

Dariusz Adamczyk

Arab Silver Redistribution Networks in the Early Medieval Eastern Europe: Polycentric Connections and Entangled Hierarchies

One of the most fascinating phenomena in the early Middle Age history of western Eurasia was the interaction between the Islamic world and Eastern Europe (under this term we understand European Russia, Baltic countries, Poland, Eastern Germany and Scandinavia). Arab sources, archaeological evidence and the numerous hoards with silver coins (dirhams) and so-called hacksilver (silver pieces) emphasize the importance and the intensity of these contacts. Oriental silver flowed into Eastern Europe from the early 9th to the early 11th century and was redistributed by networks of merchants, chieftains or kings and craftsmen supplying Asian markets above all with slaves and furs. This trade between a sophisticated Islamic world and the “barbarians” reflects polycentric interactions in western Eurasian. On the other hand, the commerce between the caliphate and the societies in Eastern European coincided with the state building there. The connections between both processes were very close. Revenue needed to build early states was being produced not only locally within the society. In addition, tribute, loot, monopolization of silver flows and control of long-distance trade were crucial. Precious metals and luxury goods played a central role for the new elites, necessary for their prestige as “symbolic capital”. In this context we can talk about a spatial center-periphery-hierarchy which evolved between elites “organizing” the state and tribes paying tributes in furs or delivering slaves which all could be exchanged for silver.

Anna Adamska

Comparing the Comparisons: The Many Literacies of East Central Europe

Challenges which we face when investigating history of literacy and social communication can provide valuable material for reflection on the future of the study of the medieval East Central Europe within the 'global' Middle Ages. The question "what can we learn about nowadays situation in Medieval Studies from studying uses of writing in East Central Europe" can be asked, especially after almost 20 years of work carried out and organized from Utrecht. The area of research that we have in mind, seriously contributes to the change of paradigm of cultural history, to the growing understanding of coexistence between instruments of written, oral non verbal (e.g. visual) communication. It seems that medievalists have abandoned the comfort zone of certitudes based on either/or distinction between either orality or literacy, between either being literate or illiterate, between either possessing or not possessing basic literacy skills, between either knowing or not knowing Latin etc.

An important mark of the subsequent research projects on the subject, having been launched in Utrecht from 1996 onwards, is the comparative approach. This approach is necessary to answer essential questions concerning the dynamics of development of medieval system of communication, and also the existence of specifically 'Latin' model of literacy.

Therefore from the very beginning we considered to include into our research the peripheries of medieval *Latinitas*, as Scandinavia and yes, East Central Europe, understood as medieval Kingdoms of Bohemia, Poland and Hungary in their historical boundaries. These peripheries were not situated on clearly- defined cultural frontier; rather they formed areas of passage between several models of written culture. Their study in the comparative perspective possesses, however, practical dimension, and scholars are confronted with many obstacles as far as its chronological and geographical setting is concerned.

Mladen Ančić

For the Triangulation of History: Notes on the Possibilities of Historical Anthropology in Comparative Studies

The paper focuses on two possible forms of coding the information regarding the past in historiography. The first of them is through discourse on “national history”, which is the prevailing discourse today in East Central and Southeastern Europe. The prime aim for the historian working within this framework is to construct (or to participate in the construction of) the “socio-biography” of his Nation (find the “roots” and “beginnings” of the Nation, discover the “golden ages” etc.) and to claim as much as possible “historical territory” for it. The whole paradigm is deeply entrenched in the political culture of the 19th century and its insistence on “historical rights”. This form of coding information does not offer much room for comparison – at best it provides ancillary material for the actors in the “field of politics”.

The second form could be defined as “historical anthropology” and it is only rarely used by historians in this part of the world. The units of analysis in this framework are, roughly speaking, the “social processes” (e.g. forms of power, transformations of political systems, construction and reproduction of collective identities, strategies in social transactions, formation and reproduction of social networks, forms of vertical stratification etc.). This form of information coding may be compared to the procedure of “triangulation” of physical space used in producing modern maps (hence the title of the paper) and it is more promising for the development of comparative studies.

Robert Antonín

From Warrior to Knight – The Paths of Chivalric Culture in the Central European Space on the Example of the Czech Lands

The paper will be divided into two thematic parts, in which I will endeavour to connect both of the organizers' offered approaches to capturing the places in Central-Eastern European history within the global history of the European Middle Ages, i.e. "contacts" and "comparisons". In the first, I will focus on a summary of the current discussion on the issue of the "transformation of medieval society" in Central-Eastern Europe, which in the polemics with the so-far predominating explanation within Czech medieval studies I present as a component of the wide process of the quantitative and qualitative transformations of the Latin West. In the second, crucial part of the paper, based on the concept presented in the first part, I will focus on an analysis of one of the specific phenomena of the process of the social transformations in the Czech lands, which was the spread of chivalric culture.

Here I will attempt a revision of the existing state of the research in the Czech lands, within which the research of knighthood is methodologically subordinate *a priori* to accepting the explanatory model of the so-called "Central European type of state", which sets the process of knowledge of the given issue in a narrow paradigmatic constriction limiting alternative perspectives that do not correspond to the premises of this explanatory framework and *de facto* essentially disrupt it. It is true that however the stated paradigm of a "Central European type of state" is a starting point primarily for research of the nature, functioning and development of the state system on the territory of the Czech lands, it consequently in Central-Eastern European region in the 10th–14th centuries forms at the same time also the limitations for research dealing with the question of the existence and formation of the social elites. The incompatibility of the world of the Bohemian nobility with the world of the Western European aristocracy in the 11th–12th centuries is used here as proof by circular reason (begging the question) for supporting the existence of independent forms of the state and social model, which was applied in the 1960s–80s for the description of the functioning of the Central European state wholes in the period of the Early and High Middle Ages.

In this context, I want to show in the paper that the mentioned incompatibility concerns first of all the source bases of the research. Czech research has so far based its analyses on interpretations of sources of a diplomatic and economic nature. Unlike the Western European situation, research aimed in this way in the Central-Eastern European area has focused on a very few pieces of documents, proving predominantly a shift within the economic structures and implicitly capturing the shifts on the level of the state organization, the form of the names of types of offices, etc... This approach building methodologically mainly on the tradition of positivistic historiography (with its emphasis on finding facticity) and Marxist historiography (emphasizing the role of material structures in the development of society) identifies reality, as a whole, with physically digested experience, which to a significant degree does not allow it to follow the issue of medieval transformations on the level of mental structures. Unlike this, in my paper, I work from a concept in which I consider the world of conceptions just like the physical world as an integral component of reality. From this perspective, the core of the paper becomes a consideration of the process of the genesis of chivalric culture in the Czech lands, as one of the expressions of the realized cultural transfers proving the transformation of the world of the ideas of the nobility and evoking also a transformation of self-identification of this part of society allowing the acceptance of the feudal system (respecting local possibilities and traditions). As against the existing research connecting the spread of chivalric culture in the Czech lands to the second half of the 13th century, I present the hypothesis that moves this phenomenon to the beginning of the 12th century and to a significant extent hence in this aspect erase the artificially created borders between the Western European and Central-Eastern European areas in the medieval period.

