

1ST FLOOR

ENGLISH

SELECTED

EXHIBITION TEXTS



MAMUZ

SCHLOSS ASPARN/ZAYA

TEXT 01/ROOM 1

Passing on information with and without writing

For many thousands of years, cultural knowledge is passed on by verbal exchange. Probably often using symbols which only insiders can understand and interpret. Many ethnic groups write down nothing about themselves. We find out about their existence from sources written by other cultures. These reports are of course subjective, in some cases they are written with a very particular intention, such as for propaganda purposes. The descriptions are therefore often sympathetic to friends and disparaging of opponents. Writing first comes to the areas north of the Alps with the Romans. Inscriptions on gravestones, building inscriptions and milestones are proof of this. In the course of the Early Middle Ages and with the progressing Christianisation, monasteries become centres of written culture. In the scriptoria, monks reproduce writings and books and fill the libraries of the monasteries with these. Biographies of saints, for example, are informative documents from this period. For a long time there are only few people who can read and write. Literacy also means power. Access to education and therefore to instruction in reading and writing is, for a long time, available mainly to the young members of the church, the novices in the monasteries. The Carolingian educational reform of Charlemagne leads to a cultural boom. The so-called “Carolingian minuscule”, a renewal of the font, spreads from the court school of Charlemagne from around the middle of the 8th century. During the course of the Middle Ages, cathedral schools and, ultimately, private schools and universities are founded in the towns. There is a rise in the general

level of education. With the establishment of compulsory education under Maria Theresa in 1774, school education becomes available to a greater number of children. Parts of the population, such as girls and the poor, still have no access to education though.

TEXT 02

Characters alone do not make writing

It is known that the first characters in the world are credited to the Sumerians. From around 3,300 B.C. there are inscriptions in Sumerian writing in Uruk. Initially a pictographic script, it later develops into cuneiform writing. This writing is adopted by many neighbouring peoples in the Middle East. It is used for economic texts in particular. From when is it possible to talk of writing? Can Palaeolithic cave drawings and rock drawings be considered early pictography? The characters on pottery vessels which are around 7,000 years old from the find spot in Vinča near Belgrade in Serbia – are these writing characters? Researchers believe that the symbols in Vinča represent numerals instead. As such they could maybe be seen as precursors of writing characters.

Clay tablet in cuneiform writing, 3,500 – 3,000 B.C.

© British Museum

TEXT 03

Remembrance

Most or perhaps all human societies maintain a culture

of remembrance. The recollection of the creation and development of one's own community has a connecting effect. According to the Greek philosopher Aristotle (384 – 322 B.C.), the human being is not only a “zoon politikon”, i.e. a social creature geared towards companionship. The human being is also a “zoon logon echon”, a creature capable of communicating with language. The connection of these two “human” features would therefore be communication about what we share and what connects us. Tales and recollections create a sense of identity and strengthen the feeling of togetherness. The form of this communication using symbols, rites, songs, dances develops in every community, so it has many faces. For many millennia, cultures have passed on their inner secrets, conceptions of the world and religious thinking in oral form. From generation to generation, from person to person, they are passed on and also changed. Until recollections and important events are recorded in writings and written down.

Bust of Aristotle © Ludovisi Collection

TEXT 04

North of the Alps, writing comes with the Romans

Since the 7th century B.C. the Etruscan alphabet, a variation of the Greek alphabet, has existed in what is today Italy. In the southern Alpine region in particular, there have been inscriptions of the so-called “Northern Etruscan” alphabet since around the 5th century B.C. The writing in these texts stems from the Etruscan alphabet and forms several alphabets. Most inscriptions are very

short. Intensive research in this field has revealed that one of the written languages is related to the Celtic language. There are few written records north of the Alps before the Roman conquest. One example here is a carved inscription on a shard of pottery from the Early Iron Age in the Celtic Oppidum Manching, today Bavaria. The word “Boios” is written on it. The meaning and language have not been identified. The Celtic Boii engrave the names of their chieftains, like BIATEC and AINORIX, on the back of their silver coins around 60 B.C. The Roman influence on the local population can be seen in inscriptions on graves, for example. In Traismauer the parents Veregudus and Romana have a sepulchral stele built for a three-year-old girl called Maveta. This occurs in the early period of the Roman presence in Noricum, in the 1st century A.D.

