

Četvrta medievistička znanstvena radionica u Rijeci

~•~

Fourth medieval workshop in Rijeka

Program

~•~

Programme

Četvrtak / Thursday 30. 05. 2019.

09:00-10:00 Registracija sudionika / Registration

(ispred učionice / in front of room **106**)

10:00-10:15 Otvaranje radionice i pozdravni govor / Opening remarks: Ines Srdoč-Konestra, (dekanica Filozofskog fakulteta u Rijeci / Dean, Faculty of Humanities and Social Sciences in Rijeka), **uč./r. 230**

10:15-11:00 Uvodno predavanje / Keynote lecture: Nada Zečević (Royal Holloway, University of London): *Ties, Transition and Transformation: Trends in Researching Medieval Migration*, **uč./r. 230**

~•~

11:00-11:15 Pauza za kavu / Coffee break

(ispred uč. / in front of r. 106)

~•~

11:15-12:45 Sekcija / Session 1A: Srednjovjekovna Slavonija i istočno od nje (moderator **Damir Karbić**, Hrvatska akademija znanosti i umjetnosti, Zagreb), **uč./r. 106:**

Danko Dujmović (Filozofski fakultet u Rijeci, Rijeka), *Gdje se nalazio kastrum Nikola?*

Maja Cepetić Rogić (Gradski muzej Čazma, Čazma), *Teorija vs. realnost. Crkva sv. Marije Magdalene u Čazmi*

Antonio Džaja (Muzej Moslavine, Kutina) – **Nikolina Antoniće** (Zagreb), *Reambulacija posjeda Mihalovac*

Monika Bereš (Filozofski fakultet Osijek, Osijek) – **Denis Njari** (Filozofski fakultet Osijek, Osijek), *Srednjovjekovna utvrda u okolici Hrastina*

~•~

11:15-12:45 Sekcija / Session 1B: Art and Liturgy (moderator **Barbara Španjol Pandelo**, Faculty of Humanities and Social Sciences in Rijeka, Rijeka), **uč./r. 107:**

Ines Ivić (Central European University, Budapest), *Reading of the Sculpture: Renaissance Intertwining of Textual Models and Artistic Representations on the Example of the Relief of Saint Jerome in Trogir*

Petar Strunje (Università IUAV di Venezia), *Porta coelesti: Textual Sources behind the Sculptural Program of the Portal of the Church of Saint Lawrence in Zadar*

Ivana Lemcool (Ljubljana), *Cosmological Motifs in Western Medieval and Byzantine Art: Ideological Aspects of their Representations*

~•~

12:45-14:15 Sekcija / Session 2A: Plemstvo, pismenost i pravne institucije (moderator **Damir Karbić**, Hrvatska akademija znanosti i umjetnosti, Zagreb), **uč./r. 106:**

Jelena Glušac (Istorijski institut, Beograd), *Poslednji Brankovići, lica koja su živela u tuđini – slučaj despota Stefana Slepog Brankovića*

Antun Nekić (Sveučilište u Zadru, Zadar), *Djevojačka četvrtina: pogled iz srednjovjekovne Slavonije*

Nenad Obradović (Filozofski fakultet Beograd, Beograd), *Ugarske isprave srpskih despota*

Mirza Hebib (Sveučilište u Sarajevu, Sarajevo), *Pravnokulturalni pristup u proučavanju prava srednjovjekovnog Dubrovnika i susjednih država*

Kristian Paskojević (Staroslavenski institut, Zagreb), *Grafijske promjene u pismu s obzirom na uporabu – studija na primjeru srednjovjekovnog ćirilčkog pisma dubrovačke i susjednih kancelarija*

~•~

12:45-14:15 Sekcija / Session 2B: Application and Communication (moderator **Kosana Jovanović**, Faculty of Humanities and Social Sciences in Rijeka, Rijeka), **uč./r. 107:**

Dragoš Năstăsoiu (National Research University Higher School of Economics, Moscow), *St. Ladislav's Cult and Anti-Royal Propaganda during the Political Crisis of 1401-1404*

Andrea-Bianka Znorovszky (Ca' Foscari University, Venice), *Mary with a Crown: Adapting the Iconography of the Presentation to the Temple in Manuscript Illuminations*

Adam Zapala (Polish Academy of Science, Warsaw), *From Supplication to the Use of Papal Provision: Proportion in Case of Late Medieval Poland*

Ivan Missoni (Zagreb), *Croatian Medieval Passion Plays as Sources for Researching the History of Emotions*

~•~

14:30-15:30 Pauza za ručak / Lunch break

(restoran / restaurant 'Kampus')

~•~

15:30-17:30 Sekcija / Session 3A: Pisani i materijalni izvori u istraživanjima sjevernog Jadrana između 1300. i 1600. godine (organizator **Barbara Španjol Pandelo**; moderator **Ana Marinković**, Filozofski fakultet Sveučilišta u Zagrebu, Zagreb), **uč./r. 106:**

Palma Karković Takalić (Filozofski fakultet u Rijeci, Rijeka) – **Petra Predoević Zadković** (Filozofski fakultet u Rijeci, Rijeka), *In publica platea terre Fluminis sancti Viti. Središnji gradski trg u kasnosrednjovjekovnoj Rijeci*

Matko Matija Marušić (Institut za povijest umjetnosti, Zagreb), *Likovni i pisani izvori za romanička raspela iz Zadra*

Saša Potočnjak (Filozofski fakultet u Rijeci, Rijeka), *Prilog istraživanju glagoljaštva na otoku Rabu do 1600. godine*

Barbara Španjol Pandelo (Filozofski fakultet u Rijeci, Rijeka), *Istraživanja drvene skulpture sjevernog Jadrana – primjer otoka Raba*

Maja Ćutić Gorup (Filozofski fakultet u Rijeci, Rijeka), *Prilog metodologiji istraživanja reformacije i katoličke konfesionalizacije na primjeru habsburške Istre*

Sara Turk (Filozofska fakulteta Univerze v Ljubljani, Ljubljana), *Opredelitev problematike stenskega slikarstva 14. stoletja v Kopru in Piranu*

~•~

15:30-17:30 Sekcija / Session 3B: Papacy and the Eastern Adriatic in the 12th and 13th Centuries (organisers **Dženan Dautović** and **Igor Razum**; moderator **Damir Karbić**, Croatian Academy of Sciences and Arts, Zagreb), **uč./r. 107:**

Nedim Rabić (University of Sarajevo), *The Role of the Papacy in the Transmission of Ideas of Renaissance of the 12th Century in South-East Europe*

Igor Razum (Museum Dvor Veliki Tabor, Desinić – Central European University, Budapest), *The Pope as 'Judge-Reformer' – Examples of Development of Papal Authority in the Eastern Adriatic in the 12th Century*

Francesco Dall'Aglio (Bulgarian Academy of Science, Sofia), *The Diplomatic and Missionary Activity of Innocent III in the Eastern Adriatic*

Dženan Dautović (Regional Museum Travnik – University of Bihać), *The Influence of the Fourth Lateran Council (1215) on the Relations between Papal Curia and Bosnia*

Gábor Barabás (University of Pécs, Pécs), *Papal Chaplains in the Southern Part of the Kingdom of Hungary and the Hungarian Kings in the 13th Century*

~•~

17:30-17:45 Pauza za kavu / Coffee break

(ispred uč. / in front of r. 106)

~•~

17:45-18:00 Predstavljanje projekta / Project presentation: Ceremonije i ceremonijalna komunikacija, UNIRI Inicijalne potpore (Kosana Jovanović, Barbara Španjol Pandelo, Goran Bilogrivić, Robert Kurelić), **uč./r. 106**

~•~

18:00-18:30 Predstavljanje zbornika radova s prethodnih radionica / Presentation of proceedings from previous Workshops:

Secular Power and Sacral Authority in Medieval East-Central Europe, Amsterdam: Amsterdam University Press 2018.

Papers and Proceedings of the Third Medieval Workshop in Rijeka, Rijeka: Faculty of Humanities and Social Sciences in Rijeka 2018., **uč./r. 106**

~•~

Petak / Friday 31. 05. 2019.

09:00-10:00 Registracija sudionika/Registration

(ispred učionice / in front of room **106**)

10:00-11:00 Uvodno predavanje / Keynote lecture: Mihailo St. Popović (Austrian Academy of Sciences, Institute for Medieval Research / Division of Byzantine Research), *The Myth of Big Data in Byzantium versus One of the Ways of Combining Byzantine / Medieval Studies, Historical Geography and Digital Humanities*, **uč./r. 230**

~•~

11:00-12:30 Sekcija / Session 4A: Nobility, Law and Order (moderator **Attila Barany**, University of Debrecen, Debrecen), **uč./r. 106:**

Angelina Kalashnikova (Russian Academy of Science, Moscow), *Documents vs Witnesses: Role of Written Documents in Russian Medieval Land Courts (c. 1400-1550)*

Zoltán Véber (University of Debrecen, Debrecen), *The Young John Hunyadi as Page and Mercenary (c. 1420–1439)*

Neven Isailović (Institute of History, Belgrade), *The Elements of Customary Law in Formularies of Charters of Bosnian Rulers and Magnates*

Anna Adashinskaya (Central European University, Budapest – Al Quds Bard College, Jerusalem and Palestinian Territories), *Divine Enforcing Legal: Icon and Relics in Juridical Rituals of the Medieval Orthodox Countries*

~•~

11:00-12:30 Sekcija / Session 4B: Administration (moderator **Suzana Miljan**, Croatian Academy of Sciences and Arts, Zagreb), **uč./r. 107:**

Márton Rózsa (Eötvös Loránd University, Budapest), *Narratives on Provincial Governors in the Letters of Theophylact of Ochrid*

Éva Hálász (Research Group of Hungarian Academy of Sciences and Arts, Budapest – Szeged), *The Changes of the Person of Ban of Slavonia in the 14th Century*

Petra Vručina (University of Zadar, Zadar), *Monetization and dominium directum*

János Szakács (University of Debrecen, Debrecen), *Angevin- and Sigismund-Age County Administration in Hungary: the Case of Szabolcs*

Alexandru Simon (Romanian Academy of Sciences), *Vlahia Maior, Vlahia Inferior and Bogdania in the Times of Kosača*

~•~

11:00-12:30 *The Mongols in Central Europe: Context and Consequences I* (organisor and moderator **Balázs Nagy**, Eötvös Loránd University and Central European University, Budapest), **uč./r. 138:**

Mirko Sardelić (Croatian Academy of Sciences and Arts, Zagreb), *Echoes of the 1242 Mongol Incursion into Croatia: Collective Memory, Individual Pretensions*

Stephen Pow (Central European University, Budapest), *The Mysterious Delpheos River: Mongol Defeats in Europe during the 1241-1242 Invasion?*

Dorottya Uhrin (Eötvös Loránd University, Budapest), *Devastation of Books and Charters during the Mongol Invasion and its Consequences*

~•~

12:30-12:45 Pauza za kavu / Coffee break

(ispred uč. / in front of r. 106)

~•~

12:45-14:15 Sekcija / Session 5A: *Archaeological approaches to medieval Central Europe and beyond* (moderator **Goran Bilogrivić**, Faculty of Humanities and Social Sciences in Rijeka, Rijeka), **uč./r. 106:**

Ante Alajbeg (Museum of Croatian Archaeological Monuments Split, Split) – **Petr Dresler** (Faculty of Arts, Masaryk University, Brno), *Otres – Crkvina: the Archaeological Excavation and the Systematic Field Survey*

Michaela Prištáková (Faculty of Arts, Masaryk University, Brno), *New Approaches to the Research of the Settlement Structure of the Early Medieval Site Pohansko (Czech Republic)*

Michal Vágner (Faculty of Arts, Masaryk University, Brno), *Nondestructive approach in the survey of deserted enclosed medieval villages in south Moravia*

