FUTURE PRESENT PAST

Juraj Dobrila University of Pula
Faculty of Humanities
Department of History

RITUALS, CEREMONIES AND SYMBOLS IN THE MIDDLE AGES
Croatia and the European Context (800–1600)

Pula, Croatia
September 5–7,
2024

Rituals, Ceremonies and Symbols in the Middle Ages. Croatia and the European Context (800–1600)
Biennial conference jointly organized as Past, Present, Future VI and the 6th Medieval Workshop in Rijeka

Book of Abstracts

International Conference held in Pula, Croatia, September 5–7, 2024

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BOOK OF ABSTRACTS

Juraj Dobrila University of Pula
Faculty of Humanities
September 5–7, 2024

Pula 2024

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CONFERENCE PROGRAM

VENUE:
Juraj Dobrila University of Pula, Faculty of Economics and Tourism „Dr. Mijo Mirković"
(Sveučilište Jurja Dobrile u Puli, Fakultet ekonomije i turizma „Dr. Mijo Mirković")
Preradovićeva 1B, Pula

Juraj Dobrila University of Pula, Faculty of Humanities (Sveučilište
Jurja Dobrile u Puli, Filozofski fakultet)
I. Matetića Ronjgova 1, Pula

REGISTRATION:
Faculty of Economics and Tourism „Dr. Mijo Mirković"

OPENING OF THE CONFERENCE:
Lecture hall Istra, Faculty of Economics and Tourism „Dr. Mijo Mirković" (first floor)

KEY-NOTE LECTURES:
Thursday, 5 September – Zbigniew Dalewski, Tadeusz Manteuffel Institute Of History, Polish Academy Of Sciences; lecture hall Istra, Faculty of Economics and Tourism „Dr. Mijo Mirković" (first floor)

Friday, 6 September – Dušan Zupka, Comenius University in Bratislava; lecture hall Istra, Faculty of Economics and Tourism „Dr. Mijo Mirković" (first floor)

WORK IN SESSIONS:
Faculty of Economics and Tourism „Dr. Mijo Mirković" – lecture rooms 403 and 404 (first floor)
Duration: 20 minutes per presentation and 10 minutes per discussion after every paper or, depending on the number of panelists, 30-40 minutes for a joint discussion.

BREAKS (Thursday – Saturday):
Refreshments at the lobby

LUNCH/DINNER (Thursday – Saturday):
University canteen (University Campus)

WEB-PAGE:
https://ffpu.unipu.hr/past-present-future-2024

THURSDAY, 5 SEPTEMBER	
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15:00	**Lunch**

A B S T R A C T S

Robert Antonin
Rituals of power in the Czech lands in the transformations of the 13th-14th centuries

The paper will focus on the development and transformation of ritual practice, especially in connection with the public nature of the ruler's power and the definition of the collective identity of the elites in the Czech lands in the High Middle Ages. In this regard, it will take into account the process of significant changes in the ethnic composition of the population in Bohemia and Moravia that occurred during this period, as well as the dynastic change (the extinction of the Přemyslids and the accession of the Luxemburgs) and the process of cultural transfer in the visualization of power that these transformations brought about.

Josip Banić
A Distorting Mirror: Political Semiotics of Medieval Investiture Rituals (Patriarchate of Aquileia in High and Late Middle Ages)

Medieval ceremonies of investitures were highly scripted acts performed in front of a targeted audience whereby the recipient would formally receive jurisdiction(s) in return for a promise of fealty to the granting authority, typically a secular or ecclesiastical lord. As such, the primary sources documenting these ceremonies of investiture present premium grist for the mills of historians dealing with rituals and symbolic communication in medieval societies. While this evidence, both documentary (such as charters) as well as narrative (such as chronicles) offers invaluable insights into the ritual world of the Middle Ages, it often depicts an imagined, somewhat stereotypical ideal rather than a realistic relation of power informing the relations between the grantor and the recipient. Based on a close reading of a number of investitures, contextualized within the contemporary power hierarchies, the contribution aims to illuminate the ways in which rituals of investiture (re)constructed and (re)negotiated the power relations in the northern Adriatic by focusing upon the case studies from the ecclesiastical lordship of the patriarchs of Aquileia (Friuli and Istria) between the 11th and the 15th century. Specifically, the analysis will focus on the study of political semiotics of investiture rituals by comparing the rituals and symbolic communications in cases involving a variety of retainers, from the powerful counts of Gorizia to the petty urban landlords, in their interplay with various granting authorities, from the patriarchs of Aquileia and the doges of Venice to the impoverished bishops of tiny Istrian bishoprics. This contribution aims to show the various models through which these ceremonies constructed and challenged power hierarchies, acting as a distorted mirror that, from different points of view, reflected differing visions of medieval society.

Ante Bećir
Violence as Ritual. Examples from Social Conflicts in Late Medieval Dalmatia

Scholars such as Edward Muir, Natalie Zemon Davis, Jacques Heers, or Patrick Lantschner, just to single out a few of them, have contributed to a vast field of research about collective violence in the medieval or early modern historical context. Violence has been considered not just in its physical manifestations of havoc and destruction, but also as an efficient tool for projecting certain symbolic messages – in which the act of violence serves as a ritualistic medium. This presentation hopes to explore the ritualistic and symbolic aspects of collective violence based upon selected cases from the history of the Late Medieval Dalmatian Towns. More precisely, the paper will consider the potential meanings that stem behind cases of political violence, which mostly occurred during or after outbreaks of open factional conflicts in the Dalmatian Communes of Šibenik, Split and Trogir between the 13th and 15th century. The paper also aims to consider the latter cases within a wider comparative framework of the Eastern Adriatic, in relation to the culturally close historical context of the Italian communes.

Anja Božič
University Orations in Praise of St. Jerome: Between Rituals and Self-fashioning

On 30 September 1410, Niccolò Bonavia, an otherwise unknown Paduan student, delivered a panegyric in praise of St. Jerome in Paduan church of St. Andrew. According to the explicit preserved in one of the extant copies of the text, Bonavia's university teachers, several eminent ecclesiastical figures, and some prominent humanists were among his audience. The presence of such an illustrious audience does not only testify to the speaker's renown, but also indicates the importance of the event within the Paduan cultural sphere.
Drawing upon university records, chronicles, and hagiographical accounts, the proposed paper will explore the role of annual orations in honor of saints as part of university rituals of Paduan academic sphere. It will examine how these orations evolved within the academic setting, becoming integral components of university spiritual life as well as presenting an opportunity for the student orators to win rhetorical acclaim.
Focusing especially on the orations in praise of St. Jerome, the paper will investigate the ways in which the rhetoricians extolled St. Jerome's virtues, elucidated his scholarly contributions, and underscored his relevance to their own academic pursuits. By analyzing the content and themes of these texts, I will illustrate how they reflected the intellectual, civic and religious ideals of the time. At the same time, I will pinpoint the rhetorical strategies employed by speakers with the intentions of self-fashioning.
St. Jerome, celebrated as a theologian, scholar, and translator of the Bible, held a revered position within medieval intellectual circles, particularly among humanist scholars.

