Cosmin Popa-Gorjanu

Title:
The use of a common questionnaire: Understanding Transylvania by comparing it to other regions (summary).

This paper aimed to describe how a common methodological instrument of the collaborative project, namely the questionnaire, was employed during the working of the Romanian team on the aspects regarding Transylvania in the Middle Ages. It stressed the role of the questionnaire in stimulating new thinking and the formulation of research subjects which a traditional, non-comparative approach was unlikely to stimulate. The conclusions of the discussion of the applicability and applying the questions in the case of Transylvania emphasized the potential for deepening and diversifying the range and quality of subjects dealt in case of this region. A second subject of consideration regarded the experience of preparing the joint papers on randomly selected regions during certain time slots (benchmark moments). Each such example occasioned getting new insights into local aspects suggested by the contrasts between Transylvania and the regions of Guelders, Portugal, Silesia, or Catalonia.

Cohesion and disruption of the region. Silesia: longitudinal studies

Where is it?

Silesia – brief and oversimplified history

- Celts, Germans (3th-6th c.), Slavs (since 9th c.)
- Great Moravia???
- Czech dukes (since??? – up till c. 990)
- Piasts' state (990-c. 1333)
  - 1000 – bishopric of Wrocław
  - 1163 – sons of Władysław II the Exile took over power in Wrocław and Opole. Bolesław I the Long as duke of Silesia
  - 1241-1675 – all Piasts' dukes reigning Silesian duchies named themselves „dukes of Silesia, lords of [the name of real or symbolical capital of a duchy]
- Kingdom of Czech (c. 1333-1740, with especiall emphasis on the 15th c. beginning of Silesian provincial council (dukes, bishop of Wrocław, city of Wrocław), Hussite wars and long-lasting conflict with Czech King Georg of Podiebrad
- 1741-1918 – Kingdom of Prussia
- 1919-1945 – German Republic, (since 1933 III Reich)
- 1945-today – Republic of Poland

Aims of the project

- Why have the Silesians had a sense of distinctiveness as citizens of the Poland, Czech Kingdom, the Kingdom of Prussia or the German Empire?

- What factors enabled this sense to emerge and then coexist with individual national ideologies?

- Have the people attempted to include it into the national patriotism? With what effect? In his perspective the question about social coherence is in fact the question about the coherence of national organizations which the region was and is a part of.

Planned spheres of reflection

- *The past as an image of the present*
- *Symbolism of a unity and division*
- *The Silesians: a society or societies?*
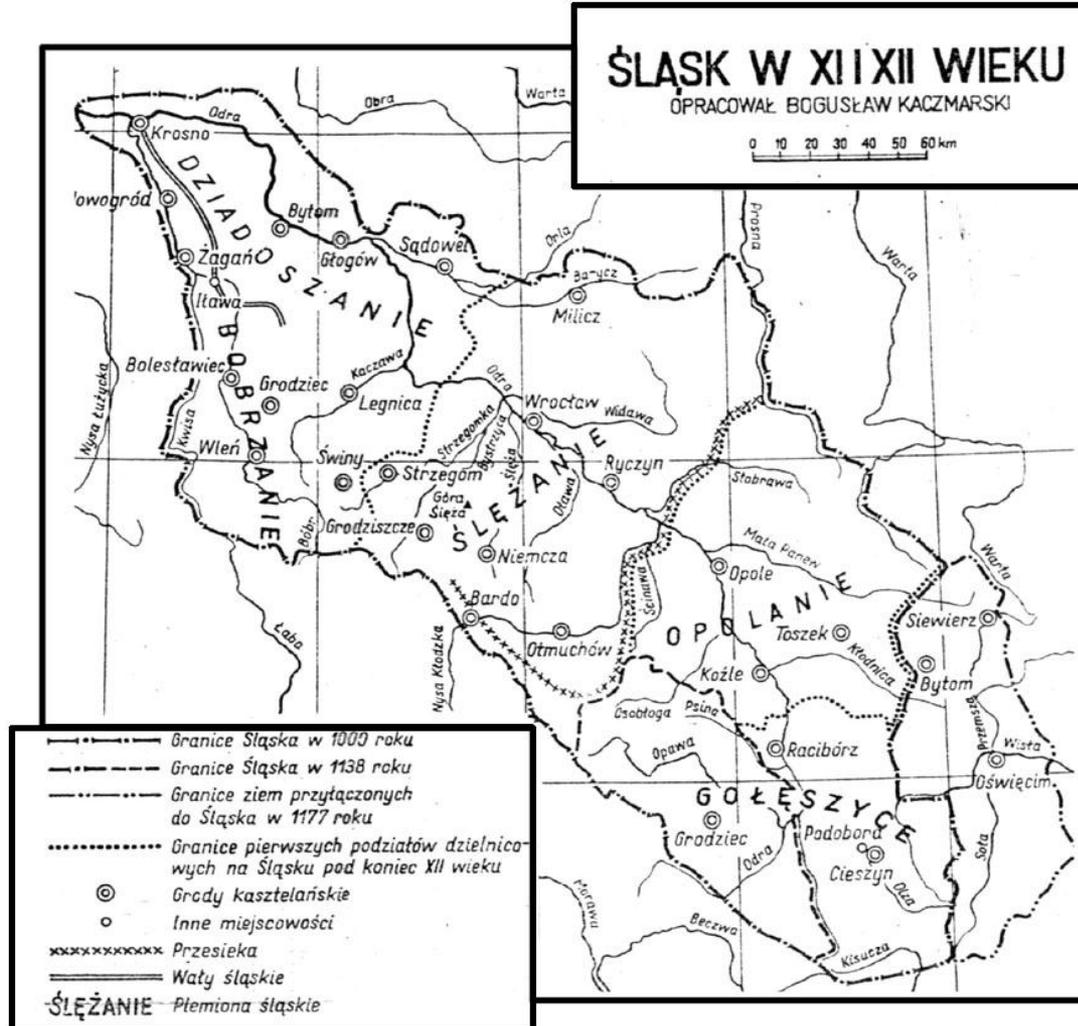- *Common interests, common goals*