Pia Šmalcelj Novaković (Institute of Archaeology, Zagreb), *In Search of Lost Space – Contribution to the Knowledge of Archaeological Topography of Kosinj*

~•~

12:45-14:15 Sekcija / Session 5B: *Ecclesiastical activity* (moderator **Suzana Miljan**, Croatian Academy of Sciences and Arts, Zagreb), **uč./r. 107:**

Ana Vujković Šakanović (Filozofski fakultet, Novi Sad), *The Relations between Friar Fabian and Ban Stephen II Kotromanić*

Bálint Ternovác (Budapest City Archives, Budapest), *The Most Prominent Bishops of the Diocese of Bosnia and Most Important Members of the Chapter of Bosnia in the Course of the 13th and 14th Centuries*

Ágnes Maléth (University of Pécs, Pécs), *The Camera Apostolica and the Hungarian High Clergy in the First Half of the 14th Century*

Miloš Ivanović (Institute of History, Belgrade), *Clerics as Trustworthy Men in Medieval Serbian State*

~•~

12:45-14:15 Sekcija / Session 5C: *The Mongols in Central Europe: Context and Consequences II* (organisor **Balázs Nagy**; moderator **Mirko Sardelić**, Croatian Academy of Sciences and Arts, Zagreb), **uč./r. 138**:

Ya Ning (Central European University, Budapest), *The Diplomatic Gift-giving and its Ritual and Spatial Dimensions in the Mongol Court in the Light of the Thirteenth- and Fourteenth-Century Latin Travelogues*

Aleksandar Uzelac (The Institute of History Belgrade, Belgrade), *Latin Empire of Constantinople and the Nomadic Factor in the Mid-Thirteenth Century*

Balázs Nagy (Eötvös Loránd University and Central European University, Budapest), *The Mongols in Central Europe: New approaches to Much-Discussed Questions*

~•~

14:15-15:15 Pauza za ručak / Lunch break

(restoran / restaurant 'Kampus')

~•~

15:15-16:00 Okrugli stol / Round table: **Kako objaviti knjigu kod stranog izdavača? / How to publish a manuscript abroad?** (Kosana Jovanović, Nada Zečević, Suzana Miljan), **uč./r. 106**

~•~

16:00-16:15 Završna riječ / Closing remarks, **uč./r. 106**

~•~

Četvrta medievistička znanstvena radionica u Rijeci

~•~

Fourth medieval workshop in Rijeka

Knjiga sažetaka

~•~

Book of abstracts

1A Srednjovjekovna Slavonija i istočno od nje (moderator **Damir Karbić**, Hrvatska akademija znanosti i umjetnosti, Zagreb)

Danko Dujmović (Filozofski fakultet u Rijeci, Rijeka)

Gdje se nalazio kastrum Nikola?

Kastrum Nikola spomenut je u ispravi početkom 13. stoljeća na međi jednog posjeda te predstavlja najraniji izričiti spomen nekog kastruma na području srednjovjekovne Slavonije. Međutim, do sada nije riješeno pitanje njegove ubikacije. Ovim bi se izlaganjem osvrnulo na pregled te teme u dosadašnjoj literaturi, te bi se analizom izvora koji ga spominje predložilo rješenje njegova smještaja.

Maja Cepetić Rogić (Gradski muzej Čazma, Čazma)

Teorija vs. realnost. Crkva sv. Marije Magdalene u Čazmi

Crkva sv. Marije Magdalene u Čazmi izgrađena je u drugoj četvrtini 13. stoljeća i danas je jedan od značajnijih spomenika srednjovjekovne umjetnosti na prostoru kontinentalne Hrvatske. Njena povezanost s dvije važne povijesne ličnosti tog vremena, biskupom zagrebačkim Stjepanom II. I slavonskim hercegom Kolomanom, njen jedinstveni tlocrt nastao kroz dvije srednjovjekovne graditeljske faze, iznimno kvalitetna arhitektonska dekoracija koja uključuje i rozete velikih dimenzija na zapadnoj odnosno istočnoj fasadi – sve to čini je jedinstvenom u širem kontekstu srednjovjekovne umjetnosti.

Mnogi istraživači posvetili su pažnju čazmanskoj crkvi, posebice od početka 1990-ih kada intenzivno započinju restauratorsko-konzervatorska istraživanja i intervencije na objektu. Analizom dosadašnjih znanstvenih i stručnih radova ovaj rad ima cilj utvrditi koje pretpostavke (teorije) imaju adekvatno uporište u povijesnim dokumentima, rezultatima provedenih arheoloških i povijesno-umjetničkih istraživanja i koje shodno tome treba prihvatiti kao „realnost“. Istovremeno, bit će moguće ustanoviti koje teze i dalje trebaju ostati na razini pretpostavke, a koje je moguće potpuno odbaciti. Konačni rezultat ove analize trebao bi dati objektivno stanje istraženosti i poznavanja objekta, ujedno oblikujući polazišni znanstveni temelj za daljnja istraživanja.

Antonio Džaja (Muzej Moslavine, Kutina) – **Nikolina Antonić** (Zagreb)

Reambulacija posjeda Mihalovac

Najstarija sačuvana reambulacijska skica s područja Karpatske kotline potječe iz druge polovice 15. stoljeća i čuva se u Mađarskom državnom arhivu u Budimpešti u zbirci Diplomatički arhiv (Diplomatikai levéltár) pod signaturom DL 101050, a prije se nalazila u arhivu grofova Batthyányja u Körmendu. Andrea Kiss je prva pravilno identificirala da opisuje područje u blizini današnje Kutine. Na skici se nalaze godine 1463. i 1488. godine. U oba arhiva se skica nalazila iza dokumenta iz 1488. (MNL DL101049) koji je očigledno povezan sa samom skicom jer se bave istom problematikom. Reambulacijska skica obuhvaća tri posjeda: Lathkowynu, Myhalowcz/Rypnu i Kothenyu, ali se fokusira na preciznu definiciju granica srednjeg posjeda Mihalovca. Kroz ovu prezentaciju definirati

ćemo granice posjeda Mihalovac u današnjem prostoru, koristeći toponime te podatke prikupljene obilaženjem terenu. Uz to, analizom povijesnih izvora pokušat ćemo razjasniti uzrok nastanka ove jedinstvene reambulacijske skice.

Monika Bereš (Filozofski fakultet Osijek, Osijek) – **Denis Njari** (Filozofski fakultet Osijek, Osijek)

Srednjovjekovna utvrda u okolici Hrastina

U povijesnim je ispravama ukupno zabilježeno 14 naselja koja nose ime Hrastin na području srednjovjekovne Ugarske. U ovom se radu, na temelju izvora, analizira pozicija srednjovjekovnoga Hrastin u Hrvatskoj, odnosno srednjovjekovne utvrda u okolici današnjega Hrastina. Navode se povijesne isprave u kojima se spominje Hrastin te se prikazuje smještaj navedene utvrde pomoću zemljovida iz 19. i 20. stoljeća te iz suvremenog doba. Zbog sličnosti u gradnji i funkciji, u radu se iznose podaci o utvrđi Korodvar/Kolođvar smještenoj između Čepina, Vuke, Dopsina, Hrastina i Ernestinova. Na kraju rada iznosi se komparativna analiza navedenih utvrda (funkcija, glavne karakteristike i način gradnje utvrda).

1B Art and Liturgy (moderator **Barbara Španjol Pandelo**, Faculty of Humanities and Social Sciences in Rijeka, Rijeka)

Ines Ivić (Central European University, Budapest)

Reading of the Sculpture: Renaissance Intertwining of Textual Models and Artistic Representations on the Example of the Relief of Saint Jerome in Trogir

The universality of the ideas during the Renaissance, present in the artistic representations executed in the Eastern Adriatic Coast, was often neglected by the researchers whose focus was mostly kept on the artistic qualities of the execution. Some of them, like the chapel of blessed John built in 1460s as the addition to the cathedral of Trogir, are already recognized as complex expressions of the Renaissance, both by style and the ideas, while others like the baptistery of the cathedral in Trogir finished in 1467 were left out of the interest radar of the scholars.

Even though the baptistery in its artistic and architectural characteristics reflects the elements of the transitional style from *gotico fiorito* to Renaissance, in its idea it reflects a unique iconographic program which is based on popular humanist literature – *Vita et transitus Sancti Hieronimi* – which Saint Jerome and Saint John the Baptist are paired due to their penitential nature. The presentation will analyze how this idea is reflected in the baptistery, primarily in the visual pairing of the two saints – Saint Jerome in the relief inside the baptistery and Saint John in the sculpture on the altar. Furthermore, it will deal with the specific iconography of Saint Jerome, proposing the reading of the symbolic representations of the animals as the reflection of Jerome's commentaries on the Psalms. Taking into consideration that manuscript copies of such texts of local provenance weren't preserved until the present day, it represents an important contribution to the development of Latin literacy and humanist thought in Trogir. The uniqueness of the

representation in which the text was embedded, demonstrates that such texts were known in the humanist circle in Trogir.

Following this specific iconographic invention in the architectural setting, the presentation will observe it in the context of the rising humanist culture in the town of Trogir, with the focus on the role of Coriolano Cipiko as the main proponent of such invention due to his classical education, understanding of the contemporary Italian devotional trends and his correspondence with the Italian humanists. Furthermore, Coriolano Cipiko is given attention due to his role in the renaissance *Renovatio Urbis* of Trogir, and the completion of cathedral where he served as *operarius* in several instances.

Petar Strunje (Università IUAV di Venezia)

Porta coelesti: Textual Sources behind the Sculptural Program of the Portal of the Church of Saint Lawrence in Zadar

The discussion on the identification of figural representations in the church of Saint Lawrence has been lasting since the material was first published in the latter half of the 19th century. Since the present sculptural depictions have an important role in the reappearance of figural sculpture in the Middle Ages, they were central to a number of studies, but the iconographical aspects and the attribution were mentioned only sporadically. Considering that the dating in the 11th century is a product of thorough stylistic analysis, the author proposes a re-contextualization in the light of contemporary church reformation efforts on the Eastern Adriatic and the medieval Croatian state.

Due to the lack of written sources which could have been used as direct models, it is necessary to look to the wider cultural and theological production of the period while focusing on the cross-reading of the visual and the textual. The goal is to recognize the sculptural program of the portal of the church of Saint Lawrence in Zadar through not only the lens of iconography as such, but also of the iconography of architecture. This paper will thus position the material as part of the wider cultural production, combining the theological and literary with the visual representations. Apart from the minor number of preserved visual parallels, it is necessary to use the rich literary production for comparison, such as the works of Peter Damian, Ambrose Autpert and various litanies and popular devotions. Thus, the material production of the Eastern Adriatic region in the 11th century strongly correlates with the dominant trends in the centers of theological thought.

The proposed reading aims to add to the existing thoughts on the identification of the portal scenes by posing several research questions and proposing conclusions based on an innovative methodological approach. The comparison with the rest of the 11th century figural sculpture from the region finds that the material is more homogenous than previously thought and positions it more strongly inside the wider trends of the period. All being said, the main aim is to propose a more logical and easily adaptive model for transfers of key concepts of Western Christendom (literary – visual), thus solving the discussion on the “contamination” of the sculptural scenes with a few interconnected iconographical models.

