

10. Istarski povijesni biennale | 10. Biennale storica istriana | 10th Istrian History Biennale
Međunarodni znanstveni skup | Convegno scientifico internazionale | International Scientific Conference

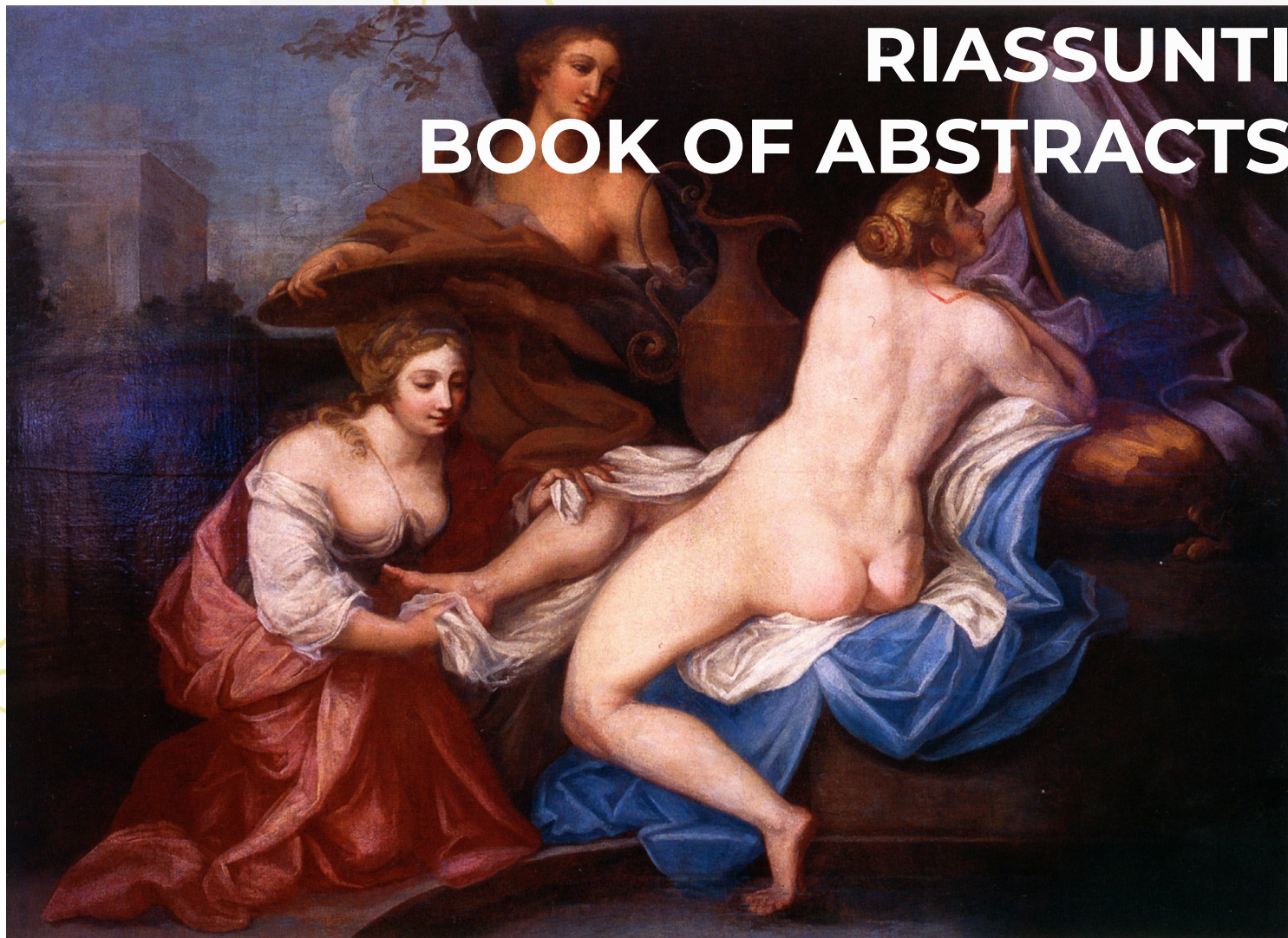
Corpus, carnalitas...:

o tijelu i tjelesnosti u povijesti na jadranskom prostoru

corpo e corporeità nella storia dell'area adriatica

The Body and Corporality in the History of the Adriatic

KNJIGA SAŽETAKA LIBRO DEI RIASSUNTI BOOK OF ABSTRACTS



20 - 21 / 5 / 2021

ONLINE

SKUP | CONVEGNO | CONFERENCE

SADRŽAJ | INDICE | CONTENTS

PROGRAM (HR).....	1
PROGRAMMA (IT).....	3
PROGRAMME (EN).....	5
SAŽECI RIASSUNTI ABSTRACTS.....	7
Marija Mogorović Crljenko: Kazna, poniženje, prkos i tijelo u istarskim izvorima na razmeđu srednjeg i ranog novog vijeka Punishment, Humiliation, Spite and the Body in Istrian Sources at the Turn of the Middle Ages and the Early Modern Period	8
Ermanno Orlando: Corpi svelati, offesi, violati. Testimonianze dai processi matrimoniali (secc. XIV-XVI) Exposed, Offended, Raped Bodies. Testimonies From Matrimonial Processes (14th–16th Century).....	10
Darja Mihelič: Telo kot predmet predpisanih sodnih sankcij (Po statutih Trsta, Izole in Pirana od 14. do 17. stoletja) The Body as the Subject of Statutory Judicial Sanctions (According to the Statutes of Trieste, Izola and Piran From the Fourteenth to the Seventeenth Century).....	11
Marta Jurković: Antropologija tijela u djelu <i>Umijeće medicinskih mjerenja</i> Santorija Santorija Anthropology of the Body in Santorio Santorio's <i>Ars de statica medicina</i>	13
Laura Casella: I corpi dei familiari. Saperi medici e pratiche di cura nelle case aristocratiche friulane (XVII-XVIII secc.) The Bodies of Family Members. Medical Knowledge and Caregiving in Friulan Noble Households (17 th –18 th Century).....	14
Rino Cigui: Curare i mali del corpo. La <i>teriaca (triacca) magna</i> e le sue leggendarie virtù terapeutiche Caring for the Sick Body. The <i>Teriaca (triacca) magna</i> and Its Legendary Healing Virtues.....	15
Urška Bratož: Staro telo: medicinski pogled 19. stoletja The Old Body: Nineteenth-Century Medical Perspective.....	16
Kosana Jovanović: Svog tijela gospodarica? Žensko tijelo i tjelesnost u srednjovjekovnoj viteškoj književnosti jadranskog prostora Mistress of Her Own Body? The Female Body and Corporality in the Medieval Chivalric Romance in the Adriatic.....	17
Zrinka Blažević: <i>Graviter poeta tuus aegrescit</i> : dispozitiv bolesnoga tijela u ranonovovjekovnom poetskom diskursu <i>Graviter poeta tuus aegrescit</i> : The Dispositive of the Sick Body in Premodern Poetic Discourse.....	18

Ivana Brković: Tijelo grijeha, tijelo pokore u <i>Suzama sina razmetnog</i> Ivana Gundulića The Body of Sin, the Body of Penance in Ivan Gundulić's <i>The Tears of the Prodigal Son</i>	20
Slavica Stojan: Tjelesnost u dubrovačkim pirnim dramama Corporality in Dubrovnik's Wedding Plays.....	21
Nada Bulić – Ante Matan: <i>Deus corporalis in Vegetii de re militari secundum MS. Corcyranum Croaticum</i>	23
Robert Kurelić: Rituali tijela na jadranskom prostoru srednjovjekovlja Rituals of the Body in the wider Adriatic region in the Middle Ages.....	24
Josip Banić: <i>Anima a corpore separetur</i> : Odnos kasnosrednjovjekovne države i tijela na sjevernojadranskom prostoru (Venecija i Akvilejski patrijarhat u XIV. – XV. stoljeću) <i>Anima a corpore separetur</i> : The Relation between the Late Medieval State and the Body in Northern Adriatic Area (Venice and the Patriarchate of Aquileia in the 14 th –15 th centuries).....	25
Trpimir Vedriš: “Nin u kojem se nalaze tijela sv. Anselma i sv. Marcele”: prilog raspravi o identitetu relikvijara ninskih svetaca zaštitnika “Nin, Where the Bodies of St Anselm and St Marcela Are”: A Contribution to the Discussion on the Identity of the Reliquary of Patron Saints of Nin.....	27
Gordan Ravančić: Odnos prema tijelu u dubrovačkim oporukama u 13. i 14. stoljeću Perceptions of the Body in Dubrovnik's Last Wills of the Thirteenth and Fourteenth Centuries.....	29
Slaven Bertoša: Odlazak duše na nebo, a tijela u zemlju. Primjeri iz matičnih knjiga umrlih Župe Uznesenja Marijina u Puli (XVII. – XIX. stoljeće) The Soul's Departure to Heaven, the Body's Departure Underground. Examples of Entries in the Register of Deaths of the Parish of the Assumption of the Blessed Virgin Mary in Pula From the Seventeenth to the Nineteenth Century.....	30
Dragica Čeč: Telo reveža v kontekstu institucionalne podpore The Body of the Poor in the Context of Institutional Support.....	31
Milan Radošević: Veći od života - sudbina posmrtnih ostataka Vladimira Gortana (1929. – 1953.) Larger Than Life – The Destiny of the Remains of Vladimir Gortan (1929-1953).....	32
Milena Joksimović: Lovers, Mistresses, Partners – On Concubines and <i>Concubinatus</i> in Roman Epigraphical Evidence from <i>Regio X</i> Ljubavnice, priležnice, partnerice – o konkubinama i konkubinatu u rimskim epigrafskim svjedočanstvima iz <i>Regio X</i>	34
Danijela Doblanović Šuran: Seksualno nasilje u Savičenti na izmaku 16. i početkom 17. stoljeća Sexual Violence in Savičenta in the Late Sixteenth and Early Seventeenth Centuries.....	35
Matija Drandić: Identità sigillate – il significato dei segni sul corpo in Istria e nell'Adriatico settentrionale nella prima età moderna Sealed Identities – The Meaning of Body Marks in Istria and the Northern Adriatic in the Premodern Era.....	37

X. ISTARSKI POVIJESNI BIENNALE

Corpus, carnalitas...: o tijelu i tjelesnosti u povijesti na jadranskom prostoru

20. – 21. svibnja 2021.

PROGRAM

ČETVRTAK, 20. svibnja 2021.