Nevertheless, Jerome's image in above mentioned panegyric by Bonavia deviates from the typically humanist representation of the saint as a pious scholar. The author draws to a great extent from the spurious letters about Jerome's miracles, thereby removing the spotlight from his intellectual achievements and eloquence. My paper will argue that the emphasis on Jerome's miracles despite the intellectual atmosphere of the university milieu was precisely due to the ritual role of such orations, perpetuating the hagiographical tradition of the earlier medieval devotional accounts.

Marijan Bradanović
Messages on heraldic reliefs – Examples in wider Kvarner area from the Late Middle Ages and the Early Modern Period

Art-historical methods of research reveal a lot about the circumstances of origin of a heraldic relief. This is not solely related to information on the commission of the relief, the origin of the stonemason, the movement radius of a stone-masonry workshop and the relations of a settlement with its wider cultural landscape. Iconographical analysis sometimes reveals information which supplement news derived from the written sources in an excellent manner. First analyzed case is from the year 1407. It is a secondary carving of a shield with the coat of arms and the inscription of Nicholas IV Frankopan on a roman tombstone placed in the polygonal tower of the town of Krk's city walls. Next is the case of Frankopan's coats of arms on the vault of a polygonal chapel in Krk's Cathedral from the 1440s. Then, the circumstances of the appearance of heraldic reliefs of Senj's nobility in Baška on the island of Krk are described. The highest quality ones can be dated in the 1490s; hence, which at first glance seems unusual, in the period of Venetian governance over the island of Krk. The following example is the coat of arms of Bernandin Frankopan from the parish church in Grobnik. It is concluded with the examples of heraldic presence of Venetian governors on the island of Krk, from the ones of the early 1490s to the ones on the crown of Governor Angelo Gradenigo's cistern from the year 1558. Comparative analysis associates all of the selected examples with the cultural circles from which they originated. Characteristic of the time in this area were the travelling workshops and the impact of Venetian influence with continental influences. Comparatively, the monuments of Senj, Vinodol, Modruš, Rijeka, Cres, Rab, and wider Adriatic area are introduced into the discussion.

Federico Cannacini
How to peel an apple? And which animal belongs to my faction? Rituals and Symbols in the communal society

Between XIIIth and XIVth c. in communal society the symbol, drawn on flags or seals, becomes a new moment of fight and confrontation between pope and emperor, guelphs and ghibellines, city and city. Beside the use of the symbol, and beneath the animala, the heroes or the objects painted on the flags, there is a deep symbolism, used and abused with different options, sometimes with biblical connections. This "new model army" will not finish with the end of the struggle between papacy and empire, between XIIIth and XIVth c., but will last until the XVth c.. The speeches of Bernardino da Siena, Giacomo della Marca show how strong the affection to these symbols was in the half of XVth c. Some sort of rituals followed, in the name of these symbols, marking the path for the birth of many small differences between the factions. This process will open up to a unbelievable long list of small rituals, ceremonies and symbols -like the most famous crenellations "guelph or ghibelline", or how to peel an apple in a Guelph way!- that in Romanticism will find its final codification.

Enes Dedić
Gift as a Diplomatic Ritual: Analysis of Gifts from the Ragusan Authorities to the Bosnian Kings and Nobles

Throughout centuries of relations between Ragusa and Bosnia in the Middle Ages, a specific system of communication was established in diplomatic practice, which invariably included the giving of gifts to Bosnian rulers, nobles, and their envoys, in various items and values. The Bosnian Kingdom represented an important economic area for the Ragusans, and diplomatic communication was frequent. The arrival of Bosnian kings, nobles, or their envoys in Ragusa or neighboring areas was regularly an occasion for proposing decisions about individual gifts. Likewise, the departure of Ragusan envoys to Bosnian courts implied making decisions about the type and value of gifts for the king or noble to whom they were addressed. These gifts were certainly expressions of respect towards neighbors, but they also served diplomatic purposes during negotiations regarding specific matters, disputes, or conflicts. The Ragusan nobles, through councils, made decisions to gift individuals with items such as fabrics, sweets, fish, and other objects of specified value. The Ragusan authorities took particular care to send missions to Bosnia with gifts on occasions such as weddings or the birth of children in royal or noble families. The aim of this research is to present the type, amounts, and frequency of gifts, and to attempt to define the situations in which the Ragusan authorities gifted Bosnian kings and nobility through preserved decisions of three Ragusan councils.

Danijela Doblanović Šuran
Baptism ceremony and godparents in Istria in the 16th and 17th centuries

According to the Synod of Bishops in 1675, baptism in the diocese of Poreč was to be performed within eight days of a child's birth. Preserved records of baptisms indicate an adherence to this practice, and reveal numerous interesting customs associated with the ritual. Following childbirth, mothers remained confined to their homes, hence fathers, midwives, and godparents took the infants to the church. Historical sources sometimes referred to midwives as "comare mazor," signifying a senior godmother. Godparents played a pivotal role in forging bonds between the child's family and their own. Initially, the oldest Istrian baptismal records reveal that godparents were not kin to the child's family. However, this tradition evolved over time. In the 1840s, Priest Antonio Facchinetti observed that Istrian Slavs typically selected baptismal godparents from their relatives, prioritizing individuals of devout character and good standing. Facchinetti emphasized the deep reverence for the spiritual connection established through baptism, noting a reluctance to compromise this sacred bond. This paper aims to explore various patterns of godparent relationships prevalent in Istrian parishes with the oldest surviving records, alongside examining baptism-related customs and ceremonies gleaned from historical sources.

Filip Draženović
Frontispieces of political works in Habsburg Monarchy (1660-1710)

Images not only reproduce reality, but also act as factors that create and guide beliefs and must therefore be seen as active forces. Because of that, the purpose of the presentation is to show the importance of frontispieces in conceptualization of politics. The presentation will present frontispieces of works with political content from the Habsburg Monarchy, dating from 1660 to 1710, and to relate them to the works printed in the Holy Roman Empire during this period. The fundamental question is how to present complex messages through the image and how does the image »lead« its reader through the work.
Within these, attention will be paid to the problem of how to depict practical politics and the politician within it. The purpose of the frontispiece is closely linked to the principle of orienting the text and the reader, and we will take help from the theory of the *paratext*, as it should be read in conjunction with the full *paratext* and the content of the work and genre in which it was written. The frontispiece was a place for expressing certain concepts, and the argumentation was in general based on a system of the so-called loci communes and was closely linked with metaphors, analogies and symbols, making them a great source for analysis.
Some of the works which will be used are: Johanesa Nicolausa Flämizerja *Ars Artium*, Franza Reinzers emblematic mirror for princes *Meteorologia philosophico-politica* Franz Albrecht

Pelzhoffer two books *Neuentdeckte Staatsklugheit* and *Arcanorum Status* and three books from Johannes Weber whose pictorial program was in line with the development of his political thought.