BOIOS inscription from shard of pottery © Keltenmuseum Manching (Celtic Museum in Manching), photo: Wolfgang Sauber

TEXT 05

Roman inscriptions contain thanks, dedications, remembrance

The “rain miracle” on the Column of Marcus Aurelius in Rome is depicted as a thank you for the “divine” help in the battle against the hostile Quadi. On 11 June 172 A.D. the Romans are being caused severe difficulties by the Quadi. Emperor Marcus Aurelius himself participates in the military campaign. Heavy resistance from the enemy, great heat and a water shortage afflict the Romans. A sudden storm, apparently thanks to the prayers of the

soldiers, saves the Romans from defeat. “To the victory of emperors, dedicated by 855 soldiers of the Second Legion of the army stationed in Laugaricio. Made to order of Marcus Valerius Maximianus, a legate of the Second Legion. Adiutrix.” This is an inscription made on rock in what is today Trenčín, Western Slovakia. In the last year of the Marcomannic Wars, 179 A.D., a Roman legion spend the winter in enemy barbarian country. Emperor Marcus Aurelius launches a decisive blow against the Germanic tribes. He occupies the war zone with 40,000 men. The commander of the army has this inscription made on rock as a dedication to the Emperor and his son. A building inscription is a reminder of the construction of the Roman camp Traismauer. Emperor Caracalla (211 – 217 A.D.) lets himself and the legion stationed there “ala I Augusta Thracum” become immortalised.

Roman building inscription of Ala I Augusta Thracum in Traismauer © Klaus Michael Nedelko

TEXT 06

Writing history and telling stories

In the 4th century A.D. the high-ranking Roman officer Ammianus Marcellinus describes the Huns in his “Roman History”. He embellishes his descriptions with events which he knows from literature. He personally has never met any Huns. Their nomadic lifestyle is alien and incomprehensible to him. His condemnation is reflected in his descriptions of the Huns and their lifestyle habits. He denies them any humanity by considering them capable of terrible cruelties and barbarism when dealing with each

other. We discover another, by all means sophisticated side of the Huns from Priscos, a Roman historian. In 448/449 he is part of a delegation to the king of the Huns Attila. He reports that the Huns conversed in Hunnish, Gothic and Latin. The monk and Roman Eugippius describes the life and deeds of Saint Severinus in the “Vita Sancti Severini”. He negotiates with the Rugian King Feva to protect the Romans, for example. At the same time, the biography describes the conditions in Ufernoricum in the second half of the 5th century, which makes the biography the most important written source of the Danube countries in the Migration Period.

Page from a copy of the Vita Sancti Severini from the 12th century. © commons.wikimedia.org

TEXT 07

Writing as an instrument of the Christian Church

Fritigil, Queen of the Germanic Marcomanni, is in correspondence with Bishop Ambrosius of Milan in the 4th century A.D. At her request, the bishop sends Fritigil instructions in the Christian faith.

He also asks her to persuade her husband to capitulate to the Romans.

In the 4th century A.D. Bishop Wulfila translates the Bible into Gothic. For the translation Bishop Wulfila invents the Gothic script; he uses the Greek alphabet as a template for this. The Goths are an East Germanic people; Gothic is therefore the only preserved East Germanic language.

— Our Father, who art in heaven, hallowed be thy name.
— Thy kingdom come. Thy will be done, on earth as it is in heaven.
— Give us this day our daily bread.
— And forgive us our trespasses as we forgive those that trespass against us.
— And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power, and the glory, for ever and ever.

Amen.

A page from the Codex Argenteus.

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TEXT 08

Propaganda writings and images of the enemy

The Carolingian propaganda of the king of the Franks Charlemagne accuses the Avars of intolerable wickedness against the Christian people. Charles prepares for war against the heathen neighbours in 791. Einhard, Charles' biographer, and the Reichschronik (Chronicle of the German Empire) report on the military campaign in the name of God. "... with God's help they moved against the Avars. But when they came to the Enns, they decided to organise processions for three days and to hold masses ..." The destruction of the Avar Khaganate does not succeed this time. Carolingian propaganda considers acts of plunder and the many Avar prisoners as a victory, however. Hungarian military campaigns

against neighbouring peoples give rise to the enemy image of the murdering Hungarian hordes. Abbot Regino of Prüm (around 840 – 915) writes: “In the year (...) 889, the Hungarian people, who were extremely warlike and more savage than any beast, (...) emerged from (...) the marshes (...) Then they attacked (...) with the infestation of constant raids (...), killing a very few with the sword and many thousands with arrows, (...). They do not live like humans, but like beasts. For, (...) they eat their meat raw, drink blood, chop up the hearts of captives and swallow them bit by bit just as if they were medicine, (...)”.

Abbot Regino of Prüm describes the enemy image of the Hungarians.