Ivana Lemcool (Ljubljana)

Cosmological Motifs in Western Medieval and Byzantine Art: Ideological Aspects of their Representations

From the beginning of the ninth century, visual representations of the stars, luminaries, signs of the zodiac, started to proliferate in the art of the medieval West. All throughout the Middle Ages, their images adorned the pages of illuminated manuscripts, façades and interiors of numerous churches and other public spaces across Western Europe, as well as diverse private and liturgical objects. They were often given prominent place in the decorative schemes of numerous monuments, being included in sculptural programmes of main portals, or decoration of most sacred parts of the shrine; they were depicted in elaborate illustrations of astronomical and cosmological books, represented on vestments, thrones, etc. Yet, in the art of the Byzantine world, their renditions are much more sparse and inconspicuous. Apart from few manuscripts containing illuminations with depictions of the heavenly bodies and the zodiac, this cosmic imagery is mostly represented within large narrative scenes in monumental and miniature painting, rendered schematically and reduced to minor details. Even though in post-Byzantine art these images became more profuse, in the art produced in the Byzantine Empire they are strikingly rare compared to their prevalence and prominence in the West. There have been attempts in recent literature to account for this disparity; in this paper, we will re-examine their suppositions and also present our own conjectures on this matter. Considering that cosmic iconography was a staple of imperial art since Ancient times, we will analyse its function in the context of medieval societies- their visual cultures, political conditions and intercultural relations existing at the time. We will also consider eschatological and apocalyptic speculations circulating during the Middle Ages, since some of them entailed empires and emperors as instrumental in postponement of the end of the world, and celestial signs as indicators of the approaching end. These signs could also be considered as indicative of other future events, and the prevailing attitudes towards divinatory practices based on them largely influenced the popularity of cosmic imagery. Thus, in this paper, we will present different positions taken towards astrological prognostication by those in power, as well as the presence of astrological elements in cosmological conceptions which determined the reception of their visual representations. By demonstrating differences between Byzantium and the West in these matters which lead to different treatment of cosmological motifs, we hope to elucidate the meaning and significance they possessed in their respective visual cultures.

2A Plemstvo, pismenost i pravne institucije (moderator **Damir Karbić**, Hrvatska akademija znanosti i umjetnosti, Zagreb)

Jelena Glušac (Istorijski institut, Beograd)

Poslednji Brankovići, lica koja su živela u tuđini – slučaj despota Stefana Slepog Brankovića

Rad je posvećen sinu despota Đurđa Brankovića, despotu Stefanu Slepom i njegovoj porodici, čije su sudbine potresna svedočanstva jednog kobnog vremena po srpski narod i

srednjovekovnu državu. Kao i ostali potomci despota Đurđa, Stefan Slepí je živeo "u tudjini" preko 15 godina na različitim mestima. Najduže je boravio kod sestre Kantakuzine na posedu kod Udina, zatim u Dubrovniku i Veneciji, gde je odlazio ne bi li obezbedio ikakvu pomoć i sredstva za život svoje porodice. Tuga i očaj nekadašnjeg srpskog despota, najviše je došla do izražaja u pismu upućenom Dubrovniku. Poslednje decenije svog života, Stefan Slepí je proveo u teškom siromaštvu, poprilično pesimističan po pitanju situacije sa Osmanlijama, čiji je bio ljuti protivnik. Posle njegove smrti, 10. 10. 1476. godine, njegova žena Angelina i sinovi nastavljaju da se bore za svoj opstanak i položaj na posedima u Sremu i Slavoniji. Propast srednjovekovne srpske države će biti predstavljena iz ugla potomka njene poslednje vladarske dinastije, nekadašnjeg počasnog mletačkog plemića i srpskog vladara, koji je zbog prezira prema Osmanlijama prvo lišen vida, a zatim svakog dostojanstva, završio svoj život u uslovima nepojmljivim za pripadnika vladarske dinastije.

Antun Nekić (Sveučilište u Zadru, Zadar)

Djevojačka četvrtina: pogled iz srednjovjekovne Slavonije

Djevojačka četvrt, osim kao predmet istraživanja značajan sam po sebi, stekla je „popularnost“ kao jedan od važnih argumenata unutar hrvatske i mađarske historiografije u sklopu debate o solidarnosti roda kao jednog oblika obiteljske strukture. Kao oblik nasljeđivanja koji je pripadao ženskim članicama obitelji uključivala je i transfer „neotuđivog dobra“, da se poslužim konceptom Annette B. Weiner, zemlje. Upravo ta činjenica, naizgled u suprotnosti s normativnim pravnim tekstovima, u prvom redu Werbóczyjevím Tripartitóm, poziva na preispitivanje načina na koji se dio povjesničara pomalo anakrono služio takvom vrstom tekstova, odnosno kako je pristupao pravnom sustavu koji je počivao na običajnom pravu, razumijevanju kojeg je Martyn Rady nedavno dao značajan prilog. Osim što je nemoguće razumjeti bez dubljeg razumijevanja društava kojih pravni sustav počiva na običaju, djevojačku je četvrt nemoguće razumjeti ukoliko se iz vida izgubi i ono što predstavlja samu srž djevojačke četvrti – odnose sa svojtóm. Upravo su to dvije dimenzije problema vezanih za djevojačku četvrt koje će se razložiti preko primjera koji dolaze iz srednjovjekovne Slavonije 14. stoljeća.

Nenad Obradović (Filozofski fakultet Beograd, Beograd)

Ugarske isprave srpskih despota

Isprave srpskih despota koje se čuvaju u Mađarskom nacionalnom arhivu predstavljaju važan segment u istraživanju međudržavnih odnosa između Srpske despotovine i Kraljevine Ugarske u poznóm srednjóm veku. Premda su oni uglavnom poznati, a delom i publikovani, njihova analiza i upoređivanje sa diplomatskim materijalom srednjovekovnih ugarskih kancelarija predstavlja značajan zadatak. Cilj izlaganja jeste da kroz predstavljanje i analizu isprava koje su potekle iz kancelarija srpskih despota, u periodu od stupanja despota Stefana Lazarevića u vazalne odnose prema kralju Žigmundu do izumiranja muških članova loze Brankovića krajem 1502. godine, predstavi razvoj, stil, sadržaj moguću izvornu vrednost ovih isparava i mogućnost njihovog tumačenja.

Izlaganje se ne bi zadržavao samo na predstvaljnu analizi sadržine, već bi pokrenulo i razna druga pitanja.

S jedne strane pokušala bi se načiniti komparacija despotskih isprava sa sličnim ispravama izdatim od strane ugarskih vlasti. S druge strane, posebna pažnja bi se posvetila pitanju transkripcije ličnih imena i toponima, kao i činovničkih zvanja, a na ovaj način bi do izražaja došla i rasprava o potrebi, ne samo preciznog poznavanja administrativnog aparata zemalja čiji se odnosi izučavaju, već i jasno definisanog imenovanja istih činovnika u načinom radu. Ovim načinom moglo bi se ukazati na mogućnost komparacije zvanja i funkcija despotskih činovnika na ugarskim posedima i onih u Despotovini. Osim toga, dobijeni podaci mogli bi dati jednu življu sliku svakodnevice na despotskim ugarskim posedima i odraz krupnijih političkih zbivanja na jednom užem prostoru.

Osvrt na jezik isprava omogućio bi donošenje izvesnih zaključaka o personalu kancelarije, njihovoj učenosti i veštini.

Ukazalo bi se, prikazivanjem mesta na kojima su isprave izdavane, na mogućnost upotrebe istog izvornog materijala u sastavljanju, ne samo arhontoligija, već i itinerara srpskih despota. Samim tim, pitanje diplomatske i sadržinske analize izvora pokrenulo bi mogućnost razgovora o metodološkim pitanjima i pristupima prilikom istraživanja. Naime, valjanom i podrobnom analizom rečenog izvornog materijala otvara se pitanje načina upotrebe istog u istraživanju tema, ne samo istorijsko-geografske prirode, već i onih vezanih za istorijsku demografiju, kulturnu, socijalnu ili crkvenu istoriju.

Mirza Hebib (Sveučilište u Sarajevu, Sarajevo)

Pravnokulturalni pristup u proučavanju prava srednjovekovnog Dubrovnika i susjednih država

Pravnokulturalni pristup sve je učestaliji u procesu proučavanja prava. Jezgra ovakvog pristupa može se identificirati još od druge polovice XX st. na američkim univerzitetima, među autorima kao što su Allan Watson, Lawrence Friedman, Robert Post, itd. Ekspanzija pristupa proučavanja „pravne kulture“ može se objasniti kao reakcija na prevlast pozitivizma suočenog sa brojnim izazovima, na koje dogmatско tumačenje ne daje odgovore. Slabost pozitivizma dolazi do izražaja ponajviše u procesu globalizacije i kroz integracije kao što je EU. U takvim sistemima neizbježan je proces recepcije prava. Merryan pravnu kulturu definira kao „cjelinu duboko ukorijenjenih, historijsko uvjetovanih stavova o prirodi prava, o ulozi prava u društvu i državi, o odgovarajućoj organizaciji i djelovanju nekog pravnog sistema i o načinu na koji se pravo smatra i treba biti stvoreno, primijenjeno, proučavano, usavršavano i poučavano. Pravna tradicija dovodi u vezu pravni sistem sa kulturom čiji je djelomični izraz.“ Tradiciju čini prihvaćenost određenih sadržaja (vrijednosti, modeli ponašanja, stil obrazovanja, stil pravnog razmišljanja i argumentacije i sl.) u kolektivnoj pravnoj svijesti. Dakle, tradicija konstituira obilježja svake pravne kulture, s tim da se težište stavlja na stvarni pravni život, odnosno kako bi američki teoretičari definirali – *law in action*, a ne *law in books*.

Pravo država srednjovekovnog Mediterana bilo je formirano u specifičnoj formi općeg prava – *ius commune*. Dubrovačko pravo biva formirano postupnim jačanjem trgovine,

pomorstva i diplomatskih veza dubrovačke države. Važan element imalo je i kanonsko parvo katoličke crkve, koje je tijekom vremena sve više nadopunjavano rimskim pravom. Analize ukazuju i na utjecaje elemenata staroslavenskog, germanskog, specifično bizantskog i mletačkog prava. Promatrajući proces izgradnje pravne kulture nastoji se ponuditi odgovore na dileme o procesu razvoja prava i elementima koji su ga oblikovali. Ovakav pristup u metodologiji proučavanja razvoja srednjovjekovnog prava omogućuje stavljanje težišta na stvarni pravni život, usmjeravajući podjednaku pozornost, kako normiranom pravu, tako i procesu stvaranja, primjene, proučavanja i podučavanja prava kao šireg društvenog fenomena.

Kristian Paskojević (Staroslavenski institut, Zagreb)

Grafijske promjene u pismu s obzirom na uporabu – studija na primjeru srednjovjekovnog ćiriličkog pisma dubrovačke i susjednih kancelarija

Za razliku od ustavnog ćiriličkog pisma, koje je specifično prvenstveno za liturgijske tekstove, a krasi ga *uspravnost* slova, sporiji ritam (tempo) pisanja i svečani izgled, krajem XII. st. s *Miroslavljevim potpisom* i *Poveljom Kulina bana* dolazi do postepenih promjena u pismu koje zbog svoje svjetovne namjene (prvenstveno diplomatske i trgovačke) zahtijeva brži ritam pisanja, a samim tim se slijedom promjena u koordinaciji slova i linijskom sustavu mijenja i izgled (morfologija) pojedinih slova/slovnih oblika što na kraju dovodi do formiranja nove vrste ćiriličkog pisma karakterističnog za gore navedene svrhe – srednjovjekovne ćiriličke diplomatske minuskule. U ovom kratkom pregledu bit će navedene karakteristične grafijske morfološke promjene slova i njihov razvoj na primjerima iz tri različita dokumenta: *Povelje srpskog kralja Stefana Uroša (Milutin II.) kojom potvrđuje povelje o trgovini i davanjima* (14. 9. 1302. u Vrhlabu), *Povelje kojom bosanski kralj Tvrtko potvrđuje povelje prijašnjih srpskih banova i kraljeva* (10. 4. 1378. u Žrnovici) i *Povelje kojom Dubrovčani izdaju Stjepanu Kosači njegov dio Sandaljeve ostave* (18. 9. 1438.).

