

Communicating Sainthood – Constituting Regions and Nations in East-Central Europe, Tenth-Sixteenth Centuries

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Final Report by Gábor Klaniczay

1. The ESF CULTSYMBOLS collaborative project

The research project *Communicating Sainthood – Constituting Regions and Nations in East-Central Europe, Tenth-Sixteenth Centuries* (81446 OTKA, Hungarian Research Council) officially ended on 31 March 2014, after a prolongation of 6 months (the project commenced on 1 November 2010). The project was associated with the collaborative research project – *Symbols that Bind and Break Communities. Saints' Cults as Stimuli and Expressions of Local, Regional, National and Universalist Identities* (2010-2013) sponsored by the [EuroCORECODE programme of the European Science Foundation](#). Its aim was to study how the saints' cults shaped and reflected identities associated with geographical units and communities on various levels in medieval and early modern period. The collaborative project, led by Nils Holger Petersen from the University of Copenhagen, involved besides Budapest four teams with their sub-projects based at the University of [Copenhagen \(Denmark\)](#), Institut für Realienkunde des Mittelalters und der frühen Neuzeit of the Austrian Academy of Sciences in [Krems \(Austria\)](#) (later affiliated to the University of Salzburg), University of [Tallinn \(Estonia\)](#), and [the Norwegian University of Science and Technology \(Trondheim, Norway\)](#). The ESF collaborative project finished in August 2013 with the closing conference of three EuroCORECODE projects in Arnhem, Netherlands, with the participation of several members of the Budapest team.

The group of researchers was based at the Dept. of Medieval Studies, CEU, Budapest. It was lead by Gábor Klaniczay (University Professor, CEU). The members of the research team included Cristian Gașpar (teaches Latin at the Dept. of Medieval Studies, CEU), Béla Zsolt Szakács (Associate Prof. Dept. of Medieval Studies, CEU; also at the PPKE Piliscsaba), Edit Madas (Szécsényi National Library, Corresponding Member of the MTA), Ottó Gecser (associate prof., ELTE Sociology Department), Trpimir Vedriš (Assistant Prof. Zagreb University and PhD candidate at CEU), and Frank Schaer (independent researcher, co-editor of the Central European Medieval Texts Series at CEU Press). The project employed for its entire duration two postdoctoral researchers, Ildikó Csepregi-Vardabasso and Stanislava Kuzmová. The Budapest team has established and continuously updated the website of the

collaborative research project (www.cultsymbols.net) to which all project members supplied information about related events and publications.

The ESF network of five collaborating research groups communicated principally at a series of international symposia, organized in the framework of the two great annual congresses on Medieval Studies, the International Medieval Congress (IMC) at Leeds (UK) and the International Congress on Medieval Studies (ICMS) at Kalamazoo, Michigan (US). There were four sessions at the IMC Leeds 2011 (*Saints' Cults and Symbolic Identities I–IV*), two sessions at IMC Leeds 2012, one session at the ICSM, Kalamazoo 2013 (*Saint, Region, and Community*), four sessions at IMC Leeds 2013 (*Symbolic Identity and the Cultural Memory of Saints, I: Saints Switching Regions, II: Saints and Regions, III: Saints and Local Communities, IV: Saints in Liturgy and Preaching*). The last one represented a final internal project conference summarizing the findings of the collaborative research project, presenting them to a large international audience and creating the basis for the main joint publication.

In addition, on 18-20 October 2012, the OTKA Saints Project organized in Dubrovnik, together with the Croatian Hagiography Society, the Hagiotheca (directed by Ana Marinković and Trpimir Vedriš from Zagreb), a large international open-call conference under the title *Cuius patrocinio tota gaudet regio. Saints' Cults and the Dynamics of Regional Cohesion*, (Ana Marinković and Trpimir Vedriš from Zagreb and CEU, Budapest), where all the CULTSYMBOLS partners took part, with altogether over 50 speakers (see Appendix I). The proceedings of the conference, which represents a major contribution to the question of the relation between the saints and regional identities, will be published later this year with the help of an ESF Cross-CRP Dissemination grant.

The OTKA Saints Project focused mainly on the saints' cults in the regions of Central and Eastern Europe, in all-European context. It treated the cults of medieval saints drawing on various media: hagiography, healing miracles, sermons, visual images, and public ceremonies. Its researchers have worked specifically on the cults of saints such as St. Adalbert, St. Elizabeth, St. Margaret, St. Stanislaus, and other dynastic and “regional” saints. The Budapest team worked within the collaborative project together with other partners.