Regino of Prüm, Chronicon a. 889, Clm 6388, fol 167

© *Bavarian Regional Library*

TEXT 09

Writings for law and order

The so-called Raffelstetten Customs Regulations, which emerged between 902 and 907, record the toll and customs tariffs of Arbo's margraviate. “It must not escape the attention of all faithful orthodox Christians (...) the grievance and indignation of all Bavarians, (...) who had come before King Ludwig and said they were (...) burdened with and inconvenienced by unfair customs duties and unfair tolls. But he (...) listened with a kind ear and ordered the margrave Aribo to (...) examine customs laws and investigate duty collection precisely.” If Eastern Franks “(...) want to go to the market of the Moravians, the boatman shall pay (...) 1 schilling for a boat and then

move on freely; for the return journey they shall not be compelled to pay (...) however". In the records of the Bishopric of Freising – the Traditions – the donations to the bishopric are described precisely. A “vir venerabilis Joseph” gives the bishopric a donation for his salvation in 902/903: “Joseph came to Stiefern to the Freising Bishop Waldo and in this place gave him and his reeve Engilhart possessions which Joseph allocated to the bishop and his followers by the process of entering the territory on horseback ...” The aforementioned Joseph possibly had his place of residence at the site of Thunau am Kamp. Bishop Waldo from the Bishopric of Freising accepts the donation in 902/903.

Tradition codex of the Bishopric of Freising, BayHStA HL Freising 3c © Bavarian Regional Library

TEXT 10

Writing and knowledge is power

In the Middle Ages every monastery has a scriptorium, a place for writing. Books are written by hand, copying the Bible, for instance, can take up to several years. This effort makes the manuscripts extremely valuable. The monastic schools take on the task of education. Up until the Late Middle Ages it is therefore mainly monks and priests who are able to read and write. With this monopoly on education, the church has decisive influence on teaching and science for a long time. With the “Golden Bull”, Emperor Charles IV issues an imperial law in 1356 which stipulates the election and coronation of the Roman Emperor by the prince-electors. When his son-in-law, the

Habsburg Rudolph IV, is not among the prince-electors who are eligible to vote, he has the “Privilegium maius”, a forged document, drawn up. With this he secures rights for the Habsburgs which come close to those of the prince-electors. He declares Austria an archduchy. Charles IV refuses to give his consent, however, and it is not until 1453 that it is approved by the Habsburg Emperor Frederick III.

*Codex Amiatinus, one of the oldest Bible manuscripts.
Ezra restoring the Bible. © Biblioteca Medicea-Laurenziana,
Florence commons.wikimedia.org*

TEXT 11/ROOM 2

The Roman limes – 5,500 km border

Along the Roman border – represented here by the wooden palisade – there are active trade relations between the south and the north, indicated by the red ribbons.

With the limes the Romans mark and secure the outer borders of their empire. Its design is determined by the local conditions. Individual forts and watchtowers up to continuous stone walls, such as Hadrian’s Wall in Great Britain, secure and protect the border. Large rivers like the Danube and Rhine are used as a natural border.

The Kingdom of Noricum becomes part of the Roman Empire in 15 B.C. under Emperor Augustus. It becomes a Roman province in 45 A.D. under Emperor Claudius. This province includes Lower Austria, Carinthia, Salzburg,

Upper Austria, Styria and parts of Tyrol in what is today Austria.

In what is today Lower and Upper Austria, the Noric section of the limes forms a part of the northern border of the Roman Empire from the 1st up to the 5th century A.D. It runs along the Danube from Passau (Batavia) up to Zeiselmauer (Cannabiaca).

To the east lies the province of Pannonia.

The limes on the Danube is gradually secured by several fortifications. The first wooden forts with palisades, earth walls and trenches are built in the late 1st century A.D. In the early 2nd century A.D. other forts are added, several camps are expanded in a stone construction. During the Marcomannic Wars, from 166 – 180 A.D., the Noric section of the limes is further reinforced.

Under Emperor Trajan (98 to 117 A.D.) the Imperium Romanum attains its greatest territorial extent. The limes has a length of around 5,500 km. At the end of the 2nd century A.D. the wood/earth camps are converted into stone forts in the Noric and Pannonian sections of the limes. In the 4th century A.D. an army reform eventually weakens the border armies in the provinces. The forts at the borders subsequently go from being purely military installations to also being civilian towns. There is a construction campaign; many forts are greatly reinforced. In Mautern, Traismauer, Tulln, Zeiselmauer, corner towers and intermediate towers are converted into fan-shaped and horseshoe-shaped towers.

Civil wars within the imperium and ethnic groups surging into the empire from the north and east shake Rome from

the middle of the 4th century. Special troops now secure the borders, the regular army is moved into the heartland. The military installations are scaled down considerably. The soldiers and their families live within the military installations, the civilian settlements around the camps are relinquished.

In 395 A.D. there is a division into an Eastern and Western Roman Empire. These political changes lead to economic crises in the province of Noricum. It becomes impossible to secure the northern borders of the empire militarily. Different ethnic groups besiege, plunder and destroy the limes locations on the Danube.