Luciano Gallinari

A profoundly Byzantine island? Some historical and anthropological-cultural reflections on Sardinia

Although many historians believe that Sardinia was a scarcely Byzantinised land, compared to, southern Italy and Sicily, in the first island there are many Greek elements, that have survived for centuries with respect to the central Middle Ages, when the Byzantine Empire disappeared from the Western Mediterranean.

We can quickly mention here in the institutional field the survival of methods for electing Sardinian *Iudices* (the rulers of the four Sardinian polities between the 11th and 15th centuries) that almost entirely reproduce those of the *Iudex Sardiniae*, instituted by Justinian in the 6th century. Or the blinding as punishment for forgers of documents issued by the Sardinian *Iudices* in the 12th century, which reproduced that inflicted on forgers of documents by the Basileis. Not to mention the island's countryside, which even in documents from the late Middle Ages is full of Greek technical terms concerning plant species and tools of daily use that, according to glottologists, show various phases of the penetration into the island, even in periods in which, according to historians, the political contacts with the Empire were interrupted. But these terms also suggest contacts with parts of the Byzantine southern Italy, so far not attested by historical sources.

Not forgetting, finally, the survival of religious practices or ludic traditions attested up to a few decades ago. In the light of these elements and many others, can we speak of a profound Byzantinisation of Sardinia?

Benjamin Hekić

Self-(re)presentation of Female Power in the 15th Century: Governance, Patronage, Documentary Production and Sigillographic Practice of Kantakuzina-Katherina Branković of Cilli

Kantakuzina-Katherina Branković of Cilli, wife and later widow and heiress of Ulrich II, Count of Cilli (Celje) and ban of Slavonia, took part in governing the Slavonian estates of the House of Cilli for more than two decades, both while her husband lived, and after his death. During that time, she acted as a noblewoman, feudal landowner (with administrative and judicial prerogatives), politician and church benefactress. In governing, she relied on

attendants and officials from different backgrounds. Communicating with them, and with others whom she had dealings with, she pursued a distinct visual identity from her husband, as best attested by the heraldic seals affixed to her documents issued during the governance of her family's Slavonian estates. These documents, with their seals, will be examined not just as legal testimonies, but also as evidence of (self)representation in various ceremonial settings, and as for the latter, so will be the artistic objects made under Kantakuzina's patronage or even by herself (a church service book, and an embroidered metropolitan mitre, respectively). In an age where identity hinged on ritual, ceremonial and visual (re)presentation of oneself in relation to social networks – familial, class, economic, religious, ethnic, cultural – Kantakuzina's self-(re)presentation seems to testify to a strong sense of her self- awareness and self-expression. And she communicated that to those around her using the language of symbols common to her age.

Ivan Jurković
The Marital Strategy of the Frankapans of Modruš: Political and Social Positioning at the Turn of the Sixteenth Century

In his speech before Adrian VI (*Oratio ad Adrianum Sextum Pontificem Maximum*, 1523), Christopher Frankapan highlighted that the counts, barons, nobles and the people of the Croatian Kingdom addressed his father Bernardin with these words:
Tu senior ac inter nos potior et potentior etiam apud principes christianorum maioris notitie ac fame existas. Des operam solicitam ad S(anctissimum) D(ominum) et D(ominum) N(ostrum) Papam Pont(ificem) Max(imum) et ad S(acro)s(anctam) Sedem apostolicam ac principibus et regibus christianorum narrando miserias, calamitates, presuras, strages, quibus continuo ac incessante per Turcas affligimur…
This plea underscores the reputation that the Frankapans of Modruš held among their contemporaries, particularly in light of the ongoing Ottoman threat. It also highlights the nobility's recognition of the Frankapans' reputation in the Italian Peninsula and the Holy Roman Empire.

In the latter half of the 15th century, the family fortified its influence through strategic marriages, forging alliances with prominent Italian princely families such as the d'Estes of Ferrara, the Aragons of Naples, and indirectly with the Sforzas, Gonzagas, Corvins, Toccos and Kosačas, as well as families boasting members who ascended to the papacy (Piccolomini, della Rovere, Borgia). However, these alliances would have been of little use had the Frankapans not actively engaged in political affairs in the Italian Peninsula, aligning themselves with their familial and marital connections. Consequently, they played an integral role in responses to events such as the Ottoman siege of Otranto (1480–1481), in the Italian War of 1494–1495, and the War of the League of Cambrai (1508–1521), thereby improving their standing both in European circles and within the Kingdom of Hungary–Croatia.

However, their preeminent position within Croatian aristocracy would not have been attainable without their active military involvement in countering the Ottoman threat in Croatia. The life of Bernardin Frankapan exemplifies these strategies: not only did he participate in pivotal battles against the Ottomans, but he also endeavored to protect his subjects and fellow inhabitants of Croatia. This objective therefore dictated the marital strategy: rather than seeking spouses for his children in the Italian Peninsula, Bernardin redirected his efforts towards the Kingdom of Hungary–Croatia and the Holy Roman Empire.

Andrii Kepsha
Rus' on the periphery of Christianity: rituals, symbols, and the supernatural

According to Nora Berend ('Hungary, "the Gate of Christendom" in *Medieval frontiers. Concepts and practices*. Ed. by David Abulafia and Nora Berend. London/New York, 2016) Hungary in the 13th century appears as a border of Christendom, as a spiritual, military, and political frontier zone with the Mongols. A frontier ideology in the context of religious confrontation emerges in Hungarian Kingdom in the 13th century. Dušan Zupka in his 'Meč a kríž' (Bratislava, 2021) investigates the idea and the role of religious symbols and rituals in the context of military and spiritual confrontation of Christians versus pagans and Christians versus Christians in the region of three kingdoms (Hungarian, Czech, and Polish) in the 10th – 12th century. This paper deals with the idea of Rus' as a part of Christian Dominion and its frontier, and secondly, with rituals, symbols, and the supernatural in Rus' in the late 11th – 12th century from a perspective of political and spiritual confrontation.