The subprojects had different particular spheres of expertise and focus of research, which, however, frequently intersected and complemented each other: in Krems it was especially the medium of visual material with a focus on the area of Central Europe; in Trondheim musicology and liturgy with a focus on Scandinavia; Tallinn dealt with the area of Livonia; Copenhagen with various reception histories in Northern Europe in the medieval and

early modern era. The Budapest project members were present at the joint meetings, exchanged their ideas and the results of their studies of specific subjects and engaged in the discussion of comparative material.

On top of the cooperation within the CULTSYMBOLS project, we were involved in joint actions of the three collaborative projects working on the problematics of region in various humanities disciplines organized within the EuroCORECODE scheme. Budapest, following the initiative of Krems team, hosted the meeting involving all three collaborative projects, a cross-CRP workshop *Distant Regions – Equal Patterns?* in late November 2011.

The report on the collaborative project, submitted to the ESF by the project leader Nils Holger Petersen is accessible at our website: <http://cultsymbols.net/news/2014-04-27/final-report-of-the-cultsymbols-project>.

2. The OTKA financed Budapest project

The Budapest part of the project focused mainly on the symbolic identities related to saints' cults in the region of Central Europe. The project has helped to build on the existing expertise and develop its facets and at the same time enabled to form an extended community of specialists, helping not only young fellows who worked on the project but also the students of the department interested in these topics to enhance their skills and knowledge in the relevant fields.

The regular activity of the project was manifested in the organization of the *Saints Colloquia Series* at CEU – a series of public lectures, which managed to draw together researchers and people interested in the field since 2011. It became the regular meeting point, a place for interdisciplinary discussion, followed by opportunity to socialize over a glass of wine and thus helping to build the community. The team members and also international guests presented their work in progress and results of their research. We had several book launches which introduced the results of our project and the news in our field to the public. During the last year we have hosted guest speakers from other teams of the CULTSYMBOLS collaborative project, lecturing on various topics related to the saints' cults and symbolic identities, ranging from liturgical music to division of relics (for the titles of the lectures, see Appendix II, and more details at <http://cultsymbols.net/budapest-team-events>).

In May 2013 the project co-organized a workshop together with the Italian archaeologist Irene Barbiera's CEU 20th Anniversary Postdoctoral fellowship project *To Make Dead Bodies Talk on Displaying and perceiving dead bodies in the Middle Ages I: Saints'*

bodies, with lectures by Edina Bozóky (Poitiers), Ana Munk (Zagreb), Ottó Gecser (ELTE), and Gábor Klaniczay (CEU).

3. Publications (printed and digital)

The scholarly work related to the project produced the following publications, which have appeared or will appear soon:

--- Two bilingual volumes with edition, translation, and commentary of a representative selection of the legends of medieval Central European saints

- *Vitae Sanctorum Aetatis Conversionis Europae Centralis (Saec. X-XI). Saints of the Christianization Age of Central Europe (Tenth-Eleventh Centuries)*. Ed. Gábor Klaniczay, transl. and annotated by Cristian Gașpar and Marina Miladinov. Central European Medieval Texts Series, vol. 6. Budapest: CEU Press, 2013. p. 405.
- *Sanctitas Principum: Sancti Reges, Duces, Episcopi et Abbates Europae Centralis (Saec. XI-XIII) – The Sanctity of the Leaders: Holy Kings, Princes, Bishops, and Abbots from Central Europe (Eleventh to Thirteenth Centuries)*. Ed. by Gábor Klaniczay, transl. and annotated by János M. Bak, Nora Berend, Cristian Gașpar and Marina Miladinov, prefaces by Cristian Gașpar, Gábor Klaniczay, Stanislava Kuzmová, Ana Marinković, Petr Sommer, and Gábor Thoroczky, Central European Medieval Texts Series, vol. 7. Budapest: CEU Press, 2014 (forthcoming). [The originally planned parts of the volume are ready for submission, but we have decided to add yet three more legends – *Legenda maior* and *Legenda Hartviciana* of Saint Stephen, and *Legenda maior* of Saint Gerard still require some work, the volume will be submitted to CEU Press in September.]