Teodora Artimon

Stephen the Great and the Demarginalization of Moldavia

This poster will make a parallel between the image and perception of Prince Stephen the Great of Moldavia (1457-1504) and the image and perception of his principality. During the second half of the fifteenth century, Moldavia was transformed from a semi-unknown principality into a demarginalized important actor of Central-Eastern Europe. This transformation was owed to the actions and personality of Stephen the Great, during whose reign the image of the prince was reflected in the image of the principality. This poster will present the fact that Moldavia and its stability was identified with Stephen the Great to the point where one can argue that Moldavia *was* Stephen the Great and vice-versa.

Attila Barany

Early 16th-century Hungary in the eyes of Westerners: 'shield of Christendom' or 'a remote land' on the frontiers of 'barbaricum'

The paper seeks to investigate the view Western Europe had of Jagiellonian Hungary, the period before the battle of Mohács (1526) and the fall of the medieval Kingdom of Hungary. The channels through which it is seen are the relations of the Western European envoys. We also ask in what way Hungary had a role in the new constellation of the grand powers of the Italian wars? In the eyes of Westerners, of newly emerging powers striking for naval grandeur, can the kingdom be still seen as one of the prime movers of Europe, or, is it now a remote land of the frontiers of Christendom, sinking to peripheral importance in the new, Valois-Tudor-Spanish axis? In the new power constellation of newly emerged Valois/Tudor/Habsburg grandeur did Hungary play her traditional medieval role as "empire"? Was it still seen as a „propugnaculum Christianitatis”, or, did the Western European political theatre already reckon with the inevitable fall of Stephen's realm? Is the „antemurale” an over-exaggerated, over-exhausted old-fashioned myth?

Martin Bauch

Environmental crisis and its impact on medieval societies in Eastern Central Europe and Italy from the 13th to the 15th century

Though the abundance of narrative sources in Italy in the Late Middle Ages is hard to compare to their relative scarcity in Eastern Central Europe, both larger regions have very much in common in regard to research on environmental crises and their societal impact: There is in Italy and Eastern Central Europe, with notable exceptions for Hungary, hardly any historiography concerned with these topics. While severe environmentally caused impacts like the Great Famine have been well understood for North-Western Europe, climate-induced crisis has been neglected for both Southern and Eastern Central Europe. In my paper I want sketch the possibilities for a historiography sensitive to natural conditions to rethink the influx of meteorological extreme events on the shape of history. Therefore I focus on the effects of two globally influential volcano eruptions, the Samals eruption in 1257 and the eruption of Kuwae in 1464. Additionally I plan to characterize what events like the millennium flood of 1342 or the meteorologically troubled years 1346-47 could have had on larger processes like the end of medieval colonization in Eastern Central Europe at the eve of the Black Death in 1348. I hope to find that both regions in focus are therefore closer connected, coping with the same problems, as we might think without looking at natural extreme events. If such an approach can really fulfill the high demands of *histoire croisée* or even a Global History of the Middle Ages is yet to see. On the other hand, global or continental environmental events seem like a perfect starting point to test these concepts for the European Middle Ages. In this way Eastern Central Europe's Middle Ages would be reconnected not only to European histories, but maybe even to a Global History of the centuries we know as the Late Middle Ages.

Gábor Bradács

The transition of the concept of Central Europe in the Ottonian Empire – historiographical and diplomatical analysis

The paper intends to discuss the change of terminology regarding the early medieval Central Europe in the historical literature and charters written in the Holy Roman Empire under the Ottonian kings and emperors (tenth to early eleventh century). A special emphasis will be laid on the transformation of terminology concerning the ethnographical and geographical components of the region east of the Elbe river, between the Holy Roman Empire and Byzantium. One research question deals with the problem of the term *Sclavania* and its interpretation, whether *Sclavania* might cover the entire Central European region or a limited territory within it. The other question of the paper focuses on the (possible) change of the notion of the Central European region in the scholarly literature and administrative documents written in the Ottonian period, if this concept might have been influenced by the christianization of Central Europe. The paper also tries to find any reminiscence of the Ottonian idea of the Central European region in the modern scholarly and political discourse.

Kevin Brownlee and Julia Verkholtantsev

Evropa Indivisa: *Toward a Global Middle Ages*

The presentation describes a pilot graduate seminar project to be taught at the University of Pennsylvania in the spring of 2015. The goal of the seminar is to instruct students on a range of topics in Medieval Studies using a methodological approach that views European medieval civilization as encompassing the whole (“global”) geographic and cultural space of Europe and disregards reference to contemporary socio-political division of Europe into “Western” and “Eastern.” This approach allows examination of correspondences between various linguistic, textual, political, and religious communities, at the same time, highlighting their diversity. As a case study, the course focuses on the reign of the Holy Roman Emperor Charles IV and examines this monarch’s vision of a “Global Europe.”

Dženan Dautović

Bosnian Medieval State – Western or Eastern Model?

Geographical position of today's Bosnia allowed it to exist as a sort of a bridge between East and West, as a transit area where instances of heritage belonging to different and many times very distant civilizations were free to roam. Consequently, these instances had to have impact on various aspects of the social landscape of the Bosnian area, including the formation of the state. With the Treaty of Aachen from 812 the Eastern border between the Byzantium and the Carolingian empire was established exactly in the Bosnian area, on the river Drina, thus starting the shaping process of the medieval Bosnian state. The example of the medieval Bosnia is therefore even more important and interesting regarding the fact that it was the only area where Italian, Hungarian and Western European influence intertwined with the influence of Byzantium and its direct civilisational zonal dependencies – Serbia and Bulgaria, resulting in quite specific social standards and classes. In this document we will attempt to analyze all the aspects shaping the medieval Bosnian state (dynasty, insignia, parliament, church, society) and through comparison with similar institutions, both eastern and western, try to provide the answer whether it belongs to the eastern or western model of state.