2B Application and Communication (moderator **Kosana Jovanović**, Faculty of Humanities and Social Sciences in Rijeka, Rijeka)

Dragoș Năstăsoiu (National Research University Higher School of Economics, Moscow)

St. Ladislav's Cult and Anti-Royal Propaganda during the Political Crisis of 1401-1404

Around Christmas 1402, Hungarian noblemen gathered in the Cathedral of Oradea where the tomb of St. Ladislav was located, and swore an oath on the holy king's relics. This way, they proclaimed their allegiance to King Ladislav of Naples (1386-1414), a claimant to the Hungarian crown on the basis of his Angevin lineage. Led by Prior of Varna Emeric Bebek and future Ban of Slavonia Paul Besenyő, the Hungarian noblemen conspired against the ruling King Sigismund of Luxemburg (1387-1437). By swearing oath on St. Ladislav's head reliquary, the conspirators united their minds and forces around the ideal figure of the holy king and knight, who became thus the symbol of a political cause and the embodiment

of the kingdom which, according to the rebels' views, King Sigismund was no longer suited to represent.

The symbolic gesture of oath-swearing on St. Ladislav's relics took place in the midst of a three-year political crisis (1401-1404) that seized the Kingdom of Hungary as a consequence of the barons' dissatisfaction with King Sigismund's measures which put at risk their wealth and political influence. The political crisis started with the king's four-month imprisonment in the Castle of Buda (28 April – 31 August 1401) and the forming by Archbishop of Esztergom John Kanizsai and Palatine Detre Bebek of a council that governed the country in the name of the Holy Crown (regarded now as vacant). The troubled times culminated on 5 August 1403 with the coronation in Zadar of Ladislav of Naples as King of Hungary. However, this symbolic act came too late and the anti-Sigismund coalition failed to attain its goal: by the Spring of 1404, the contested King Sigismund managed – with the help of his own barons and household and the support of the towns and the lesser nobility – to secure his complete victory, to restore the order, and to pacify the whole country.

By relying on both written accounts and visual sources, the present paper examines the utilizing by Hungarian noblemen during the political crisis of 1401-1404 of important political and spiritual symbols associated with the Kingdom of Hungary. Such symbols included: the cults, relics, and visual representations of St. Ladislav and the other *sancti reges Hungariae* (i.e., Sts Stephen and Emeric), the Hungarian Holy Crown, or the kingdom's heraldry (i.e., Árpadian stripes, Hungarian double cross, or Angevin *fleur-de-lis*). Some of the high prelates and barons that were directly involved in the anti-Sigismund movement of the early-15th century (e.g., Archbishop Kanizsai, the Bishops of Győr and Nagyvárad John Hédervári and Lucas Szántai, or Palatine Bebek and his son Emeric) relied constantly on the cults and images of the *sancti reges Hungariae* for expressing political and propagandistic messages or made frequently use of the realm's heraldry for self-representational purposes. By discussing such instances, the present paper seeks to illustrate how the Hungarian holy kings' ideal figures became the catalyzing force behind a political cause, and how the appropriation by these noblemen of the kingdom's heraldry became a means of self-identification with the realm and its envisaged fate.

Andrea-Bianka Znorovszky (Ca' Foscari University, Venice)

*Mary with a Crown: Adapting the Iconography of the Presentation to the Temple in
Manuscript Illuminations*

The proposed abstract investigates Mary's Presentation to the Temple as reflected in three manuscripts of the *Speculum humanae salvationis*: ms. Latin 511, folio 5v (France); ms. Latin 512, folio 6v (Switzerland); and ms. Français 188, folio 9v (France). These fourteenth-to-sixteenth-century miniatures record the iconography of Mary's Presentation by concentrating on a crowned (and nimbbed) Mary placed on the altar. I investigate the changes and developments occurring in these miniatures by focusing on the insertion of iconographic motifs, patterns, and/or symbols in an intertextual perspective. The abstract builds on the argument of Jacqueline Lafontaine-Dosogne that Mary's Presentation is visually modeled on that of Christ's Presentation to the Temple. In a first instance, I

elaborated on comparing the visual construction of the two iconographies and trace shifts, changes, and transfers of meaning from one to the other by discussing the similarities in the construction of settings, of characters, and of their gestures, mostly by connecting them to twelfth-century French monumental sculpture and fifteenth-century French illumination. One such embodiment refers to the sculptural origins/connections of this Marian episode, as the iconography of Mary with a crown resembles two dimensional frieze-like patterns of Christ specific for the eleventh century (Tropary of Autun) or for the twelfth century (Chartres).

However, in none of these cases wears Christ a crown. In Mary's visual construction, there is an additional royal ornament, namely a crown. I connect this visual detail to the liturgical developments introduced by Philippe de Mézières who promoted the Feast of the Presentation of the Virgin and, by 1372, had his office (and a liturgical drama) supported by the church. Drawing mostly on the Protevangelium of James and other Western apocryphal sources, such as the Pseudo-Matthew, the *Legenda Aurea*, the *De Nativitate Mariae*, and the *Speculum humanae salvationis*, de Mézières' construction of Mary alludes to Byzantine influences: Mary wears a crown and a white nuptial gown embroidered with gold. In Western representations, Mary is depicted as a queen, generally, in the episode of her Coronation after her Assumption- just another possible answer and influence over the very same iconography.

Adam Zapala (Polish Academy of Science, Warsaw)

From Supplication to the Use of Papal Provision: Proportion in Case of Late Medieval Poland

The system of papal reservations developed in the 14th century made the Holy See the most important distributor of church benefices across Europe. Therefore, requesting papal provisions became the most accessible way to develop a clerical career in the late medieval period. The number of supplications preserved in the Vatican Archives (Reg. Suppl.) gives the impression that the usage of papal letters in the late medieval beneficial efforts was particularly widespread. However, a preserved supplications which bears the signature of the pope does not necessarily mean that the supplicant could apply the granted grace in practice. First, he had to request the publication of the bulla. Issuing a papal letter was a rather complicated procedure influenced by several curial officers and costing a considerable amount of money. The comparison of the registers of the Apostolic Chancery and the Apostolic Camera proves that a great number of the initiated cases did not proceed until the end. In the 15th century, the papal administration recorded information about a case in several procedural phases. First, the clerks of the Chancery copied the supplication which had been signed by the pope, then they formulated the text of the bulla and copied it to registers. From the Chancery, the ready document was sent to the Apostolic Camera where the supplicant (or his procurator) had to obligate himself to pay the annata. Obligations were recorded in the book of annats (Libri Annatarum), and the payments in the account books (Introitus et Exitus). The obligation was mandatory in almost every case, which means that no provision could be put in application without being recorded in the book of annats. Fortunately, these records are preserved for most of the 15th century, which allows us to differentiate with a considerable certainty between the "applied"

provisions from the cases abandoned during the procedure. The main aim of my presentation is to show the proportion of supplications presented in the papal curia to the dispatched papal provisions through the example of late medieval Poland. It is crucial to clarify the difference between the presented and the “realized” supplications, because historiography has commonly, but incorrectly considered the supplications signed by the popes as an evidence of using the papal provisions in beneficial cases. However, a considerable amount of these supplications never resulted in the publication of a papal bulla, therefore the granted graces could not be used in practice. Consequently, only by comparing the two groups of cases can we estimate the influence of the Holy See in late medieval Europe.

Ivan Missoni (Zagreb)

Croatian Medieval Passion Plays as Sources for Researching the History of Emotions

Croatian medieval passion plays thematise the torment and the resurrection of Jesus Christ, and through their four developmental stages, from lyrical-narrative poems, via dialogic and dramatised laments, up to passion plays with their most evolved form – cycle plays, comprising around 15 works with a total of some 15,000 lines they mark the inception of Croatian dramatic production. Moreover, throughout the entire Catholic Europe, passion plays had by the number of works and the amount of consisting lines constituted the most voluminous literary genre from the 14th until the 16th century. Consequently, the main purpose of my talk is to demonstrate and scientifically substantiate the significance of the mentioned genre as a first-class source for examining emotions in a historical context.

Namely, the history of emotions is an abundant, thrilling, intriguing and demanding research area, which cuts across a wide range of disciplines, such as philosophy, theology, psychology, literature, art history, cultural studies as well as teatrology and performative practices. Even though it has only been in existence for a few decades, this field is characterised by continuous thriving and advancement. Therefore, due to its recent flourish, leading scholars, such as Barbara Rosenwein, William Reddy and Peter and Carol Stearns, are all in agreement that we are witnessing a perceptible "emotional turn".

In passion plays, Christ's suffering or passion (Lat. *passio*) originating from his pristine love for mankind is inextricably suffused with compassion (Lat. *compassio*), that is to say with the commiseration of the Virgin Mary with his anguish. Those plays were publicly performed, generally on Palm Sunday, Holy Thursday and Good Friday, with a purpose of providing moral-didactic edification in addition to eliciting emotions, especially those of religious character, among medieval spectators. Considering the historical, social and cultural context within which the works in question were created, they could be interpreted as "emotion scripts" which the audience was meant to follow. Compelling effect, engagement and identification (Lat. *imitatio Christi*) with the main protagonists of these dramas from the viewpoint of the history of emotions and related scientific fields (psychology, cultural studies, anthropology etc.) is an instance of "emotive practice", while the attending faithful thereby connect into "emotional communities".

I have introduced here several key terms utilised in the historical investigation of emotions which I will elaborate in more detail during the course of my talk. Sarah McNamer thus speaks of certain "emotive scripts" guided by the principle that every culture possesses not only a linguistically embodied network for conceptualising emotions, but also a set of scripts which suggest to people how they ought to feel, how to express their feelings, and how to think about their and others people's feelings. Furthermore, by drawing on Pierre Bourdieu's practice theory, Monique Scheer has coined the term "emotive practice" by determining that practice not only creates emotions, but emotions themselves could also be considered practises in their own right. In regard to "emotional communities", Barbara Rosenwein defined those closely connected groups as people, like for example family members, guilds or parishioners, who adhere to the same norms regarding expressing and valuing (or devaluing) particular emotions.

3A Pisani i materijalni izvori u istraživanjima sjevernog Jadrana između 1300. i 1600. godine (organizator **Barbara Španjol Pandelo**; moderator **Ana Marinković**, Filozofski fakultet Sveučilišta u Zagrebu, Zagreb)

Palma Karković Takalić (Filozofski fakultet u Rijeci, Rijeka) – **Petra Predoević Zadković** (Filozofski fakultet u Rijeci, Rijeka)

*In publica platea terre Fluminis sancti Viti. Središnji gradski trg u
kasnosrednjovjekovnoj Rijeci*

Izlaganje će predstaviti podatke o Koblerovom trgu u Rijeci, jednom od povijesnih centara riječkog Starog grada. Njegov današnji izgled ni na koji način to ne pokazuje. Jedan od ciljeva ovoga rada je ukazati na povijesnu slojevitost i ulogu glavnoga gradskoga trga koju je imao od razdoblja srednjeg vijeka do početka 20. stoljeća. Na temelju analize pisanih izvora: podataka iz notarskih knjiga, statuta, historiografije, i njihovom usporedbom s rezultatima arheoloških istraživanja u radu će se istaknuti urbanističke i razvojne osobitosti današnjeg Koblerovog trga u kasnosrednjovjekovnom razdoblju. Ovakav, interdisciplinarni pristup ključan je za cjelovitu analizu i interpretaciju razvoja javnih prostora u kontekstu kasnosrednjovjekovnog grada.