9.00 OTVORENJE SKUPA

Predstavljanje zbornika radova IX. Istarskog povijesnog biennalea: *Emotio, affectus, sensus...: o osjećajima u povijesti na jadranskom prostoru*

Zbornik će predstaviti: Gaetano Benčić, Ivan Jurković, Marija Mogorović Crljenko

10.00 I. dio

Radno predsjedništvo: Gaetano Benčić, Ivan Jurković

Marija Mogorović Crljenko (Pula): Kazna, poniženje, prkos i tijelo u istarskim izvorima na razmeđu srednjeg i ranog novog vijeka

Ermanno Orlando (Siena): Corpi svelati, offesi, violati. Testimonianze dai processi matrimoniali (secc. XIV-XVI)

Darja Mihelič (Ljubljana): Telo kot predmet predpisanih sodnih sankcij (Po statutih Trsta, Izole in Pirana od 14. do 17. stoletja)

11.00 STANKA

11.30 II. dio

Radno predsjedništvo: Robert Kurelić, Ermanno Orlando

Marta Jurković (Zagreb): Antropologija tijela u djelu *Umijeće medicinskih mjerenja* Santorija Santorija

Laura Casella (Udine): I corpi dei familiari. Saperi medici e pratiche di cura nelle case aristocratiche friulane (XVII-XVIII secc.)

Rino Cigui (Rovinj): Curare i mali del corpo. La *teriacca (triacca) magna* e le sue leggendarie virtù terapeutiche

Urška Bratož (Kopar): Staro telo: medicinski pogled 19. stoletja

RASPRAVA

13.00 STANKA

14.30 III. dio

Radno predsjedništvo: Milan Radošević, Ante Matan

Kosana Jovanović (Rijeka): Svog tijela gospodarica? Žensko tijelo i tjelesnost u srednjovjekovnoj viteškoj književnosti jadranskog prostora

Zrinka Blažević (Zagreb): *Graviter poeta tuus aegrescit*: dispozitiv bolesnoga tijela u ranonovovjekovnom poetskom diskursu

Ivana Brković (Zagreb): Tijelo grijeha, tijelo pokore u *Suzama sina razmetnog Ivana Gundulića*

RASPRAVA

PETAK, 21. svibnja 2021.

9.00 IV. dio

Radno predsjedništvo: Gordan Ravančić, Slavica Stojan

Nada Bulić – Ante Matan (Zadar – Pula): *Deus corporalis in Vegetii de re militari secundum MS. Corcyranum Croaticum*

Robert Kurelić (Pula): Rituali tijela na jadranskom prostoru srednjovjekovlja

Josip Banić (Poreč): *Anima a corpore separetur*: Odnos kasnosrednjovjekovne države i tijela na sjevernojadranskom prostoru (Venecija i Akvilejski patrijarhat u XIV. – XV. stoljeću)

10.00 STANKA

10.30 V. dio

Radno predsjedništvo: Zrinka Blažević, Darja Mihelič

Trpimir Vedriš (Zagreb): "Nin u kojem se nalaze tijela sv. Anselma i sv. Marcele": prilog raspravi o identitetu relikvijara ninskih svetaca zaštitnika

Gordan Ravančić (Zagreb): Odnos prema tijelu u dubrovačkim oporukama u 13. i 14. stoljeću

Slaven Bertoša (Pula): Odlazak duše na nebo, a tijela u zemlju. Primjeri iz matičnih knjiga umrlih Župe Uznesenja Marijina u Puli (XVII. – XIX. stoljeće)

Dragica Čeč (Kopar): Telo reveža v kontekstu institucionalne podpore

Milan Radošević (Pula): Veći od života - sudbina posmrtnih ostataka Vladimira Gortana (1929. – 1953.)

RASPRAVA

12.30 STANKA

14.00 VI. dio

Radno predsjedništvo: Elena Uljančić, Rino Cigui

Milena Joksimović (Pula): Lovers, Mistresses, Partners – On Concubines and *Concubinatus* in Roman Epigraphical Evidence from *Regio X*

Danijela Doblanović Šuran (Pula): Seksualno nasilje u Savičenti na izmaku 16. i početkom 17. stoljeća

Matija Drandić (Rovinj): Identità sigillate – il significato dei segni sul corpo in Istria e nell'Adriatico settentrionale nella prima età moderna

15.00 ZAKLJUČNA RASPRAVA I ZATVARANJE SKUPA

Diskusanti:

Anna Bellavitis (University of Rouen Normandy)

Neven Budak (Filozofski fakultet u Zagrebu)

Elena Uljančić (Zavičajni muzej Poreštine – Museo del territorio parentino)

X BIENNALE STORICA ISTRIANA

Corpus, carnalitas...: corpo e corporeità nella storia dell'area adriatica

20-21 maggio 2021

PROGRAMMA

GIOVEDÌ, 20 maggio 2021

9.00 APERTURA DEL CONVEGNO

Presentazione degli Atti della IX Biennale storica istriana: *Emotio, affectus, sensus...: o osjećajima u povijesti na jadranskom prostoru (sui sentimenti nella storia nell'area adriatica)*

Gli Atti del convegno verranno presentati da: Gaetano Benčić, Ivan Jurković, Marija Mogorović Crljenko

10.00 Sessione I

Moderatori: Gaetano Benčić, Ivan Jurković

Marija Mogorović Crljenko (Pola): Kazna, poniženje, prkos i tijelo u istarskim izvorima na razmeđu srednjeg i ranog novog vijeka

Ermanno Orlando (Siena): Corpi svelati, offesi, violati. Testimonianze dai processi matrimoniali (secc. XIV-XVI)

Darja Mihelič (Lubiana): Telo kot predmet predpisanih sodnih sankcij (Po statutih Trsta, Izole in Pirana od 14. do 17. stoletja)

11.00 PAUSA

11.30 Sessione II

Moderatori: Robert Kurelić, Ermanno Orlando

Marta Jurković (Zagabria): Antropologija tijela u djelu *Umijeće medicinskih mjerenja* Santorija Santorija

Laura Casella (Udine): I corpi dei familiari. Saperi medici e pratiche di cura nelle case aristocratiche friulane (XVII-XVIII secc.)

Rino Cigui (Rovigno): Curare i mali del corpo. La *teriaca (triacca) magna* e le sue leggendarie virtù terapeutiche

Urška Bratož (Capodistria): Staro telo: medicinski pogled 19. stoletja

DISCUSSIONE

13.00 PAUSA

14.30 Sessione III

Moderatori: Milan Radošević, Ante Matan

Kosana Jovanović (Fiume): Svog tijela gospodarica? Žensko tijelo i tjelesnost u srednjovjekovnoj viteškoj književnosti jadranskog prostora

Zrinka Blažević (Zagabria): *Graviter poeta tuus aegrescit*: dispozitiv bolesnoga tijela u ranonovovjekovnom poetskom diskursu

Ivana Brković (Zagabria): Tijelo grijeha, tijelo pokore u *Suzama sina razmetnog Ivana Gundulića*

Slavica Stojan (Zagabria): Tjelesnost u dubrovačkim pirnim dramama

DISCUSSIONE

VENERDÌ, 21 maggio 2021

9.00 Sessione IV

Moderatori: Gordan Ravančić, Slavica Stojan

Nada Bulić – Ante Matan (Zara – Pola): *Deus corporalis in Vegetii de re militari secundum MS. Corcyranum Croaticum*

Robert Kurelić (Pola): Rituali tijela na jadranskom prostoru srednjovjekovlja

Josip Banić (Parenzo): *Anima a corpore separetur*: Odnos kasnosrednjovjekovne države i tijela na sjevernojadranskom prostoru (Venecija i Akvilejski patrijarhat u XIV. – XV. stoljeću)

10.00 PAUSA

10.30 Sessione V

Radno predsjedništvo: Zrinka Blažević, Darja Mihelič

Trpimir Vedriš (Zagabria): “Nin u kojem se nalaze tijela sv. Anselma i sv. Marcele”: prilog raspravi o identitetu relikvijara ninskih svetaca zaštitnika

Gordan Ravančić (Zagabria): Odnos prema tijelu u dubrovačkim oporukama u 13. i 14. stoljeću

Slaven Bertoša (Pola): Odlazak duše na nebo, a tijela u zemlju. Primjeri iz matičnih knjiga umrlih Župe Uznesenja Marijina u Puli (XVII. – XIX. stoljeće)

Dragica Čeč (Capodistria): Telo reveža v kontekstu institucionalne podpore

Milan Radošević (Pola): Veći od života - sudbina posmrtnih ostataka Vladimira Gortana (1929. – 1953.)

DISCUSSIONE

12.30 PAUSA

14.00 Sessione VI

Moderatori: Elena Uljančić, Rino Cigui

Milena Joksimović (Pola): Lovers, Mistresses, Partners – On Concubines and *Concubinatus* in Roman Epigraphical Evidence from *Regio X*

Danijela Doblanović Šuran (Pola): Seksualno nasilje u Savičenti na izmaku 16. i početkom 17. stoljeća

Matija Drandić (Rovigno): Identità sigillate – il significato dei segni sul corpo in Istria e nell'Adriatico settentrionale nella prima età moderna

15.00 DISCUSSIONE FINALE E CHIUSURA DEL CONVEGNO

Discusanti:

Anna Bellavitis (University of Rouen Normandy)

Neven Budak (Facoltà di filosofia Zagabria)

Elena Uljančić (Museo del territorio parentino)

Xth ISTRIAN HISTORY BIENNALE

Corpus, carnalitas...: The Body and Corporality in the History of the Adriatic

20th – 21th May 2021

PROGRAMME

THURSDAY, 20th May 2021

9.00 OPENING PLENARY

Introduction to the Conference Papers of the 9th Istrian History Biennale: *Emotio, affectus, sensus...: o osjećajima u povijesti na jadranskom prostoru (Emotions in the History of the Adriatic)*
Conference Papers will be introduced by: Gaetano Benčić, Ivan Jurković, Marija Mogorović Crljenko

10.00 Session 1

Conference Committee Members: Gaetano Benčić, Ivan Jurković

Marija Mogorović Crljenko (Pula): Punishment, Humiliation, Spite and the Body in Istrian Sources at the Turn of the Middle Ages and the Early Modern Period

Ermanno Orlando (Siena): Exposed, Offended, Raped Bodies. Testimonies From Matrimonial Processes (14th–16th Century)

Darja Mihelič (Ljubljana): The Body as the Subject of Statutory Judicial Sanctions (According to the Statutes of Trieste, Izola and Piran From the Fourteenth to the Seventeenth Century)

11.00 BREAK

11.30 Session 2

Conference Committee Members: Robert Kurelić, Ermanno Orlando

Marta Jurković (Zagreb): Anthropology of the Body in Santorio Santorio's *Ars de statica medicina*

Laura Casella (Udine): The Bodies of Family Members. Medical Knowledge and Caregiving in Friulan Noble Households (17th–18th Century)

Rino Cigui (Rovinj): Caring for the Sick Body. The *Teriaca (triacca) magna* and Its Legendary Healing Virtues

Urška Bratož (Koper): The Old Body: Nineteenth-Century Medical Perspective

DISCUSSION

13.00 BREAK

14.30 Session 3

Conference Committee Members: Milan Radošević, Ante Matan

Kosana Jovanović (Rijeka): Mistress of Her Own Body? The Female Body and Corporality in the Medieval Chivalric Romance in the Adriatic