Crucial elements of Silesia „regional cohesion" model

- **Institutions, administrations** (together with Czech team for the late middle ages)
- **Small and large social groups** – ties inside them; relations with other groups in Silesian society; contacts with analogous groups in other regions / countries
- **Economy** – different models or unity of economical activity in Silesia. Inner market as a cohesive force. Role of relations with markets outside the region (f.e. as an impulse to change structures of production and therefore strengthen cooperation within region or, contrary to this, to create miniregions inside Silesia specializing in definite economy activity for export mainly).
- **Ethnicity** – migration form the West in 13th century: new knighthood, problem of city dwellers and peasants. As a result of this massive changes in main cultural climat and move of Silesian society from Polish centered culture towards German oriented one. Problem of Czech Kingdom influence (together with Czech team)
- **Self-identification**: formal titles, historiography and visual symbolic (seals, coins, heraldry): inspirations, outside influances or local needs, obstacles – identification with wider units (national, state).

Possible points of chronological comparison

- F1: 1163-1525: Birth and formation of regional identity
- 1526-1740: Fighting for the separate way [with middle of 17th c. as an additional milestone]
- F3: 1740-1918: Towards the German nation and Silesian Heimat
- F4: 1919-1949: Silesia in Bermudian Triangle

Silesia, c. 11-12th c.

Śląsk w 1. poł. XIV w.

Skala 1 : 3 000 000 (1 cm − 30 km)

— · — · — granice państw w 1327 r..
- - - - - - granice księstw
○ stolice księstw śląskich

Odra

KRÓL.

POLSKIE

Krosno

Łużyce

Nysa Łużycka

Żagań

Głogów

Ścinawa

Oleśnica

Legnica

Wrocław

Brzeg

Jawor

Ziębice

Opole

Świdnica

Kłodzka

Nysa Kłodzka

Strzelce

Niemodlin

Bytom

Nysa

Koźle

Toszek

Opawa

Racibórz

Oświęcim

Odra

Cieszyn

KRÓLESTWO

CZESKIE

2013 © Dariusz Przybytek

Silesia, 1905

Territories 'lost' by Germany, 2013

North Schleswig
(to Denmark)

Memel
(to Lithuania)

Danzig

East Prussia

Pomerania

West Prussia
(to Poland)

Internal German
borders (1945–90)

Posen
(to Poland)

Malmedy-Eupen
(to Belgium)

Silesia

Upper Silesia
(to Poland)

Hultschiner Ländchen
(to Czechoslovakia)

Alsace-Lorraine
(to France)

GERMAN TERRITORIAL
LOSSES 1919–1945

Territories lost according to the
Treaty of Versailles, 1919

Territories lost to
Poland, 1945

Free City of Danzig,
1919–1939

Territories lost to the
Soviet Union, 1945

Poland, 1957-1975

Poland, voivodships 1975-1998

Poland, voivodships 1999-

Saints' Cults:
Mental or Imagined Regions

Carmen Annual Meeting:
Eng. António de Almeida Foundation
Porto, Portugal 14 Sept. 2013

CultSymbols Project

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www.teol.ku.dk/English/dept/cskmr

Peter Brown, *Authority and the Sacred: Aspects of the Christianisation of the Roman World*. (Cambridge: Cambridge University Press, Canto edition, 1997, orig. 1995), p. 58.

They made the Christian God present in their own age and locality; and they did so to such an extent that disbelief came to focus less on the existence of the Christian God so much as on his willingness to lavish on a distant human race – and especially on the unkempt inhabitants of one's own region – the crowning mercy of palpable human agents of His will.

- […] quod offertur, offertur Deo qui martyres coronavit, apud memorias eorum quos coronavit; ut ex ipsorum locorum admonitione major affectus exsurgat, ad acuendam charitatem et in illos quos imitari possumus, et in illum quo adjuvante possumus. Colimus ergo martyres eo cultu dilectionis et societatis, quo et in hac vita coluntur sancti homines Dei, quorum cor ad talem pro evangelica veritate passionem paratum esse sentimus.

- The offering is made to God, who gave the crown of martyrdom, while it is in memory of those thus crowned. The emotion is increased by the associations of the place, and love is excited both towards those who are our examples, and towards Him by whose help we may follow such examples. We regard the martyrs with the same affectionate intimacy that we feel towards holy men of God in this life, when we know that their hearts are prepared to endure the same suffering for the truth of the gospel.

- Early Christianity: saints chosen by popular – clerical processes involving primarily the sanction of the local bishop (or abbot).

- Eleventh to twelfth centuries: gradually appealing to papal canonisation.

- From 1215 (Fourth Lateran Council): Only saints canonised by the pope can be recognised.