Matko Matija Marušić (Institut za povijest umjetnosti, Zagreb)

Likovni i pisani izvori za romanička raspela iz Zadra

Cilj izlaganja je predstaviti nova istraživanja romaničkih raspela iz Zadra. Razložit će se problem njihovih likovnih predložaka (čemu je posvećena značajna pažnja u literaturi) te stihovanim natpisima koji, pak, gotovo da nisu niti bili istraživani. Naime, tri monumentalna raspela – iz zbirke Franjevačkog samostana, crkve sv. Mihovila te uništeno raspelo iz crkve sv. Marije Male – pripadaju nevelikoj grupi slika na dasci iz trinaestog stoljeća koje sadrže citate iz liturgijskih i pobožnih napjeva toga vremena, zbog čega predstavljaju izniman materijal za raspravu o odnosu slike i teksta te prakse pobožnosti pred ovim velikim predmetima. „Pisani izvori“ o njima stoga se mogu promatrati na dvije razine: prva se odnosi na konkretne podatke o izvornom smještaju raspela u zadarskim

crkvama, dok je druga vezana za samo podrijetlo natpisa. Uključivanje zadarskih primjera u širu raspravu o cirkulaciji istih napjeva (ili tek određenih stihova) – od Skandinavije od Mediterana – baca novo svjetlo na slojevitost tih monumetalnih raspela, i, općenitije, srednjovjekovnih predmeta pobožnosti.

Saša Potočnjak (Filozofski fakultet u Rijeci, Rijeka)

Prilog istraživanju glagoljaštva na otoku Rabu do 1600. godine

Ova izlaganje dat će prilog istraživanju glagoljaštva na otoku Rabu do 1600. godine. S obzirom na do sada u literaturi poznate i objavljene izvore, čini se da je unatoč blizini poznatih glagoljaških središta glagoljaštvo na otoku Rabu više iznimka, nego li pravilo. Tome u prilog ide ponajviše nedostatak sačuvanih glagoljskih epigrafskih spomenika te uglavnom tek posredno zabilježeni podaci o glagoljici i glagoljanju na otoku Rabu. Ipak, već sama imena rapskih trećoredaca (*religiosi illirici, de littera sclava*) svjedoče o glagoljaškoj kulturi otoka Raba, i to dominantno tijekom 15. i 16. st. u gradu Rabu posebno na Komrčaru u okrilju franjevačkoga trećoredskoga samostana sv. Franje, zatim u Supetarskoj Dragi te u Loparu. Za naša istraživanja osobito su značajni sami materijalni ostaci kao neposredan dokaz glagoljaške aktivnosti na Rabu: epigrafski zapisi, glagoljski odlomci misala i brevijara, notarski spisi te oporuke na glagoljici, a koji se u kontekstu sjevernojadranskoga srednjovjekovnoga kulturnoga kruga tek trebaju proučiti.

Barbara Španjol Pandelo (Filozofski fakultet u Rijeci, Rijeka)

Istraživanja drvene skulpture sjevernog Jadrana – primjer otoka Raba

U izlaganju istaknut će se važnost istraživanja sačuvanih pisanih izvora koji nam omogućuju rekonstrukciju ne samo života jedne umjetnine, već i uvid u razvoj kulta pojedinog sveca na određenom prostoru. Drvena srednjovjekovna skulptura otoka Raba do sada nije bila sustavno istražena, a temeljna istraživanja pokazala su bogatstvo sačuvanih srednjovjekovnih i renesansnih umjetnina. Među brojnim sačuvanim umjetninama valja spomenuti kip Sv. Lucije, nedavno pronađen na tavanu istoimene župne crkve u Banjolu (skulpturu su pronašli Saša Potočnjak i Ranko Starac). U izlaganju će biti predstavljena istraživanja drvorezbarenog kipa, crkve i kulta sv. Lucije temeljna na sačuvanim pisanim i materijalnim izvorima.

Maja Ćutić Gorup (Filozofski fakultet u Rijeci, Rijeka)

*Prilog metodologiji istraživanja reformacije i katoličke konfesionalizacije na primjeru
habsburške Istre*

Izlaganje će predstaviti teoriju konfesionalizacije Wolfganga Reinharda i Heinza Schillinga s osvrtom na Pazinsku knežiju. Pri istraživanju reformacije i katoličke konfesionalizacije na području habsburške Istre uz protureformacijske spise habsburških vlasti potrebno je izvršiti analizu relacija biskupa Svetoj Stolici te određenih procesa koji su vođeni protiv

protestanata koji porijeklom nisu iz Pazinske knežije, ali njihovi iskazi sadrže vrijedne podatke o širenju i podržavanju reformacijskih ideja na tom području.

Sara Turk (Filozofska fakulteta Univerze v Ljubljani, Ljubljana)

Opredelitev problematike stenskega slikarstva 14. stoletja v Kopru in Piranu

Izlagat će se o problemima zidnog slikarstva 14. stoljeća u Kopru i Piranu (Opredelitev problematike stenskega slikarstva 14. stoletja v Kopru in Piranu). O srednjeveški slikarski produkciji v obalnih mestih današnje slovenske Istre je znanih zelo malo podatkov, prav tako pa je skopo tudi število ohranjenih poslikav, ki bi pričale o tamkajšnji slikarski dejavnosti. Posledično raziskav posvečenih obravnavani tematiki ni veliko, še posebej če govorimo o slikarstvu 14. stoletja.

Vseeno pa se količina znanega spomeniškega gradiva na tem območju v zadnjih desetletjih povečuje. To velja predvsem za Koper, kjer so po odkritju freske Kristusa Pantokratorja na temenu kupole v krstilnici stolnice v Kopru leta 1997, datirane okoli leta 1317, pred dobrimi petimi leti v niši glavne apsidalne kapele v nekdanji koprski minoritski cerkvi našli še fresko *Marije z detetom na prestolu med svetnikoma*, ki jo prav tako lahko časovno umestimo v prvo polovico 14. stoletja. Iz ohranjenih poslikav je kljub njihovi fragmentarnosti mogoče ugotoviti, da so glavni slikarski vzori prihajali iz Italije, preko Furlanije predvsem iz Padove in seveda Benetk, ki sta bila v prvi polovici 14. stoletja zagotovo najpomembnejša in najbolj vplivna slikarska centra v severovzhodni Italiji, v drugi polovici stoletja pa pomembno mesto zasede tudi bolonjska slikarska šola, katere vplive v furlanski prostor in širše na sever vnese predvsem slikarska dejavnost Vitaleja da Bologna.

V 14. stoletju se je nov slog postgiottovskega slikarstva v veliki meri širil tudi preko beraških redov in naročil poslikav njihovih novozgrajenih cerkva. Zagotovo sta bili v tistem času poslikani tudi cerkvi in nekateri drugi prostori obeh samostanskih kompleksov manjših bratov sv. Frančiška v Kopru in Piranu. Medtem ko so se v Kopru ohranile tako poslikave iz glavne apsidalne kapele v cerkvi, kot tudi tiste iz križnega hodnika minoritskega samostana (danes Gimnazija Koper), nimamo o njih nobenih podatkov, prav tako vemo zelo malo tudi o gradnji samostanskega kompleksa in cerkve. Primer piranske minoritske cerkve pa je ravno nasproten, tam se je namreč ohranilo veliko več podatkov o gradnji samostanskega kompleksa in cerkve, medtem ko ohranjenih poslikav skorajda nimamo (tiste ki so, pa so v zelo slabem stanju) ali pa te še niso bile odkrite. Na delavnici bi želela posvetiti več pozornosti prav primerjavi podatkov, ki jih imamo o poslikavah obeh cerkva, in novo odprtim vprašanjem ter morebitnim ugotovitvam, do katerih nas ta pripelje.

3B Papacy and the Eastern Adriatic in the 12th and 13th Centuries (organisers **Dženan Dautović** and **Igor Razum**; moderator **Damir Karbić**, Croatian Academy of Sciences and Arts, Zagreb)

Nedim Rabić (University of Sarajevo)

The Role of the Papacy in the Transmission of Ideas of Renaissance of the 12th Century in South-East Europe

Igor Razum (Museum Dvor Veliki Tabor, Desinić – Central European University, Budapest)

The Pope as ‘Judge-Reformer’ – Examples of Development of Papal Authority in the Eastern Adriatic in the 12th Century

Francesco Dall’Aglia (Bulgarian Academy of Science, Sofia)

The Diplomatic and Missionary Activity of Innocent III in the Eastern Adriatic

Dženan Dautović (Regional Museum Travnik – University of Bihać)

The Influence of the Fourth Lateran Council (1215) on the Relations between Papal Curia and Bosnia

Gábor Barabás (University of Pécs, Pécs)

Papal Chaplains in the Southern Part of the Kingdom of Hungary and the Hungarian Kings in the 13th Century

The second half of the 12th century was a time of increased interest by the papacy in the religious and political circumstances in the realms that had developed on the eastern Adriatic coast and farther to the interior of the Balkan Peninsula. It was a carefully and deliberately chosen moment, since it followed the final retreat of the Byzantine Empire from the western part of this area, which had come after the final phase of its western expansion in the time of Emperor Manuel I Komnenos (1143-1180). The Roman Curia had multiple goals in mind in its actions in the next century and a half. Firstly, the restoration of spiritual authority in those areas which were under Roman jurisdiction but were disrupted by Byzantine conquests. Besides, it was necessary for the ecclesiastical communities in the region to be set up according to the norms that became current after the Cluny monastic reform and papal reform, as well as expanding the civilizational ideas developed in Western Europe. The main foothold in these efforts by the Curia was the Hungarian Kingdom, and the interests of this polity became the most closely aligned to the interest of the papacy.

The presentations in this thematic panel cover several of these processes. **Nedim Rabić**, in his presentation “The role of the Papacy in the Transimission of Ideas of the Twelfth Century Renaissance in the Area of Southeast Europe”, will focus his research on the phenomenon often referred to in historiography (though not exclusively) as the “Twelfth

Century Renaissance". As well as view its main developments and point to the ways in which the papacy helped their arrival and establishment in the area of South-Eastern Europe. The development of education and learning, the influence on religious and everyday life, are just some of the aspects of this process, which will be analyzed on examples from the said geographic region. In his presentation, **Igor Razum** will pay attention to a more specific form of papal action. The idea of ecclesiastical reform and papal reform grew steadily from the twelfth century. The question of their influence outside of Italy has long preoccupied historians, especially the idea of papal influence, personally and thorough legates. At the same time the legal development in the area of canon and Roman law which becomes especially important for the realization of the legal grounds of papal decrees. In which way does the reform cross over the Adriatic and how does the pope interfere in local affairs? Does he do it personally such as Alexander III in 1177 when visiting Zadar, or through legates or merely decretals? If it is a reform, what kind of reform was it really, what were the specific wrongs to be righted on the eastern Adriatic coast? What plans did the pope have for the bishopric of Hvar at the end of the century? What influence did the conflict in the Árpád dynasty have on papal activities? The issues of reform and the development of papal authority are indissolubly connected, and this text looks at exactly how these two concepts were transferred to Dalmatia in the second half of the twelfth century. On the other hand, **Francesco Dall'Aglio** will focus his research to the actions of one, but arguably the most important pope of this time, Innocent III. During the pontificate of this Roman bishop (1198-1216), Southeast Europe became a zone of great significance for the Roman Church. This pope was able to use the problems that befell the Byzantine Empire and establish diplomatic ties to local magnates, who were, with varied success, aspiring towards independence from the Empire. This gave Innocent a chance to increase the influence of Rome in this area, which was very significant, whether for the preparation of the Fourth Crusade, or the promotion of the idea of the union between Eastern and Western Christianity. And while the most famous achievements by this pope were made in Bulgaria, which recognized papal primacy over the national Church in exchange for the recognition of the royal status of its emperors, one should not forget that Innocent's diplomatic activities were extremely successful in the western parts of the Balkan Peninsula as well.. The missions of Innocent's legates took place in Dalmatia, Duklja, Serbia and Bosnia, areas where there was an interesting combination of political and religious conditions. **Dženan Dautović** will present the most important church council of this period – the Fourth Lateran Council, more precisely the significance of its decrees on the micro region of the medieval Bosnian Banate. This case-study analysis will show the major differences in approach to political and religious circumstances in the area of Bosnia that the Roman Curia practiced during the pontificates of Alexander III and Innocent III, when diplomacy and dialogue dominated proceedings with the method of "Innocent's continuators", popes Honorius III, Gregory IX, and Innocent IV during which time a wartime discourse dominated, calling to crusades and an animosity, without an attempt or wish at a diplomatic solution of the crisis. This shift in paradigm in the behavior of the Roman Curia definitely had a political background, connected to the interest of the Hungarian Kingdom, but in this paper the focus will be set on the religious background, tied to the decrees of the Fourth Lateranum. Finally, **Gábor Barabás** will focus his presentation on the missions by papal legates during the thirteenth century through the southern parts of the Hungarian Kingdom, with special focus on their relationships with rulers and the impact of their missions on local dealings. The research

will cover several aspects of the activities of papal legates, whether as diplomatic agents, ecclesiastical officials or papal judges.