Maria Dobozy

Evidence of Cultural Exchange in German and Hungarian Music and Song in Print

This presentation forms a chapter in a book-length project evaluating the Hungarian poet, Sebastian Tinodi (c. 1505–1556) who chronicled the war between Ottoman, Hungarian and Habsburg forces in the region. My book is framed by the re-conceptualization of Europe in which the West no longer forms a center with the geographic remainder forming a somewhat less developed peripheral region. The new framework offers the opportunity to evaluate and integrate areas heretofore less studied and to come to terms with their great ethnic and linguistic diversity.

Sebastian Tinodi is unique in Hungarian literary history because his are the earliest extant secular songs composed with melodies. Spanning his lifetime we see vernacular secular poetry transformed in its mode of transmission from oral to literate composition and to print all the while continuing to be performed. Hungary bypassed the long intermediary stage of written vernacular poetry intended for performative reception as found in England, France and Germany (See my book, *Re-Membering the Present*) and instead moved from orality almost directly to the printed word. Tinodi was also the first to collect many of his poems into a cycle of songs with musical notation in a printed book entitled *Cronica* published in 1556 thereby providing a variety of audiences with dual means of reception and transmission, ie by listening, or by reading. In my presentation I examine artistic production in this multi-ethnic and multi-lingual region and am able to discover the cultural exchange between Germany and Hungary evident in the media of printing and book production, poetic and musical composition, and musical performance. Thus, regardless of the warfare splitting apart the population in this frontier region, inter-cultural exchange continued. Tinodi's book with its woodcuts and printed musical notation proves that his oeuvre adapts to new performance strategies and participates in pan-European poetic and musical genres.

Stefan Eichert

Differing perceptions of the Middle Ages in the Eastern Alpine Region – A case study of Carinthia/Austria

The present paper discusses the perception of the Middle Ages in the Eastern Alpine Region in History, Archaeology and in the public opinion. Here Western and Eastern viewpoints met and influenced the development of today's national or ethnic identities of Slovenians, Carinthians and the Slovenian speaking minority in Carinthia. Each group's images of their medieval history differ though, which has so far even led to various and ongoing conflicts. Medieval History was used to legitimize territorial claims, for example, after the First World War and caused armed conflicts between German and Slovenian speaking groups. That “ethnic” dispute continues in an attenuated way until today as exemplified by the argument about the installation of official administrative signs with bilingual place names in the areas of Carinthia that are inhabited by a Slovenian speaking minority. Another example is the discussion about the so called “Kärntner Fürstenstein” (Prince's Stone) that was an important part of the medieval coronation ceremony of the Carinthian Dukes. Both Carinthians and Slovenians use this stone as a national symbol. The main question in this discussion is if the Prince's Stone is of Slavic or Germanic origins and therefore used by one of the groups illegitimately and History as well as Archeology are often expected to deliver evidence for either one or the other party.

Annamaria Ersek

Mid-Fourteenth Century Crypto-Portraits: Eastern Central Europe as center of production

Research into the representation of sovereigns is a line of inquiry that lies at the crossroads of numerous disciplines, such as art history, history, and anthropology. While this interdisciplinary subject has been generally well-studied, certain lacunae still exist. As with the field of Medieval Studies, Eastern Central Europe is rarely evoked in international scholarship that deals with the imaging of kings, these far-flung monarchies being omitted from the larger European context of the period. As a central nodule for the consolidation of power in the region, Eastern Central Europe needs to be reinserted into the historiography.

For this presentation, I would like to focus on one particular aspect of medieval royal images, that of the use of crypto-portraits. Briefly, one can describe a crypto-portrait as a representation of a saint, biblical, historical or mythological character that was painted to resemble a contemporary figure- often with the addition of attributes proper to the portrait's subject. If we make an inventory of such representations, it seems that this type of portraiture started to spread from Eastern Central Europe to other parts of the continent in the middle of the fourteenth century. While similar phenomena appeared in Western Europe a little bit later, these outcroppings were inferior in number compared to Eastern Central Europe.

In my paper, I will discuss a selection of mid-fourteenth century crypto-portraits primarily from the court of Emperor Charles IV (†1378). Guided by the use of contemporary written sources and historical evidence, this examination will result in a better understanding of the modalities of transfer for this type of portraiture and reasons why these exchanges had been taken place.

Matthias Hardt

The importance of far-distance-trade for the Slavic princes of the early and high Middle Ages

Slavic princes of the high Middle Ages, but to an extent also those of the Moravian Empire, had large treasures at their command, mainly consisting of silver. They owed these to a long-distance trade connecting Europe with Central Asia and North Africa and from which these princes either profited or in which they were directly involved. This was a large-scale trade in human beings, who had either been captured during the numerous wars between the Slavic princes or were sourced from their 'own' societies, that is to say their demographic surplus. This way of acquiring people happened with the view of obtaining metal and thus maintaining one's power base. The Muslim empires between central Asia and the Iberian peninsula were greatly interested in unfree labor, which could be deployed for many tasks in the palaces and armies, but also in mines, on ships and in agricultural and craft production. Not only Spanish Cordoba but, through the mediation of Venice, the entire eastern Mediterranean and via the river systems of East Central Europe even the Black Sea area, Mesopotamia and Central Asia were the destination of slave traders and slaves from East Central Europe.

Zsolt Hunyadi

Towards globalism? Papal-Hungarian relations as reflected in the twelfth-century charters of Hungaria Pontificia

The paper attempts to contextualize the overall features of the pre-1198 papal-Hungarian relations on the basis of the *Hungaria Pontificia*. As the editor of the corpus (inherited from the late profs. L. Mezey and J.R. Sweeney), I provide a comparison of the manifestations of the contacts between Rome and Hungary compared with 1) the Western materials (utilizing the volumes of *Italia*, *Germania*, *Anglia*, and *Iberia Pontificia*) and 2) with Central European materials, primarily, on the basis of the recently published *Bohemia Pontificia*. The research question is twofold: the paper partly attempts to identify the major differences in the overall trends represented by the relations with the Curia (limited to the *Pontificia* volumes); it also focus on the disparity of the source materials. As for the latter, the approach is not limited to the Eastern-Western dissimilarities but the "center vs. peripheries" features are also to be considered. Accordingly, the recently published *Anglia* and *Iberia Pontificia* materials will provide comparative materials.