Zrinka Blažević (Zagreb): *Graviter poeta tuus aegrescit*: The Dispositive of the Sick Body in Premodern Poetic Discourse

Ivana Brković (Zagreb): The Body of Sin, the Body of Penance in Ivan Gundulić's *The Tears of the Prodigal Son*

DISCUSSION

FRIDAY, 21th May 2021

9.00 Session 4

Conference Committee Members: Gordan Ravančić, Slavica Stojan

Nada Bulić – Ante Matan (Zadar – Pula): *Deus corporalis in Vegetii de re militari secundum MS. Corcyranum Croaticum*

Robert Kurelić (Pula): Rituals of the Body in the wider Adriatic region in the Middle Ages

Josip Banić (Poreč): *Anima a corpore separetur*: The Relation between the Late Medieval State and the Body in Northern Adriatic Area (Venice and the Patriarchate of Aquileia in the 14th–15th centuries)

10.00 BREAK

10.30 Session 5

Conference Committee Members: Zrinka Blažević, Darja Mihelič

Trpimir Vedriš (Zagreb): "Nin, Where the Bodies of St Anselm and St Marcela Are": A Contribution to the Discussion on the Identity of the Reliquary of Patron Saints of Nin

Gordan Ravančić (Zagreb): Perceptions of the Body in Dubrovnik's Last Wills of the Thirteenth and Fourteenth Centuries

Slaven Bertoša (Pula): The Soul's Departure to Heaven, the Body's Departure Underground. Examples of Entries in the Register of Deaths of the Parish of the Assumption of the Blessed Virgin Mary in Pula From the Seventeenth to the Nineteenth Century

Dragica Čeč (Koper): The Body of the Poor in the Context of Institutional Support

Milan Radošević (Pula): Larger Than Life – The Destiny of the Remains of Vladimir Gortan (1929-1953)

DISCUSSION

12.30 BREAK

14.00 Session 6

Conference Committee Members: Elena Uljančić, Rino Cigui

Milena Joksimović (Pula): Lovers, Mistresses, Partners – On Concubines and *Concubinatus* in Roman Epigraphical Evidence from *Regio X*

Danijela Doblanović Šuran (Pula): Sexual Violence in Savičenta in the Late Sixteenth and Early Seventeenth Centuries

Matija Drandić (Rovinj): Sealed Identities – The Meaning of Body Marks in Istria and the Northern Adriatic in the Premodern Era

15.00 CONCLUDING REMARKS AND CLOSING SESSION

Discussants:

Anna Bellavitis (University of Rouen Normandy)

Neven Budak (Filozofski fakultet u Zagrebu)

Elena Uljančić (Zavičajni muzej Poreštine – Museo del territorio parentino)



SAŽECI | RIASSUNTI | ABSTRACTS

MARIJA MOGOROVIĆ CRLJENKO

*Sveučilište Jurja Dobrile u Puli, Filozofski fakultet
Juraj Dobrila University of Pula, Faculty of Humanities*

Kazna, poniženje, prkos i tijelo u istarskim izvorima na razmeđu srednjeg i ranog novog vijeka*

Tijelo nije sve što čini čovjeka, ali je ipak izuzetno bitno i nezaobilazno u čitavom ljudskom djelovanju. Mnoge čovjekove radnje i postupci, htijenja, želje, mišljenja, ostvarenja ovise upravo o tijelu, premda ne samo o njemu. U radu ću nastojati prikazati mogućnosti istraživanja tijela u pojedinim istarskim kasnosrednjovjekovnim i ranonovovjekovnim izvorima osvrćući se prvenstveno na pitanja kazne, poniženja i prkosa. Naime, u srednjem i ranom novom vijeku tjelesne su kazne bile redovita pojava, barem što se tiče statutarnih propisa. Praksa, pak, nerijetko pokazuje da ipak nisu bile toliko česte koliko su ih zakonici često propisivali. Kod tjelesnih kazni zabilježena je čitava paleta, od blažih, koje prvenstveno donose poniženje i određenu bol do kazni sakaćenja, nagrdživanja te smrtnih kazni, koje su mogle biti izvršene na različite načine, premda je u konačnici rezultat bio isti. Neke su kazne bile češće propisivane za žene, a neke za muškarce. Pokora je nerijetko također uključivala trapljenje i patnju tijela. Osim za izvršenje kazne, tijelo je nerijetko služilo i kao objekt za poniženje i nanošenje boli, ponajprije ženama, od potezanja za pletenice, zatvaranja usta na različite načine (rupcima, blatom...), udaranja, do otimanja žena te silovanja. S druge, pak, strane ono je moglo biti i medij za prkošenje, pokazivanje vlastite volje i stajališta upravo u pitanjima odabira bračnog druga, odlascima s odabranikom, dobrovoljnim izvanbračnim odnosima s odabranikom kao prkosom obitelji koja je imala drugačije planove za određenu djevojku. Tijelo je nerijetko bilo i predmetom izrugivanja, pa na taj način i poniženja. Pojedinim se uvredama aludiralo upravo na »nečistoću« tijela koje nije dovoljno čuvano, koje je nedostojno, najčešće kod žena, dok se muškarca ponižavalo aludiranjem na nedostojno ponašanje i čuvanje tijela njegove supruge. Istarski srednjovjekovni svjetovni i crkveni izvori donose pregršt primjera o tretiranju tijela kao objekta kojim se upravo kroz kaznu ili poniženje nastoji disciplinirati volja i ponašanje pojedinaca, a s druge strane neke od tih radnji izazivaju prkos, te će u izlaganju biti prikazane mogućnosti istraživanja spomenutih situacija u pojedinim istarskim izvorima.

Punishment, Humiliation, Spite and the Body in Istrian Sources at the Turn of the Middle Ages and the Early Modern Period

The body is not everything that makes the man, and yet it is indispensable for all human activities. Numerous human deeds and acts, aspirations, wishes, thoughts, and accomplishments are dependent on the body itself, though not exclusively. This paper attempts to demonstrate the possibilities of researching the body in the late medieval and early modern Istrian sources, primarily focusing on the issues of punishment, humiliation and spite.

In fact, corporal punishment was a regularly occurring practice throughout the Middle Ages and the early modern period, at least as far as statutory regulations are concerned. Yet, in reality, it occurred less frequently than prescribed by law. A wide array of corporal punishment has been recorded, from mild punishment mostly aimed at humiliating and causing some degree of pain, to mutilation, disfigurement and capital punishment which was carried out in different ways though with the same outcome. There were sanctions more frequently imposed on women, and those typically intended for men. Penance often included mortification of the flesh and corporal suffering. Other than for the purpose of execution of a sentence, the body was often used as an object of humiliation or inflicting pain, notably on women – from the pulling of braids, various ways of shutting the mouth (with kerchiefs, mud, etc.) and kicking, to abduction of women and rape. On the other hand, it could also be used as a means of spite, expressing one's will and attitudes towards the choice of a spouse, running away with one's beloved, voluntary extramarital relations with a paramour out of spite towards the family that had different plans for the girl. The body was a frequent subject of ridicule, and, therefore, humiliation. Some offences implied the "impurity" of the insufficiently protected, unworthy body, usually women's, whereas men were humiliated by hinting at indecent behaviour and the failure to protect their wives' body. Medieval and early modern Istrian secular and church sources provide a handful of examples of treating the body as an object used to bend a person's will and behaviour through punishment or humiliation, while on the other hand, some of these actions provoked spite. This paper explores various possibilities of research of these situations in some Istrian sources.

* Ovaj je rad sufinancirala Hrvatska zaklada za znanost projektom "Topografija vlasti: istočnojadranski gradovi u srednjovjekovnim prostorima vlasti" (TOPOS), br. IP-2019-04-2055. | This study has been (co)sponsored by the Croatian Science Foundation, project "Topography of Power: Eastern Adriatic Cities in Medieval Spheres of Power" (TOPOS), no. IP-2019-04-2055.

ERMANNNO ORLANDO

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Corpi svelati, offesi, violati. Testimonianze dai processi matrimoniali (secc. XIV-XVI)

Le fonti processuali matrimoniali del tardo medioevo sono ricche di storie di corpi offesi o violati. Sono i corpi di molte mogli malmaritate percosse e sopraffatte dalla violenza di mariti che, nel nome di una cultura patriarcale diffusa e ben radicata, abusavano del loro diritto di castigare e correggere *ex causa* le loro consorti. Ma sono anche i corpi offesi e minacciati di tante giovani ragazze costrette a matrimoni forzati in nome di politiche e interessi familiari che non tenevano affatto conto della loro volontà e del loro gradimento. Le stesse fonti ci raccontano anche di corpi svelati, sovente in maniera altrettanto brutale, e sottoposti a ispezioni tattili e visive a tal punto indiscrete da profanare la dignità e la coscienza delle presone coinvolte.

A partire da alcune di queste storie, l'intervento intende non solo proporre un quadro della violenza, spesso ritenuta legittima, consumata sui corpi e sulle coscienze, ma anche ragionare brevemente sulla concezione del corpo e sulle sue rappresentazioni nella civiltà comunale del tardo-medioevo.

Exposed, Offended, Raped Bodies. Testimonies From Matrimonial Processes (14th-16th Century)

Late medieval matrimonial processes as sources contain numerous reports of offended or raped bodies. These were the bodies of many an ill-married wife struck and overpowered by the violence of her husband who abused his right to punish and discipline his spouse *ex causa* in the name of a widespread and deeply rooted patriarchal culture. Moreover, there were offended and threatened bodies of numerous young girls forced into marriage due to family policies and interests which failed to take into account the girls' will and preferences. The said sources also include accounts of the often brutally exposed bodies subjected to a physical and visual inspection, indiscreet to the extent of desecration of dignity and conscience for those involved. Beginning with some of these accounts, this paper does not only present an outline of violence, frequently deemed legitimate, inflicted on the bodies and minds, but it also briefly defines the concept of the body and its representations in the late medieval communes.

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Telo kot predmet predpisanih sodnih sankcij (Po statutih Trsta, Izole in Pirana od 14. do 17. stoletja)

Statuti habsburškega Trsta ter beneških Kopra, Izole in Pirana so predpisovali vedênje članov mestne skupnosti in predvideli kazen za kršilce svojih določil. To je bila globa, pranger, metanje v vodo, bičanje, zapor, za težke delikte pa iznakaženje telesa, izgon in eksekucija.

Tržaški statuti so glede telesnih kazni najobsežnejši, sledijo piranski in izolski, medtem ko koprski statuti "krvavih" telesnih kazni ne predvidevajo. Smrtna kazen naj bi se opravila z obglavljenjem, sežigom ali obešenjem. Udi in deli telesa, ki naj bi jih ob izvršitvi kazni sekali, rezali ali iztikali, so bili poleg glave še prst, roka, noga, nosnica, jezik in oko. Med hude delikte so se uvrščali tisti, ki so ogrožali mesto kot celoto, dejanja proti statutom in nosilcem mestne oblasti ter kršenje reda in miru med mestnimi prebivalci. Slednje je zajemalo fizične poškodbe do umora, nravstveno-moralni prestopke, tatvine in rope. Prakso kaznivih dejanj slikajo izvirniki piranskega arhiva. Sešitek o procesih popisuje za razdobje od 1302 do 1367 31 sodnih procesov, ki so jih sprožili hujši prekrški: pretepi, posilstva, usodne objestnosti ter kraje. Izrečene kazni so bile drakonske: smrt, pohabljenje, izgon. Uresničenje obsodbe – eksekucija živinskega tatu z obešenjem – je v viru zabeleženo enkrat. Iz zapisa pa so razvidna konkretna storjena kazniva dejanja in njihove posledice.