The year 476 brings the end of the Western Roman Empire.

In 488 some of the Roman and Romanised population, in particular the economic, political and military elite, move from the province of Noricum Ripense to Italy. The sections of the population who do not migrate make arrangements with the Germanic immigrants.

TEXT 12

Barbaricum is what the Romans call the areas outside their Empire

The term Barbaricum goes back to the Greeks, who called all non-Greek speakers *bárbaroi*. The Romans adopt this expression and call the territories east of the Rhine and north of the Danube, outside the Roman Empire, Barbaricum. Under Emperor Augustus, the first Emperor

of Rome, these territories become the Roman province of Germania. In what is today Bohemia, the Marcomanni under their King Marbod also settle in this area. With the defeat in the Battle of the Teutoburg Forest in 9 A.D. this expansive plan has to be abandoned. Emperor Augustus now restricts himself to stabilising existing borders. Active exchange between the Barbaricum and the Roman Empire is beneficial for both sides. Romans, Germanic tribes and members of other peoples pursue their business and travel back and forward between the Roman Empire and the Barbaricum.

The limes, an open “border” for controlling border traffic. The limes is not so much a continuous wall or dividing line as a system for monitoring and controlling the borders of the Empire. The connections between the guard posts are also used for quickly sending messages. Active exchange and traffic with goods of all kind go over the limes. Rome observes what is happening, collects taxes, and also regulates the influx of ethnic groups. Germanic people from the north and groups of different tribes from the east surge into the Roman Empire over the centuries. In the late 4th century A.D. armed incursions of Germanic groups increase. At the same time, Germanic people become increasingly integrated into the late Roman military organisation and settle in the Empire territory or in the border zone.

TEXT 13

From Regnum Noricum to the Roman Provincia Noricum

Around 200 B.C. under the leadership of the Norici,

thirteen tribes join forces to form the Celtic Regnum Noricum. The heartland of the kingdom is in today's Carinthia, with influence extending up to the Danube. The Romans maintain good trade contacts with several tribes of the Kingdom of Noricum. Access to so-called Noric steel, the coveted high-quality "Ferrum Noricum", in particular is important for the Romans. The integration into the Roman Empire around 15 B.C. is done unspectacularly and without violence. For around three decades Regnum Noricum has limited autonomy with an obligation to pay tribute. It becomes a Roman province probably under Emperor Claudius around 45 A.D. During the following centuries, the Roman way of life will find its way into the everyday life in Noricum. Hypocaust heating, baths, murals and mosaics, writing and the expansion of the road network are new features which come in gradually with the Romans.

TEXT 14/ROOM 3

Coming and going – with and without violence

The dynamic migration of ethnic groups in (what is today) the Lower Austrian territory is illustrated by the wedge-shaped design elements protruding into the room: the wall graphics here are also based on selected finds from the early history of Lower Austria.

Around 375 A.D. the pressure of the Huns towards the west triggers the great "Migration Period". The reason for this is not certain. One possible explanation is major climate change, which forces cattle-raising nomads to look for new pastures. Researchers have the Migration

Period beginning with the arrival of the Huns in the Black Sea region in 375/376 A.D. and the destruction of the Gothic Empire of Ermanaric. In 433 A.D., as a thank-you for their support, the Huns are given a part of the Roman province of Pannonia, where they slowly settle down. In 445 Attila becomes the sole ruler of the Huns. His centre of power is in the Pannonian lowlands. In 453 Attila dies, shortly after the Hunnic Empire disintegrates.

The Migration Period is marked by conflicts between the ethnic groups living from the Black Sea region up to Spain and North Africa up to Scandinavia. Pacts and alliances between all sides alternate with mutual attacks.

The migration flows of eastern and Germanic groups of people, including Huns, Goths, Vandals and Alani, disturb the status quo and, in some cases, lead to empires being built. The “domino effect” triggered by the movements of people increases the pressure on the borders of the Roman Empire. Many of the late antique towns are destroyed, new centres emerge and vanish again over the following centuries.

Contemporaries report on and describe the different ethnic groups – who, in some cases, are known to them only from tales and descriptions – often with a great deal of prejudice and for “propaganda purposes”. In Lower Austria, part of the Roman provinces of Noricum and Pannonia, the population suffers with the decline of the Roman Empire. The unrest at the borders and the excessive demands placed on the Roman army affect the entire province. The administration disbands, towns become neglected so that Ammianus Marcellinus can say

about the provincial capital Carnuntum that it is “quite deserted now, and in ruins”.

There is general agreement that the Migration Period ends with the migration of the Langobards from Pannonia to Italy in 568 A.D.