- Local / Universal saints:

- Virgin Mary (theotokos) – universal (at least) since 5th century, but in the West especially since eleventh century. Localisation: The German conquest of Livonia was carried out under the patronage of the Virgin Mary and, in the Fourth Lateran Council (1215), the entire region was dedicated to her. Livonia: the Land of the Mother as opposed to Jerusalem and Palestine: the Land of the Son.
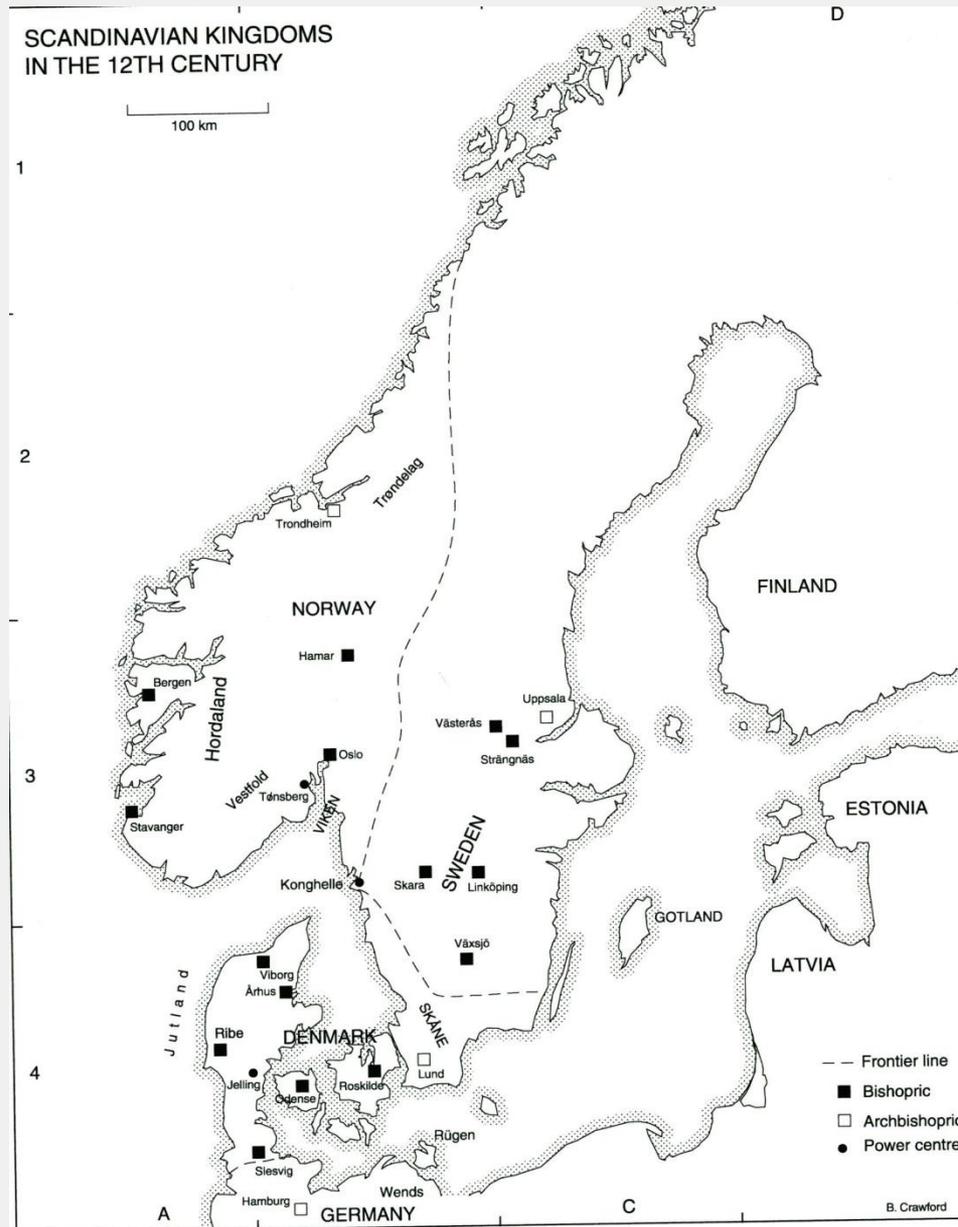
- Many genres of sources …
- Images, statues, various popular sources (ballads, legends…)

- Liturgical sources:
- Dedications of churches, altars
- Liturgical documents from specific localities, saints' offices, litanies.

Saint Knud Lavard (c. 1090-1131), woodcut, Lübeck 1492: Magnus slays Canute

Scandinavian Kingdoms in the 12th Century, *Atlas of Medieval Europe*, ed. by D. Ditchburn, S. Maclean and A. Mackay (London: Routledge, 1007²), p. 94.