Pri presoji "krutosti" oziroma "nasilnosti" deliktov in kazni, ki so v dobršni meri sledile statutarnim teoretičnim smernicam, se moramo zavedati, da ima vsak čas svoja pravila družbenega vedênja in svoje načine, da jih uveljavlja.

The Body as the Subject of Statutory Judicial Sanctions (According to the Statutes of Trieste, Izola and Piran From the Fourteenth to the Seventeenth Century)

The statutes of Habsburg Trieste and Venetian Koper, Izola and Piran prescribed the behaviour of members of the city community and imposed sanctions over violations of their provisions. These could be a fine, a pillory, throwing into the water, flogging, imprisonment, and for serious offences, mutilation, expulsion, and execution. The Trieste statutes are most extensive as regards corporal punishment, followed by the Piran and Izola statutes, while the Koper statutes do not provide for bloody corporal punishments. The death penalty was to be carried out by beheading, burning or hanging. The limbs and parts of the body that were to be severed, cut or protruded during the execution of the sentence were, besides the head, a finger, hand, foot, nostril, tongue and eye. Serious offences were those that threatened the city as a whole, acts against the statutes and city authorities and violations of order and peace among city residents. The latter included physical injuries including murder, moral and ethical violations, theft and robbery.

Criminal offences are illustrated based on the sources kept at the Piran archives. Judicial records encompass 31 trials initiated for serious offences from 1302 to 1367: beatings, rapes, fatal obscenities and thefts. The sentences imposed were draconian: death, mutilation, expulsion. The enforcement of decree – the execution of a cattle thief by hanging – is recorded in the sources on a single occasion. The records show the specific crimes committed and their repercussions.

In assessing the “cruelty” or “violence” of crimes and punishments, which have largely followed the statutory theoretical guidelines, we must be aware that each period has its own rules of social behaviour and its own ways of enforcing them.

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Antropologija tijela u djelu *Umijeće medicinskih mjerenja* Santorija Santorija

Predmet izlaganja medicinski je traktat *Umijeće medicinskih mjerenja* (1614.) mletačkog

liječnika Santorija Santorija. Djelo je značajno jer bilježi začetke kvantitativne medicine i među prvima razmatra ideju metabolizma kakvu danas poznajemo. Iako su mu brojni radovi pristupili iz perspektive intelektualne historije, ovo izlaganje Santorijevo će djelo razmotriti kroz prizmu historijske antropologije, konkretnije pomoću modela kulturne fenomenologije američkog antropologa Thomasa Csordasa.

Cilj izlaganja stoga je razložiti santorijevsu antropologiju tijela, odnosno analizirati na koji način Santorio iskustvo vlastita tijela izdiže na razinu univerzalne i apstraktne biološke datosti.

Izlaganje će se pritom osvrnuti i na širi intelektualno-znanstveni kontekst (hipokratsko-galenovsku paradigmu) te razmotriti ulogu mjernih instrumenata.

Anthropology of the Body in Santorio Santorio's *Ars de statica medicina*

This paper will address the medical treatise *Ars de statica medicina* (1614), penned by the Venetian physician Santorio Santorio. The treatise is important for two reasons: it was among the first works to promote the quantitative approach in medicine, but also one of the first to study metabolism.

Although a number of historians have approached *De statica medicina* from the perspective of intellectual history, this paper will consider the treatise through the lens of historical anthropology. The analytical framework employed is that of cultural phenomenology as developed by the American anthropologist Thomas Csordas. The aim of the paper is to give an outline of the Sanctorian anthropology of the body, i.e. to analyse how Santorio abstracts the lived experience of his body to the level of a universal biological given.

The paper will also situate *De statica medicina* within the wider intellectual context and consider the role accorded to measuring devices.

**I corpi dei familiari. Saperi medici e pratiche di cura nelle case aristocratiche friulane
(XVII-XVIII secc.)**

Il saggio intende portare l'attenzione sul tema della cura del corpo dei diversi membri della famiglia, analizzando una ricca documentazione che gli archivi familiari dell'aristocrazia friulana conservano. Le fonti utilizzate saranno soprattutto lettere che i familiari si scambiano e in cui frequentemente l'argomento trattato è quello della salute e della malattia.

Attraverso queste fonti è possibile analizzare diversi piani e temi in cui il corpo compare: la centralità che l'argomento riveste nella comunicazione interfamiliare e come la sua costruzione narrativa sia parte dello scambio affettivo e influenzata dal genere di chi scrive; le conoscenze che mobilita e che rappresentano un patrimonio di saperi pratici e usi che si trasmettono soprattutto per via femminile. Molte infatti le lettere che madri e figlie, ormai sposate in altre case, si scambiano sull'argomento della salute, molti i suggerimenti e i rimedi che vengono forniti e che illustrano la cultura materiale e proto-scientifica di queste donne.

Confronteremo queste lettere, espressione di una comunicazione quotidiana, particolarmente femminile, con quelle che si scambiano due fratelli udinesi, Eusebio e Pompeo Caimo, il secondo medico a Roma del Cardinal Montalto dal 1603 al 1623 e dove la pratica di cura si affianca a una discussione più alta e competente su medicina e rimedio.

The Bodies of Family Members. Medical Knowledge and Caregiving in Friulan Noble Households (17th-18th Century)

The paper seeks to address the subject of body care of various family members, analysing the extensive documentation contained in the Friulan noble family archives. The sources used are predominantly letters exchanged between family members which frequently dealt with the issue of health and illness. These sources enable an analysis of different levels and themes featuring the body: the importance of this topic in inter-familial communication and how its narrative construction formed a part of affective exchange influenced by the gender of the person writing the letter; the knowledge it spurred – the heritage of practical knowledge and uses passed down primarily through the female line. In fact, numerous letters that mothers exchanged with their married daughters on the subject of health and numerous suggestions and remedies provided illustrate the material and proto-scientific culture of these women.

These letters, expressions of everyday, particularly female communication, will be compared to those exchanged by two brothers from Udine – Eusebio and Pompeo Caimo – the latter serving as a physician to Cardinal Montalto in Rome from 1603 to 1623 – where the caregiving is juxtaposed to a more lettered and knowledgeable discussion of medicine and remedy.



Curare i mali del corpo. La *teriaca (triaca) magna* e le sue leggendarie virtù terapeutiche

Per contrastare le numerose patologie che hanno accompagnato, nel corso dei secoli, il cammino della civiltà, la medicina utilizzò varie erbe e ideò intrugli, misture e pozioni dalle virtù medicamentose spesso discutibili, ma nessuna, come la *Teriaca*, godette altrettanta fortuna e notorietà per un tempo così lungo. Per la Repubblica di Venezia la preparazione e la vendita di questo polifarmaco divenne, nel XVI secolo, un vero proprio affare di stato e una voce importante della sua economia, poiché, grazie all'elevata qualità del prodotto, la sua richiesta da parte dei principali mercati dell'epoca fu enorme. L'affievolimento dell'interesse scientifico verso il preparato, registrato nel Settecento, non ne determinò, per lo meno a Venezia e nei territori sottoposti al suo diretto controllo, l'immediata scomparsa, per cui anche nell'Istria del tempo si trovavano tracce dell'utilizzo, a volte discutibile, del miracoloso elettuario.

Caring for the Sick Body. The *Teriaca (triaca) magna* and Its Legendary Healing Virtues

To combat the many diseases that accompanied the march of civilization over the centuries, medicine made use of a variety of herbs and devised concoctions, mixtures and potions of frequently questionable medicinal properties. Yet, none of them enjoyed as much luck and fame for such a long time like the *Teriaca*. For the Republic of Venice, the preparation and sale of this polypharmaceutical became a veritable state affair in the sixteenth century and a significant revenue in its economy. Owing to high quality of this product, its demand from the main markets of the time was enormous. The fading scientific interest for this preparation, registered in the eighteenth century, did not cause its immediate disappearance, at least not in Venice and the territories under its direct control.

Therefore, traces of use of this occasionally controversial miraculous electuary were found in Istria too.



Staro telo: medicinski pogled 19. stoletja

Razumevanje procesa staranja je bilo vselej povezano z očitno transformacijo človeškega telesa, ki je – s slabšanjem delovanja čutil, krhkostjo kosti, spreminjanjem fizionomije idr. –

postopoma postajalo neprivlačno, oslabeledo, šibko, slabo funkcionalno, nereproduktivno, naposled pa ga je čakal neizogibni propad. S koreninami v galenovski naravni filozofiji in humoralni patologiji je zahodna medicinska misel staranje telesa razlagala s postopno izsušitvijo zaradi zmanjšanja naravne toplote, kar naj bi ogrozilo temeljno ravnovesje telesnih sokov.

Tudi v 19. stoletju je bila ta doktrina v veliki meri temeljna za razlago staranja. V prispevku bodo iz teoretičnih poljudno-znanstvenih razprav o zdravju in podaljševanju življenja izluščene percepcije, povezane s starajočim se telesom ter človekovo zmožnostjo vpliva na upočasnitev procesa staranja preko metodičnega načina življenja. Pogosto pripisan vzrok smrti pri starostnikih, ki je označeval telesno oslabeledost, je bil marasmus senilis, čeprav je hiranje lahko izviralo iz različnih kroničnih bolezenskih stanj.

Na primeru vzrokov smrti ostarelih v Kopru v drugi polovici 19. stoletja bo prispevek skušal uokviriti bolezenska stanja v starosti. Obenem bodo opazovani diskurzi, vezani na oslabeledo telo ter različne hitrosti staranja z ozirom na spol in stan, ki lahko razkrijejo raznolike podobe staranja.

The Old Body: Nineteenth-Century Medical Perspective

Understanding the ageing process has always been associated with the obvious transformation of the human body, which – through the deterioration of the functioning of the senses, the fragility of bones, changes in the physiognomy, etc. – gradually becomes unattractive,

weakened, frail, poorly functioning, non-reproductive, finally awaiting the inevitable decay. With roots in Galenic natural philosophy and humoral pathology, Western medical discoveries described the ageing of the body by gradual dehydration due to a decrease in natural heat, which is thought to compromise the fundamental balance of bodily fluids.

Even in the nineteenth century, this doctrine was fundamental to the interpretation of ageing. This article extracts the perceptions related to the ageing body and human ability to delay the ageing process through a methodical lifestyle from theoretical popular science discussions on health and prolonging life. A commonly attributed cause of death in the elderly characterised by physical weakness was marasmus senilis, although atrophy may have originated from a variety of chronic medical conditions. This article outlines old age conditions using the examples of causes of death of the elderly in Koper in the second half of the nineteenth century.