4A Nobility, Law and Order (moderator **Attila Barany**, University of Debrecen, Debrecen)

Angelina Kalashnikova (Russian Academy of Science, Moscow)

*Documents vs Witnesses: Role of Written Documents in Russian Medieval Land Courts
(c. 1400-1550)*

Russian judicial charters are unique set of documents that allows one to reconstruct Russian medieval court procedure and sheds light on various anthropological issues such as perception of world view and key concepts (time and age, property). Judicial charters were detailed court protocols that included information about the judge, litigants and the subject of the deed, direct speech records of the judge's questions and litigants' answers, witnesses' statements and copies of all the documents presented as evidences to the court. The key question of the presentation is the following: *which evidence was more valuable in a land court – oral statements of witnesses or written documents?*

The earliest Russian judicial charters, which represent the records of the land courts' procedure, date back to the first half of the fifteenth century. It does not mean that before the fifteenth century people in Russian principalities didn't sue. They did, but nobody wrote down the whole process; the court procedure was oral. The traditional oral court was, during the fifteenth century, gradually replaced by the court with a written procedure and it is possible to trace this motion through the judicial charters originating from the period. The oral elements of court proceedings, such as oaths and judicial combats, can easily be noticed in trial records.

Although, it is generally accepted that a document has more value in official sphere than a word, this might not be the case of medieval court. Detailed analysis of Russian 15th century court records shows us that this time oral evidences of the witnesses can be as important as written documents. Moreover, frequently documents that were presented to the court as evidences – like judicial charters of previous trials, trial records that were read aloud on the second stage of a trial, granted charters and so on, – usually needed to be verified by the litigants or witnesses. They were usually asked whether the content of a cited charter was true or not: was the court procedure the same as it was described in the charter or was it distorted. If one of the parties claimed that a document was forged, people who had been present when it had been made were summoned to court. Thus, there was an institute of the witnesses who verified the charter. Their memory was a guarantee of the authenticity of a document; a document itself failed to prove its authenticity even though it had such instruments of verification as seals and signatures. A written document on its own without proof of human memory quite probably would not be crucial for the court, especially if it was dubbed a forgery by one or more of the litigants.

Zoltán Véber (University of Debrecen, Debrecen)

The Young John Hunyadi as Page and Mercenary (c. 1420–1439)

John Hunyadi was a seminal figure in fifteenth-century Hungarian (but also Croatian) history, who is mostly famous for his continuous wars with the Ottomans. In spite of his later fame, we possess little information about his youth and initial career. Modern scholarship mostly discusses the events of his life from 1439, after his appointment as Ban of Severin which earned him renown in domestic politics. At that moment, however, Hunyadi was already 32 years old. In the present paper, I will attempt to chronologically reconstruct the early stages of Hunyadi's career. Since no contemporary source reflects on his youth, the investigation will be based on retrospective source material, which, however will be challenged on the basis of contemporary analogies and Hunyadi's later web of personal and political connections. I will argue that Hunyadi's early services in various noble courts (performed according to the customs of contemporary young nobles) and his mercenary services abroad in the Balkans, Italy and Bohemia had profound effects on his later success both as a politician and as a military commander.

Neven Isailović (Institute of History, Belgrade)

*The Elements of Customary Law in Formularies of Charters of Bosnian Rulers and
Magnates*

The research is based on the return to the source material and the new interpretation of certain starting and finishing formulae in the charters of Bosnian rulers and magnates. The focus will be placed mainly on the typological differences between international treaties and donation charters issued to domestic addressees. By comparing these two purpose-specific types of documents, and in particular the formulae of *intitulatio* and witnesses in each of them, the degree of presence and importance of the elements of customary law in the forms that were generally used in Bosnian chanceries and scribal services will be determined. Preliminary conclusions suggest that customary law prevailed in *bans'* and royal documents issued for domestic nobility (which is why the "lands" of the Bosnian state are mentioned, as well as "brethren" in the formula of witnesses), while in international treaties the guarantee came from oath, as well as from the governing authority of rulers. On the other hand, in the documents issued by the magnates and regional lords whose authority was at a lower hierarchical level, the customary law is to be found in international legal correspondence as well, since the credibility of the authors from the ranks of high nobility was based on the consent of their family or kindred. The general conclusion that arises is that in the late Middle Ages Bosnia was a composite, decentralized state of strong customary law, but that there were also mechanisms which provided strong elements of unity.

Anna Adashinskaya (Central European University, Budapest – Al Quds Bard College, Jerusalem and Palestinian Territories)

Divine Enforcing Legal: Icon and Relics in Juridical Rituals of the Medieval Orthodox Countries

The tradition of swearing oaths in the presence of such holy objects as icons, saints' relics, or crosses is attested in both ethnographic and historical sources. In his essay on Serbian Law [1900], Aleksa Jovanović described several variations of this custom, which differ in some details, but were essentially similar in their meaning: God and his saints became witnesses of the vow and could exercise the divine punishment in case the oath was violated.

This ritual is rooted in the medieval practice of using holy objects in those rites associated with dispute resolution, peace agreements, and oath-swearing. Sources originating in Byzantium, the Balkan countries, and medieval Rus' attest that relics and icons were perceived as media allowing the manifestation of saintly/divine presence.

Icons and relics often appear in the juridical context of Byzantine culture being brought forth by judges and participants, or simply being placed in the spaces where litigations took place. Their presence was meant to signify the divine origin of juridical power vested in a jury, as well as the Lord's approval of the issued pronouncements. In Michael Psellos' *Discourse on the Miracle that Occurred in the Blachernae* (1075), a dispute over property rights concerning a mill in Thrace was referred as arbitrator to the miraculous icon of the Virgin. Thus, Her "Usual" miracle was perceived as an expression of the divine will arranging disputable matters. Brought to court by an accused, the icon turned into a supporting argument of the innocence, as it was the case of Anna Dalassene who, being falsely accused of treason, called the judges to account by displaying "an icon of the Judge."

The participation of icons and relics in the oath-taking was a variation of the same legal paradigm evoking the Lord's approval and being an evidence for the participants' sincerity. This practice is attested in the monastic context (a solemn oath in front of Christ's icon after the resolution of dispute between Kutlumus and Rossikon in 1430), as well as in private agreements (*Story of the Kiev-Pechersky Paterikon* about a miracle produced by the Virgin's icon in the course of a false testimony). The imperial power also relied on the support of the holy to prove the rectitude of its intentions, as John Kantakouzenos several times sworn oaths in the presence of the Virgin Hodegetria (1347, 1351).

Icons and relics also were active participants into the peace-making attesting the good intentions of the parties: conducting a peace agreement with the rebel Vlachs (1066), Constantine X Doukas sent them the royal oaths accompanied by icons, whereas the *knez* of Kotor supervised the peace oaths of the Paštrovići tribe and Radić Crnac in the cathedral of St. Tryphon in the presence of his relics (1431).

The present paper examines a number of cases from the Byzantine Commonwealth which illustrate that icons, saints' relics, or crosses could be employed in a variety of public rituals, in order to legitimize the actions/intentions and utterances of the participants. Through these physical media, the saints and divinity intervened in human affairs and rectified their course.

4B Administration (moderator **Suzana Miljan**, Croatian Academy of Sciences and Arts, Zagreb)

Márton Rózsa (Eötvös Loránd University, Budapest)

Narratives on Provincial Governors in the Letters of Theophylact of Ochrid

The relations between the different authorities in the Byzantine provinces deserve further consideration. A province of the empire was an area of complex connections, collaborations and struggles. However, investigation on provincial affairs in Byzantium lacks a considerable amount of evidence. Letters from the eleventh and twelfth centuries are thus valuable sources of the analysis of provincial circumstances. The collection of Theophylact of Ochrid (archbishop of Ochrid, ca. 1088–a. 1107) gives a picture about the early Komnenian period, particularly about the conditions in Bulgaria. Theophylact wrote a considerable number of letters to several governors, or mentioned them in correspondence with a third party. In the case of this collection, we can see connections between individuals who were sent from Constantinople to the province to hold different positions with different functions, purposes and background. In the texts, one can find a complexity of ties, which often led beyond the region around Ochrid. An extended and detailed analysis has been done by Margaret Mullett on Theophylact's personal network. However, correspondence between the archbishop and the provincial governors reveals other aspects beside the nature of personal relations. This paper focuses on the narratives about provincial governors in the letters of Theophylact. The analysis deals with the nature of these accounts in order to examine two main questions: the characteristics of communication between the different agents of administration in the early Komnenian period and the correlations between the governors' position in the provinces and Theophylact's portrayal of these officials.

Éva Hálász (Research Group of Hungarian Academy of Sciences and Arts, Budapest – Szeged)

The Changes of the Person of Ban of Slavonia in the 14th Century

The mediaeval Slavonia, the territory of Hungary south of the River Drava, was led by Slavonian ban. The bans had wide authority: they judged over the population, led the army of Slavonia, collected the tax and appointed the members of their *familia comes* of the counties and *castellanus*. Naturally, the sovereign nominated his trustworthy and loyal person to this position. But, as it is known from the recent literature, from the Angevin period the Hungarian king could not decide alone on the person of the most important dignity, the *palatinus*. The members of the royal council gave their approval to the person of the new *palatinus*, whether the change was necessary because of the death of the previous dignitary or because of other case.

In my presentation I would like to find the answer to the following question: Did the royal council have to agree for the appointment of the new Slavonian ban the reign of Charles I and Louise I, as it was necessary in the case of the *palatinus*? The bans in the 14th century

were in general loyal to the royal family. Why the sovereigns did want to replace the current dignity? In some cases, maybe the age of the ban (or his presumable illness) was the reason. As it is known Ákos Mikcs and Lackfi István died within a year after their *banatus*. In some other cases the answer is not so simple. Nicholas Hahót, Nicholas Szécsi and Peter Cudar wore more than one time the *banatus* of Slavonia, there are other reasons behind their removals and re-appointments. The holders of the supreme dignities (and their families) hold the personal sympathy of the royal family. But if there was other „requirement” for the bans? Was there any typical career path, which led the young noble step-by-step to the banatus?

Petra Vručina (University of Zadar, Zadar)

Monetization and dominium directum

Zagreb chapter and bishop lordships witnessed economic growth in the 15th century – the amount of agricultural and other yield was rather high. Onwards, diplomatic and other sources note the transformation of an administrative model due to the trend of monetisation. The Zagreb chapter canons and the bishop relied even more on the quantification and estimation in the process of revenue collection. They relied on credit instruments as well, lease in the first place, which is registered in the so-called Red Book (*Liber rubeus*). The trend of monetisation rendered commercialisation, which can be seen in the practice of giving or confirming privileges to the free villages (*liberarum villarum*) and towns (*oppidorum*), a practice which was recognised by Pál Engel as “rural urbanization”. On the other hand, the sources show that the two institutions relied reluctantly on these mechanisms. That is, they used different strategies of preventing the abstraction and fungibility of assets, which was necessary for the development of an economic system that would be more motivated by profit and market economy. One of the main reasons for that “reluctance” was the legal concept of landed property defined as *dominium directum*, supreme ownership. This concept implied also *dominium utile*, beneficial ownership, and predials – a type of “church vassals” – as conditional landholders. So, the aim of this presentation, following the models of Robert Brenner and Marta C. Howell, is to show how once established sociocultural categories determine the development of an economic system, in spite of existing practice.