--- A bilingual version of the oldest legend, the canonization process of Saint Margaret of Hungary

- *Legenda Vetus, Acta Processus Canonizationis et Miracula Sanctae Margaritae de Hungaria – The Oldest Legend, Acts of the Canonization Process and Miracles of Saint Margaret of Hungary*. Ed. by Ildikó Csepregi, Gábor Klaniczay and Bence Péterfi. Central European Medieval Texts Series, vol. 9. Budapest: CEU Press, scheduled for 2015 (in preparation) [The originally planned Latin-English text of the legend and the acts of the canonization has been finalized by Ildikó Csepregi, the added part of late medieval miracles recently discovered by Bence Péterfi, not planned in our project, still requires further work.]

--- The publication of the dissertations and sermon texts on St. Elizabeth of Hungary by Ottó Gecser and on St. Stanislaus of Cracow by Stanislava Kuzmová.

- Gecser, Ottó. *The Feast and the Pulpit. Preachers, Sermons and the Cult of St. Elizabeth of Hungary, 1235-ca. 1500*. Spoleto: Centro Italiano di Studi sull'Alto Medioevo, 2012. p. xvi+462.
- Kuzmová, Stanislava. *Preaching Saint Stanislaus: Medieval Sermons on Saint Stanislaus of Cracow, His Image and Cult*. Warsaw: DiG, 2013. p. 455

We have cooperated on the publication of the volume collecting the studies from the Third Hagiotheca International Conference in Poreč, May 2010, and are co-editing the volume from the Fourth Hagiotheca conference in Dubrovnik, in October 2012 (See Appendix I).

- *Saintly Bishops and Bishops' Saints*. Ed. by John S. Ott and Trpimir Vedriš. Bibliotheca Hagiotheca – Series Colloquia, vol. 2, Zagreb: Hagiotheca, 2012. P.
- *Cuius patrocinio tota gaudet regio. Saints' Cults and the Dynamics of Regional Cohesion*. Ed. by Stanislava Kuzmová, Ana Marinković and Trpimir Vedriš. Bibliotheca Hagiotheca – Series Colloquia, vol. 3, Zagreb: Hagiotheca - Humaniora, 2014 (forthcoming in September).

We have prepared the updated, enlarged English version of the book by Béla Zsolt Szakács on the Hungarian Angevin Legendary, which is now submitted to be published at CEU Press (and its foreseen funding is subject to a current request, to be still payed from the funds remaining in the project, and originally planned for this).

- Szakács, Béla Zsolt, *The Visual World of the Hungarian Angevin Legendary*, Budapest: CEU Press, 2014 (forthcoming)

We have prepared a digital database, which has made accessible to the Hungarian and the international research community 51 medieval Latin sermons on three Central European saints, transcribed from manuscript by three members of our research team

- Saint Ladislav (edited by Edit Madas) <http://cultsymbols.net/node/40678>
- Saint Elizabeth (edited by Ottó Gecser) <http://cultsymbols.net/node/40709>
- Saint Stanislaus (edited by Stanislava Kuzmová) <http://cultsymbols.net/node/40710>

We have contributed with several studies to the common book resulting from the ESF project

- *Symbolic Identity and the Cultural Memory of Saints*. Ed. by Nils Holger Petersen, Tracey R. Sands, and Sebastian Salvadó. Cambridge: Cambridge Scholars, 2015 (in preparation).

In addition, the research of the members of the team on various aspects of saints' cults, especially from the area of Central Europe, as expressions of regional and national identities,

has resulted and will result in publications of a number of other articles in journals and collected volumes from conferences. (see Appendix III)

The members of the research team have participated at a number of important international conferences during the four years of the project – besides the already mentioned common project conferences these individual conference papers also helped to disseminate the results of our work (see Appendix IV)

Appendix I

Cuius patrocinio tota gaudet regio. Saints' Cults and the Dynamics of Regional Cohesion.
Ed. by Stanislava Kuzmová, Ana Marinković and Trpimir Vedriš. Bibliotheca Hagiographica
– Series Colloquia, vol. 3, Zagreb: Hagiographica, 2014 (in preparation).