Firstly, Rus' will be analysed as a frontier zone, a border, a specific space of confrontation and cooperation based on the Border Theory. As Rus' had a natural and political frontier with the steppe nomadic people, the Polovtsians, and had close connections with them, Rus'-Polovtsian relations (confrontation and cooperation) will be studied from a spiritual perspective. In addition to that, a specific role of the Kyiv Caves monastery and its friars will be helpful to better understand the idea of a holy war against the pagans according to Kyiv Pechersk Paterik.

Secondly, the Polovtsians were often used by the Rus' leaders as allies. Thus, specific symbolical rituals that were provided during military campaigns in their inner political confrontation among them will be carried out as a part of spiritual life of Rus' according to the Primary Chronicle and the Halycian-Volynian Chronicle.

Wawrzyniec Kowalski

Between ritual and narrative. Exercising the authority in Dalmatian medieval chronicles (and some central European parallels).

In my paper, I would like to take another look at the controversial relationship between ritual and narrative. How, when describing a ritual, gesture, or ceremony, the authors of medieval chronicles brought to the surface the symbolism of power and the role of the ruler in the events they described. I wish to look at how, through the process of using the description of symbolic practices and formalized activities, the authority and essential qualities of the ruler were shown in chronicle works. I would like to rely primarily on chronicles from the Dalmatian area, among others: *The Chronicle of the Priest of Duklja* and *Historia Salonitana* written by Thomas of Split, but I will try to expand the comparison field to include handful examples of the descriptions of rituals in the medieval works about the kings and rulers of Central Europe.

Robert Kurelić

The Lure of Crimson: Red Wax Privilege of the Frankapani in the Kingdom of Hungary and Croatia

The late medieval Kingdom of Hungary boasted a very abundant noble class. In contrast to the titled nobility of Western Europe, Hungary, her neighbours in Eastern Europe, as well as the dependent kingdoms of Croatia and Slavonia were brimming with noble men and women who formed a much greater percentage of the population than in the West. This "unam et eandem nobilitas," legally equal but economically and politically already well stratified by the fifteenth century, sought ways in which to transcend this legally mandated equality through other means. This was especially exacerbated by the arrival of powerful foreign lords during the reign of Sigismund of Luxemburg, the Cilli or the Lazarevići who already had landed titles in their original realms. The symbolic sphere soon became an avenue of distinction as many nobles petitioned the king to grant them special titles and rights, often based on fabricated family myths, which would make them stand out among their peers. The counts of Krk, later known as the Frankapani, were by far the greatest landowners in Croatia and certainly the most influential among their peers. In 1425 Nicholas IV was rewarded by Sigismund with the privilege of sealing his documents with red wax, something previously reserved for kings alone within Hungary. This privilege, as well as the royal recognition of their purported ancient and illustrious lineage connecting them to Rome was one such example of exaltation by royal touch. This was just one step in the grand strategy of the Frankapani to detach themselves from the "common nobility" and ascend the pyramid that was being built in Hungarian and Croatian society, but it was not the only one, nor were they the only players in this symbolic struggle. This paper will examine their

privilege as a stepping stone to their overarching strategy or symbolic ascension, as well as their rivals for primacy in Croatia and the wider region of the late medieval period.

Vesna Lalošević & Kristina Džin
Rituals of healing from antiquity to the Middle Ages

Healing patients, as well as successful recovery from illness, was and remains one of the essential components of human life. They inspire hope and encouragement, and as such were always transmitted first by word of mouth, and then entered the framework of religion. Various healing rituals can be traced from pagan beliefs to Christian miracles deep into the Middle Ages. Mythological stories often start with a successful healing. Ancient pagan cults especially emphasize victory over disease (the cult of Asklepios, Sabazius, Cybele, Salus). At the same time, with Christianity, this act was attributed to the effective power of faith in Jesus Christ through the intercession of saints.

This paper will consider, based on written sources (historically credible legends of early Christian martyrs, works of ancient writers), and material subject findings, several examples recorded in the Croatian historical space from antiquity to the 12th century.

The development of healing rituals based on successful practices will be considered, as how the patterns of ritual actions were continuously transmitted from antiquity to the Middle Ages, and their symbolic communication between the past and the present transmitted over the centuries.

Maurizio Levak & Marina Zgrablić
Ritual and Ceremony in eighth century Istria: Public presentation of Church and State power

The last quarter of the 8th century in Istria corresponds to the political involvement of the peninsula in the Frankish Kingdom after being a part of the Byzantine Empire since the Justinian's reconquest. Generally, it caused not only deep changes in the political authority and power, but has also introduced structural transformations on the social, ecclesiastical, economic. and legal ground in the territory which mainly managed to preserve the continuity of the ancient institutions.

At the placitum held by the river Rižana, convoked in 804 by Charlemagne's emissaries, the Istrians aimed to present the complaints and dissatisfaction to the Frankish authorities. The Plea of Rižana (*Placitum Rizianense*) document reveals a significant information for the judicial and political history of the early Carolingian presence in Istria and provides us with a wide range of data on complex social life, from the claims of traditional landowning aristocracy

to the process of establishing the distinctive privileges of the Carolingian Church representatives. It points out the landowning aristocracy resistance as well as the resistance of military officers and clergymen which represented the small towns (castra and civitates). Being an indicator of the level of social injustice, they aim to express particularly the good conditions during the Byzantine rule. Moreover, the document is evidence about the facts on representation of Church and state authorities, as well as about the behaviour customs towards their highest local representatives. And yet, there are visible changes related to the new role of the Istrian bishops, as well as that related to power of local Istrian authorities. Therefore, this work presentation will focus on interpreting the fundamental elements of newly established Frankish ritual and ceremonial practices in Istria and particularly the way they were accepted by early medieval society.

Marko Marina
Symbols of Power and Piety: Rhetorical Constructions of Monastic Identity in Early Medieval Christendom

Christian monasticism stands as a pivotal cultural and religious phenomenon of late antiquity, shaping the spiritual and social fabric of medieval Europe. This paper delves into the nuanced rhetorical strategies—such as narratives of orthodoxy versus heresy—employed to distinguish 'good' from 'bad' monks, thus wielding ecclesiastical symbols of power to sculpt monastic identity. Acknowledging the recognized diversity within late antique and early medieval Christian monasticisms, particularly exemplified by Egypt's variegated monastic landscape, this study builds upon existing literature to probe the rhetorical constructions of monastic identity within the works of Jerome and John Cassian. It seeks to bridge a gap in our understanding of the complex negotiations of power and piety in early medieval Christendom. Employing theories of power, identity, and discourse analysis within an interdisciplinary framework, the analysis scrutinizes how ecclesiastical authorities leveraged rhetorical strategies to delineate monastic identity. This construction not only bolstered the "orthodox" Church's authority but also guided the trajectory of monastic practice throughout the Middle Ages. Hence, this paper contributes to the conference's overarching theme of 'Rituals of Power: Secular, Religious, Civic' by illuminating the instrumental role of rhetorical strategies in defining monastic identity, offering insights into the broader mechanisms of power and piety that permeated medieval ecclesiastical discourse.