At the same time, discourses related to the weakened body and gender- and status-related ageing differences are observed, which can reveal diverse images of ageing.

Svog tijela gospodarica? Žensko tijelo i tjelesnost u srednjovjekovnoj viteškoj književnosti jadranskog prostora

Ovo izlaganje dotaći će se teme uloge ženskog tijela i tjelesnosti u viteškoj, udvornoj književnosti. Analizom dostupnih tekstova viteške književnosti nastale na talijanskom području (kao primjerice *Tavola Ritonda*, *Tristano Riccardiano* i *Tristano Veneto* te zbirke kao što je primjerice *Il Novellino*) predstaviti će se kako je takva književnost sagledala položaj žene i ženskog tijela u viteškoj kulturi. Naime, žensko tijelo i tjelesnost sagledani su dvojako, kao simboli čistoće, majčinstva, ljepote, dobrote, ljubavi, ali i osvajanja i seksualne želje. Žensko tijelo istovremeno je predstavljalo predmet štovanja i obožavanja, kao i opasnost za iskušenje muškaraca.

Radovi nastali sredinom srednjeg vijeka odražavaju vrijeme kad su se uloge i stavovi prema ženama polako počeli mijenjati, a književnost je bila jedno od prvih mjesta na kojima su ove promjene bile zapažene. Međutim, kao što će se pokazati u izlaganju, nisu sve žene u viteškoj književnosti prikazane u istom položaju te nisu sve žene mogle ostvariti sigurnost i nadzor nad vlastitim tijelom. Analizom tekstova viteške književnosti predstaviti će se kako su žene sagledane kroz svoja tijela i tjelesnost te kako je takva udvorna književnost postavila pred žene očekivanja da budu savršene dame, savršene supruge, savršene ljubavnice.

Mistress of Her Own Body? The Female Body and Corporality in the Medieval Chivalric Romance in the Adriatic

This paper explores the role of the female body and corporality in chivalric, courtly literature. An analysis of available chivalric romance texts written in Italian territories (for instance, *Tavola Ritonda*, *Tristano Riccardiano* and *Tristano Veneto* and the collection of stories such as *Il Novellino*) will shed light on the said literary genre's representation of women and the female body within the chivalric society. There was a dichotomy in the approach to the female body and corporality. They epitomized purity, motherhood, beauty, kindness and love on the one hand, while on the other hand symbolizing seduction and desire. The female body was at once an object of reverence and adoration as well as a threat of temptation for men. The works produced in the Central Middle Ages reflect a time when women's roles and attitudes to women slowly began to shift, with literature being among the first to express the said change. Yet, as shown in this paper, not all women in chivalric romances were portrayed as having the same status and not all of them could achieve safety and take control of their own body. A study of chivalric romance texts will reveal how women were seen through the lens of their body and corporality, and how courtly love created expectations of women to be perfect ladies, perfect wives, perfect lovers.

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*Graviter poeta tuus aegrescit: dispozitiv bolesnoga tijela u ranonovovjekovnom poetskom diskursu**

Polazeći od epistemoloških premisa postkonstruktivističkog diskurzivnog materijalizma, u radu će se najprije propitati interpretativno-analitičke mogućnosti koncepta otjelovljenja (*embodiment*) u suvremenoj historiji tijela i tjelesnosti.

Konceptualizirajući otjelovljenje kao točku preklapanja fizičkog, simboličkog i društvenog, suvremena historija tijela proces subjektivacije historijskog aktera tako više ne promatra kao normativan i dematerijalizirani fenomen nego kao otjelovljenu materijalnu praksu, inzistirajući na rekurzivnom i relacijskom propitivanju odnosa između ljudskih bića, njihove materijalne okoline i njihova vlastita (samo)iskustva. Slijedom toga, kao iznimno učinkovita metodološka platforma za istraživanje složenog procesa otjelovljenja nadaje se paradigma analize dispozitiva. Riječ je o rekonstruktivnom stilu i perspektivi istraživanja sa zadatkom propitivanja kompleksnog međuodnosa diskurzivnoga i nediskurzivnoga, simboličkih i materijalnih opredmećenja te procesa konstitucije subjekta unutar složenih konfiguracija znanja. Budući da se analiza dispozitiva fokusira na istraživanje povijesno konstruiranog društvenoga svijeta koji uključuje ljudsku praksu, simboličke i materijalne objektivacije, na primjeru dvije autobiografske pjesme dubrovačkog humanističkog pjesnika Ilije Crijevića (1463. – 1520.) pokušat će rekonstruirati obilježja egzemplarnog ranonovovjekovnog dispozitiva bolesnoga tijela.

*Graviter poeta tuus aegrescit: The Dispositive of the Sick Body in Premodern Poetic Discourse**

Starting from the epistemological premises of post-constructivist discursive materialism, this paper will first scrutinize the interpretative-analytical possibilities of the concept of embodiment in contemporary history of the body and corporeality. Conceptualising embodiment as an overlapping point of the physical, the symbolic and the social, contemporary history of the body no longer looks at the process of subjectivation of the historical actor as a normative and dematerialized phenomenon, but as an embodied material practice, insisting on the recursive and relational examination of relationships among human beings, their material environment and their own (self) experience.

Consequently, the paradigm of dispositive analysis offers itself as a particularly efficient methodological research platform for the complex process of embodiment.

It is a reconstructive style and research perspective aimed at exploring the complex interrelation between the discursive and the non-discursive, the symbolic and material objectifications and the process of constitution of the subject within the complex configurations of knowledge. Seeing that dispositive analysis focuses on the research of the historically constructed social world encompassing human practice, symbolic meanings and material artefacts, the paper presents an attempt at reconstructing the characteristics of the exemplary early modern dispositive of the sick body using two autobiographic poems of Dubrovnik's humanist poet Ilija Crijević (1463-1520) as an example.

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Tijelo grijeha, tijelo pokore u *Suzama sina razmetnog* Ivana Gundulića

Rad će se baviti reprezentacijom tijela u baroknom plaču Suze sina razmetnoga (1622) Ivana Gundulića (1589–1638), kanonskom tekstu hrvatske ranonovovjekovne književnosti. Svjedočeći, tematikom i žanrom, o novom, ignacijevskom, individualiziranom pristupu duhovnosti karakterističnom za posttridentski diskurs katoličke obnove, u fokusu Gundulićevh Suza je grijeh i proces njegova spoznavanja, okajavanja te, naposljetku, ponovnog stjecanja Božje milosti. Konotirajući naslovom “vanjsku”, fizičku manifestaciju procesa takve “unutarnje” transformacije (emocionalne, razumske i duhovne), djelo priziva praksu plakanja koja se, uz prakse discipliniranja tijela poput posta, uskrate sna ili samoranjavanja, u duhovnim priručnicima promovirala s ciljem duhovnoga rasta pojedinca. Također, na važnost tijela kao medija s jedne strane grijeha, a s druge njegova prevladavanja upućuje u Gundulićevoj poemi i to da je naslovni lik – poput Marije Magdalene, najpopularnije protagonistice baroknih plačeva – bludnik. Uzimajući u obzir retoričke procedure barokne književnosti, u radu će se posebna pozornost pridati reprezentaciji tijela grešnika koje se, slijedom prisjećanja, spoznaje i okajavanja grijeha, i samo transformira, ukazujući ujedno na opća mjesta vjerskog i, šire, kulturnog imaginarija u ranom novom vijeku.

The Body of Sin, the Body of Penance in Ivan Gundulić's *The Tears of the Prodigal Son*

This paper will discuss the representation of the body in the Baroque lament *The Tears of the Prodigal Son* (1622), a canonical text of early modern Croatian literature written by Ivan Gundulić (1589–1638). With its subject matter and genre testifying to a new, Ignatian, individualised approach to spirituality emblematic of the post-Tridentine discourse of Catholic renewal, Gundulić's Tears focus on the sin and the process of its comprehension, repentance and the eventual recovery of divine mercy. In its title signifying the “outer”, physical manifestation of the process of the “inner” transformation (emotional, rational and spiritual), this literary work encourages the practice of crying, as well as practices of the disciplining of the body through fasting, sleep deprivation or self-mortification promoted by handbooks of spirituality for the purpose of pursuing spiritual growth. Furthermore, the importance that Gundulić's poem attaches to the body as both a source of sin and its overcoming is demonstrated by the fact that its main character – Mary Magdalene, the most popular protagonist of Baroque laments – was a prostitute.

Considering the rhetorical patterns of Baroque literature, this paper will call particular attention to the representation of the sinner's body which also undergoes transformation through the remembering, awareness and atonement of sins, at the same time identifying the commonalities of the religious and a wider premodern cultural imagery.



Tjelesnost u dubrovačkim pirnim dramama

O spektakularnim svadbama u Dubrovniku ponajviše saznajemo iz književnih, najčešće dramskih djela koja su za te prigode nastajala. Gotovo bismo mogli većinu te produkcije nazvati pirnim stvaralaštvom odnosno pirnim dramama.

Za neke je pirne drame povijesno i potvrđeno da su bile prikazane na nečijoj svadbi, za neke tek slutimo da su bile, a postoje i one drame koje su inspirirane pirom kao stvarnim ili fiktivnim događajem. Pirne drame u Dubrovniku osebujne su i autentične manifestacije dubrovačkog identiteta, iako se oslanjaju na grčku svadbenu tradiciju (lascivnost, pohvale bogu Himeneju), grčke mitološke motive (grčki bogovi i mitološka bića poput vila i satire), rimski ženidbeni ritual, skarednost, otmicu Sabinjanki, rimske pisce koji donose pastirski ugođaj poput Teokrita, Vergilija i Ovidija te na slavensku mitologiju (božanstva Hoja, Lero, Dolerije), kao i na kršćanski koncept čuvanja djevičanstva do udaje, tek manjim dijelom i na talijansku renesansnu tradiciju. Motiv jednakovrijednosti među bračnim partnerima (ne ravnopravnosti) koje se ističe u obliku načela "korta supra korti" jedan je od najvažnijih, najstalnijih i najjisticanijih elemenata raguzeanskog identiteta koji se kroz pirnu dramu u Dubrovniku uspostavlja, afirmira i utvrđuje. Njemu se, uz fenomen dramske robinje, pridružuje i pohvala Gradu i njegovoj slobodi u pirni diskurs jer se tjelesnim povezivanjem mladenke i mladoženje uspostavljaju harmonija i sklad u Republici. Tjelesnost, erotiziranost, pa i elementi opscenosti, nazočni su u dubrovačkim pirnim dramama kroz sva književna razdoblja i povijesne mijene naglašavajući povezanost funkcionalnog braka i stabilne države koji ne samo da održavaju državu nego predstavljaju i samu sudbinu Republike.