Introduction: **Gábor Klaniczay**

Thomas Head: *Saints' Relics and Community in the Earlier Middle Ages (400-1100)*

Elizabeth Dawson: *The Vita Patricii by Tírechán and the creation of St Patrick's National Status in Seventh-Century Ireland*

Maya Maskarinec: *Foreign Saints at Home in 8th- and 9th-century Rome*

Sara Ellis Nilsson: *Holy Validation. Scandinavian Bishopricks and Their Saints*

Sebastián Salvadó: *The Historiae of Saints Oswald and Edmund: Forging the King's Image, Defending the Community's Identity*

Hana Breko Kustura: *Inter-regional and Local Saints' Cults: Examples of Significant Liturgical Chants from Medieval Region of Istria*

Emanuela Elba: *The Saints Across the Sea, the Overseas Saints. The Cult and Images of St Michael and St Nicholas Between Apulia and Dalmatia in the Middle Ages*

Fernand Peloux: *Hagiography and Territorial Cohesion in South Medieval France: the Case of the Diocese of Mende*

Anne Doustaly: *Local Uses and Universal Identities: Cult and Iconography of Female Saints in Late Medieval Provence*

Ana Munk: *Center, Parrocchia and Colony: Some Patterns of Relic Acquisition in Late Medieval Venice*

Nicolas Bock: *Saints in the City. Angevin Religious Politics and Problems of Regional Identification*

Dávid Falvay: *Multiple Regional Identity of a Neapolitan Queen: Mary of Hungary's Readings and Saints*

Eleonora Lombardo: *The Development of Devotion to Saint Anthony of Padua Between Localism and Universalism*

Graham Jones: *Shepherd of His Flock, Guardian of the Polis: the Geography of Regional Identity as Expressed in the Dedications of Churches*

Marco Bogade: *Dorothy of Montau († 1394). Remarks on the Cult of a Mystic and Teutonic Knights' Saint*

Kathrin Wagner: *The High-Altarpieces in the Hanseatic City of Rostock in Northern Germany - a Hagiographic Approach to Create Collective Identities*

Ivan Gerát: *Visual Cults of Saints between the Kingdoms of Hungary and Poland – the Case of Medieval Spiš (1412 – 1526)*

Doina Elena Crăciun: *From “Adoption” to Appropriation: Three Hungarian Holy Kings in the Churches of the Nobility in Medieval Hungary (14th-15th centuries)*

Isolde Thyret: *One Town's Saint is Another's Worst Nightmare: Saints Cults and Regional Identity in Medieval and Early Modern Russia's Upper Volga Region*

Diana Atanassova: *Memory and Identity: Recycling of the Historical and Geographical Knowledge in the Passio of St. Arethas in South Slavic Context*

Lado Mirianashvili: *How Did a Eulogy Brought from Jerusalem in the 6th Century Assist in Promoting Lavra of St Davit to Regional Caucasian Significance*

Juan Luis González García: *The Cult of Spain's Regional Saints in Counter-Reformation Madrid*

Ivana Prijatelj Pavičić: *On the Veneration of the Virgin Mary's Icon from Sinj in the 18th Century and Its Transformation from the Regional Anti-Ottoman Symbol to the Symbol of National Identity*

Zrinka Blažević: *Natales Divo Ladislavo restituti: “Nationalization” of the St. Ladislaus Cult in the 17th-century Croatia*

Relja Seferović: *Rational Clergy and Irrational Laity: an 18th-century Biography of St Blasius in Service of State Promotion*