Marija Mogorović Crljenko

Marriage Rituals in Istria at the End of the Middle Ages and in the Early Modern Period

Getting married is one of the most significant moments in people's lives and is typically accompanied by specific rituals, ceremonies, and symbols. It is the moment when newlyweds emancipate themselves from their parents and embark on their own lives, even if it occurs within the parental home. The paper will discuss rituals such as exchanging rings, kissing, shaking hands during the marriage ceremony, and the tradition of escorting the bride to her husband's residence. It will discuss wedding customs and the tradition of presenting gifts to the bride at the time of marriage. The paper will also present customs known as *pojutarje*, i.e. *mattinata* or *charivari*, which accompanied the celebration of a second marriage or were practiced when the public deemed the conclusion of the marriage unsuitable, particularly in cases of significant age differences between the newlyweds. The aforementioned will be examined based on marriage records stored in the Diocesan Archives in Poreč, certain statutes of Istrian towns and narrative sources (Prospero Petronio).

Violeta Moretti

Christoph Frangipani's defence against the complaint of a disturbance of the peace and of sacrilege in *Oratio ad Hadrianum VI*.

Oratio ad Hadrianum VI. by Christoph Frangipani (1482–1527) is an eight-pages-long Latin pamphlet dedicated to providing concrete evidence and arguments for obtaining support to the defence of Croatian borders against the Ottoman Empire. Nevertheless, significant space is given to proving the Frangipanis' right to the possession of the then strategically important city of Senj, located on the north-eastern coast of the Adriatic Sea, and to the defence against "the complaint of a disturbance of the peace and of sacrilege", which is, as stated in the text, the consequence of the Frangipanis' attack on Senj in the midst of the Turkish threat.

The pamphlet is divided into three parts, the first of which is the text of the speech addressed to the Pope and the Catholic consistory in Rome, the second is a memorial to the Pope and the cardinals, and the third is a copy of the charter of King Béla IV by which the Lords of Krk were granted the city of Senj in 1260. Though addressed to Pope Adrian VI, it seems plausible that the text was printed in order to reach a wider European readership. This presentation will briefly discuss the original printed edition of the *Oratio ad Hadrianum VI*. (the copy deposited in the Biblioteca Vallicelliana in Rome), focusing on the way in which Christoph Frangipani presents the defence of his family's attack on Senj and their burning of a church, while building the case in support of the return of Senj to the Frangipani family.

Mija Oter Gorenčič
The visual (self)representation of Hermann II, Count of Cilli

Count Herman II (c. 1361–1435) of the elite medieval noble family of the Counts of Cilli was one of the central political figures of the High Middle Ages. As the father-in-law, advisor, and diplomat of the King and Emperor Sigismund of Luxembourg, he elevated the Counts of Cilli among the most influential noble families in the broader Central European region. At the Council of Constance, which he attended in the company of 300 horsemen, Hermann first had a personal meeting with Pope John XXIII and then represented the King for a month until the latter arrived on 24 December 1414. During the solemn arrival of Sigismund and his wife, Hermann's daughter Barbara of Cilli, to the city, Hermann II was at the head of the royal entourage, while at the Christmas Mass, given by the Pope, he was the one to hold the Imperial Orb. Hermann II was an extraordinary benefactor of the Church institutions. He founded two monasteries – the Pauline Monastery in Lepoglava in the Zagorje region, Croatia, and the Pleterje Charterhouse near Šentjernej in Lower Carniola, Slovenia – and issued numerous deeds of donation for other Church institutions and monasteries. He supported many monastic orders, from Carthusians and Cistercians to Dominicans, Augustinians, Benedictines, Paulines, and Minorites. His art patronage included many monasteries, churches, and chapels, and he owned urban residences in at least four other Central European cities besides Celje. Based on a selected example, this contribution will demonstrate how Hermann II used artworks to represent his power and political prestige. Special attention will be paid to the question of which symbols he used for his visual self-promotion and how he employed architecture for self-representation. The author will especially focus on a comparative analysis of Hermann II's visual self-representation and the art commissions of some of Hermann's contemporaries from the broader European area and explore the potential mutual inspiration and influences.

Lorenzo Paveggio
Giving at the frontier: social practices of the gift in early medieval Istria

In the great debate over justice and greed between the 8th and 9th centuries in Merovingian and Carolingian Francia, the role of gift-giving seems to require a new definition throughout the region of the Empire. This implied, at the beginning of the 9th century, a significant inquiry into the local society regarding legitimate patterns of giving and potential cases of corruption or illicit possession of precious objects.
Firstly, the paper will consider the differences in the practices of gift giving between Western and Eastern Europe: how were gifts perceived, both in diplomatic and social contexts, inside and outside of the Carolingian Empire? Can we delineate a geography of gift-giving cultures? Secondly, the paper will examine cases of corruption along the frontiers of the Carolingian

Empire to determine if there was a distinct gift-giving and/or corruption ritual present. Lastly, one peripheral region of the Carolingian Empire, Istria, will be considered, with a particular focus on analysing the Placitum of Riziano (804) and the personal trajectories of Count John of Istria and Bishop Fortunato of Grado († 825), both of whom are mentioned in the document and faced accusations of bribery
and embezzlement: in this manner, comparing the general paradigm of interpretation with the presence of local rituals can shed light on the political geography of early medieval Europe and the different gift-giving cultures within it.

Ordanče Petrov & Aleksandar Vasileski
Traces of the exhumation rituals in the medieval necropolises in Macedonia

This work will present traces that indicate the practice of the ritual of exhumation and reburial/ relocation of the remains after a certain time after the initial burial. This ritual was practiced in secular or monastic communities in the wider Balkan area until the beginning of the 20th century, as confirmed by extensive ethnographic material and remains of ossuaries in the monasteries. In the common context exhumation by custom is also known as reburial (prekopuvanje), exhumation (raskop), double burial (dvojno pogrebuvanje), or reinterment (povtorno pogrebuvanje). In monastic communities, the remains of the monks were exhumed and relocated in an ossuary that existed as separate buildings or as a part of the monastery church in which case it determined the painted program of this part of the specific parts of the church. Archaeological excavations of the medieval necropolises and monasteries have revealed numerous elements indicating that the practices of exhumation can be traced back to the Middle Ages. The work will present examples indicating the exhumation and reburial of the human remains, as well as their exhumation and reburial in a communal tomb or relocating in a monastery ossuary.