Corporality in Dubrovnik's Wedding Plays

Most of our knowledge of spectacular weddings in Dubrovnik comes from literary works, usually plays written for the occasion. The better part of this type of production could almost be defined as the wedding creation, i.e., wedding plays.

There is historical evidence for some wedding plays having either actually or supposedly been performed at a wedding, and there are those inspired by a real or fictional wedding. The Dubrovnik wedding plays are unique and authentic manifestations of city identity, despite being rooted in Greek wedding ceremonies (prurience, praise of God Hymen), Greek mythology motifs (Greek gods and mythological creatures like fairies and satyrs), Roman wedding ritual (obscenity, the rape of the Sabine women), the Roman writers who introduced the pastoral ambience such as Theocritus, Virgil and Ovid, Slavic mythology (deities like Hoja, Lero, Dolerije), as well as the Christian concept of saving virginity until marriage, and, to a lesser degree, in the Italian Renaissance tradition. The motif of equivalence (not equality) of marriage partners, under the equal-rank system ("korta supra korti"), is one of the most important, most permanent and most emphasised elements of Ragusan identity established, recognised and stabilised in Dubrovnik through the wedding play.

Along with the drama slave phenomenon, it is also complemented by the praise of the City and its freedom in the wedding discourse, given that the bride and groom's physical union establishes a harmonious accord in the Republic. Corporality, erotization, even elements of obscenity, were present in Dubrovnik's wedding plays across all literary periods and historic changes, stressing the link between a functional marriage and a stable state that not only sustain the state but also epitomise the very destiny of the Republic.

NADA BULIĆ - ANTE MATAN

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Deus corporalis in Vegetii de re militari secundum MS. Corcyranum Croaticum

Na temelju znanstvenoj javnosti dosad nepoznatog rukopisa, izdanje se kojeg očekuje u 2021. godini, u radu se donose nove spoznaje po pitanju datacije djela *De re militari* kasnoantičkog autora Vegetija, identificiranju cara kojemu je posvećeno i kontekstu nastanka, koje otvaraju i mogućnosti za novu perspektivu u pristupu problemu prihvatanosti koncepta kršćanskog boga od strane autora djela. Ispituje se kontekst tjelesnosti i tjelesnog i boga i božanskog, uspoređujući lekciju sa sličnima u antičkoj književnoj tradiciji (Plaut, Ciceron, Kurcije Ruf, Livije). Poseban se osvrt daje na odnos cjeline prema petom odlomku druge knjige (*Veg. mil. 2.5: Quemadmodum legio constituitur*), koji se dosad u znanosti uzimao kao dokaz da je Vegetije bio kršćanin. Autori zaključuju da se radi o interpolaciji kojom se autora etiketira kao kršćanina kako bi se djelu osiguralo legitimno prepisivanje, što je rezultiralo velikim brojem prijepisa u srednjem vijeku u cijeloj Europi i time ga zaštitilo od povijesnog uništenja.

Deus corporalis in Vegetii de re militari secundum MS. Corcyranum Croaticum

Drawing on a manuscript to be published in 2021, so far unknown to the scientific community, the paper presents new findings on the dating of the treatise *De re militari* by the Late Latin writer Vegetius, on the identification of the emperor the book was dedicated to and on its historical context, bringing a fresh perspective on the issue of the author's acceptance of the concept of God in Christianity. The paper examines the contextual relationship of corporality and the physical, of god and the divine, juxtaposed against analogous works of ancient Latin literary tradition (Plautus, Cicero, Curtius Rufus, Livy). Special attention is given to the correlation between the whole and the fifth chapter of the second book (*Veg. mil. 2.5: Quemadmodum legio constituitur*), so far taken as scientific evidence of Vegetius's being Christian. The authors believe it was an interpolation identifying Vegetius as Christian in order to secure a legitimate copying of his treatise, which resulted in a plethora of copies made throughout medieval Europe, thus protecting this work against being lost to history.



Rituali tijela na prostoru srednjovjekovnog Jadrana

Tijelo, kao nešto najintimnije svakom čovjeku, je oduvijek bilo u fokusu interesa pojedinca i zajednice. Bilo da je riječ o promišljanju o tijelu, kontroli nad istim, ukrašavanju ili pokapanju, mnoge su sfere ljudskog djelovanja blisko povezane s njime, ali se tijelo ne odražava samo u materijalnom, fizičkom, već i u simboličnome.

Rituali i ceremonije sveprisutni su suputnici djelovanja pojedinca u zajednici, bilo da je riječ o svakodnevnim, sitnim ritualima koje mnogi svjesno ili nesvjesno čine, bilo da su to pompozne, svečane ceremonije poput krunidbe ili pogreba moćnika. Prisega s uzdignutom desnicom, prostracija, poljubac mira ili rukopolaganje kao komponenta uspostave vazaliteta sastavni su čimbenici za društveno-političko djelovanje u srednjem vijeku. Organsko shvaćanje države, s vladarem kao glavom, a velikašima kao udovima utkano je u predmodernu politološku misao, kao i političko teološka teorija o “dva kraljeva tijela”: jedno fizičko i smrtno, drugo korporativno i vječno. U ovom radu predstaviti će se mnogostruki i pogledi na tijelo u srednjem vijeku s aspekta rituala i ceremonija. Dok je naglasak na vladajućim slojevima, osvrnuti ćemo se i na takozvanog “malog čovjeka” u sjeni elita.

Rituals of the Body in the wider Adriatic region in the Middle Ages

The body, as the most intimate element of a human being, has always been in the focus of attention of individuals and societies. Whether one considers thinking, controlling, decorating or burying a body, many spheres of human activity are closely connected to it, although the body is not reflected only in the material, the physical, but also in the symbolic. Rituals and ceremonies as the ubiquitous companions of human activity in a society, be they the tiny everyday things we do by rote or pompous, festive ceremonies such as coronations or burials of powerful magnates. Oath-taking by raising one's right hand, prostration, the kiss of peace or the clasping of a vassal's hands are but a few of the constituent components of socio-political activity in medieval times. The organic understanding of the state, with the king as the “head” and the nobility as the “limbs” of a kingdom is embedded in medieval political thought, as is the political theology of “the king's two bodies”: one physical and mortal, the other corporate and eternal. In this paper I will present the multilayered view of the body in the Middle Ages from the point of view of rituals and ceremonies.

Although the higher echelons of society occupy much of the spotlight, I will endeavor not to neglect the commoners living in their immense shadow.

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Anima a corpore separetur: Odnos kasnosrednjovjekovne države i tijela na sjevernojadranskom prostoru (Venecija i Akvilejski patrijarhat u XIV. – XV. stoljeću)

Iako su se rituali javnog pogublivanja i raznovrsnog sakaćenja tijela optuženih kriminalaca tradicionalno tumačili u okviru gotovo neljudske okrutnosti europskog srednjovjekovnog svijeta, u suvremenom znanstvenom diskursu ovi se performansi sagledavaju kroz različite interpretativne prizme odnosa tijela spram šireg društva i vlasti, odnosno države u srednjovjekovnom smislu tog pojma. Tijekom srednjovjekovnih stoljeća pravo prolijevanja krvi sve se više koncentriralo u rukama države i njenih službenika, no istovremeno je i dalje supostojao običajni sustav privatnih osveta (*vendetta*) koje su vlasti (prešutno) tolerirale. Upravo taj međuodnos pojedinca i države naspram tijela i prava na prolijevanje krvi zrcali raznolike modalitete srednjovjekovne državnosti: rituali javnog fizičkog kažnjavanja tijela bili su privilegirani mehanizmi kojima su vlasti nastojale utvrditi vlastite jurisdikcijske prerogative te promovirati svoje sustave vrijednosti i svjetonazore. Ovaj će prilog stoga analizirati ove javne performanse prolijevanja krvi kroz gledište (re)konstrukcije srednjovjekovnih država i njenih odnosa s lokalnim podaničkim zajednicama. Studije slučaja uključivat će Veneciju i njene subjekte na Istarskom poluotoku (poglavito Piran, Poreč, Rovinj i Buzet) te Akvilejski patrijarhat. Na temelju kasnosrednjovjekovnih sudskih spisa tih dvaju sjevernojadranskih dominija rad će prikazati različite modele medievalne državnosti kroz odnos vlasti spram tijelu i smjestiti ove dvije povijesne regije u širi kontekst europskog srednjovjekovlja.

Anima a corpore separetur: The Relation between the Late Medieval State and the Body in Northern Adriatic Area (Venice and the Patriarchate of Aquileia in the 14th–15th centuries)

Although the rituals of public executions and various mutilations of convicted criminals' bodies have traditionally been interpreted in the light of almost inhumane cruelty of the European medieval world, in contemporary scientific discourse these performances are viewed through various interpretative prisms of the relation between the body, the broader society, and the authorities, that is, the state in the medieval sense of the term. During the medieval centuries, the right to shed blood was becoming more concentrated in the hands of the state and its officials, but the traditional system of private revenge (*vendetta*) continued to simultaneously coexist, (tacitly) tolerated by the governments.

It is precisely this interplay between the individual and the state regarding the body and the shedding of blood that mirrors the variagated modalities of medieval statehood: the public rituals of physical punishing of the body were the privileged mechanisms by which the authorities aimed to establish their jurisdictional prerogatives and promote their systems of values and worldviews. This contribution will therefore analyze these public performances of blood shedding through the viewpoint of the (re) construction of medieval states and their relations with the local subject communities. Case studies will include Venice and its subjects on the Istrian peninsula (mainly Piran, Poreč, Rovinj and Buzet) and the Patriarchate of Aquileia. Based on the late medieval judicial records of these two Northern Adriatic dominions, the paper will demonstrate the various models of medieval statehood through the relation of the authorities to the body and place these two historical regions in the broader context of the European Middle Ages.

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“Nin u kojem se nalaze tijela sv. Anselma i sv. Marcele”: prilog raspravi o identitetu relikvijara ninskih svetaca zaštitnika*

Unutar srednjovjekovne liturgijske tradicije prisutnost tijela (ili dijela tijela) držala se jednim od ključnih čimbenika uspostave i održavanja svetačkog kulta. Ninska Crkva u tome nije bila izuzetak. Tijela svetaca gradskih zaštitnika (sv. Anselma, sv. Marcele i sv. Ambrozija), štovana su, kako se tradicionalno držalo, još od uspostave Ninske crkve u ranome srednjem vijeku, ako ne i od apostolskih vremena. Nesreće koje su pogodile Ninsku komunu u 15. st. i nastavile se tijekom 16. i 17. st. dovele su do nekoliko uzastopnih napuštanja grada. Prekid kulta doveo je do transformacije identiteta svetaca zaštitnika, a višestruko odnošenja i vraćanja svetačkih ostataka u grad urodilo je nizom kasnijih nesporazuma oko atribucije njihovih relikvijara. Na temelju recentnih istraživanja arhivske građe Ninske biskupije i reinterpetacije ikonografije ninskih relikvijara nakana mi je upozoriti na niz propusta i pogrešnih pretpostavki koje su oblikovale značajan dio historiografije o tzv. Ninskoj trijadi.