János Szakács (University of Debrecen, Debrecen)

Angevin- and Sigismund-Age County Administration in Hungary: the Case of Szabolcs

The paper is intending to present Hungarian county administration through case studies in Szabolcs county from the Angevin- (1301-1387) and Sigismund period (1387-1437). The reason why I have chosen Szabolcs county is that it was mostly inhabited by lesser nobles, and the county’s archive provides ample opportunities to research this era. In the first half of the presentation, I wish to demonstrate the unique setting of Szabolcs county. In the second half, I would like to examine the institutes and offices of the county such as *congregatio generalis* (assembly of nobles), the *sedria* (shire court), the *processus reambulatio* (district, corresponding to. ‘hundred’ in English), furthermore the *comes*

(ispán, sheriff), *vicecomes* (undersheriff), *iudex nobilium* (elected noble judge), *iurati assessores* (court members). To conclude I am shedding light to my future researches, in regard to the *homo regius* (king's commissioner) assignment, and why it can help us to understand the medieval county administration more deeply, especially in the Angevin- and Sigismund-era.

Alexandru Simon (Romanian Academy of Sciences, Cluj-Napoca)

Vlachia Maior, Vlachia Inferior and Bogdania in the Times of Kosača

Between the mid 1470s and the mid 1480s, more precisely between the Wallachian campaigns of the sultans Mehmed II (1476) and Bayezid II (1484), the Ragusan administration ascribed the designation Vlachia both to Wallachia proper (as Vlachia Maior) and to the lands under the authority of the Kosačas (as Vlachia Inferior). Additionally, since the same 1470s and 1480s, Moldavia (designated as such in the records of the republic) was named Karabogdan/ Carabogdania (Black Bogdan<ia>) in Ottoman records (and increasingly in Venetian records since the 1480-1490s). Yet Ragusa also employed Bogdania but not in relation to Moldavia and furthermore well into the sixteenth century (in 1566). Apparently, the only distinctions operated by the republic between the Vlachs (and perhaps the Vlachs themselves) north and south of the Lower Danube were in terms of size and of location. These (mis<s>?)uses of the term coincided with the south-north "transition" of the Dacias (Ripensis and Mediterranea) once controlled by Iustiniana Prima (i.e. the Archbishopric of Ohrid), virtually merging some very delicate, almost classical, questions into one would-be major issue (or so it seems).

4C The Mongols in Central Europe: Context and Consequences I (organisor and moderator **Balázs Nagy**, Eötvös Loránd University and Central European University, Budapest)

Mirko Sardelić (Croatian Academy of Sciences and Arts, Zagreb)

Echoes of the 1242 Mongol Incursion into Croatia: Collective Memory, Individual Pretensions

The Mongol campaign of 1241/42 had a strong impact on Central Europe. King Bela IV of Hungary was defeated in a crucial battle and fled to the Adriatic coast seeking refuge from Mongol cavalry who attempted to checkmate the King. These events remained in Croatian collective memory for centuries. Thomas of Spalato (1200-1268) dedicated four splendid chapters of his Chronicle to these events.

This paper will analyse two aspects of the echoes of the invasion. The first will be dedicated to the documents dealing with the event, the ones that were created immediately after it as well as the ones from centuries that followed. Certain individuals, as well as some groups, even cities, gained privileges by recording their true or embellished contributions to the resistance/ help to the King in authentic or forged charters. The second will analyse the

images of Mongols in Croatian collective memory. Those will be extracted from chronicles, charters, and local traditions and legends.

Stephen Pow (Central European University, Budapest)

The Mysterious Delpheos River: Mongol Defeats in Europe during the 1241-1242 Invasion?

In the twentieth century, European historians wrote accounts of victories over the Mongols during the invasion of Europe in 1241-1242. These accounts can largely be dismissed as misinformed or wishful thinking on the part of the historians. Nonetheless, if we look to the primary source material from across Eurasia, we find some basis for Mongol defeats during the 1241-1242 invasion. This paper will be aimed at an exploration of the rumors and references to setbacks encountered by the Mongols in the Balkans and Mediterranean regions.

I argue rumors of Mongol defeat can be arranged into three categories. Firstly, we find accounts of a botched river crossing that likely refer to the Battle of the Sajo River, in fact a Mongol victory over the Hungarians but might also refer to events in Serbia. More significant are the two accounts which respectively refer to a defeat in Dalmatia and another in Bulgaria or Greece at the hands of the short-lived Latin Empire. In my opinion, there might be some substance to these descriptions. In both cases, however, the defeats might have affected only the small contingent of Mongols at the Adriatic Sea. Moreover, since the Mongols appear to have subjugated the Bulgarian Kingdom in 1242, defeats did not spur the Mongol withdrawal. They might have influenced the Mongol view of “Latins” as opponents capable of stiff resistance in the aftermath.

Dorottya Uhrin (Eötvös Loránd University, Budapest)

Devastation of Books and Charters during the Mongol Invasion and its Consequences

The Mongol Invasion was one of the most terrible events of in history of Hungarian Kingdom. The invasion caused great losses in the population, several towns were demolished and burned. Beside these, the devastation of books and charters is not negligible. The medieval charters were extremely important, because they kept the privileges of certain institutions. However, the codices were not grants of rights, but they also contain valuable information about the past. The present paper's aim is to survey the real losses of the written documents. Firstly, I would like to demonstrate which collections survived the invasion and which institutions were demolished. Then I will turn to the charters and codices of Zagreb Cathedral. The Chronicle of Zagreb recounts that during the Mongol Invasion the privileges of the Cathedral were brought to *insulam marinam Arbum vocatam*. However, it also tells, that not all of them arrived back. The privileges of Zagreb were collected to *Liber privilegiorum*. Beside the charters, the earliest codices of the medieval Kingdom of Hungary are also kept in the Cathedral of Zagreb. These manuscripts, called the triad of Zagreb, were dated to the late eleventh century, and was believed to be donated to the Cathedral by King Ladislas I., or at least during his reign.

That would mean, that some or several codices survived the ravage of Zagreb in 1241-1242. These codices were frequently researched in recent Hungarian scholarly literature. It seems, that most probably two of the three codices were made in the early twelfth century, thus it is impossible that King Ladislas donated them to Zagreb. I will argue in my paper, that the Cathedral of Zagreb suffered great loss during the Mongol Invasion, and the earliest codices of Zagreb arrived from Esztergom after the Mongol Invasion.

5A Archaeological approaches to medieval Central Europe and beyond
(moderator **Goran Bilogrivić**, Faculty of Humanities and Social Sciences in Rijeka, Rijeka)

Ante Alajbeg (Museum of Croatian Archaeological Monuments Split, Split) – **Petr Dresler** (Faculty of Arts, Masaryk University, Brno)

Otres – Crkvina: the Archaeological Excavation and the Systematic Field Survey

Otres – Crkvina is an archaeological site located in the eastern part of the Ravni kotari region in northern Dalmatia. So far it was mostly known for its remains of the late 9th century Pre-Romanesque church, chancel screen with the inscription dated by the name of the Duke Branimir (879-892) and the Romanesque church along with the vast mediaeval cemetery around it. This study presents the results of the archaeological excavation and the systematic field survey that were carried out in 2017 and 2018. The new results bring a rather different perspective of the site itself, for the recent findings definitely confirm the earliest inhabitation of Otres – Crkvina in the Late Roman period. Moreover, the survey of the site's surroundings shows spatial patterns of wide-ranging human activities dating as early as the Early Neolithic, but most notably from the Late Middle Ages.

The trench in the northern part of Crkvina brought out the remains of the complex building with at least five rooms separated by the mortar bounded stone walls. Two of the rooms (A and B) were thoroughly dug in the older campaigns leaving us with no valid information for reconstructing the stratigraphic sequence. Thus the excavation was focused on the intact rooms in order to establish the relative chronology of the site. The excavated stratigraphic units showed Late Roman findings, particularly pottery and glass vessels sherds. Food storage units built of stones and reused *tegulae* and *tubuli* respectively were found in the Room C. A charcoal sample directly connected to these structures was subsequently dated to the second half of the 4th century and the charcoal sample from the upper layer, i. e. the room fill, was dated to the second half of the 6th century (AMS ¹⁴C analysis), confirming the stratigraphic sequence. The complete extent of the building, both spatial and chronological, is yet to be assessed in the forthcoming research.

Two main goals of the field survey were to record substantial environmental evidence and to determine traces of previous human activities in the wider Otres area. Therefore all of the visible subsistence resources were registered, including springs, ponds, clay and sand sites. Not by coincidence, the density of collected artifacts was the highest in the areas providing such resources. Collected samples include various finds with the notable prevalence of the Late Mediaeval material. The latter can be explained with increased strategic and traffic significance of the area in the Late Middle Ages, since it was situated

right next to the Zadar – Knin road, as well as between two dominating strongholds of the northern Dalmatia at the time - Ostrovica and Bribir.

Michaela Prištková (Faculty of Arts, Masaryk University, Brno)

*New Approaches to the Research of the Settlement Structure of the Early Medieval Site
Pohansko (Czech Republic)*

Early medieval site Pohansko near Břeclav is systematically researched more than 60 years. The results of excavations provide the evidence of various functions attributed to the different parts of the settlement. These functions are mostly interpreted through the presence or absence of different types of artefacts or through spatial analysis. Spatial analysis is currently widely used and indispensable part of archaeological work. It serves us to better understand our archaeological data, visualize, create new models and interpret. Nevertheless, the analysis of spatial distribution of artefacts from the archaeological cultural layer is not one of the frequent topics of research.

The presented paper will aim on summarising existing knowledge and present models of settlement structure of Pohansko. Further it will deal with the artefact from the cultural layer. By analysing their fragmentation, spatial distribution and their interrelationship, I will try to define communications, waste areas, surface structures and other attributes associated with the "living space" of the population living at early medieval Pohansko. The new approach may not only provide us new knowledge on our current knowledge, but also deal with issues of identifying objects, which are not recognisable by common terrain methods.

Michal Vágner (Faculty of Arts, Masaryk University, Brno)

*Nondestructive approach in the survey of deserted enclosed medieval villages in south
Moravia*

Previous research of deserted medieval villages (DMV) in the South Moravia Region had been focused on the areas in the southwest and central parts of the region where extensive excavations and surveys broadened information about the form of typical medieval village, especially in their relationship to the landscape, shape of the ground plan and construction techniques and design forms of rural houses. Unfortunately, the south parts of the South Moravian Region had been mostly disregarded and only minimal rescue excavation or fieldwalking have been made in the past. Basically, we don't know what the typical village ground plan looks like, or how the houses were constructed.

Thanks to aerial photography realized in the beginnings of 1990s in this region a few medieval villages had been discovered that were enclosed by several meters wide moat. In the recent time, the same type of enclosure in other deserted medieval villages had been identified by the study of the latest satellite and vertical aerial photography images. So far, we have located fourteen deserted medieval villages. Many of them were enclosed by a single or double ditch. Some of these ditches are depicted on historical maps of the Second

and Third Military Survey (1841 and 1882) and on the Imperial Imprints of the Stable Cadastre (1826-1843).

In order to elucidate presented questions, we decided to use geophysical methods - large scale magnetometry, ground penetrating radar (GPR) and electrical resistivity tomography (EMR). In particular, magnetometry survey allows an effective investigation of the large settlement area, targeted GPR provides different point of view on a selected features identified by previous method and EMR helps in search of answers about the moat depth. So far, we surveyed six villages by magnetometry (four fully and two partially). The overall prospected area is over 50 hectares. For the time being we identified and interpreted more than 4000 features of various kinds such as: remains of individual households, ditches, places likely to be connected with work with fire such a fireplaces or furnaces and so on or an underground corridors serving as cellars.