Paula Pinto-Costa
Identities, rituals and symbols between religious confessions and political impositions. The case of Portugal at the end of the Middle Ages

Portugal is a unique example when the goal is to reflect on the reception of rituals in the multi-ethnic communities of the Middle Ages. This political territory gathers Christians, Muslims and Jews. Each group developed its identity, rituals, and symbols expressing its religious confession and cultural and social behaviours. The religious confessions and political impositions. Analysing the situation from the written records produced by the Christians, the coexistence between these various groups was mainly one of conflict.

However, the military conflicts for possession and domination of the territory, led by Christians and Muslims, do not exhaust relations between them. Often, daily coexistence resulted in relationships of compromise and cooperation. As the end of the Middle Ages approached, the crown tended to increase its control over the ethnic-religious minorities living in Portugal. In the transition between the 15th and 16th centuries, significant political changes culminated in the imposition of conversion to Christianity. This essay aims to present some of the documented episodes of coexistence between the three different groups and problematise them in the context of Europe.

Stephen Pow
Mongol rituals, ceremonies, and symbols connected to burying and disposing of the dead during the invasion of Europe as evinced in textual and archaeological sources

The Mongol invasion of Europe in 1241-42 which terminated on the Adriatic Coast of Dalmatia in the spring of 1242 was an especially traumatic event for local people in Central-Eastern Europe and the Balkans. As such, it has left numerous textual materials that allow us to recreate even fine details of events; the practices of the Mongols as unknown and dangerously effective enemies were of particular interest. Moreover, the war was not without trauma to the Mongols who often had to deal with the issue of their own dead and dying as casualties mounted.

This paper will explore the evidence of Mongol burials and disposal of the dead during the invasion as we can glean from both the source material – which provides a number of insights and details on the topic – as well as findings in Eastern Central Europe. What emerges from the study is that while the Mongols had certain defined traditions for the burial of the dead that were long established, and even closely resemble much earlier records on Inner Asian nomadic peoples, this was not a "one size fits all" approach. While some Mongols' remains were partly or fully transported thousands of kilometres to a sacred ground in Mongolia, others were placed in pits or caves where they were found in modern times. Expensive sandals have been found on hilltops, etc. Other casualties were burned on the battlefields, and others were merely abandoned with mortal wounds on the roadside. What can emerge from the accumulated details is that the Mongol army was both extremely heterogeneous and hierarchically structured. The disposal of the dead was adapted based on practicalities and the status of the dead.

Ivana Prijatelj Pavičić
Proposal for the interpretation of the motives of the dying/death of Ban Stjepan II. Kotromanić on the chest of St. Simeon in Zadar

Chest with the relics of St. Simeon, which is located on the main altar of the church of St. Simeon in Zadar was made by the Italian sculptor Francesco da Milano according to the order of Queen Elizabeta Kotromanić, married to King Louis of Anjou.

The paper will discuss the relief with the motif of the dying/death (?) of the Bosnian ban Stjepan / Stephen/ II. Kotromanić, which is depicted on the chest.

Several authors have tried to interpret this relief, and their opinions will be discussed in the paper. Furthermore, the author will analyse the following themes and motifs on the aforementioned relief:

- the theme of the good death of the ruler,
- two female portraits on the left side of Ban's bed,
- the figures of two kneeling men on the relief.

The motifs will be analysed in the context of the available historical data on the historical figures portrayed on that relief.

At the same time, the author will try to investigate how much our knowledge of late medieval rituals and ceremonies on the occasion of the death of a ruler can help us: a) in the interpretation of the mentioned relief; b) in the identification of the people portrayed on the relief.

Marco Rampin
The power of self-representation. Rituals and communitarian enmities in early modern Korčula

After the tumultuous events of the Hungarian dynastic crisis, in 1420, the island of Korčula was incorporated into the Venetian state. The subsequent relationship with the Dominante was delineated through the civic ritual of dedition, a bilateral contract wherein, on one hand, the subject community pledged allegiance to the Republic and acknowledged its paramount political and jurisdictional authority; while on the other hand, Venice committed to acknowledging, bestowing, and safeguarding a series of privileges upon the community. In practical terms, the Dominante's commitment manifested through the judicial function of its "public representative": the count. Tasked with administering the jurisdiction in accordance with local statutes and customs, during the Late Middle Ages and Early Modern Age, Venetian rectors had to engage with a society deeply influenced by internal strife and the mutual antagonism among its factions. Despite being expected to govern with the backing of the entire island society, they usually preferred to uphold preferential relationships with the members of the local aristocracy. Nevertheless, the privilege bestowed

upon the populace to directly petition the organs of power in Venice, thereby circumventing his authority, compelled the count to heed the demands of the "populares". This paper aims to examine the methods by which, employing civic rituals, the antagonistic factions within Korčula's society sought to discredit each other in their bid to assert the authority to represent the entire community.

Yanina Ryier
Between Paganism and Christianity: The Nature of Rituals Among the Lithuanian Nobility from the Mid-13th to the Late 14th Century

In the early 14th century, the Grand Duchy of Lithuania stood as a unique multicultural and multiconfessional entity. Its Baltic nobility, including the rulers, remained pagans for over a century, while a significant part of the population in the lands of Rus`, which had become part of the new state, embraced Christianity. This had a profound influence on the policies of Lithuanian rulers and affected their ritual practices. The rituals of this period, predominantly rooted in pagan traditions, underwent a significant transformation being affected by the contacts with the Christians and therefore being later in some way assimilated. Although historical studies have previously examined these rituals to varying extents, the nature of these practices and their evolution during the state`s formation and development remain pertinent and subject to debate. While some argue for the authenticity and uniqueness of Lithuanian rituals within the region, others perceive them as sharing similarities with ritual traditions observed among other pagan cultures, such as Italics, Prussians, and others. Therefore, the main aim of this paper is to study the nature of rituals among the Lithuanian nobility and trace their transformation from the mid-13th to the late 14th century. This analysis focuses on periods of active interaction, including diplomatic and dynastic exchanges, between the pagan Lithuanians and Christians, and the corresponding increase in Christian influence on their societal structure and governance.

Flocel Sabate
Rituals for jurisdiction and death penalty in Late Medieval Catalonia

The death penalty was unusual in medieval Europe until the twelfth century. From that moment on, it became a key instrument of rule in European society, and we can study it in the case of Catalonia through its rich and varied unpublished documentation. The application of the death penalty followed a regular trial, and the status of the individual dictated the method of execution, reserving the fire for the worst crimes, as the Inquisition applied against the so-called heretics. The executions were public, and the authorities and

the people shared the common goal of restoring the will of God which had been broken by the executed person. The rituals of the death penalty took an important place in the core of the medieval mind: people included executions in the jokes and popular narratives while the gallows filled the landscape fitting the jurisdictional limits and, also, showing rotten corpses to assert that the best way to rule and order the society is by terror.