Konačno, cilj ovog izlaganje je ponuditi plauzibilno tumačenje podrijetla kulta troje ninskih svetaca zaštitnika pod vidikom nazočnosti njihovih relikvija u Ninu.

“Nin, Where the Bodies of St Anselm and St Marcela Are”: A Contribution to the Discussion on the Identity of the Reliquary of Patron Saints of Nin

Within the medieval liturgical tradition, the presence of the body (or parts of the body) was considered to be among central factors in the creation and observation of the cult of saints. The Nin Church was no exception. Tradition has it that the bodies of the town's patron saints (St Anselm, St Marcela and St Ambrose) had been venerated since the establishment of the Nin Church in the Early Middle Ages or even since apostolic times. The afflictions that struck the Commune of Nin in the fifteenth century and continued throughout the sixteenth and seventeenth centuries led to several consecutive escapes from the town.

The cessation of the cult brought about a transformation of the patron saints' identity, whereas the manifold removing and returning the remains of the saints to the town gave rise to a number of misunderstandings about the attribution of their respective reliquaries. Drawing on recent research at the archives of the Diocese of Nin and a reinterpretation of the iconography of Nin's reliquaries, I strive to bring attention to multiple oversights and erroneous hypotheses that shaped a considerable part of historiography of the so-called Nin Triad.

In conclusion, the paper will provide a plausible interpretation of the origin of the cult of the three patron saints of Nin under the aspect of presence of their relics in Nin.

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Odnos prema tijelu u dubrovačkim oporukama u 13. i 14. stoljeću

Poznato je da se u oporukama kao jedan od razloga zapisivanja posljednjih želja oporučitelja često navodi “slabost tijela”. No briga za tijelo, tj. određivanje mjesta i načina ukopa nakon smrti, također je često zaokupljala pažnju srednjovjekovnih oporučitelja. U središtu te brige bila je bojazan za spas vlastite duše i mogućnost obećanog uskrsnuća nakon Sudnjeg dana. U konačnici takva interpretacija kršćanskog svjetonazora i odnosa prema smrti dovesti će u 15. stoljeću do *ars moriendi*. Srednjovjekovni Dubrovčani, tj. njihove oporuke, svjedoče o istovjetnim obrascima ponašanja kakve možemo pronaći u onodobnoj Europi. No, u razdoblju 13. i 14. stoljeća, uslijed pojačanog društvenog razvoja, dubrovačke oporuke ukazuju na određene mijene u svijesti onovremenih oporučitelja glede njihova odnosa prema tjelesnosti i preminulom tijelu, što je vidljivo prije svega unutar distribucije oporučnih dobara za odabir mjesta ukopa i sam ukop oporučitelja. Na temelju analize učestalosti pojedinih oporučnih formula i distribucije legata vezanih uz odnos prema tijelu preminuloga u razmatanom razdoblju, pokušat će se dati odgovor na pitanje što je bio uzrok navedenim mijenama u odnosu prema tijelu.

Perceptions of the Body in Dubrovnik's Last Wills of the Thirteenth and Fourteenth Centuries

It is well known that last wills frequently state “the weakness of the body” among the reasons for the testators’ drawing up their will. Yet, medieval testators were also preoccupied with care of the body after death, i.e., the decisions about the place and manner of burial. Fear for the salvation of the soul and the possibility of promised resurrection at Judgement Day were at the core of the said preoccupation. Such interpretation of Christian worldview and perceptions of death would eventually lead to the fifteenth-century *ars moriendi*.

The residents of medieval Dubrovnik and their last wills testify to the selfsame behavioural patterns found elsewhere in contemporary Europe. Still, as a result of accelerating social development in the thirteenth and the fourteenth centuries, Dubrovnik’s last wills reveal a certain degree of change in the contemporary testators’ perceptions of corporality and the deceased body, most apparent in the disposal of the testators’ goods for the choice of burial location and the arrangement of their funeral.

Drawing on the analysis of frequency of particular testamentary formulas and distribution of legacies related to the deceased’s body in period under consideration, this paper will attempt to answer what caused the above-mentioned changing perceptions of the body.

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Odlazak duše na nebo, a tijela u zemlju. Primjeri iz matičnih knjiga umrlih Župe Uznesenja Marijina u Puli (XVII. – XIX. stoljeće)

Rasprava o tijelu i tjelesnosti svakako treba uključivati i ono što se s tijelom događa u trenutku kada nastupi smrt. Iako o toj tematici postoji više vrsta povijesnih izvora (primjerice oporuke), matične knjige umrlih ipak imaju posebno mjesto. U njima su zabilježeni mnogi uobičajeni podaci, poput imena i prezimena te dobi umrle osobe, oznake o supružniku ili roditelju, datumu smrti, primanju sakramenata, svećeniku koji je obred ukopa obavio te koji je zapis o smrti unio u knjigu umrlih te mjestu pokopa. Ponekad su navedena i karakterna obilježja preminule osobe. U ovom je prilogu, međutim, riječ o sadržaju početka rečenice koja se bilježila prilikom unosa svakog upisa, a odnosila se na oznaku smrti, dakle, na detalj kojim se točno riječima zapisivala činjenica da je netko preminuo. Upisi su se razlikovali već prema tome tko je bio pokojnik – novorođenče, dijete mlađe ili srednje dobi, mladić ili djevojka, odrasli pojedinac, osoba umrla u starijoj ili čak vrlo poodmakloj dobi, a razlike su postojale i s obzirom na društveni status. Neki su izrazi bili vrlo jednostavni, no ima i primjera u kojima je itekako dolazila do izražaja maštovitost svećenika upisivača. Analiza je obavljena na temelju podataka iz matičnih knjiga umrlih katedralne Župe Uznesenja Marijina u Puli.

The Soul's Departure to Heaven, the Body's Departure Underground. Examples of Entries in the Register of Deaths of the Parish of the Assumption of the Blessed Virgin Mary in Pula From the Seventeenth to the Nineteenth Century

Any study of the body and corporality should definitely include consideration of what happens to the body at the time of death. Notwithstanding a multitude of historical sources on the said subject matter (e.g., last wills), registers of deaths figure prominently in the research. They contain a lot of standard information like the deceased's full name, the name of the deceased's spouse or parent, the date of death, the sacraments received, the name of the priest who led the funeral service and recorded the death into the register, and the burial site. There are occasional records of the deceased's personality characteristics as well. Yet, this paper examines the content of the opening sentence written upon making each entry of death – the exact wording of the fact that somebody died. The records differ both in relation to the age of the deceased – a newborn, a younger or older child, a young man or a girl, an adult, a person who died in older or very advanced age – and in relation to social class differences. Though some expressions are plain and simple, there are instances when the creativity of the recording priest comes to the fore. The study draws on the records of the register of deaths of the Cathedral of the Assumption of the Blessed Virgin Mary in Pula.



Telo reveža v kontekstu institucionalne podpore

Družbeni odnos do revežev v marsičem zaznamuje odnos družbe do njihovega telesa. Osebe označene kot reveži so pripadale različnim starostnim in družbenim skupinam in v mnogih primerih so ravno telesne značilnosti definirale "prave" in "neprave" reveže. Revež s krepkim telesom je dolgo predstavljal politični in moralni termin, ki je zaznamoval človeka, ki ni bil: star, invaliden, otrok ali šibak zaradi dolgotrajne smrtonosne bolezni. Prek kontekstualizacije gradiva nastalega v kontekstu ubožne oskrbe v začetku 19. stoletja to podoba bistveno dopolni. Telo reveža je bilo v kontekstu ubožne oskrbe njegova osebna izkaznica: verjetno je koreninila v obstoječem teoretičnem razumevanju telesa kot skupka različnih sistemov, ki morajo biti v ravnovesju, da je to zdravo. Zdravstvena praksa, ki ji sledimo v kontekstu institucionalizirane ubožne oskrbe, je pogosto definirala institucionalni odziv na revščino, ki je bil selektiven in se je odzival na družbene, zdravstvene in moralne izzive skupnosti, ki ga je vzpostavila. Odnos do telesa reveža, ki se vzpostavlja in postavlja v ospredje v kontekstu ubožne oskrbe v prvi polovici 19. stoletja, razkriva programe militarizacije, politizacije, racionalizacije, urjenja, medikanalizacije zunanjih režimov, ki jim sledimo od konca 18. stoletja naprej.

The Body of the Poor in the Context of Institutional Support

Public attitude towards the poor in many ways corresponds to the attitude of society towards their bodies. Persons labelled as poor belonged to different age and social groups, and in many cases, it was the physical characteristics that defined the "real" and "false" poor. A poor man with a strong body has long represented a political and moral term that identified a man who was not old, disabled, a child, or weak due to a long-lasting deadly disease. This image is significantly complemented by the contextualisation of documents dealing with poor relief in the early nineteenth century. The body of the poor was, in the context of poor relief, their identity: it probably took root in the existing theoretical understanding of the body as a set of different systems that must be in balance for it to be healthy.

The health practice we follow with regard to institutionalised poor relief often defined the institutional response to poverty, which was selective and responded to the social, health, and moral challenges of the community it established. The attitude towards the body of the poor, established and brought to the forefront in connection with poor relief in the first half of the nineteenth century, reveals the programmes of militarisation, politicisation, rationalisation, training and medicalisation of external regimes we follow from the end of the eighteenth century.

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Veći od života – sudbina posmrtnih ostataka Vladimira Gortana (1929 . – 1953.)

Mladi Beramac, antifašist, Vladimir Gortan sudjelovao je 24. III. 1929. u oružanoj akciji na Pazinštini s ciljem sprječavanja održavanja prvih jednostranačkih izbora – fašističkoga plebiscita. Talijanski Specijalni sud za zaštitu države osudio ga je na smrtnu kaznu – prvu na području tadašnje Julijske krajine – izvršenu 17. X. 1929. na lokaciji danas poznatoj pod nazivom “Gortanova uvala”. U danima nakon strijeljanja jugoslavenski će tisak Gortana proglasiti “narodnim mučenikom”, a diljem Kraljevine Jugoslavije (Zagreb, Beograd, Sušak, ...), ali i u drugim državama, održavat će se velike protutalijanske demonstracije. Kao takav u smrti će Gortan postati politički uteg tadašnjih talijansko-jugoslavenskih odnosa, ali i trajna prijetnja fašističkom režimu u Istri u smislu simbola borbe za slobodu – borbe protiv fašizma (u prvom redu) istarskih Hrvata. Spomen na njegovu žrtvu pridonijet će “da duh Istre ostane nepokoren”, kako je to istaknuo Ljubo Drndić u prvome broju *Glasa Istre* kolovoza 1943. godine, dok će Prva istarska brigada nositi upravo njegovo ime. Fašistička vlast već je po izvršenju presude nastojala minimalizirati očekivani revolt Istrana pa je i Gortanov pokop u Puli protekao u strogoj tajnosti, daleko od očiju javnosti, kako njegov grob ne bi postao mjesto sjećanja, identitetski utkano u kolektivnu memoriju otpora. S time nas upoznaje i prepiska istražnog suca Specijalnoga suda i pulskoga kvestora potaknuta glasinama da je njegovo truplo ekshumirano i transportirano u Jugoslaviju. Međutim, tek će 1952. na osnovu iskaza jednoga svjedoka spomenutoga događaja posmrtni ostaci biti locirani te prilikom posjeta predsjednika Josipa Broza Tita 1953. preneseni u velebnu Spomen kosturnicu podno Berma.

