric. These problems should be investigated further.

In conclusion, one could point out that the oldest inventories of Zagreb cathedral show that the bishopric gained a significantly high level of material wealth in the Late Middle Ages. This is reflected both in the huge quantity, artistic quality and particularly in the high value of the objects used in the liturgy. Preciously ornated bishop's clothes, altar clothes, vessels used in liturgy, crosses, rare and precious relics, speak for themselves of the distinctive position of the cathedral, bishopric and canons in medieval Zagreb. They testify to the church's important role in the town's economy and political life. The library of the cathedral shows that mainly all the important books, used in liturgy and for educational purposes of different character, were present. However, up till now there is no evidence either that members of the Zagreb church contributed significantly in commenting and interpreting the literature they possessed, or that they were the authors of any new books. The late fifteenth and early sixteenth centuries' inventories cast light on the flexible and prompt reaction of the church in the case of emergency caused by the Ottoman threat, as well as on some interesting aspects of the internal life and relations within the church community itself.

Ankündigungen

The European Association for the History of Medicine and Health (EAHMH) was established in 1991, with its seat in Strasbourg. The principal purposes of the EAHMH have been formulated to provide a high-level interdisciplinary and international forum for studies in the history of medicine, health and disease; to promote and foster research, teaching, and international scientific cooperation between individuals as well as with related national and international societies; and to advance the education of the public in the historical aspects of medicine, health, and disease. In a short period EAHMH has become a significant association with over two hundred members who are active researchers in their fields. After the success of the first conference on "Coping with Sickness", in 1993, the European Science Foundation agreed to sponsor two further conferences. The general theme of the second conference is "Coping with Health". It will be held in San Feliu de Guixols, Spain, from 2 to 7 September 1995. This conference will focus upon four subthemes:

1. concepts (intercultural comparisons of representations of health: coping with chronic and acute diseases; prevention, history of health care);
2. agents (policies and health care systems, aspects of organization, domestic and community health care and self help networks);
3. costs (quality of health and disease, benefit and allocation of resources, insurances);
4. controversies: health definitions, health and gender, health and age, salubrity, preventive medicine).

The invited speakers include Arthur Kleinman, Jane Lewis, Antonie Luyendijk-Elshout, Roy Porter, and J. Stjernswärd. Those who wish to attend this conference should write to Dr. Josip Hendekovic, European Science Foundation, 1 Quai Lezay-Marnésia, F-67080 Strasbourg. For further information on EAHMH contact Prof. Claude Debru, Centre Européen d'Histoire de la Médecine, 4 rue Kirschleger, F-67085 Strasbourg Cedex. Fax +33-88243301.

MEDIUM AEVUM
QUOTIDIANUM

31

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HERAUSGEGEBEN VON GERHARD JARITZ

GEDRUCKT MIT UNTERSTÜTZUNG DER KULTURABTEILUNG
DES AMTES DER NIEDERÖSTERREICHISCHEN LANDESREGIERUNG

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Vorwort

Das vorliegende Heft von *Medium Aevum Quotidianum* setzt zum einen die Publikation von Vorträgen am *International Medieval Congress* in Leeds mit dem Beitrag von Christian Krötzl fort. Zum anderen kommt ein Referat des Herausgebers bei der Tagung *Medieval Medicine. Healing Body and Mind* zum Abdruck. Zwei weitere Aufsätze stammen von Absolventen des Mittelalterprogramms an der Central European University in Budapest.

Nahezu gleichzeitig mit *Medium Aevum Quotidianum* 31 erscheint Sonderband IV unserer Reihe, der sich mit dem Alltag von Lehrlingen in Sachsen vom 15. bis zum 18. Jahrhundert auseinandersetzt. Sonderband V wird eine Arbeit von Frau Felse, einer Schülerin von Hans-Werner Goetz, Hamburg, beinhalten und sich der Behandlung des Alltags in mittelalterlichen Stadtchroniken widmen.

Verhandlungen hinsichtlich Sonderband VI und VII sind im Gange. Wir hoffen, Ihnen zu Beginn des Jahres 1995 genaueres mitteilen zu können. Heft 32 wird im Februar 1995 zum Erscheinen gelangen.

Wir möchten die Gelegenheit wahrnehmen, unseren Mitglieder ein frohes Weihnachtsfest sowie Erfolg und Ruhe für das Jahr 1995 zu wünschen. Außerdem möchten wir sie neuerlich herzlich einladen, uns Beiträge für unsere Publikationsorgane zu übermitteln. Wir werden uns bemühen, diese nach gegebenen Möglichkeiten rasch zu publizieren.

Gerhard Jaritz, Herausgeber