Erika Simony
A holy water sprinkler (*aspergillum*) with Latin inscription from Zalavár, testifying to the early Hungarian church organization

Zalavár-Vársziget is one of the most important archaeological sites in Hungary. From 840 onwards, a count's centre was established here, which soon became the secular and ecclesiastical centre of Pannonia, the easternmost province of the Carolingian Empire. In 1019, King Stephen I founded a Benedictine monastery here. Particularly successful excavations in recent years, led by Ágnes Ritoók, Erika Simonyi and Miklós Béla Szőke, have uncovered 11th-century features in sections open to the east of the eastern wall of the monastery rectangle, including an extended section of a north-south running stone wall that may have been part of the early monastery. The most exciting find of the 2023 excavation season came from the backfilling of a large pit (object 6/22), a bone fragment with a Latin inscription, completely unique for the period. The Latin words had been carved into the wider fields with a pointed tool by a literate hand that was skilled in writing but somewhat inexperienced in bone carving. So far, no similar holy water sprinkler has appeared in either domestic or foreign literature, and only a few contemporary depictions show it. Our piece is unique internationally, its inscription adds a new dimension to early Hungarian church relations.

Maciej Stachowitz
When a Ruler meets a Ruler… A new Interpretation of the Meeting of King Stephen of Hungary and Duke Mieszko of Poland in the Polish-Hungarian Chronicle

The Polish-Hungarian Chronicle was created in the 13th century at the Slavonian court of prince Coloman. According to the source a pope refused Polish prince Mieszko a crown and gave it to Stephen of Hungary. Then he ordered an everlasting peace between them. The monarchs celebrated their friendship during a meeting on the Polish-Hungarian border. According to Dušan Zupka the meeting is a model ritual encounter of the king, and he uses it to reconstruct the common practice. I would like to polemicize his opinion in my presentation. The Chronicle contains a lot of events, which are inaccurate from the historical

point of view (like a fictional character king Henry of Hungary). In my opinion it is impossible to reconstruct medieval rituals, analysing this source. It was created according to literary requirements, and it cannot be proven it imitates reality. I propose a narrative study as a method of research into this source. I will analyse the mentioned meeting together with a scene of the coronation of Stephen, which was a first step to fulfil the pope's order. The second one was the meeting with his uncle Mieszko of Poland. During this event Stephen became a true Christian monarch, making peace between nations and preaching the Gospel. After the meeting Stephen started doing miracles and became a saint king. That is why the meeting with Mieszko is even more important than the king's coronation for a plot of the Chronicle.

Gorana Stepanić
The Sorrows of Trsat's Loss: The mythohistory of Santa Casa in Neo-Latin poetry by local authors (Frankopan, Vičić)

This paper presents the medieval mythohistory of the Virgin Mary's flying house as presented in two Croatian baroque poets, Kajetan Vičić (Rijeka, c. 1650 – Prague?, ante 1700) and Fran Krsto Frankopan (Bosiljevo?, 1643? – Wiener Neustadt, 1671). According to the legend, Mary's house left Nazareth escaping from the Muslim invaders and first landed on Trsat (Rijeka), in May 1291, and subsequently flew away to Loreto, Italy, in December 1294. The House's leaving Trsat is commemorated as a traumatic event in two Latin works of local authors, first in Frankopan's early work, the Latin elegy *Querimoniae piae* [...] *ob discessum Virginis Domus Tersacto Lauretum* (Macerata, 1656; Loreto, 1794), which is closely related to the circle of students of Dalmatian origin residing in the Collegium Illyricum of Loreto, and later in Vičić's ambitious epic poem of cosmopolitan ambitions *Libri XII Jesseidos* (Prague, 1700), in which the legend is used to promote the Trsat cult of the Virgin Mary. The paper considers and identifies the historiographical sources which the poets might have used (Teramano, Angelitta, Riera, Torsellini; Glavinić, Kašić). Special attention is paid to the role of this medieval motif, enhanced by the particular baroque display of emotions, in promoting anti-Ottoman feelings and expressing local and regional (Kvarnerian, Illyrian, Dalmatian) identities.

Vedran Sulovsky
The German Royal Coronation's Forgotten Liturgical Texts and the Cult of Saint Charlemagne

The German royal coronation is as famous among medievalists as it is mysterious. Georg

Waitz and Percy Ernst Schramm dominated the field decades ago, but since then little new work has been done on the subject in the period up to 1250.

In this paper I propose to address the liturgical, spatial and more purely visual aspects of the high medieval coronation, especially grounding my thoughts in the hitherto ignored manuscript G13 = the Arnoldusgraduale (c. 1200), which contains previously unknown movable parts of the coronation liturgy, and the construction of the cult of Saint Charlemagne. The latter took an ever-stronger hold over the German royal coronation in this period, and it is by linking the two more firmly together that I will show how obvious, but also critical, the element of Carolingian and imperial continuity was in the Empire.

After introducing the topic and its setting, I will show on the example of the Arnoldusgraduale's liturgy for the fourth Sunday of Lent, *Laetare Ierusalem*, how the Biblical struggle between the sons of Abraham set the tone for German coronations in the age of the Hohenstaufen and Welf struggles. At the same time, I will show how these were used as references to the crusaders conquering Jerusalem. Then I will turn to the reliquary shrine of Saint Charlemagne, which visualised these two messages by connecting Charlemagne's legendary oriental expedition to his obtaining the *imperium Romanum* and founding Aachen and the German coronation rite.

Luka Špoljarić
The Problems with the Coronations of the Last Kotromanić Kings of Bosnia

As they faced increasing pressure from the Ottoman Empire, with little support from their Hungarian suzerains, the last two Bosnian kings of the native Kotromanić dynasty, Stjepan Tomaš (r. 1443–1461) and Stjepan Tomašević (r. 1461–1463), turned for help to the papal curia. They were not the only Balkan kings to do so. Determined to reclaim its authority in Latin Christendom, the Renaissance papacy put itself at the forefront of the anti-Ottoman crusade movement, offering help to the endangered Orthodox states of the Balkans in exchange for accepting the church union with Rome. The challenges faced by the Kings of Bosnia, however, were even greater than those faced by other Balkan lords, since they ruled a country populated not only by Catholic and Orthodox Christians but also by the believers of the acephalous Bosnian Church denounced as "heretics". Still, to gain legitimacy and prestige in Latin Christendom, as well as much needed financial and military support, the two Kotromanići appealed to the popes to send them royal crowns and thus sanction their rule. This resulted in two well-known historical episodes: the aborted coronation of King Tomaš in 1446 and the realized coronation of King Stjepan Tomašević in 1461. These coronations have long been discussed in Bosnian historiography, but, as this paper will show, there are major problems with current interpretations.