János Incze

War financing in East Central Europe. The pledges of Sigismund of Luxemburg in Hungary

Western Europe during the High Middle Ages witnessed a growing need of finding new ways of war financing. Rulers endeavored to find new resources and sought to levy new taxes while a more successful tax collection was also one of their priorities. However, these measures were often insufficient and raising loans proved to be the preferred method of financing the constantly growing military expenditures. Loans played a major role in the long military conflict of the Hundred Years War and were widely raised in the Italian peninsula in the form of public credit as well. The problem of financing military expeditions did not avoid East Central Europe either but here credit was accumulated in the form of pledge transactions where royal properties represented the security for the borrowed sums. The poster will illustrate this royal financial policy through the example of the Kingdom of Hungary during the reign of Sigismund of Luxemburg, who is considered by the historians as a ruler who relied heavily on this method. Furthermore, the poster also aims to attract attention to the phenomenon that similar financial problems were solved in different ways in Western Europe and in East Central Europe.

Johnny Grandjean Gøgsig Jakobsen

Friars Preachers in Frontier Provinces of Medieval Europe

In 1220-22, i.e. only few years after the official foundation of the Dominican Order in 1216, Friars Preachers were sent from the centres of the Order in southern France and northern Italy to establish convents in all regions of Europe, including the more peripheral ones in the north and the east. Already in the 1220s, Dominican convents in these frontier regions of Christianity were, just as in the rest of Europe, grouped in provinces with a significant degree of semi-autonomy. The first line of such 'frontier provinces' were Hungaria, Polonia and Dacia, from 1303 also with the province of Bohemia, collectively covering the entire central-eastern and northern Europe. Whereas the Friars Preachers had to adapt into an already well-established ecclesiastical structure in western and southern Europe, the settings were quite different in the east and the north, which opened up for an even greater Dominican impact on Church and society as a whole. This paper will compare observations on the wide role in society played by Friars Preachers in northern and central-eastern Europe, both these frontier provinces in between as well as to the friars in the rest of Europe.

Piotr Dawid Kolpak

The Characteristics of Saint Patrons of the Polish Kingdom in Medieval Latin Europe

The cult of saint patrons of the Polish Kingdom (saints Stanislaus, Adalbert, Florian and Wenceslaus) had crystallized on the Polish lands at the turn of the 14th and 15th centuries. Although there are indications that some of these saints were already worshiped as the patrons of the state earlier, it was the activity of late medieval bishops of Kraków (mainly Zbigniew Oleśnicki) that created a specific group of national patrons. Promoted since the beginning of the fourteenth century the idea of four patrons was pointing to Krakow as the capital of the state in opposition to the older centers of Piast's state (Gniezno, Poznań).

The best example of above-mentioned process was the fourth article (*De horis*) of Cracovian diocese synodal statutes (1436) in which liturgical cult of St. Florian have been risen to level of "the remaining venerable saints patrons of this kingdom, namely Adalbert, Stanislaus and Wenceslaus."

In relation to the rest of Christian Europe the process of creating the idea of the group of national patrons has been made in Poland relatively late. Another Polish characteristic is lack of the sacred monarchs in the pantheon of patrons of the state, which was common phenomenon in the rest of Europe.

Márta Kondor

Sigismund of Luxembourg: from Prague to Znojmo across Whole Europe

Sigismund of Luxembourg, the second son of Emperor Charles IV, was born in February 1368 in Prague, the residence of the kings of Bohemia. Znojmo, the town where he died sixty-nine years later, lies not more than 200 km south-east of his birthplace. Yet, in the course of seven decades, during which period the young Margrave of Brandenburg became the lay head of the Western Christendom, Sigismund showed up in almost every corner of the continent: from Gniezno to Rome, from the British Isles to Constantinople. The poster focuses on research issues related to Sigismund's Hungarian-German kingship, and thus presents some aspects of the role Central- and East-Central Europe played in the early fifteenth-century history of the old continent.

Matthew B. Koval

Look What those Pagans Did! Uses of the Memory of Pagan Violence in Hungary, Poland, Denmark, and Bulgaria

Christianization in East Central Europe, particularly the conversion of Poland and Hungary around the year 1000, has received much attention recently, including from scholars interested in a comparative perspective. Comparatively less noted has been the reaction to Christianity among the populations of these realms. Particularly, major “pagan” reactions were recorded in Poland and Hungary around the same time, in the 1030’s and 1040’s respectively. These uprisings are not unparalleled outside East Central Europe. There were similar accounts of revivals of paganism in 11th century Denmark (after Harald Bluetooth's reign and under the reign of his son, Sven Forkbeard) and in late ninth century Bulgaria (after Boris's reign and under that of his son Vladimir-Rasate). The details surrounding these four reactions to paganism have certainly been clouded by various social, political and religious goals of those recording them, so much so that, especially in Sven Forkbeard’s case, it is difficult for historians to disentangle fact from fiction. By contrast, my paper focuses on exploring how pagan revivals were viewed by those who chronicled them and how these revolts figured in the various interests of these chroniclers.

Wojciech Kozłowski

A Dynastic Triangle: Poland, Bohemia and Hungary in the Late Thirteenth Century

After several centuries of exercising power in the neighboring political entities, the ruling houses of Bohemia (the Přemyslids), Hungary (the Árpáds), and Poland (the Piasts) developed a complex web of inter-dynastic ties. Approx. from the 1250s the kingdoms of Bohemia and Hungary sought ways of alluring the Piasts into their spheres of influence. The Piast dukes, themselves deprived of royal status, gradually accepted the increasing role of their “more prestigious” neighbors. On the whole, the Přemyslids attracted the dukes of Silesia, whereas the Árpáds created closer bonds with the dukes of central and southern Poland.

This dynastic inter-play between three houses appears as a great opportunity for investigating and making sense of the so-called “international” politics in the thirteenth-century Europe. It raises questions about how to approach the “international” stage before modern nation-state and prior to the birth of the concept of international relations: what concepts and frameworks could be applied in order to identify and demonstrate mechanisms that governed the “international” system; to investigate its structure, define its actors, and track down their methods of constructing political interests that ultimately guided their behaviors in the “international” setting? Such research questions call for interdisciplinary approaches that would merge standard political history with the field of international relations theories.