Larger Than Life – The Destiny of the Remains of Vladimir Gortan (1929-1953)

On 24 March 1929, the young Beram-born antifascist Vladimir Gortan participated in the armed conflict in the Pazin area aimed at preventing the holding of the first single-party elections – the fascist plebiscite. The Italian Special Tribunal for the Defence of the State sentenced him to death – the first death penalty in the territory of the then Julian March – executed on 17 October 1929 at the site now known as “Gortan Cove”. In the days following the execution by firing squad, the Yugoslav press would proclaim Gortan “the national martyr”, large-scale anti-Italian demonstrations were held across the Kingdom of Yugoslavia (Zagreb, Beograd, Sušak, etc.) and other countries. Gortan’s death was to become a political strain for the contemporary Italian-Yugoslav relations.

It posed a permanent threat to the fascist regime in Istria, for Gortan came to signify the fight for freedom – a struggle against fascism of (primarily) Istrian Croats.

The memory of his sacrifice would help “the spirit of Istria remain undefeated”, as written by Ljubo Drndić in the first edition of *Glas Istre* in August of 1943, and the First Istrian Brigade would be named after him. As soon as Gortan was executed, the fascist authorities made an attempt at minimising the Istrians’ expected revolt, and therefore Gortan’s burial in Pula took place in utmost secrecy, far from the public gaze, so that his tomb would not become a memorial site, woven into the identity and collective memory of resistance. This has also been substantiated by the correspondence between the investigating magistrate of the Special Court and the Pula questor sparked by rumours that Gortan’s body was exhumated and transported to Yugoslavia. However, it was only in 1952 that the remains would be located based on an eyewitness testimony. They were transferred to the Memorial Ossuary at the foot of Beram on the occasion of the visit of President Josip Broz Tito in 1953.



Lovers, Mistresses, Partners – On Concubines and *Concubinatus* in Roman
Epigraphical Evidence from *Regio X*

In patriarchal Roman society, for a woman, marriage was the ideal framework for sexual relations; for respectable free women, it was the only legal framework. A woman who could not marry her partner might become his concubine and live with him in a permanent extramarital union called *concubinatus*. Such unions were an alternative to marriage; they were formed when there was no possibility or desire to marry. *Concubinatus* was, thus, not a union that existed besides, but instead of marriage.

Christianity, whose sexual morality sharply rejects any extramarital sexuality, condemned and rejected such unions. Since modern Western marital and sexual morality is firmly rooted in Christian sexual ethics, this negative notion of concubinage has long blurred the historians' perception and obscured the original nature of the Roman concubinage. In this paper the author explores Roman epigraphical evidence originating from the *Regio X* which mentions concubines and concubinage, exploring the origin, the age and the social status of the persons united in *concubinatus* and endeavouring to determine the nature and the status of such unions, as well as the possible reasons for the lack of the marital bond.

Ljubavnice, priležnice, partnerice – o konkubinama i konkubinatu u rimskim
epigrafskim svjedočanstvima iz *Regio X*

U patrijarhalnom rimskom društvu, brak je za ženu bio savršeni okvir za seksualne odnose. Za ugledne slobodne žene, to je bio jedini zakoniti okvir. Žena koja se iz izvjesnih razloga nije mogla udati za svog partnera, mogla je postati njegova konkubina i živjeti s njim u trajnoj izvanbračnoj zajednici zvanoj konkubinatu. Takve su zajednice predstavljale alternativu braku; formirane su kada nije postojala mogućnost sklapanja braka ili želja za tim. Konkubinatu, dakle, nije bio zajednica koja postoji usporedno s brakom, već umjesto njega. Kršćanstvo, čiji seksualni moral strogo odbacuje svaku izvanbračnu seksualnu aktivnost, osudilo je opisane zajednice. Budući da su moderna bračna i seksualna etika čvrsto ukorijenjene u kršćanskoj seksualnoj etici, ovo negativno viđenje konkubinata dugo je zamagljivalo percepciju povjesničara i zasjenjivalo pravu prirodu rimskog konkubinata. U ovom radu autorica proučava rimska epigrafska svjedočanstva koja potječu iz Desete rimske regije u kojima se spominju konkubine i konkubinatu, ispituje porijeklo, starost i društveni status partnera ujedinjenih u konkubinatu te nastoji otkriti prirodu i status spomenutih zajednica, kao i moguće razloge za nepostojanje braka.

Seksualno nasilje u Savičenti na izmaku 16. i početkom 17. stoljeća

Feudalni posjed Grimanijevih u Savičenti bio je mala i pretežno ruralna zajednica koja je krajem 16. i početkom 17. stoljeća imala cca 1100 stanovnika. Sačuvani izvori pokazuju kako je svakodnevni život u zajednici bio izrazito dinamičan i ispunjen događajima koji su zbog svoje neprimjerenosti zaslužili biti zabilježeni u različitim vrstama izvora. Riječ je o različitim nedozvoljenim i neprihvatljivim oblicima ponašanja. Obitelj Grimani pokušala ih je suzbiti prvenstveno preko statuta, u koji su s vremena na vrijeme uvedene strože kazne za ponašanja koja se htjelo iskorijeniti. Seksualno nasilje bilo je jedno od njih. Izvori sadrže svjedočanstva o raznim seksualnim zločinima. Kad je riječ o seksualnom nasilju nad ženama, kao i u drugim sredinama, uočava se kako zločin silovanja nije bilo tretiran jednako ako se radilo o djevojci, udanoj ženi ili udovici. Ove su potonje, često nezaštićene i same, čini se, bile omiljena meta tzv. bandita. Za žene je bilo važno dolično se ponašati jer je svaki istup mogao biti interpretiran na njihovu štetu. Primjerice, biti izvan kuće noću i doživjeti seksualno nasilje, moglo se iskoristiti protiv same žene, odnosno na njezinu štetu. Ženin je ugled prilikom kažnjavanja nasilnika također igrao značajnu ulogu. Seksualno nasilje zabilježeno je i nad djecom. Seksualno nasilje nad njima oduvijek je bilo izrazito neprihvatljivo i strogo sankcionirano. Na ovome mjestu donosim nekoliko primjera tjelesnog i seksualnog nasilja prvenstveno nad ženama i djecom, ali i tjelesnog nasilja među odraslim muškarcima. Konzultirani izvori dio su fondova *Deposito Grimani* i *Archivio Grimani e Barbarigo* iz arhiva u Veneciji (Archivio di Stato di Venezia). Riječ je o korespondenciji između upravitelja feuda u Savičenti (kancelari i kapetani) i vlasnika feuda u Veneciji (Marino Grimani i Morosina Morosini) te raznim sudskim procesima i izvješćima o stanju u feudu.

The Grimani's feudal estate in Savičenta was a small, predominantly rural community with a population of around 1,100 in the late sixteenth and early seventeenth centuries. The surviving records depict everyday life in the community as being particularly dynamic, brimming with events rightfully recorded in a variety of sources owing to their indecency. The said instances encompassed unpermitted and unacceptable forms of behaviour. The Grimani family made an effort to curb them primarily through statutes, periodically introducing more severe punishments for the behaviours it wished to eradicate. Sexual violence was among them. The records attest to the different types of sexual crimes. As regards sexual violence against women, it is observed, as elsewhere, that rape was treated differently for girls, married women or widows. Apparently, the latter, often unprotected and alone, were the preferred targets of the so-called bandits. Women were supposed to behave decently, for each transgression could well be interpreted to their disadvantage. For instance, leaving your house at night and experiencing sexual assault could be used against the woman herself. The woman's reputation also played an important role in punishing the perpetrators. There are also records on child sexual assault. Sexual offences against children have always been distinctly unacceptable and harshly punished. This paper addresses several instances of physical and sexual abuse primarily against women and children, as well as physical violence among adult men. The sources consulted are a part of the fonds *Deposito Grimani* and *Archivio Grimani e Barbarigo* from the State Archives of Venice (Archivio di Stato di Venezia) – the correspondence between the governors of the feudal estate in Savičenta (chancellors and captains) and the feudal lords in Venice (Marino Grimani and Morosina Morosini) and various judicial records and reports on the state of the feudal estate.

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Identità sigillate – il significato dei segni sul corpo in Istria e nell'Adriatico settentrionale nella prima età moderna

Questo articolo parte dal presupposto che il corpo non è un dato biologico, ma un costrutto culturale che si forma all'interno di un sistema di scambi sociali. Pertanto, l'analisi dei significati simbolici del corpo all'interno di sistemi socio-culturali storicamente determinati si impone come un importante compito di ricerca. La cognizione dei segni sul corpo durante il periodo della prima età moderna era basata sulla concezione comune del corpo umano e della pelle quali interfacce su cui le forze naturali e soprannaturali iscrivono e imprime i loro segni. Il corpo come mezzo di comunicazione, nel senso più ampio del termine può essere dunque concettualizzato come un crocevia tra il sé e la società. In questo lavoro, sulla base dell'analisi delle visite pastorali e degli statuti cittadini e comunali, saranno analizzati e interpretati i segni corporei naturali e i segni corporei socialmente iscritti che, nella prima età moderna, erano considerati quali segni identificativi. Questi segni possono essere classificati in tre gruppi: segni iscritti sul corpo dalla natura, segni impressi sul corpo da un'istituzione e segni contrassegnati dagli stessi operatori storici. Così, ad esempio, i segni del corpo alla nascita significavano predestinazione, i marchi sul corpo identificavano un fuorilegge, mentre l'abbigliamento contraddistingueva un certo status economico o sociale.

Sealed Identities – The Meaning of Body Marks in Istria and the Northern Adriatic in the Premodern Era

This paper starts from the premise that the body is not a biological given, but a cultural construct formed within the social exchange system. Therefore, an analysis of the symbolic meaning of the body within the sociocultural, historically determined systems stands out as an important research task. Knowledge about body marks in the premodern era was based on shared understanding of the human body and skin as interfaces upon which natural and supernatural forces inscribed and impressed their signs. The body as a means of communication can therefore be conceptualised in its broadest sense as an intersection between itself and the society. Based on a study of pastoral visits and town and communal statutes, this paper explores and interprets the natural body marks and the socially inscribed body marks deemed to be identification marks in the premodern era.

These marks can be classified into three groups: marks inscribed on the body by nature, marks imprinted on the body by an institution and marks created by the historical actors themselves. Hence, for instance, birthmarks meant predestination, body marks identified an outlaw, whereas clothes reflected a particular socio-economic status.

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