TEXT 15/ROOM 4

With God’s help – Charlemagne and the Avar Empire

The room architecture shows how Charlemagne reaches out to take the gold of other ethnic groups. In doing so, the ethnic group of Avars, predominant in the area which is today Lower Austria, are defeated and their empire is destroyed.

The Early Middle Ages in Europe are characterised by the downfall of the Western Roman Empire and the emergence of new empires in its territories. Until 795/796 A.D., the Avar Empire, called khaganate, represents a major power in Europe. Large parts of Central and Western Europe are ruled by the Franks under Charlemagne.

In the east the Eastern Roman Empire remains a stable force.

Its capital Byzantium is an ancient Greek city which becomes part of a Roman province in the 1st century A.D. Emperor Constantine the Great makes it his capital, which is inaugurated in 330 A.D. It is named Constantinople

after him.

In the year 380 he makes Christianity, persecuted until 313 A.D. – the year it is officially permitted to be practised – the state religion of the Roman Empire.

During the Migration Period, Germanic groups of people settle in the Roman imperial territory. Many Germanic chiefs are proponents of Arianism, a Christian doctrine deviating from Catholicism. The Carolingians, a ruling dynasty of the Franks, are based on Catholic royalty.

In 751 they come to power in the Frankish Empire.

Charlemagne is king from 768 and is crowned emperor by Pope Leo III at Christmas in the year 800 in Rome. The Duchy of Bavaria already becomes part of the Frankish Empire in 788. Charles extends the Frankish Empire to its greatest size and makes it into a great empire alongside Byzantium and the Arab Caliphate in the east. He is also a vehement champion of Christianity.

He conquers the (now already almost entirely Catholic) Kingdom of the Lombards in Italy, wages war against the Islamic “Moors” in Spain, fights fiercely against the heathen Saxons and destroys the empire of the Avars.

At the same time he attempts to bring about a cultural boom in his Frankish Empire. He introduces an educational reform and stabilises the administration.

Emperor Charles is one of the greatest rulers of the Middle Ages. In 1165 he is even canonised by Antipope Paschal III on behalf of Frederick I, called Barbarossa.

In Northern Europe the Viking era begins in 793 A.D. with the attack on Lindisfarne Monastery on the northeast coast of England. Until 1066 the Scandinavians are an

important factor.

As well as raids, they also have trade relations with the Frankish Empire, they are coveted business partners in the east and hold office as guards in Byzantium.

TEXT 16

The nomadic Avar horsemen cause a great stir in Byzantium

The Byzantine chronicler Theophanes (760 – 817/818) reports: “Everyone in the city thronged to gaze at them, as they had never seen such a people. They wore their hair very long at the back, tied with ribbons and plaited. The rest of their dress was like that of the other Huns.” This occurs in 558/559 in Constantinople/ Byzantium, and it is an Avar not a Hun delegation which calls on Roman Emperor Justinian I. The Avars, a confederation of tribes of nomadic steppe riders, ask for permission to settle in the Byzantine Empire. In return they promise military support. And actually in a few years they defeat the “barbarian empires” on the north Black Sea coast. As the Emperor breaks the treaty, the Avars ally with the Langobards. They look for support against the Germanic Gepids, allies of Byzantium. The Avar khagan Bayan first has to be persuaded to join an alliance. “The Langobard envoys also emphasised that a war against the Romans was in the very own interest of the Avars because otherwise the Romans would pre-empt them and use all means to overthrow the power of the Avars wherever they are in the world,” writes Menandros Protector, a Greek historian. The Avar khagan

Bayan is a skilful negotiator. In a victory the Avars will get half of the spoils, the entire Gepid territory and a tenth of the entire livestock of the Langobards. The Gepids are defeated, the Langobards hand over their land to the Avars and move to Italy in 568 A.D. With this event, according to the general school of thought, the Migration Period comes to an end. In the Carpathian Basin the Avar Empire becomes a political force which has to be taken seriously for 200 years in the Europe of the Early Middle Ages. The Avars gain respect and prestige with a clear strategy and also a well organised and disciplined army. Both with tribute payments from the Frankish Empire and Byzantium and also from plundering, the khagan secures his position of power at the periphery of the Byzantine Empire. Charlemagne finally brings about the downfall of the khaganate and plunders its riches. The confederation of Avars also includes remaining Langobards, Gepids and maybe even inhabitants of the former Roman Empire and Slavs. Over time the Avars settle down. They bury their dead in large cemeteries with graves lined up in rows. Little is known about the early years. The early graves are probably cremation burials, but the burial custom soon changes to inhumation graves – and this remains the case until the end of the Avar Empire.

TEXT 17/ROOM 5

in hoc signo vinces – the spread of Christianity

The red exhibition room is characterised by the cross and christening bowl, both symbols of the spread of Christianity. Excerpts from the four gospels of the New Testament, written in Carolingian minuscule, create a

cross together.