Results of this research indicate that the prevalent construction techniques for individual houses had been based on the use of clay, wood or a combination of both. The unique building identified through magnetometry and confirmed by GPR survey at DMV Opatovice was the only stone building detected. Based on the layout and the orientation we have interpreted it as medieval single nave church. This was later validated by trial trenching and fieldwalking in the neighbouring area, which indicates presence of a burial ground. Geophysical surveys have also revealed the internal structures of the villages for example, linear settlement. So far, it seems that at least in five cases there are houses built along a road or defunct watercourse. Also, we identified on two sites another similar enclosed areas, which indicate that the villages had at least two phases.

Pia Šmalcelj Novaković (Institute of Archaeology, Zagreb)

In Search of Lost Space – Contribution to the Knowledge of Archaeological Topography of Kosinj

The Kosinj Valley, the karst region situated in the heart of Lika, is of undisputed importance for Croatian national history: Kosinj has been mentioned in historical sources since the second half of the 12th century and there is no doubt that the valley was of great importance in medieval Croatia. The Kosinj space itself was part of the medieval parish of Bužani, sometimes referred to as the Buška parish: according to the Split transcript of founding charter of Krbavska bishopric (year 1185), Bužani were an integral part of the Krbavska diocese since the foundation. There were three monasteries in the area of Bužani, presumably all located in or near Kosinj. Kosinj is certainly best known for it's famous pressroom, first of it's kind in Croatia, which is sure to have printed the second ever printed book in Croatian, Kosinj breviary from 1491. After the fall of Bosnia, Ottoman invasions intensify in this region, and after the famous and tragic Krbav Battle of 9.9.1493, the whole area falls under Ottoman control.

However, the Kosinj Valley is also a kind of rarity: in spite of written evidence, Croatian archaeology has never paid more attention to the research of it's monumental heritage. Thus, no extensive archaeological research has been carried out with the aim of creating new insight into the medieval settlement of this region. This is especially concerning in the light of news that HEP (Croatian electricity provider) will soon start with the construction

of reservoir lake in Gornji Kosinjski jezero; much of the valley will be flooded and that landscape will forever disappear-and along with it, any chance of new research. HEP'S idea is not new-the project was first developed in late 1980ies. It is less known that pilot studies were being carried out by archaeologists Ivan Šarić and Marija Šmalcelj at that time to determine the positions and potential for further research. The goal was to define and protect the archaeological heritage before the devastation of Gornji Kosinjski jezero area. The results of these studies have never been fully published; based on a careful reading of the preserved documentation and analysis of the finds, I will present the results of the research of 5 potential positions of medieval sites: Antun Padovanski-Gornji Kosinjski jezero, chapel of St. Ane-Gornji Kosinjski jezero, Mlada Nediljica-Mlakva, Mlakvena greda and Krš, Trokutić-Staro groblje.

5B Ecclesiastical activity (moderator **Suzana Miljan**, Croatian Academy of Sciences and Arts, Zagreb)

Ana Vujković Šakanović (Filozofski fakultet, Novi Sad)

The Relations between Friar Fabian and Ban Stephen II Kotromanić

The embassy of the representative of the Franciscan order, Friar Fabian from the Province of Slavonia, who was the high inquisitor of Bosnia in 1325, was remembered due to conflict with the Dominican order. The visit of Friar Fabian occurred in the period when Ban Stephen II was ruling over Bosnia.

Whether Friar Fabian was successful and to what extent when visiting Bosnia remains unclear. The presentation was try to answer that question on the basis of repeated analysis of the extant sources, in the first place, on the basis of correspondence of Pope John XXII with King Charles I of Hungary, Ban Stephen II and bishops of Kalocsa and Esztergom. Information about the possible itinerary of Friar Fabian's visit can be found on the basis of comparative analysis of Papal charters regarding the events in Bosnia and charters issued by Ban Stephen II Kotromanić. The presentation will also try to offer the reconstruction of complete activity of Friar Fabian and Ban Stephen II in comparative manner.

Bálint Ternovác (Budapest City Archives, Budapest)

The Most Prominent Bishops of the Diocese of Bosnia and Most Important Members of the Chapter of Bosnia in the Course of the 13th and 14th Centuries

The Papacy started to organize ecclesiastical affairs in Bosnia 1230s and Kingdom of Hungary started to interfere in Bosnian ecclesiastical matters under excuse that the condition of their church was not organized. In 1234 John of Wildeshausen came to the head of the Diocese of Bosnia, but resigned after a year. In 1238, Poša, a Dominican friar from Székesfehérvár became bishop of Bosnia. After the event, Hungary was not in position to provide assistance for Catholic Church in Bosnia, so Poša was forced to settle in Đakovo in Hungary. Starting with 1247 and agency of King Bela IV, bishop Poša wanted to move the Diocese of Bosnia from the jurisdiction of archdiocese of Dubrovnik to Kalocsa.

However, it happened only at the beginning of the 14th century, but after Poša bishops of Hungary claimed the title of the Diocese of Bosnia and it became a part of the Catholic Church in Hungary. Few bishops of Bosnia had important careers in Hungary and were mentioned among the dignitaries in the royal charters. In this presentation I will give account on the bishops of Bosnia on the basis of sources to answer that was their role in the politics of the Kingdom of Hungary, political life of the Church and agency in spread of Christianity in Bosnia.

Ágnes Maléth (University of Pécs, Pécs)

The Camera Apostolica and the Hungarian High Clergy in the First Half of the 14th Century

With the 14th century, a new era began both in the history of the Hungarian Kingdom and of the Catholic Church. While the grandson of Charles II of Naples was fighting for the throne of Hungary, the papacy settled in Avignon. This period is primarily characterized by the centralization of the papal power, including the creation of an elaborated financial system and a precise administration. These changes increased the importance of the taxation of ecclesiastical benefices; in case of the Hungarian Kingdom especially the taxation of the consistorial benefices (archbishoprics, bishoprics, abbeys, etc.). After a short overview of how the taxation of the consistorial benefices worked in practice (the time, amount and method of the payment) and the sources of the topic, I will discuss how successful the papal curia was in realizing its interests in the Hungarian Kingdom, and what measures could be taken in case of difficulties.

Miloš Ivanović (Institute of History, Belgrade)

Clerics as Trustworthy Men in Medieval Serbian State

The members of the clergy, whether they be parochial priests or high ecclesiastical officials, have enjoyed high reputation and trust in medieval Serbian State. The information on their agency are provided by both narrative and diplomatic sources alike. Serbian rulers have been choosing prominent members of the clergy to conduct important diplomatic missions. Among them should be mentioned first archbishop, Saint Sava, son of great *župan* Stephen Nemanja. Priest also had important role in the court procedure as well. According to the Law Code of Emperor Dušan, priests had an obligation to swear jurors in churches. Frequently we find them among individuals who were assisting to resolve disputes about borders of estates. Law Code of Novo Brdo by Despot Stephen Lazarević also included protopriest alongside the city magistrate as a part of court assembly which was designated to resolve larger law suits. Their obligatory testimony was emphasized in the case that some of the citizens were alienating or pledging their estates. The extant documents show that priests were numerous among the witnesses when composing sale agreements in Serbian towns. Therefore, it is evident that clergy enjoyed the trust due to qualities they were expected to have.

5C The Mongols in Central Europe: Context and Consequences II (organisor **Balázs Nagy**; moderator **Mirko Sardelić**, Croatian Academy of Sciences and Arts, Zagreb)

Ya Ning (Central European University, Budapest)

The Diplomatic Gift-giving and its Ritual and Spatial Dimensions in the Mongol Court in the Light of the Thirteenth- and Fourteenth-Century Latin Travelogues

Gift-giving takes a prominent portion in the studies of the Eurasian diplomatic culture. Acting as the negotiating agent, the diplomatic gifts smoothen or hinder the communication among allies and rivalries. Meanwhile, the ritual performance of presenters and receivers, as well as the spatial environment of the gift-giving signify the underlying power relationship, network and hierarchy in a conspicuous manner. As the personal observers of the Mongol Court, the thirteenth- and fourteenth-century Latin travelers and missionaries, John of Plano Carpini, William of Rubruck, Marco Polo and Odoric of Pordenone give us vivid descriptions of the diplomatic gift-giving in the court of the Great Khans. Among them, three grand occasions are particularly noteworthy, namely, the enthronement of Great Khan, the birthday celebration of the Great Khan and the New Years' celebration. On these occasions, envoys with their highly symbolized gifts or treasures and exotics, arranged in ritual and spatial ways, pay their homage to the Mongol Great Khan. By examining the origins, varieties and receptions of the gifts as well as the ritualized gift-giving process, this contribution shows that the extensiveness of gifts symbolize the geographic extensiveness of the Mongol imperial network, while the meticulously set gift-giving processes embody the perception of the World Order in the mind of the Mongol Great Khans.

Aleksandar Uzelac (The Institute of History Belgrade, Belgrade)

Latin Empire of Constantinople and the Nomadic Factor in the Mid-Thirteenth Century

The importance of the Latin Empire of Constantinople in the early Mongol-European contacts has been duly recognized in scholarly studies only recently, despite the fact that the nomads – Cumans and Mongols – played a prominent role in the foreign politics of the Frankish state formed on Bosphorus after the Fourth Crusade. On the eve of the Mongol invasion, the Franks in Constantinople concluded an alliance with the fugitive Cumans from the Pontic Steppes. Consequently, the alliance provoked the Mongol response, and in 1242, during their campaign in the Balkans, the Mongols clashed with the Frankish knights, in an alleged attempt to take over Constantinople. However, in the years following the Mongol invasion, the Latin Empire was one of the first states to establish relations with the Chinggisid leadership in Eastern Europe. It was due to the diplomatic mission of Baldwin of Hainaut, which took place between 1249 and 1252. As a representative of the namesake Emperor Baldwin II (1228-1261), Baldwin of Hainaut led negotiations with the Sartaq, son of Batu, founder of the Golden Horde, and traveled to Mongolia, where he possibly met with the Great Khan Möngke. The aim of the mission was to secure the Mongol support for the defense of Constantinople against aggressive aspirations of the Empire of Nicaea

First part of the following presentation will be focused on the background, circumstances and factors that led to the conclusion of the alliance between the Cumans and the Franks, as well as its dissolution. Its second part will deal with the diplomatic mission of Baldwin of Hainaut, and its far-reaching consequences. There is no need to underline that Baldwin's mission did not reverse inevitable sequence of events, which eventually lead to the fall of the city on the Bosphorus on July 25, 1261 into the hands of the Nicean commander Alexios Strategopoulos (it was a bitter irony that his military contingent mostly consisted of former Frankish allies – Cumans). However, the negotiations between the Franks in Constantinople and the Mongols were extremely important as they fueled the (unfounded) Western expectations of the conversion of the Mongol leadership. Furthermore, they encouraged the travels of William of Rubruck and brothers *Niccolò* and *Maffeo* Polo, which consequently led to the European “discovery” of the Far East.

Balázs Nagy (Eötvös Loránd University and Central European University, Budapest)

The Mongols in Central Europe: New approaches to Much-Discussed Questions

The study of the Mongol invasions of Central Europe experiences a revival in recent historiography. Current archaeological excavations offer new sources to reconstruct the events of the invasions, and new methodologies, like environmental and climatic history are applied to analyze the consequences of these. The talk will present some examples of the fresh works in these fields. Another new aspect of the recent studies is that it reflects more characteristically the Central European aspects of the invasions. Several regions of Central Europe were affected by the presence of the Mongols and one cannot the reconstruct their effects separately. The concluding talk of the panel will also reflect some aspects of the previous papers.

ORGANIZACIJSKI ODBOR/ORGANIZING COMMITTEE:

Kosana Jovanović (Odsjek za povijest Filozofskog fakulteta u Rijeci)

Suzana Miljan (Odsjek za povijesne znanosti, Zavod za društvene i povijesne znanosti, HAZU)

Goran Bilogrivić (Odsjek za povijest Filozofskog fakulteta u Rijeci)