Jiří Macháček

'Too far away' - the archaeology of the Early Medieval Society in East-Central Europe. The case of Great Moravia

The early Middle Ages is commonly viewed as a period of great significance in European history for such key issues as the emergence of individual ownership of land in areas never included into the Roman Empire; the legal codification; the conversion to Christianity; or the crystallization of new forms of social and political organization linked to appearance of medieval states. Chris Wickham's recent *Framing the Middle Ages* (2005) deals with some of these, as well as other, transformation taking place in "Europe and the Mediterranean" between 400 and 800. However, most conspicuously absent from this massive synthesis is any reference to any region in Eastern Europe. The periphery of Wickham's "core area" in central and western Europe, which is now known as East Central Europe, remained outside his and other scholars' interest in the early Middle Ages. As Paul Barford (2001) writes, the whole region "has been seen as 'too far away' for many western historians and archaeologists to consider in detail, and authors of general textbooks of European history ... often satisfy themselves with a few generalizations on the subject." There is perhaps no other topic in the historiography of early medieval east central Europe that can better illustrate such situation, than Great Moravia (in today's Czech Republic and Slovakia). The principal aim of the paper is to understand the processes taking place in early medieval society from East-Central Europe at the time of the rise and the collapse of Great Moravia in the context of the all-European history. A move forward in terms of solving the above-mentioned issues can be facilitated principally by new archaeological discoveries, such as those made by applicant over recent years especially at Pohansko near Břeclav (CZ) and its surrounding.

Andrej Magdič

Ptuj in the 10th and 11th Century - The Town between East and West

In my paper I will discuss the town of Ptuj in north-eastern Slovenia, which was in the 10.-11. century an important central settlement (in written sources mentioned as "civitas") at the intersection of two spheres of influence: Ottonian and Byzantine. It lies at the crossroads of important trading routes: the land route from the Apennine Peninsula to the Middle Danube Basin, and the water route along the river Drava, which leads from inside the Alps to the southern Balkans (the area of the Byzantine Empire). Politically was Ptuj on the border of the Ottonian and the Hungarian state, which is reflected also in the material culture: at the early medieval cemetery at the castle hill were found items of the Köttlach culture, as well as the Bijelo brdo culture (often even in the same grave). Important for the understanding of the role of Ptuj is the presence of byzantine imports at the castle hill, which indicates the presence of a wealthy elite, who was involved in the long distance trade between the Alpine world and the southern Balkans, the Byzantine world.

Judit Majorossy

Community and Individuality: Social Topography in Urban Space (Medieval Butchers' Space)

The main focus of the study behind the presented poster was the urban space of butchers in 15th-century Pressburg (Posonium, today Bratislava). The topic in western European towns was already investigated in the scholarship from the point of view of the determining elements in the urban topography of medieval butchers and several case studies of individual towns were published. However, in this case the pattern elements of the butchers' space in urban context was taken only as a starting point to present how and to what extent they influenced the urban topography of this particular occupational group. Parallel to that – with a selection of German towns - I have tried to draw a circle of comparative examples around my own social topographical analysis concerning Pressburg (and a few other Hungarian towns already analyzed by others, such as Ödenburg and Buda) and I have tried to demonstrate how the character of the town (for example its elite recruitment) influenced a general community pattern for the butchers and what other possibilities are offered by a comparative approach to this particular question. The result of this particular research was already published in the Czech and Slovak Journal of Humanities – Historica 2/2011 (pp. 6-82). Nevertheless, it is part of my larger project on the different aspects of social topography and the usage of urban space in the late medieval Pressburg.

Michaela Antonín Malaníková

“The Golden Age” of female engagement in medieval urban economy? Lands of the Bohemian Crown in a comparative perspective

The second half of the 14th century is in the West European historiography traditionally labelled as the “Golden Age” of urban women’s work opportunities. In numerous case studies medievalists have attempted to prove that the quantitative and qualitative extensions of female labour opportunities should be seen as resulting from the plague epidemic. Due to the lack of manpower it in a certain way opened the labour market for townswomen. Their gradual extrusion of acquired positions in the 15th century has been, in this sense, ascribed to the socially based “recovery of normality”. The proposed paper will focus on the gender analysis of the labour market in Czech and Moravian medieval towns. We will make an attempt to demonstrate the following: although a similar scenario of previous extension and further restriction of women’s work opportunities can be observed in the local context, it could not be assigned to the plague epidemic that had only minor impacts in the Lands of the Bohemian Crown. Under these contexts, the explanation for the above depicted profound change in the urban economic structure, i.e. elimination of women’s work, has to be, therefore, searched somewhere else - primarily in the gradually increasing pressure exerted by urban guild structures. Using a comparative perspective, we will in broad strokes examine the nature of the above described processes, taking into account convergences as well divergences in the West and East Central European context.

Christopher Mielke

Archaeology and Queenship: Gendered power in the Material Record

The standard image of the queen in medieval Europe is a secular foreign woman who has a very limited scope of power. However, recent literature shows that not only were queens active agents of change within their new countries, but they often acted as disseminators of objects from their homeland, they brought significant retinues with them, and could even bring in new fashions, particularly of religious patronage. This poster is for a doctoral thesis that will examine items such as seals, coins, regalia, books, graves, heraldry, palaces, objects donated to the church and so on in an attempt to better understand how the power of the queen was exercised through visual media and in architecture. The objects in question show a wide network of social trade over vast distances, and point to the central role of the queen as a catalyst in the exchange of people, things and ideas.

Beata Możejko

Late medieval Gdansk as a connecting link between regions: Western European, Hanseatic and Central European contacts

In the late medieval period Gdańsk played a key role as an intermediary in contacts between Central Europe – the Kingdom of Poland – the towns of the Hanseatic League and, finally, Western Europe. This role was enacted during the rule of the Polish king Kazimierz Jagiellończyk (Casimir IV Jagiellon), whose thirteen year reign (1454–1466) was taken up by war with the Teutonic Order. The Second Treaty of Toruń (Thorn), which ended this war, gave Kazimierz Jagiellończyk control of Royal Prussia, and with it – authority over Gdańsk. The privileges which Gdańsk was granted by this monarch clearly stated that the city had the right to independence in maritime policy, and so, effectively, in foreign policy.

Poland's royal diplomatic service, with its chancellors and secretaries, was concentrating on other aims and different courses for foreign policy than Gdańsk. Under the reign of Kazimierz Jagiellończyk, having won the war against the Teutonic Order, the thrones of Bohemia and Hungary remained an important target (a good account of this issue is given in the literature by Krzysztof Baczkowski). Naturally, Poland also placed importance on relations with the Pope in Rome and with the King of Germany and Holy Roman Emperor, Frederick III. Gdańsk's Western European relations became quite a challenge for the royal chancery. Nevertheless the sources which I have examined permit me to risk suggesting that Gdańsk tried to get King Kazimierz Jagiellończyk involved in relations with the Hanseatic realm, Western Europe, England, France and the Duchy of Burgundy.