In June 172 A.D. the Roman troops are trapped by the Germanic Marcomanni they are waging a campaign against. Heat and water shortage seem to make it necessary for them to surrender. Then a storm breaks with heavy rain and saves them from their desperate situation. This event is seen as a miracle, brought about by the prayers of Christian soldiers.

During the Roman imperial period, soldiers bring the Christian faith – which they have learned about in the East – to the Danube region. The spread of the Christian religion in the Roman Empire is a process which lasts a long time. Under continually increasing social pressure, more and more heathens convert to Christianity. Emperor Constantine finally makes Christianity the official state religion. In particular in the towns Christianity finds many followers, and church organisational structures emerge. These break up with the downfall of the Western Roman Empire in 476 A.D.

But in the subsequent period a “remaining Christianity”, supported by the population left in the former Roman territory, perhaps survives, however.

After Charlemagne has won the war against the Avars, missionary work also increases to the east of the Enns. Church institutions and Frankish-Bavarian aristocrats are purposefully enfeoffed with lands in the east or also take possession of these without the explicit consent of the Emperor.

The Bishopric of Passau in particular is responsible. Cyril and Methodius, the so-called “Apostles of the Slavs”, operate in the neighbouring Moravian Empire.

King Charles destroys the Avar Empire

The Enns is the “limes certus”, the border between the Avars and the Bavarians. Yet in the 8th century active contact is maintained in the Lower Austrian Danube region.

The Franks extend their dominance under Charles I. Charles I, later Charlemagne, fights against the Avars for eight years.

Einhard, his biographer, says the Avar war is Charles’ greatest victory, alongside the one against the Saxons. It is a matter of expanding the Frankish Empire, but he also wages war against the heathen beliefs. In mid-September 791 the first attack against the Avars takes place. Before this, Charles’ army camps at Enns/Lorch. There is fasting and prayer for several days and many masses are celebrated, as Einhard reports. With God’s blessing, the campaign will be a success.

But it is not until 796 that Charles is able to destroy the Avar Khaganate once and for all. Weakened by civil wars, the khagan capitulates to the Frankish king without resistance. The Avar seat of power is destroyed and plundered, the riches taken to the Frankish Empire. The missionary work to convert the heathen Avars is now carried out with great zeal.

TEXT 18/ROOM 6

The horseman of Gnadendorf – Hungarian steppe riders in Lower Austria

The confederation of Magyars or Hungarians settle in the Carpathian Basin towards the end of the 9th century. They come from the eastern steppe areas to evade other groups of people. In the 9th century they are already short-term allies of Bavarians or Moravians on the one hand, on the other hand they also carry out many forays and attacks or negotiate agreements for tribute payments. As far back as 881 there is already a report of a battle against the Hungarians near Vienna/at the Wien River. Around 900 the Hungarian riders under their leader Árpád plunder northern Italy on behalf of Emperor Arnulf. According to a tried and tested method, atrocities are attributed to the Hungarians. This is done with a clearly propagandistic focus. In 907 the Frankish Empire near Bratislava experiences a painful defeat against the Hungarians and loses a significant amount of territory. The March of Austria is lost to the Hungarians, the border is pushed back to the Enns. For the people not much seems to change under the rule of the Hungarians. Administrative structures and the manorial system are evidently not destroyed by the Hungarians. In the subsequent years, Hungarian attacks and forays increase until King Otto I annihilates the Hungarian army in the Battle of Lechfeld in 955. This victory ends the period of Hungarian attacks. In 962 King Otto I is crowned Emperor. The ruling dynasty of the Liudolfings is subsequently also called Ottonians. It provides the Emperor for the next two centuries. In the east the Kingdom of Hungary develops under Stephen I, who is formally crowned in 1001. During

excavation work in Gnadendorf a human skull and a piece of a sword are discovered. A quickly initiated rescue excavation salvages the grave of a young man buried with a sabre and sword. Who is the dead man? What period does he come from?