SCANDINAVIAN KINGDOMS
IN THE 12TH CENTURY

100 km

D

NORWAY

FINLAND

Trøndelag

Trondheim

Hamar

Bergen

Hordaland

Uppsala

Västerås

Strängnäs

Oslo

Vestfold

Tønsberg

VIKEN

Stavanger

SWEDEN

ESTONIA

Konghelle

Skara

Linköping

GOTLAND

Växsjö

LATVIA

Viborg

Århus

Jutland

Ribe

DENMARK

SKÅNE

Jelling

Roskilde

Lund

Odense

Rügen

Slesvig

Hamburg

Wends

GERMANY

- - - Frontier line
■ Bishopric
□ Archbishopric
● Power centre

B. Crawford

In tribus diebus rogationum [...] Missa uero completa, dum scrinium beati martitis Olaui deponitur et depositum in feretro collocatur, cantetur responsorium *Sancte Olaue* com uersu et *Gloria patri* et sequatur versus *Ora pro nobis beate olaue* com oratione *Propiciare nobis domine quesumus*. Post orationem uero statim incipiatur antiphona *Exurge domine* [...] et orationem *Mentem familie tue quesumus domine intercedente beato olauo martyre tuo*, et

interim aqua benedicta aspergatur et sanctorum reliquias portaturi ordinentur et ordinatis illis reliquie collocantur. Et imposita antiphiona *Surgite sancti* sic cantando exeat processio et eundo ad ecclesiam in qua missa de letabnia dicenda est cantetur autem antiphona prefata cum ceteris antiphonis rogationum [...] Cumque ecclesie quam adituri sunt appropinquauerint, responsorium de sancto loci imponatur et cum uersu suo et *Gloria patri*, si opus fuerit, in ecclesia finiatur [...]

In the three rogation days: […] When mass is comple-ted, while the shrine of the blessed martyr Olav is taken down and placed on a bier, the respond *Sancte Olaue* [Saint Olav] shall be sung with the verse and *Gloria patri* and be followed by the verse *Ora pro nobis beate olaue* [Pray for us blessed Olav] with the prayer *Propiciare nobis domine quesumus* [Reconcile us, we ask you, o Lord]. After the prayer, indeed, the antiphon *Exurge domine* [Rise, o Lord] […] and the prayer *Mentem familie tue quesumus domine inter-cedente beato olauo martyre tuo* [We pray for the mind of your family, Lord, through the intercession of your blessed martyr Olav] should begin at once. And

- Meanwhile holy water shall be sprinkled and the relics of the saints be carried along, after being brought in order and placed. And when the antiphon *Surgite sancti* [Rise saints] is begun, the procession goes out [of the church] singing in this way to the church where the mass of the litany is to be sung also singing other mentioned rogation antiphons [...] And when the churches approached are near, a respond of the saint of the place shall be intoned with its verse and *Gloria patri* and finished inside the church if it is beneficial [...]

- Surgite sancti, de manisonibus vestris, loca sanctificate, plebem benedicite et nos homines peccantes in pace custodite, alleluia. De Hierusalem exeunt reliquiae et salvatio de monte Syon, propterea protectio erit huic civitati et salvabitur propter David famulum eius, alleluia.

- Rise, saints, from your houses, sanctify the places, bless the people and lead us sinful men in peace, alleluia. From Jerusalem relics go forth, from the mount Sion salvation, therefore there shall be protection for this city and it shall be saved for the sake of David his servant, alleluia.

Expressions of spatial identity in art.

Regional versus European: example Hungary

Béla Zsolt Szakács

Central European University

Budapest

"It should be known that, in accordance with the general opinion of theological tradition, angels undertook the care and governance of regions [*regionum*] and races [*gentium*], cities [*urbium*] and men. Similarly, the saints of God are entrusted with the spiritual care of and power over peoples [*populos*], regions, and cities where they happily lived and were buried, and [where] they left their relics, shined forth through miracles and bequeathed their examples of sanctity or, at least, where through the consecration of churches in their honour they had been received as patrons or patronesses. Consequently, when any race [*gens*], city [*urbs*] and country [*patria*] is placed under the rule of these leaders who immediately minister to the supreme governor, with good reason every race venerates its saintly men and women as its own gods and goddesses with enhanced solemnity, prays for them with greater devotion, and fears their anger and resentment more."

This quotation, a part of a late 14th-century sermon on Saint Elizabeth of Hungary, written by the Viennese University master Henry of Langenstein, clearly show the main ideas behind the research project of the Hungarian team. In the following, I breafly present the activity of the Budapest team and in the second part o my presentation I show two examples how the regionalality of the saints expresses spatial identity in the visual arts.

I.

The Budapest team, working under the project title **Communicating Sainthood -- Constituting Regions and Nations in East-Central Europe Tenth-Sixteenth Centuries**, is headed by Gábor Klaniczay and majorly consists of his former students. The project is based at the Department of Medieval Studies of the Central European University. The most important sub-projects related to the Eurocorecode – CULTSYMBOLS project are the following:

- St Adalbert**,** patron saint both of Poland, Bohemia, and Hungary -- **Cristian Gaşpar**

- Sts Stephen, Emeric and Ladislas - **Edit Madas** & **Gábor Klaniczay**

- St Elizabeth of Hungary - **Ottó Gecser** & **Gábor Klaniczay**

- St Stanislaus of Cracow - **Stanislava Kuzmová**

- St Margaret of Hungary - **Ildikó Csepregi** & **Gábor Klaniczay**

- The Hungarian Angevin Legendary - **Béla Zsolt Szakács**

- Urban cults in medieval Dalmatia - **Ana Marinković** and **Trpimir Vedriš**
  Specific attention paid to how these cults are communicated and disseminated
  throughout the regions. Besides research and publications in hagiography we focus
  on four domains: **healing miracles**, **sermons, images and public ceremonies.**

Among the many results of the team, let me breafly mention the major conference held in October 2012 in Dubrovnik, which had the title "*Cujus patrocinio, tota gaudet regio* - Saint's Cults and the Dynamics of Regional Cohesion". The conference presented almost 50 lectures, showing the regional articulation of medieval cults of saints in a greater variety than ever: ranging from the evolution and persistence of local bonds created by the cult of relics (discussed in a large introductory lecture by Thomas Head), or from the cults related to large regions within Christianity such as North Africa in the Late Antiquity (delt with by Thomas Heffernan), or the attraction zone of a major pilgrimage such as St. Foy (analyzed by Kathleen Ashley), or the specific situation and use of the cults of saints in the crusader region of the Eastern Medieterranean (presented by Renate Blumenfeld Kosinski), to the overview of cults related to medieval geographic region such as the Provence (Anne Doustaly), Scandinavia (Christian Krötzl and Anu Mänd), cults anchored in two distinct regions such as that of Antony of Padua related both to Portugal and to Italy (Eleaonora Lombardo) or a transnational comparison based on the patrocinia (Graham Jones). The examination of visual representations and of reliquaries proved to be a very fruitful approach (let me single out here the names of Gerhard Jaritz, Ana Munk, Ivan Gerát, Maria Craciun - discussing regional cults in Austria, Dalmatia, Venice and two regions of the medieval Hungarian Kingdom: Spis and Transylvania.

The web-page created in order serve with information on the work of the Budapest team (http://cultsymbols.net/budapest-team) registers the major events of the project. Let me mention here, that the next event is scheduled for September 24, with the lecture of our

CARMEN secretary, Kateřina Horníčková, who will talk on *Martyrs of "Our" Faith: Community Identities and the Cult of the Bohemian Martyrs in Post-Hussite Bohemia.*

Many other events should be mentioned here, but let me just enumerate the most important events during the last months.

☐ International Medieval Congress 2013, Leeds
Monday, 1 July, 2013 - 09:00 - Thursday, 4 July, 2013 - 18:00
Conference
☐ 48th International Congress on Medieval Studies, Kalamazoo, Michigan
Thursday, 9 May, 2013 - 10:00 - Sunday, 12 May, 2013 - 13:00
Conference
☐ Seminar: Displaying and perceiving dead bodies in the Middle Ages I: Saints' bodies
Friday, 3 May, 2013 - 10:00 - 14:00
Seminar
☐ Cross-CRP conference: Role and expressions of regions during periods of change and crisis, Alba Iulia
Friday, 8 March, 2013 - 09:00 - Saturday, 9 March, 2013 - 18:00
Conference
☐ Public lecture by Marianne Sághy: Pagans and Christians in the Late Roman Empire: The Fall of a Master Narrative?
Wednesday, 16 January, 2013 - 18:00 - 19:30
Lecture
☐ Book Launch: Three Books on Medieval Saints
Wednesday, 16 January, 2013 - 17:30 - 18:00
Book Launch

The last in this selection calls the attention to the publications related to the projest:

Saintly Bishops and Bishops' Saints
ed. by John S. Ott and Trpimir Vedriš
(Zagreb: Hagiotheca, 2012)
presented by Ottó Gecser

Vitae Sanctorum Aetatis Conversionis Europae Centralis (Saec. X-XI)

Saints of the Christianization Age of Central Europe

(Tenth-Eleventh Centuries)

ed. by Gábor Klaniczay, transl. and annotated by Cristian Gaşpar and Marina Miladinov. Central European Medieval Texts Series, Vol. 6

(Budapest: CEU Press, 2012)

presented by Trpimir Vedriš

Ottó Gecser

The Feast and the Pulpit. Preachers, Sermons and

the Cult of St. Elizabeth of Hungary, 1235-ca. 1500

(Spoleto: Centro Italiano di Studi sull'Alto Medioevo, 2012)

presented by Gábor Klaniczay

Let me also call your attention to the fact, that the given website also contains a rich selection of the research materials related to the team's activity.

II.

After this brief presentation of the team's major achievements, let me turn to my own research. I am dealing with the Hungarian Angevin Legendary, a luxurious manuscript from the 14th century, ordered by the Hungarian royal court in the 1330s in Bologna. The manuscript, albeit fragmented, contains 58 legends depicted in 549 miniatures.Since it contains European as well as regional saints from East Central Europe, this is a splendid example how the regional saints are integrated into the universal scheme.

The saints are presented in the codex in hierarchical order, starting with Jesus, Virgin Mary and the apostles, followed by the martyrs, confessors and female saints. The regional saints are situated to their appropriate place in the hierarchy, i.e. the local martyrs, as Stanislas, Demeitrius and Gerard in the group of martyr bishops, Prince Emeric and King Ladislas form a group among the confessors, and Louis of Toulouse, who had a special importance for the Hungarian Angevin Dynasty, is following Francis of Assisi.

Nevertheless, the real importance of the local saints is better manifested in the length of their legend. Evidently, the longest cycle was dedicated to Jesus, and, for some unknown reason, to James the Greater. However, just after these we can find Ladislas, the Hungarian

royal saint in the group of apostles (Ladislas received 24, Paul, Peter, John 24-24, Peter 22, Andrew 20 miniatures). The other regional saints received 12 or 8 images, which places them in the upper half of the list of the saints. All this means that the regional saints were regarded as meritorious members of the community of European saints. If we compare the lives of Saint Thomas of Canterbury and Saint Gerard of Csanád, we can immediately recognise the similarities of the image cycles.

On the other hand, beside integration, some special aspects also call the attention to these regional saints. There is a special composition depicting the translation of the relics of the saint, which we can find only in the legend of James (whose special importance is already mentioned), Gerard and Ladislas. Similarly, the miracles which happened at the tombs of the saints, can be found exclusively in those cases which are related to the local royal dynasty: Ladislas, Stanislas, Emeric and Mary Magdalene. All in all, we can state that the regional saints were incorporated into the larger group of European saints, however, their local significance was stressed not only by the length of their legends but also with the emphasis on the local cults.

My second example comes from the fresco painting. There is a special image cycle widespread exclusively in the territory of the medieval Hungarian Kingdom, dedicated to the Fight of King Ladislas with the Cuman. According to the Hungarian Chronicle, a Cuman robbed a Hungarian girl and Ladislas liberated her: this is represented in the walls of the churches in 3-5 scenes such as *Leaving the castle of Várad*, *Pursue*, *Fight*, *Beheading of the Cuman* and *Rest*. There are several aspects of thus cult, including the Western knightly attitude (often emphasised by the fashionable armours of the king), the Easter aspects (orientalism in the depiction of the Cuman as well as some element of the storey), and Byzantine elements (not only stylistically as in the fresco of Kakaslomnic/Veľká Lomnica, but also in the similarity to the Byzantine warrior saints as Saint George or Saint Demetrius).

The image cycle is quite typical for the territory of the entire Hungarian Kingdom, not only in the border zones (where frescos survived in greater number anyway) but also in the central part of the country, and examples were found recently also in Croatia. Thus, the territory where the frescos can be found clearly determines the region where the cult of Ladislas was in use.

Beside the territorial aspects, we should note that this cult is present in all layers of the society. The image of Ladislas were used as state symbol by the royal court in coins as well as the seals (e.g. in the double seal of Queen Mary, 1382-1395), it was decorating the churches and castle chapels of the most important aristocrats of the court (e.g. the castle

chapel at Ozora, commissioned by Filippo Scolari, one of the most influential supporters of King Sigismund), but also in the smaller village churches, including some of the Orthodox churches of the Romanians in East Hungary where the commissioners, families of the Romanian elite, intended to demonstrate their identity as members of the Hungarian nobility. Finally, let me present the *Matricula* of the Hungarian nation at the University of Vienna. In the manuscript the title image represents Saint Ladislas, who was elected as the patron saint of the students of the university origination from the Hungarian Kingdom. In this way, a regional saint of their origin expressed the most eloquently their identity abroad, in the Austrian town. Moreover, since the so-called Hungarian nation included also students coming from Bohemia, Moravia and Poland, Saint Ladislas appears in late medieval Vienna as a common patron saint of the future Visegrad Countries.

(Un)familiarity as signs of European times

*Scrutinizing historical representations of otherness and contemporary daily practices in border regions*

Dorte J. Andersen

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Thresholds of indifference

- Removing borders could generate immobility. Borders are needed for mobility, interaction and cohesion.

- "*Not commuting or not migrating across a border is not merely a matter of failing to recognise opportunities because of existing differences, but is more importantly a matter of habitualised indifference towards the 'other side', the 'market' across' the border.*"

  – Van Houtum & van der Velde 2004, p.105

The bandwidth of (un)familiarity

- *"bandwidth signals the level of unfamiliarity people are willing to accept. It shows what differences people consider as push and pull factors – resulting into mobility – and what differences they consider as keep and repel factors – resulting into immobility."*
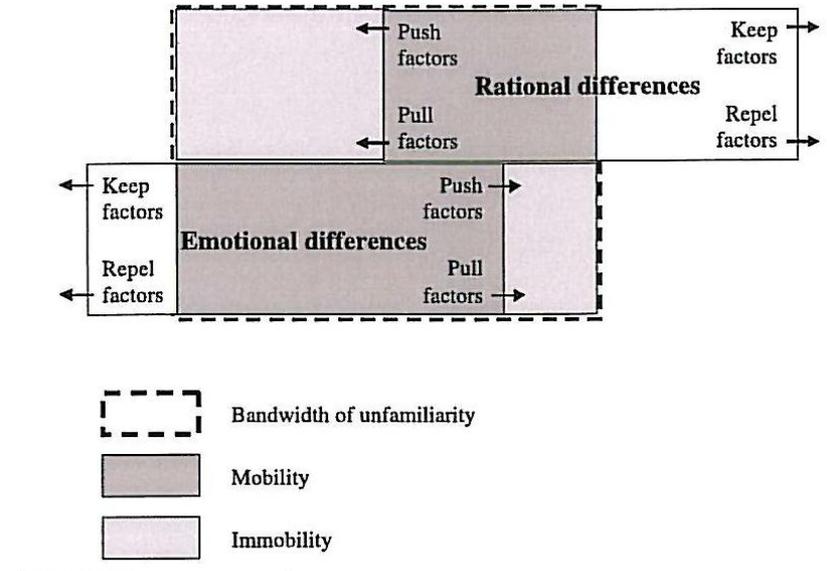
  – Spierings & Van der Velde 2008, p.501

Forms of (un)familiarity

Unfamiliarity	Familiarity
Unknown Unwanted, fear	Known as the same Melting together
Unknown Exotic, exiting	Known as the same Unwanted, fear of self-confrontation
Known as different Ideal self, want to become	
Known as different Reflection of opposite, what we are not	The familiar unfamiliar Hybrid notion

Andersen 2013

Multiple versions of (un)familiarity

- Experiential (un)familiarity

  Reflecting the extent in which people have gained direct experience with 'other' people and places (Szytniewski & Spierings forthcoming)

- Informational (un)familiarity

  Reflecting acces to and quality of information about 'other' people and places via relatives and media sources (ibid.)

- Proximate (un)familiarity

  Reflecting the likelihood that some people and places may feel more (un)familiar that others (ibid.)

- Working familiarity

  Transcending popular scepticism and stereotypes with regard to 'other' people and places, faciliating cooperation in border regions (Scott forthcoming)

- Troubling familiarity

  Regional identity and symbols resulting in cross-border conflicts and critical questions regarding cooperation (Arijs forthcoming)

Border studies is in need of a deeper understanding of history!

- … "the effort to escape the "territorial trap" of state-centrism does not entail a denial of the state's continued relevance as a major geographical locus of social power, but rather a rethinking of the meaning of both state territoriality and political space" (Brenner 1999, p. 41) … and to rethink we need historical perspective

Migration studies and networks

- *"(…) solve a central problem by explaining why migrants did not act like perfectly rational decision-making atoms, why they possessed incomplete knowledge about the options available to them, and why they concentrated on particular destinations and occupations."*

– Moch 2003, p.16

Regionalism and the constructions of regional consciousness

- *"… formal and semi-formalized cross-border co-operation has capitalized on various regional images in order to promote the idea of a "common space" (...) One could assume that a certain degree of "familiarity" is in play here."*

    – SCOTT (J.W.), "Constructing Familiairty in Finnish-Russian Karelia: Shifting Uses of History and the Re-interpretation of Regions," *European Planning Studies* (2013), 21: 1, 83

        •

Memory and (un)familiar spaces

- "Living in the border region, they understand better than anyone else that we all have mixed blood to a greater or lesser extent. They have also suffered from nationalism, and in its worst form – ethnic cleansing – enough to have grown tired of it." (*Cafe Europa*: 164)

The case of Portugal: the evolution of an Iberian region

CARMEN Annual Meeting, 13-15 September 2013
Center for the Study of Population, Economy and Society (CEPESE)
University of Porto – Portugal

Reporter: Maria Cristina Pimenta (CEPESE; Member of *Cuius Regio. An analysis of the cohesive and disruptive forces destining the attachment of groups of persons to and the cohesion within regions as a historical phenomenon* (CURE), ESF- EucoreCODE/0001/2009)

SESSION: Workshops for prospective projects, II
14TH SEPTEMBER 2013 - 16:00 –17:30

EuroCORECODE Meeting: Regions and Borders, Imagined and Real

1) Introductory remarks:

A comment was presented based on the results achieved so far in the development of the Portuguese (Galician) participation in the *Eurocore Cuius regio*.

Therefore, the aims of the Portuguese participation, obviously centered in the regional dynamics that evolve the realm's national expression, were explained shortly, baring in mind the function that border-regions like Galicia add to this multileveled analysis.

The chronological timeline was XI-XVII, with some important Key-moments:

XI-XIV/XIV-XVI/XVI-XVII

2) Some focal points were stressed:

Geography; the *Atlantic Portugal* and the *Mediterranean Portugal*; the structuring features of the space: from Iberian horizons to a worldwide framework.

The several meanings of Border (real, imagined, provider of ethic homogeneity or disruption.

The Roman heritage and the close relation with Galicia (linages, kinship, etc).

The relation of Portugal an Léon and, later, Portugal and Castile.

All these Iberian Horizons led us to some remarks about the following general aspects: Dynastic legitimation; expansion of Portuguese space; the Iberian Habsbourg Monarchy.

Within the realm itself, it was an absolute need to consider several vehicles of Identity/Diversity (*v.g.* Nobility (medieval to Early Modern); ecclesiastical structures; urban elites/villages; language, etc).

This kind of approaches allows us to envisage different levels of observation in order to reach out the concept of social consciousness and the obvious manifestations on political discourse.

Finally, trying to take into consideration these issues and take the most advantage of their visible outcomes, the Portuguese Group and the Galician partners organized the working plan in three different kind of participations:

Type of Meetings	Number	Papers	Papers to be Published
CURE MEETINGS	10		
BRIEFING MEETINGS	2		
PORTUGUESE GROUP MEETINGS	3		
TOTAL		17	12 - BOOK 1 (ed. SABATÉ CURULL; FONSECA): *Catalonia and Portugal* - BOOK 2 (ed. de Boer; FONSECA): *Regions in Clio's looking Glass* - BOOK 3 (ed. FONSECA): The National and the Regional in the Portuguese History PLAN – 6 chapters/5 topics a) The context of the construction of a region b) From the regional to the National c) The border and the space organization d) The social awareness e) Historiography and Literature.

			Political Discourse
			OTHER OUTCOMES
			Organization of Databases about: Portuguese Medieval Libraries (Alcobaça and Santa Cruz de Coimbra)
			Implies to provide the catalogue and the digitalization of manuscripts.

Porto, 21st September 2013

[signature]

VALUE AND FUTURE OF COMPARATIVE STUDIES USING A BROAD CONCEPT OF REGION
Round Table
Flocel Sabaté

I have been participating in the Cuius Regio project since its prehistory, when in 2007, 12 European universities and 1 archive led by Dick de Boer presented a collaborative project to the Seventh Framework Programme of the European Union, under Part 8: Socio-economic Sciences and the Humanities.