Ardian Muhaj

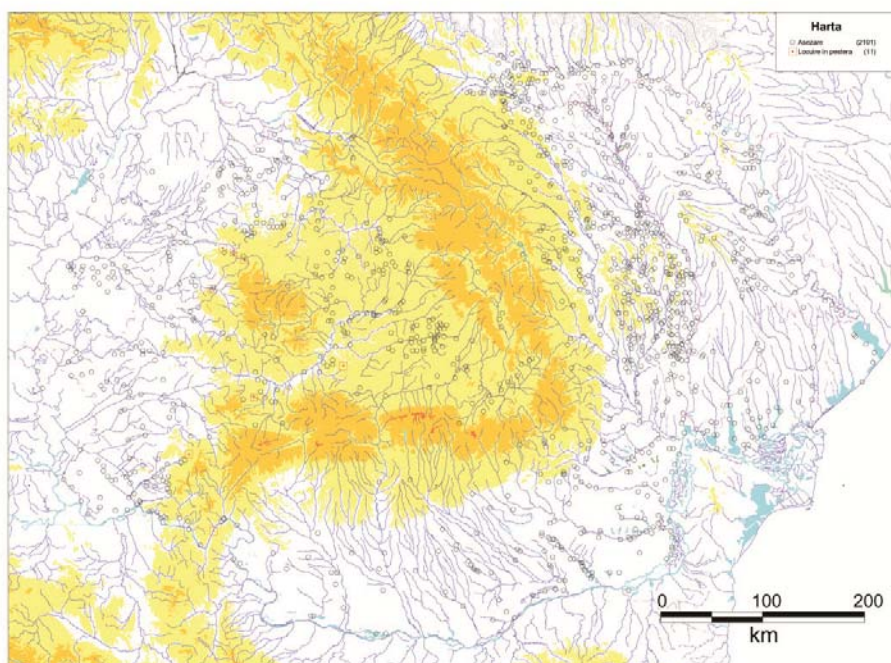
When the “peripheries” take over the role of the centre

In this paper we will analyse the process of decentralization that changed the role of the French territories in the network of trade routes of the medieval Europe. Because of the Hundred Years War and of the fact it was the main battlefield of this war, France lost its centrality in the trade routes. Contrary to some important views, European commerce flourished in the late Middle Ages, not through the old traditional routes that led to France (Champagne), but instead through new routes, geographically and traditionally peripheral that connected the Mediterranean with the Baltic and the North Sea. These new routes that flourished during the period of the de-centrality of France were to be found eastward beyond the Alps and westward beyond the Pyrenees. This decentralization led to the economic development of the “peripheries” such as Valencia, Portugal, Holland, Lithuania, Poland, Russia, Swiss confederation and southern Germany and to the economic decline of the “centres”, such as France, Flanders, Genova, and Florence. Consequently, the process of recentralization of the continental trade routes after the end of the Hundred Years War happened in a very different economic landscape and geography.

Sergiu Musteață

The Carpathian-Danube regions from the Eighth to the Tenth Century

The presentation will be focused on my recent research and data about archaeological sites distribution and development during 8-10 cc. in the Carpathian-Danube regions. The historical knowledge about this region is based on the archaeological discoveries because of the lack of the written sources referring to the realities from the North of the lower Danube of 8th – 9th c. Early medieval archaeological vestiges drew the attention of the historians already in the 19th century when in scientific circles appeared first data on some cemeteries from the 5th – 10th centuries, although their research began only after the Second World War. I account more than 2000 sites, mapped them and got an original picture of the actual knowledge about history of this region during 8-10 c. Based on actual statistics, I will present the situation of various sites: settlements, hilforts and cemeteries, coins and other known artefacts. From the total number of the archaeological sites of the 8th – 10th centuries attested on these regions only a small number, about 10% settlements and cemeteries (Map) were investigated through the salvage investigations and systematic researches. For a better knowing of this period we need both an integral publication of the archaeological discoveries and opening of new archaeological grounds while the comparison of these discoveries with archaeological realities from all the regions in the north of the Lower Danube will allow the reconstitution of the historical picture of the 8th – 10th centuries.



Map: The distribution of the settlements from Carpathian-Danubian-Dniestr region from 8th – 10th c.

Balázs Nagy

A Region of Prosperity: Economic Interactions in East Central Europe in the Later Middle Ages

The paper will revisit the question of the often mentioned prosperity of East Central Europe in the 14th and 15th centuries. The scholarly literature usually refers to political consolidation and the influence of decisive rulers as the main factors behind the prosperity. Besides these aspects the paper will argue for the significance of the development of mining, especially the mining of precious metals, in the second half of the 14th century. The productivity of mining, however, was greatly exposed to technical difficulties and the draining of water caused serious challenges from the 15th century onwards. The influence of mining therefore was decisive for a shorter period, but because of the decline of mining production other factors should be taken into account.

Marcela K. Perett

Re-discovered Kinship: Bohemia and England in the Early Fifteenth Century

Jan Hus and the movement named after him are excellent examples of medieval phenomena that ought to be at the center of any account of late medieval religion but have customarily been relegated to the periphery of the field, barely mentioned in scholarly accounts and textbooks. The exclusion may be the result of outdated political, ideological and linguistic divisions, but it exacts a heavy price to historiographies on both sides of this dividing line. My argument here is twofold. I show that ignoring the Hussite revolution in Bohemia makes it impossible to understand the meaning of contemporaneous events in England. For example, the dangerousness of Wyclif's ideas fully dawned on his contemporaries only after Jan Hus had put them to practice, yet modern accounts of Wyclif leave out Hus altogether. My other point has to do with the state of Czech historiography. I argue that focusing on national history and its heroes to the exclusion of foreign connections distorts our understanding of what the key issues are and locks us into debates about irrelevant, but nationally charged, issues. We ignore such intellectual and cultural links between countries at our peril. It is only through them that we can understand the nature and extent of medieval multiculturalism, which, in my view, ought to be at the heart of our narrative of Europe and its place in the Global Middle Ages.

David Rands and Cameron Sutt

Inheritance: Prescription and Practice in Árpáadian Hungary and Kamakura Japan

This paper uses the theoretical framework of prescription versus practice for comparing the inheritance practices of two very divergent societies – Árpáadian Hungary and Kamakura Japan. Using this methodology provides insights into the structures of both societies as we examine how each negotiated the competing interests involved in inheritance. In both cases, we observe a tension between the official power structures on one hand and the familial influence on the other. In Hungary, the crown, clan, and immediate family (*parentela*) competed for influence with varying degrees of success throughout the Árpád era. Heads of household at times disregarded general rules of clan-inheritance in order to maintain the integrity of their estates while the crown sought continual access to lands through escheat. In contemporary Kamakura Japan, the interests of the *kenmon* (tenants-in-chief) were frequently at odds with the *jito* (local landlords) as those in power tried to maintain the integrity of the system while *jito* sought to maintain or grow their own power. These conflicts frequently meant that *shugo* (military governors) intervened against the wishes of a *jito*'s family and the accepted rules of inheritance. The comparative analysis of divergences between accepted rules of inheritance and actual practice provides a means of understanding the dynamics of each culture.