TEXT 19/ROOM 7

Noblesse oblige – demonstration of rule

The nobility, as we understand them today, emerge in the Middle Ages. They are based on the principle of feudalism, for which ancestry and fiefdom are important features. This leads to power and rule over land and people, which are legitimised as being God-given. This position of power brings influence on political decisions and an obligation to assume responsibility for the common good. Heredity transfers the elevated social status to the whole family. A distinct upbringing prepares the offspring for their position in society and their tasks as aristocrats. Only the nobility themselves can elevate people with particular merits to the rank of noble, and this is usually done only by their highest representatives, such as the king or emperor. How the medieval nobility emerged is disputed. In the Early Middle Ages there are already social differences because of property and the manorial system. Modern research considers the political influence coming from ruling over people as an important factor in the emergence of the nobility. Aristocrats from the likes of the Frankish Empire set up a manorial system in Lower Austria as a consequence of the victory of Charlemagne over the Avars in 796 A.D. A characteristic of the nobility to the outside world is the culture of prestige. This is

expressed in a particular lifestyle with their own code of honour, clothing, even their own food culture and life in large prestigious residential buildings. Hunting as a leisure pursuit and “sport” is reserved to the nobility, dice games are a pastime. Riding horses and being armed with weapons are an important part of the lavish lifestyle. The first castles with stone architecture emerge in what is today Lower Austria from the period of transition between the Early and High Middle Ages, around the 11th century. They are built on hills like Raabs Castle, or as lowland castles such as a tower-like stone building in Sachsendorf. Skilled manual work is done both in the castle grounds and also in the surrounding unforested areas (clearings) or settlements. Two important functions of castles were prestige and protection. They also play a substantial role in mediaeval economic life.

TEXT 20/ROOM 8

Rich and poor in the Holy Roman Empire

The idea of a strategic game of chess is juxtaposed with the mediaeval class structure in this room. Inspired by the floor of the room, the ceiling reflects a chessboard-like pattern where the display cases are located like mediaeval chess pieces in the room. In 962 A.D. Otto the Great is crowned by the Pope to become the first Emperor of the “Holy Roman Empire”. Before that, he had already proved himself as a protector of Christianity and the church with victory over the Hungarians in 955 at Lechfeld. The Empire is supposed to be a God-willed continuation of the ancient Roman Empire, with the “Holy” in the title emphasising the imperial rule of God’s grace. In

1095/1096 Pope Urban II follows a cry for help from the Byzantine Emperor and initiates the military campaign to recapture Palestine, conquered by Islam. Between 1096 and 1101 there are several major waves of crusades, the so-called First Crusade. The goal, conquering Jerusalem, is achieved around 1099, with the army of crusaders plundering and devastating the town. In 1273 Rudolph of Habsburg becomes King of the "Holy Roman Empire". In 1282 he gains Austria, Styria and Carniola, thus initiating the rise of the Habsburgs to become one of the most powerful ruling houses. Society in Europe in the Middle Ages is organised into social strata, and people are predominantly born into these social strata. This system is accepted as permanent and God-given. The First Estate is the clergy, the Second Estate the nobility and the Third Estate the middle class and peasantry, to which most people belong. The tasks of the three estates are clearly defined. The clergy are responsible for salvation and moral and ethical education. The nobility are obliged to protect and defend the people and country. The peasants take care of the livelihood of the upper classes. The simple citizens as a social class live mainly in the towns. It is possible to move from one social class to another, but this happens rarely. Belonging to the nobility and the Third Estate depends on ancestry, not wealth. This means a citizen from the Third Estate can be wealthier than an impoverished aristocrat from the Second Estate. The members of the First Estate, the clergy, come almost entirely from the nobility. They have rights and obligations and enjoy privileges over the Third Estate of the bourgeois and peasants.

TEXT 21

Peasant village and manor – life and rule in the village

Large prestigious stone buildings are built by the high nobility from the 10th century, and in the later Middle Ages also by their followers. This means the lords of Raabs, with an ancestral seat in the nearby Raabs Castle, might be the builders of Kleinhard. In the 12th century many villages emerge, including Hard near Thaya. The older Hard, Kleinhard, consists of a large stone house with a hall and a multi-storey tower. The discovered pottery and two coins date Kleinhard between the 1st half of the 12th century and the 1st half of the 13th century. After Kleinhard is abandoned after the years 1239/40, the peasant village Hard emerges just around 100 metres to the south. Designed as a village at a dead end, the ten houses are in two opposite rows. At the end, in a village green-like extension, is the manor. The farm houses, mostly in wood, are on a stone foundation made of dry walls. Two-, three- or four-room houses are spread over the area. Houses with three rooms, with an entrance room in the middle, are considered direct predecessors of the Waldviertel farm houses with a smoke room. Hearths or cupola furnaces in the room facing the road are used for cooking and heating. A fourth room is used as a barn, water is available from a spring at the edge of the village. As well as the usual residues of peasant life, gaming pieces found at the brim of a well are evidence of pastime and entertainment. The production of spirits is probably for medical use. A stylus for writing on wax tablets proves that literate people live in the village, which is abandoned some time in the 14th century and becomes deserted.