Rimliya Tariq Telkenaroglu
Witches, Conjurers, and Demoniacs: Inner Voice and Spirit Possession in Early Quakerism

The emergence of Quakerism brought about a religious crisis in England due to the widespread notion that this new religion was a threat to the social order. Their heretical beliefs—which revolved around mystical interpretations of Scripture and evoked the voice of the Holy Spirit within them—and their unusual practices—which ranged from gathering in illegal conventicles to going naked for a sign—were viewed with fear and suspicion and resulted in persecution. Their habitual meeting places were believed to be solitary and remote, situated in open fields or on top of hills, and rumours of strange rituals at these nightly meetings, such as bloody Satanic pacts and sexual orgies, circulated far and wide. Moreover, Quaker preachers allegedly attracted new converts using a variety of enchanted objects including ribbons and potions, and the founder George Fox claimed to have performed an exorcism on a spiritually afflicted woman in 1649, redolent of medieval Catholicism. Notably, the Quakeress was represented in paintings wearing a tall, pointy hat, reminiscent of a witch as described in Malleus Maleficarum (1487). By analysing pamphlets, treatises, engravings, and diaries of Quakers and their contemporaries, my paper will demonstrate that the unorthodox beliefs and ritualistic behaviours of early Quakers, and their reception by non-Quakers, contributed to the formation of their identity. Ultimately, this paper aims to locate Quakers in the contentious landscape of anti-Quaker polemic and in the supernatural world of early modern England more broadly.

Trpimir Vedriš
From Band of Brothers to Royal Palace: Early Medieval Courts of Croatian Rulers

Addressing the issue of the structure and functioning of the court of early Croatian princes, the paper aims to outline the development of the courts of the Croatian rulers between the early 9th and mid-11th centuries. While the courts (and courtiers) of early medieval rulers played an important (symbolic) role in the debate about Croatian statehood in the „age of nations" (i.e. in the context of the late 19th through early 20th c. process of "nation building") it may come as a surprise that the phenomenon did not receive detailed treatment so far. While the existence of separate Croatian crown and *regnum* remained a political fact and reminder of the medieval independent kingdom after the incorporation of Slavonia and Croatia/Dalmatia in the composite „lands of the Hungarian crown", the court of early medieval Croatian rulers was dissolved and ceased to exist. Preserved early medieval charters issued by the Croatian princes provide just about enough material to reconstruct the basic contours and the structure of these courts raising questions about their origins, early influences, and the direction of development. The recent rise of interest in the origin,

functioning, and symbolic roles of early medieval courts provides relevant comparative material and inspiring impetus to place the courts of the Croatian rulers in their European and regional perspectives. The questions, thus, to be raised are those of Late Roman traditions preserved through early Byzantine administration in the Adriatic, the question of Lombard/Frankish influence in the formation of modes of social conduct in emerging Croatian principality, and the presence of autochthonous Slavic elements of the most successful of the East Adriatic polities in the Middle Ages.

Catarina Madureira Villamariz
Musical Rituals in the Cathedrals of Braga and Évora: singularities of the Portuguese territory

A fundamental aspect for several sacred rituals is the presence of music. The association between music and liturgy dates back to Gregory the Great and acquired increasing importance over the centuries. The progressive relevance of this musical accompaniment in diverse circumstances materialized in the creation of music schools associated with cathedrals. In general, throughout the Middle Ages, as chapters were organized, in all cathedrals parallel attention was paid to liturgical music, which accompanied part of the sacraments including the Eucharist. In Portugal there is news of the existence of these schools in different cathedrals and with different degrees of antiquity. However, not all cathedrals achieved such remarkable development in the teaching of liturgical music as the Cathedrals of Évora and Braga. There is, on both, news of the establishment of service chant, the institution of choirboys and even of repertoires used and under what circumstances (liturgy, specific celebrations such as Christmas, local sacred festivals). From Braga, due to its antiquity in the territory, we have information dating from the 11th century; from Évora, and in accordance with the advance of the Reconquista in the territory, the testimonies begin in the 13th century. The comparative study of the two institutions allows us to analyse the way in which the two schools evolved, the maintenance and alteration of repertoires over the centuries and the development of different rituals in them.

Przemysław Wiszewski
Stand or sit? To ride a horse or to face on foot? Ambiguous interpretation of greeting rituals as an argument in disputes between ethnic groups and their representatives (7th-11th centuries)

The aim of the paper will be to show how the problem of the communicative clash between different understandings of ritual in different ethnic groups was used in medieval

historiography. The starting point will be the encounter between the British clergy and St Augustine, the apostle to the Anglo-Saxons. In the course of it, the different approach to showing respect to the host and guests was to determine, according to Bede the Venerable, the uninterrupted hostility between the Britons and Anglo-Saxons on the Island. The second case would be the relations between the aristocrats of the Reich and the rulers of Poland, Mieszko and Bolesław Chrobry as depicted by the chronicler Anonymous called Gall. Finally, the third would be the meetings of the Polish ruler Bolesław II the Bold with the Kievan prince Izyaslaw and with King Ladislaus of Hungary. In each of these cases, we are dealing with a picture sketched by the chroniclers of the interpretation of each other's behaviour by the observers of/virtual participants in the meetings. At the same time, the chroniclers tried to use the different cultural formations of the representatives of the respective cultural formations for a political interpretation of their behaviour.

Vid Žepič
Judicial Insignia in Medieval and Early Modern Period

Despite the diversity and multitude of judicial authorities, an examination of judicial insignia in Middle Europe from the High Middle Ages to the 18th century reveals a surprising consistency, both within the particular and in the ius commune legal tradition. The sword of Justice, the Rod of Justice, the Judge's chair, his robes, and books prominently featured in medieval illuminations. Insignia formed the identity of the judge and served as a reminder of their transpersonal character: the authority of the judiciary was thus represented through the display of these insignia. I will argue that the external signs of delegated judicial authority in pre-codification continental Europe appeared because they reflected a concept of a delegation of judicial authority, which was meant to be accompanied by the visual transfer of materialized symbols. The 19th century marked a turning point in the history of judicial insignia, as some of them were replaced by new ones. The most notable examples are the abolition of the Judge's Rod and the Sword of Justice, which can certainly be attributed to a departure from feudal mentality. Insignia, however, still nowadays convey a message to their users about their habits, the overall image of the jurist that shapes them, and at the same time, determines jurist's lifestyle, language code, aesthetic taste, and outward appearance, expressed through clothing, posture, and symbolic signs. The combination of all these elements forms the social identity of the judge (*habitus*), connects them to the broader social group, and reminds people that they are dealing with a transpersonal, eternal state institution, which, when adorned with insignia, is merely represented by its organ.

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