Gerald Schwedler

Crowned: Rituals of sovereignty in Central Europe in the later Middle Ages

What coronations were, and how they were celebrated has been studied intensively, especially since the volume of Bak in 1990 widened the perspective on the monarchic ritual as Pan-European phenomenon. In recent years, as the concept of Globalisation shifted perceptions in the study of History, one dimension of the European phenomenon of coronations seems to become more and more important, their driving force for an “internationalisation” of Europe’s *regna*. With the global perspective in mind, one may discover one of the driving factors of the rise of Europe among the regions of the world in the emergence of large scale structures of territories in reciprocal acceptance and competition: the Late Medieval development of something, that later would be called sovereignty. The aim of the paper is to show a significant, yet often underestimated facet in the development of “Völkerrecht”, the importance of coronation and embodiment of royal sovereignty for mutual acceptance of the heads of states. Methodically we will analyse moments of personal encounter of monarchs and royal summit-meetings, especially of the Empire, Bohemia, Hungary, Poland in asymmetrical yet stable relationships because their positions were sealed with crowns. From this perspective, Central Eastern Europe seems not so forgotten at all.

Elena Suff

The Moldo-German Chronicle: a History of Stephen the Great for Occidental Eyes

In the late 1490s the Moldavian voyevod Stephen the Great (1457-1504) had commissioned a chronicle to be written about his reign. Finished about 1502 and entitled *Cronica breuiter Scripta Stephan[i] Dei gracia Voyvoda[e] Terrarum Moldannens[ium] necnon Valachyens[ium]*, it has survived in an only copy made for (or by) Hartmann Schedel of Nuremberg. It is not clear if it had been originally written in German or if the German version is a translation.

Subject to heated debate in Romanian historiography and an unsolved mystery as far as its author and original language are concerned, this chronicle presented the prospective foreign reader with an image of Stephen the Great that the readers of local chronicles might have found unusual. While Moldavian chronicles, mostly written in monasteries, insisted upon showing the voyevod as a deeply pious, God-fearing and directly supported by God and his saints character (St Demeter himself was said to have blessed his army on the eve of a battle once), the Stephen of the Moldo-German Chronicle is, first of all, a ruthless military leader, distinguished mostly by the amount of bloodshed he inflicts upon pillaged cities. He is also a shrewd politician, who chooses his alliances carefully. Our hypothesis is that the text had been deliberately modelled for Western eyes, underlining Stephen's importance as *antemurale Christianitatis* and drawing upon famous images of legendary knights and monarchs that would have been familiar to Western audiences.

Péter Szabó

Royal Forests in East Central Europe: Merovingian ideas and local realities

Designated hunting grounds of the ruling elite appear in very different periods and geographical regions throughout human history: from Japan through Nepal and Russia to Great Britain; from early written records to the twentieth century. While the status of the ruling elite may vary from kings to communist party leaders, the hunting grounds usually share three basic characteristics: they have special legal status, serve representation through hunts, and offer some protection for wild game. One also often finds connections between sacred landscapes and hunting grounds.

In Europe, such hunting grounds were called Forests. The idea of Royal Forests originated in the early medieval period in the Merovingian Frankish territories. In the following centuries, it developed into a distinct concept and spread into other parts of the continent. Research into the subject has so far focused on Western Europe, although even here a basic common framework of understanding is still missing. How the idea was adapted in East Central Europe is little known.

Based mostly on a structuralist perspective, this paper will investigate what Royal Forests meant in East Central Europe in the Middle Ages and beyond, how they were managed, what were the common elements that made them similar to other Royal Forests, what were the peculiarities of this region, and how these fit into contemporary societies.

Béla Zsolt Szakács

The place of East Central Europe on the map of Romanesque architecture

The presence of East Central Europe in general overviews of Romanesque architecture shows a declining tendency. While K. J. Conant included a number of sites from the region in his book (1959), in more recent publications the map east of Saxony is totally empty (e.g. X. Barral i Altet 1998, R. Stalley 1999). This is partly due to the lack of relevant and internationally available publications. While in the 19th century the Habsburg Monarchy represented a kind of unity and its historical monuments were centrally coordinated by the Central-Commission, the similarities of the different regions of the empire were not emphasized. During the interwar period the borders hindered all kinds of international comparison. After WW2, when many of the related territories were in the same Socialist block, an attempt of A. Merhautová (1974) is noteworthy. However, it is rather the discussion of single problems which led to real comparisons (Tomaszewski 1974, Grzybowski 1983). A special case is the book of V. Goss (2010) with “a view from southeast”. A promising attempt is the planned handbook series on East Central European art organized by the GWZO in Leipzig. However, one should ask the question, whether it is relevant to discuss Romanesque architecture in an East Central European framework. The lecture presents some examples which reveal the divergence of Romanesque traditions in the countries of East Central Europe.

Katalin Szende

Town Foundations in Central Europe and the New World in a Comparative Perspective

Founding towns has been the motor of urban growth over the last few millennia. This complex process, presupposing terms set by a founder, a population who obeys to these, and not least, a territory where it can be carried out, readily lends itself to comparative investigations. Nevertheless, most historical research on town foundation is carried out on the level of individual settlements, political entities or founding personalities. This paper sets out to explore the possibilities of studying this phenomenon over a broad time span, in regions far apart. It will compare patterns of organizing space in newly founded settlements in East Central Europe in the thirteenth century and later with that of Spanish towns in the Americas of the sixteenth century. Although evidently no genetic connection can be assumed between the two processes, towns in both territories have been termed “colonial” in various contexts. Taking this term in its most basic meaning of “territorial expansion”, one can inquire, through a set of selected examples, about the role of creating towns in “colonizing” physical spaces as well as in the extension of rulership over the people inhabiting them. I will argue that identifying general and comparable features can improve our understanding of developments in particular localities, and that the history of town foundations in East Central Europe can provide meaningful contribution to such a discussion.