Appendix II – OTKA SAINTS COLLOQUIA SERIES at the CEU 2012-14

- 2012, January 11: Cristian Gașpar (OTKA Saints Project, CEU): *The Frankish or the Roman Connection? Old Ideas, Modern Misconceptions, and New Evidence Concerning the Author of the First Vita of St. Adalbert of Prague*
- 2012, February 1-2: Robert Wiśniewski (University of Warsaw): Erasmus lectures – *Defenders of the Cities. When did the Saints' Bones Begin to Be Considered Effective Palladia?, Martyria and Miracles. How did All this Begin?, The Use of Relics in Late Antique Divination*
- 2012, March 14: József Laszlovszky (CEU): *Saint Margaret of Scotland: Her Byzantine, Bulgarian, English, German, Hungarian, Polish and Russian Ancestors (?)*
- 2012, May 2: Marianne Sághy (CEU): *From Local Hero to Catholic Saint: Interpreting the Globalization of the Holy Patron in Late Antiquity*
- 2012, May 29: Csilla Gábor (Babeș-Bolyai University, Cluj): *Saints as Signs: Post-Tridentine Arguments and Interpretations on Sanctity*
- 2012, September 26: Gábor Klaniczay (OTKA Saints Project, CEU): *Stigmatics, Miracles, Sanctuaries – Account of a Year of Hagiographic Research in Paris*
- 2012, November 14: Cristian Gașpar (OTKA Saints Project, CEU): *In Hot Pursuit of a Fugitive Bishop: History, Textual Strategies, and Monastic Ideology in Canaparius' Vita of St. Adalbert of Prague [BHL 37]*
- 2013, January 16: Marianne Sághy (CEU): *Pagans and Christians in the Late Roman Empire: The Fall of a Master Narrative?* and Book Launch: *Three Books on Medieval Saints*
- 2013, September 24: Kateřina Horníčková (CULTSYMBOLS, Institut für Realienkunde, Universität Salzburg/Krems): *Martyrs of "Our" Faith: Community Identities and the Cult of the Bohemian Martyrs in Post-Hussite Bohemia*
- 2013, October 8: Dragoș Gh. Năstăsoiu (CEU): *A Holy Bishop among Holy Kings in the Murals of Mălâncrav (Malmkrog, Almakerék)* and Book Presentation
- 2013, October 15: Nils Holger Petersen (CULTSYMBOLS, University of Copenhagen): *Saints' Liturgy, Historiography, and Identity Formation in the Latin Middle Ages*
- 2013, November 19: Sebastian Salvadó (CULTSYMBOLS, Norwegian University of Science and Technology, Trondheim): *Sanctifying the Hispanic March: Crusades, Politics and the Twelfth-Century Historia of Raymond of Barbastro*
- 2013, November 26: Jenni Kuuliala (University of Tampere/CEU): *The Boundaries of Difference: Physical Disability in Medieval Canonization Processes*
- 2013, December 3: Martin Wangsgaard Jørgensen (CULTSYMBOLS, University of Copenhagen): *Saints and Identities in Scandinavia: Patterns and Paradoxes*
- 2014, March 11: Eszter Konrád (CEU): *The Hagiography of St. Francis in the Hungarian Vernacular*

- 2014, March 18: Anna Zajchowska (Cardinal Stefan Wyszyński University, Warsaw): *De incurabilitate fratrum: Medieval Hagiography and Cult of Saint Hyacinth* and Book Presentation
- 2014, March 25: Ottó Gecser (OTKA Saints Project, ELTE Budapest): *Presence and Integrity: Attempts to Keep Saintly Corpses Together in the Later Middle Ages*
- 2014, April 1: Emőke Nagy (Babeş-Bolyai University, Cluj-Napoca – ELTE, Budapest): *Saint Anne's Cult in Late Medieval Hungary (14th-16th Centuries): the Trinubium Legend*
- 2014, May 20: Roman Hankeln (CULTSYMBOLS, Norwegian University of Science and Technology, Trondheim): *Blood, Sweat and Chants: Articulating Violence in the Music of Medieval Saints' Offices*

Appendix II. Publications of the Budapest team members relating to the project agenda

The publications where the contribution of OTKA is explicitly mentioned are marked with *

Gábor Klaniczay

Books

- 1 (ed.) *Vitae Sanctorum Aetatis Conversionis Europae Centralis (Saec. X-XI). Saints of the Christianization Age of Central Europe (Tenth-Eleventh Centuries)*, transl. and annotated by Cristian Gașpar and Marina Miladinov. Budapest: CEU Press, 2013, (Central European Medieval Texts Series, Vol. 6), p. 405. *
- 2 (ed.) *Sanctitas Principum: Sancti Reges, Duces, Episcopi et Abbates Europae Centralis (Saec. XI-XIII) – The Sanctity of the Leaders: Holy Kings, Princes, Bishops, and Abbots from Central Europe (Eleventh to Thirteenth Centuries)*. Ed. by Gábor Klaniczay, transl. and annotated by János M. Bak, Nora Berend, Cristian Gașpar and Marina Miladinov, prefaces by Cristian Gașpar, Gábor Klaniczay, Stanislava Kuzmová, Ana Marinković, Petr Sommer, Gábor Thoroczkay, Central European Medieval Texts Series, vol. 7. Budapest: CEU Press, 2014 (forthcoming).*

Articles

- 1 Dreams and Visions in Medieval Miracle Accounts, in *Ritual Healing. Magic, