



Edited by Kosana Jovanović and Suzana Miljan

Secular Power and Sacral Authority in Medieval East-Central Europe

Secular Power and Sacral Authority in Medieval East-Central Europe

Central European Medieval Studies

The series focuses on the geographical centre of the European continent, but also a region representing various historically changing meanings and concepts. It challenges simplistic notions of Central Europe as a periphery to the medieval 'West', or, equally, a border between barbarity and civilization; an area of a lively convergence of different ethnic groups, and a socially and culturally framed common space; a point where different 'Others' met, or an intermediary 'bridge' between the Roman Catholicism and Latinity of the West, and the Slavic Orthodoxy and Hellenism of the Byzantine East.

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Foreword

Kosana Jovanović and Suzana Miljan

The present volume bears the title *Secular Power and Sacral Authority in Medieval East-Central Europe*. The volume encompasses a collection of papers presented at the international conference entitled *Second medieval workshop in Rijeka* held at the Faculty of Humanities and Social Sciences in Rijeka (Croatia) on 10th and 11th October 2014. The main goal of this volume is to enable scholars, who are at the start of their careers, to present their research on a broad spectrum of medieval themes and problems, in new methodologies, which have a strong base in tradition. It should be emphasized that a lot of work on this volume owes to a strong collaboration with the Department of Medieval Studies of the Central European University in Budapest or with the scholars who have been associated with them. Budapest is still the best forum for gathering of young and experienced scholars, and the idea of a Medieval Workshop in Rijeka is to further that bond.

Since the papers presented in this volume are dealing mostly with social elite in Hungary, Croatia, Bosnia and Serbia, we have chosen to define the area as East Central Europe, without any nineteenth- or twentieth-century connotations, as explained by Nora Berend in the recent volume on the region.¹

All of the articles offered in this volume have generated from the debates during the workshop, and have been submitted a year later. Here we present a selection of them, with a focus on social elites which were in the position to exercise secular or sacral power.

The social elites at the centre of all of the presented studies in this volume are the ones pertaining to various types of nobility, both of secular and sacral origin, power and authority. Nobility is a social group which left the most traces in medieval sources. In the course of the medieval period nobility experienced development, diversification and even evolution. The process can be traced in the sense of terminology and practice. Social reality was reflecting their difference according to status, origin, political power,

¹ For the whole development of debate, cf. Nora Berend, 'The Mirage of East Central Europe: Historical Regions in a Comparative Perspective', in *Medieval East Central Europe in Comparative Perspective. From Frontier Zones to the Lands in Focus*, ed. by Katalin Szende & Gerhard Jartiz (London/New York: Routledge, 2016), pp. 9-23.

wealth, education, mobility, etc., making nobility one of the most researched medieval social groups. Many historiographies and historians have been dealing with it, so it would be an impossible task to give a complete general overview, and instead we will try to point to a diversity of topics expressed by previous scholarship influencing later research such as studies published in this volume. The historiography on nobility, after observing that Marc Bloch's research of medieval social system was lacking previous regional studies, decided to focus more precisely on these aspects. Therefore, the new period started with the research of Georges Duby on the region of Mâcon and their nobility.² These smaller territorial units and their nobility have been, to our knowledge, researched most in the English historiography. For example, many English shires were the focus of a number of studies, showing both similarities and diversities in status, origin, political power, wealth, education, mobility.³ Anne Duggan went on to define the three elements as post-Roman nobility: noble birth, military power and royal service,⁴ while Régine Le Jan explained that the change in Carolingian elite occurred when their mobility was traded for putting down roots.⁵ In the course of historical development, as it seems, at least in the French case, the thirteenth century was the period when the noble society has changed to accommodate themselves to new social and economic conditions and ideas.⁶ With historical development in the course of the medieval period, the transformation of nobility also started, or more precisely, a growth from

2 Georges Duby, *La société aux XIe et XIIe siècles dans la région mâconnaise* (Paris: Armand Colin, 1953).

3 See, for instance: Nigel Saul, *Knights and Esquires: The Gloucestershire Gentry in the Fourteenth Century* (Oxford: Clarendon Press, 1981); Susan M. Wright, *The Derbyshire Gentry in the Fifteenth Century* (Chesterfield: Derbyshire Record Society, 1983); Michael J. Bennett, *Community, Class and Careerism: Cheshire and Lancashire Society in the Age of Sir Gawain and the Green Knight* (Cambridge: Cambridge University Press, 1983); Simon Payling, *Political Society in Lancastrian England. The Greater Gentry of Nottinghamshire* (Oxford: Oxford University Press, 1991); Christine Carpenter, *Locality and polity: a study of Warwickshire landed society, 1401-1499* (Cambridge/New York: Cambridge University Press, 1992); Eric Acheson, *Gentry Community. Leicestershire in the Fifteenth Century, c. 1422-c. 1485* (Cambridge: Cambridge University Press, 1992), etc.

4 Anne J. Duggan, 'Introduction: Concepts, Origins, Transformations', in *Nobles and Nobility in Medieval Europe. Concepts, Origins, Transformations*, ed. by Anne J. Duggan (Martlesham, Suffolk: Boydell & Brewer, 2000), pp. 1-14.

5 Régine Le Jan, 'Continuity and Change in the Tenth-Century Nobility', in *Nobles and Nobility in Medieval Europe. Concepts, Origins, Transformations*, ed. by Anne J. Duggan (Martlesham, Suffolk: Boydell & Brewer, 2000), pp. 53-68.

6 Georges Duby, 'The Transformation of the Aristocracy', in Georges Duby, *Chivalrous Society* (Berkeley/Los Angeles/London: University of California Press, 1981), pp. 178-185.

social elite and aristocracy to nobility occurred. Lesser nobility had the noble status, but under certain conditions. These can be found in the cases of ministeriales of the bishop of Salzburg, who again experienced transformation and by the end of the mid-fourteenth century they entered either to the ranks of *Herrenstand* or *Ritterstand*.⁷ They were not the only conditional nobles in the Middle Ages. In reflection to those ground-breaking studies a number of regional ones developed over time. Hungarian historian Ferenc Maksay tried to compare the number of noblemen in the West and the East. Thus, the Kingdom of Hungary in the medieval period belonged to the lands of numerous nobilities.⁸ Similar development can be traced in medieval Poland, too.⁹

Thematically, the volume is opened by the presentation of Professor János M. Bak and his paper based on the folklore of medieval kings of Hungary. His paper has been chosen to be put before the central part of the volume since he held a keynote lecture at the workshop, but also because he still represents the best of both worlds – innovation and tradition at the same time. He offers new methodologies, alongside his experience and keeping tradition in historical research. His paper not only sets the tone for the whole volume, but also represents the overall influence over the European scholars and historiography on the medieval research in general. Kings themselves were presenting both secular power and sacral authority, which can be found in their styling in various European kingdoms: King of Kingdom(s) by the grace of God. As rulers, leaders and commanders of nobles, they at the same time enabled the latter to participate in a much lesser level in sacrality of secular authority.

The core of this volume represents eleven selected papers and studies presented in a chronological order, starting with the period of late antiquity to the end of the fifteenth century, so that to facilitate their reception within a wider audience. As shown in the featured papers the diversification of research topics aims to demonstrate the variety of research interests of these young scholars. Each author in their work then acknowledges the previous scholarship, and most importantly expands it further with new

7 John B. Freed, 'The Archiepiscopal Ministerialage', in John B. Freed, *Noble Bondsmen: Ministerial Marriages in the Archdiocese of Salzburg 1100-1343* (Ithaca and London: Cornell University Press, 1995), pp. 25-43.

8 Ferenc Maksay, 'Sok nemes országa' [The Country of Numerous Nobles], in *Mályusz Elemér Emlékkönyv* [Collection of Papers in Honour of Elemér Mályusz], ed. by Erik Fügedi, Éva H. Balázs and Ferenc Maksay (Budapest: Akadémiai Kiadó, 1984), p. 290.

9 Janusz Bieniak, 'Knight Clans in Medieval Poland', in *The Polish Nobility in the Middle Ages*, ed. by Antoni Gąsiorowski (Wrocław: Zakład Narodowy im. Ossolińskich, 1984), pp. 123-176.

methodological approaches. Introduction to the main part of the volume was given by Professors Katalin Szende and Ivan Jurković, who offered a general overview of the presented papers with commentaries on the structure and aim of the studies.

On the example of nobilities of East Central Europe, the authors have shown that the nobility was diversified according to status, origin, political power, wealth, education, mobility, etc. The status and origins of nobilities and their political power, whether on the larger or lesser scale has been done by Judit Gál on the case of individuals who were viceroys of kings of Hungary, Miloš Ivanović, whose Serbian nobility tried to survive in the turbulent period of the fifteenth century, or of István Kádas, whose noble judges also represented royal power on much lesser scale, that of a county administrative structure. Since the latter's social group were lesser nobles, many other articles offer insight into that question. Castle warriors are probably best represented in this volume, especially those of Turopolje. Though employing different methodologies, both Éva B. Halász and Nikola Antonić give new insight into the mentioned territory by combining genealogy, written sources and archaeological finds to shed light on this often overlooked part of the Kingdom of Hungary-Croatia.

Similar social group to castle warriors were praediales who lived on the Episcopal estates in Slavonia. Their status can be compared to that of ministeriales of the bishop of Salzburg, which, hopefully, will be researched more extensively in the future by a new generation of researchers. The article of Maja Cepetić Rogić deals with these Episcopal estates and the role of roads. Hence, problems of medieval mobility can be seen on many levels. Unquestionably, mobile were the students who went abroad for their study, as shown in the research of Silvie Vančurová. Mobility and education went hand in hand, as seen in the work of Tomislav Matić. Physical mobility was seen in the cases of father and son at the court of Sandalj Hranić, since they spent a certain amount of time there, being absent from Dubrovnik, as demonstrated by the work of Valentina Zovko.

Finally, the paper of Kristian Bertović represents a fresh look on the Pauline order and returns the topic back also to the subject of sacrality as an element of noble power. In Hungarian historiography, certainly the best researched orders are Paulines, due to research of Beatrix Romhányi. However, the situation in Croatian historiography is not the same, therefore Bertović's work on the two Pauline monasteries near Senj reopened the topic of medieval patronage and the economic growth of the Pauline order in Croatia. Some of their documents were written on the Glagolitic scripture, which can be explained with the concept of the 'Culture of three scripture

and three languages'. Since one of these scriptures was Cyrillic and the language of it vernacular, it brings us finally to the contribution of Neven Isailović on the Cyrillic charters of Croatian nobility, nowadays kept in the Franciscan convent of Trsat, by which another important issue, that of relationship between aristocracy and mendicant orders is touched upon.

All of the authors featured in this collection of papers belong to the circle of Central European historiographies, and their work represents an innovation and new approaches in researching problems on contemporary movements in their respective scholarships. The idea of cooperation within methodological approaches, as well as diverse research topics of the medieval social elite, aims to put on the map a new generation of medievalists, who can then equally participate in sharing their research and results on the unique activity of the European medieval civilisation with their West European colleagues.