The failure of this proposal, and the consultations over CARMEN, encouraged Dick de Boer to try the Eurocores program, that had been working under the European Science Foundation since 2005. In a meeting held in Bochum 2008 we started to work on this line, with other meetings in Wassenaar and collective and collaborative work that culminated in the launch of the project in 2010, with the kick-off in Copenhagen shared with the other three project approved in the same call, and then working until today.

When we applied to the Seven Framework Program the name was: "Cuius regio. The shaping and functioning of regional cohesion in a changing European word. 1250 – present"; and when we applied for and were awarded the ESF, the title was longer: "Cuius Regio, An Analysis of the Cohesive and Disruptive Forces Destining the Attachment of Groups of Persons to and the Cohesion within Regions as a Historical Phenomenon".

In fact, the Eurocores Programme of ESF was the suitable place for our subject. In Eurocores, the new EUROCORECODE subprogram led specifically to the study of "European Comparisons in Regional Cohesion, Dynamics and Expressions. The goals of this subprogram matched our aims perfectly:
- The way in which regional cohesion developed during the pre- and proto-national phase of European society and was threatened and survived under changing political circumstances during the process of formation of the nation-state
- The way in which the appreciation and function of languages and dialects as an expression of regional identity changed over time.

- The degree to which the natural environment, geophysical conditions and natural borders and barriers influenced regional developments
- The way in which minorities were integrated or isolated within a regional context
- The role played by dynasties and political institutions during a process of descentralized centralization
- The way in which the discourses of identification and power (use of the historical reference, the creation of regional epic and heroes, etc…) were constructed.

In this framework, Cuius Regio asked about the regions: what is a region? What are the historical elements that built it, and, according to the different combinations of these elements, what kind of regions we could reach in Europe, starting in the Medieval period, because we understand that the roots of the present mind are especially rooted in Middle Ages.

In line with the structure of ESF projects, we started to work as a network. The main difference from the first proposal was that we have no single project but, in reality, a network of seven research teams. That also means that each team is responsible for studying their specific region; so, we had seven research teams working, according to their respective plans, in their own regions: Bohemia, Catalonia, Livonia, Lower Rhine, Portugal, Schleswig-Holstein, Silesia and Transylvania.

From this start, the evolution of the project led to working on three levels at the same time, and with a specific and complementary objectives:
- The first level was a research focused on each of the above-mentioned regions. Each group set its objectives in order to reach scientific conclusions about the historical evolution of their own region, and developed the specific working schedule.
- The third level was a growing contact between the three Eurocorede projects that were running at the same time (2010-2013). These were three different projects ('Cuius Regio', 'Saints' and the contemporary Unfamiliarity)- but we progressively working closer together, with important milestones: joint participation in the European Social History

Conference held in Glasgow in 2012, a meeting of the
three projects in Alba Iulia, held last March, and our
common Final conference in Arnhem two weeks ago. And
we are here in the current panel, representatives from
the three projects. This evolution affected our
research framework positively, because we have
increased our comparative perspective and reached some
common comparative points of view.

- And between the lower and upper levels, there is the
  second level, with our central and priority objective:
  to reach a comparative view of the medieval region:
  what is a region, what are its constituent elements
  and what are the different possible combinations, so
  what typology of regions we could reach. Certainly,
  the central scope of the Cuius Regio was this: to
  generate a framework where we could present the
  different regional conclusions and reach some general
  conclusions. And consequently, we started working on
  this subject from the first moment, from a framework
  prepared by the archivist Maarten van Driel, and with
  the thoughts of a geographer such as Kees Terloew. We
  also tried to organize a date base in a computerized
  system about the elements for regional cohesion.

I'm glad about the unexpected third level because it
allowed us to reach a renewed comparison with other
projects, including new transversals perspectives, so we
could obtain excellent fruit mixing some conclusions from
the projects in the present round table; I'm glad also for
the work done under the control of each team. The
scientific results are clear; in my Catalan case, we were
able to renew the historical perspectives.

However, to be honest, I'm sure that the central level
was excessive forgotten and left aside. It was the initial
target, the reason why we sought a collective and common
project, but we were not sufficiently able to reach a
common comparative perspective. Working in pairs, we have
reached very important contributions. In my case, I
developed a comparison perspective with my colleague and
friend from Silesia, and we are so pleased with the results
that Przemek and I wish to publish a joint article about
our research and its results, and we will work on it in the
coming months. But, at the same time, it's true that the
global comparison was rather forgotten. When we started, we

asked what a region is. And we finish without a completed answer. We have many small answers about the regional projects, we have some shared comparative views, but we are unable to offer the main response: what a region is and why regions find cohesion and remain on the map —and in the minds— for centuries.

This is the position and the moment when we most need CARMEN. Sure, because, the Cuius Regio project concludes leaving some unfinished conclusions and some open questions that could be resolved. However, it is not good moment for the funding of medieval research. The Eurocores Programme is over for ever; ESF is changing scope and will never call for research projects; the economic crisis has imposed more difficulties: HERA could be an option for funding, but some universities, such as the Spanish centers, could not apply for it because their governments don't contribute financially.

In any case, the European Medieval society existed and our experience as researchers confirmed that the questions asked by the medievalists around the world are similar and, consequently, the quality of our conclusions has improved whether or not we could reach a global and comparative perspective. Also, each of us has a regional working tradition and it could be enriching to mixing our work under common goals. For one reason or another, we need large global projects around Europe. With these necessities and in the present times, the scope of CARMEN as a lobby to press for medieval research projects is vitally important.