TEXT 22

The towns – education, handcraft, progress, hunger, disease

In the 12th century there is a great increase in the number of people, and larger settlements with an urban character develop. They are usually at important transport routes, for example the Danube, and at transport hubs. Examples of towns from this period are Tulln, Vienna and Krems, which already had an important role during the Roman Age. Around 1200, remote settlements like Zwettl also gradually start to resemble towns. In the 13th century there is a further rise in towns. The larger centres under local rulers in particular become increasingly independent. Vienna, Wiener Neustadt, Krems and Tulln, for example, have to be mentioned here. In 1365 Rudolph IV founds the University of Vienna. Before universities and private schools emerged, education was the responsibility of the church. The towns are therefore centres of education and culture, and also of trade and finance. Together with the rising production and the growing specialisation of handcrafts, the blossoming towns mean good sales markets. In particular from the 13th century, the independent artisans organise themselves into guilds, called “Zechen” in Austria. Joining is compulsory, with the number of masters remaining limited. The legal basis is provided by the guild laws which regulate the rights and obligations of the members, such as support for ill members. The representatives of the guilds are often concentrated in certain roads and quarters, which are also named after them. On the other hand, the large concentration of the population also has negative effects: plagues spread in the towns. Medical care is poor, in some

cases ill people are put under quarantine. In the best case there is treatment, people look for help in particular by praying and also with superstitious actions. At the start of the 14th century there is famine for nearly twenty years across large parts of Europe. Introduced by global trade relations, the plague spreads over the whole of Europe. It rages between 1347 and 1353, roughly 25 million people die. This is a third of Europe's population at the time. But a new dawn also begins as well as scientific and artistic progress. The invention of modern printing by Gutenberg in the mid-15th century is one of the achievements associated with the transition from the Middle Ages to the modern era. The Renaissance leads to a revival of ancient cultural achievements; the changed perception of humankind is reflected in humanism. The great journeys of discovery lead to new scientific and geographical knowledge and, in this connection, the availability of new trade routes.

TEXT 23

“Grafendorf Castle” – ministerial seat and late mediaeval castle of the nobility

Free nobles and ministeriales establish new dominions in not yet developed areas of today's Lower Austria. The Kuenringer family play an important role here. Their rise began in the 12th century as “ministeriales”. These are unfree administrators in the service of the nobility from which the gentry emerge in the 13th century. Historical sources refer to a Grafendorf Castle in the 12th / 13th century, a ministerial seat of the counts of Vornbach. There is more reliable evidence of the castle from 1359

Local families of the gentry and various knight families are named as owners. Around 1500 the castle undergoes expensive restructuring work with an extension of the fortifications according to the latest style. Grafendorf Castle is seen as one of the early stronghold-like earthworks in Eastern Austria. The expansion in the 16th century is to adapt the mediaeval castle to the new defence requirements to combat firearms. These new features are connected with the new owners of the castle, wealthy, nationwide nobles with connections to the House of Habsburg. The high social rank and the connections to the imperial family are proven by finds such as the pastry baking mould for special occasions with the Habsburg coat of arms or a tile with the Austrian striped shield. Archaeologists put the end of Grafendorf Castle in the first half of the 16th century. But there is neither an historic event nor clearly recognisable traces indicating the destruction of the castle. The many valuable militaria, such as parts of a Gothic plate armour, a shot mould and lead shots, iron shots and projectile points make a violent destruction of the castle seem likely though. But the final destruction did not happen until the modern day when the castle had to give way to modern construction work. The excavations in 2002-2003 preserve the last remnants of the mediaeval castle before it is forgotten once and for all.

TEXT 24

Building site of Europe between Pope and Emperor

A power struggle lasting many years between the church and Emperor begins when the Pope opposes

the nomination of an archbishop by the Emperor in the 11th century. This dispute leads to the period of general church reform, and there is a return to the original task of salvation with emphasis on the authority of the Pope. The so-called Investiture Contest (investiture = installation of bishops and imperial abbots) culminates in the famous "Walk to Canossa". The Emperor, excommunicated and even deposed by the Pope, has to apologise. After three-days of pleading in a light hair shirt in the middle of winter, the Pope ends his excommunication on 28 January 1077. The power dispute between the Emperor and the church is not settled by this. Not until 1122, so 45 years later, is there an agreement with the Concordat of Worms. As a consequence the Emperor renounces influence in the installation of bishops. A significant consequence of these conflicts is the dissolution of the traditional entity of emperorship and papacy; the relationship between secular and religious power is redefined. The competition between secular and religious hegemony will remain until the Late Middle Ages. Another, epoch-defining dispute is the one within the church, which is sparked off in the late 14th century regarding the question of the rightful pope. Political aspects also play a major role here. There is a division of the Latin Church lasting for decades, the seats of the two popes are in Rome and Avignon. Sometimes there are even several popes at the same time laying claim to be the legitimate head of the church. Finally resignations or dismissals of the popes and an election lead to the existence of a single, generally accepted pope.



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