Magdolna Szilágyi

Roads in a Liminal Zone: Trade and Travel across the Western Border of Medieval Hungary

The paper aims to deal with the potentials of transfers and interactions across the western border of Hungary between the eleventh and fifteenth centuries. The direction and number of roads in Western Transdanubia depended on various geographical, military, political and economic factors. The chain of low mountains belonging to the Fore-Alps covered with dense extended forests, as well as rivers along the border imposed strong limitations on communication possibilities to the west. These natural features can be considered relatively static throughout the centuries. In contrast, human factors changed to a great extent from the Árpád period to the late Middle Ages providing thus a different historical background for the infrastructure. The north-south directed triple defensive system that considerably limited the number and direction of communication routes between Hungary and the Holy Roman Empire, for example, dissolved by the late thirteenth century, which brought about a complete transformation of the road network, as well. The fact that some roads became more frequented in time, while others faded away could also have economic reasons (such as fairs, toll collection places, or staple right). In my paper I will investigate how these and other factors defined the layout of the road network and the frequency of routes in different centuries in the liminal zone of Western Transdanubia.

Trpimir Vedriš

Was Croatia ever part of the Carolingian empire?

Departing from the history of reception of early medieval Croatia in international scholarship (as detected in a series of recent studies and monographs) I propose to analyze the destiny of the Croatian project “The Croats and the Carolingians”. The highpoint of the project was the exhibition which took place in Brescia (17 June – 20 November, 2000) and Split (20 December 2000 – 31 July 2001) as a part of the international project *Charlemagne – The Creation of Europe*. Participation of a large number of Croatian scholars who contributed to a series of publications connected to the exhibition lead to organizers' expectations that the project will make visible impact on international academic community. However, although it has been praised as “bringing new historiographic perspective” promising to change the historiography of Eastern Adriatic in the early middle ages (G.P. Brogiolo), this re-discovery or “invention” of rich Carolingian heritage does not seem to have had affect on international scholarship. The failure of particular agendas connected to the project opens a series of questions about the problems in communication between the local/regional/national scholarly communities and the international scholarly audiences. Part of the problems that have plagued relations between European East and West for decades seems to have been replaced by a series of new issues connected to political and social changes in the 1990s. While previous period saw sometimes radical estrangement of the two „blocs“, the new possibilities – all positive developments notwithstanding – seem not to have always lead to expected successful interactions between the two scholarly camps. In an attempt to detect particular problems underlining these issues, I propose to examine both the problems connected to local scholarly communities, but also particular elements of what I would dare to term “subtle academic colonialism”. The presentation will, therefore, examine the relations between national scholarly community often identifying itself as „custodians of the local knowledge“ and representatives of the international scholarly community who often see themselves as correctors called to „shape the proper discourses“ on the particular regional histories.

Grischa Vercamer

Different Depictions of Rulership in Europe by Chroniclers of the Twelfth Century – England, Poland and the Holy Roman Empire

The paper presents analytic proceedings and first results of a bigger project on perception of power in the High Middle Ages in narratives. It argues, that the history of perception (*Vorstellungsgeschichte*) offers a very solid way – besides of history of facts and history of structures – to approach the phenomenon. Currently, the medieval research has still no thorough concept in order to estimate power – apart from analysing the hard facts (economy, military, politics). Recent research in Politian and Culture Studies showed, that the perception of a ruler/politician is every bit as vital in generating political legitimacy than the mentioned ‘hard facts’. In acknowledging these achievements, the paper wants to show and discuss the methodological approaches and some results of the project.

Julia Verkholtantsev

Myths of Origin and the Art of Etymology in Medieval Chronicles Written in Bohemia, Poland, Croatia, and Hungary

In this paper I examine myths of origin contained in Czech and Polish late medieval chronicles (with a few examples from Croatian and Hungarian sources) within the context of medieval rhetoric and grammar. Particularly, I explore the influence of Isidore of Seville's *Etymologiae* on the way linguistic material is brought into play to construct and validate historical narratives. One of the objects of my paper – relevant to the concept of the workshop – is to demonstrate that late medieval authors writing in the central and southern European lands were not strangers to what is usually perceived as “Western European” rhetoric and operated within the shared Latinate tradition.

Jan Volek

Internal Affair: The First Crusade Against the Hussites

In March 1420 during the meeting of the Imperial Diet in Wroclaw, the papal nuncio and bishop of Lugo Fernando read the papal bull *omnium plasmatoris domini*, which promulgated a crusade against the Bohemian Wycliffites, Hussites, and other heretics. The organization and leadership of the military campaign fell to King Sigismund, who sought to use this opportunity not only to eradicate the heresy but also to claim rightfully his patrimony after the death of his brother Wenceslas IV. Rather than leading to a quick victory, bishop Fernando's proclamation of the Cross initiated a fourteen-year period of five ultimately unsuccessful campaigns to defeat and extirpate Utraquism from the lands of St. Wenceslas' crown.

The discussion of the Crusades against Bohemia has formed an integral part of numerous studies on the history of the Hussite revolution and on the reign and rule of King Sigismund. While the former analyses concentrated on the military aspects of the campaigns, the latter usually examined the Crusades as a part of Sigismund's broader political goals. In contrast, this paper will examine the organization of the first Crusade against the Hussites in order to argue that it was an internal conflict within East Central Europe paralleling the Albigensian campaigns in the West.

Iurii Zazuliak

Slavery, Serfdom and Violence on the Periphery of Eastern Europe in 15th-16th Centuries. Old Themes and New Approaches

In my paper I would like to discuss how the analysis of social processes and phenomena which took place on the periphery of East-central Europe can provide new insights to some central issues and problems of the late medieval history of the region in general. More specifically, I intend to demonstrate how local evidence from the 15th- and early 16th-century Galicia which in that time was a south-eastern part of the Polish Kingdom can be used to highlight neglected but important aspects of such fundamental problems of East European history of 15th-16th centuries like violence, slavery, and serfdom.

I am particularly interested in addressing two issues. My first question concerns the local Galician evidence about slavery. I intend to take issue with the point of view adopted in the previous historiography which considered slavery merely as a survival of the early medieval social relations. Instead I propose to analyze evidence about slavery in the context of the uses of violence in the fifteenth-century Galician society, and interpret them as one of the harsh forms of lordship which was closely tied with the exercise of violence both inside and outside of the courtroom. As a hypothesis I also consider a possibility to link those evidence to the context of the trans-regional slave trade whose routes run through Galician Rus' and thus to attempt to pose a question about the possible influence of the transitional slave traffic on the local social relations.

I also intend to argue that the emphasis on the crucial role of violence in the pursuit of lordship in medieval societies made in the present-day western historiography provides a useful analytical perspective which helps to highlight some aspects of the establishment of the new regime of serfdom in the Kingdom of Poland during the 15th and early 16th centuries.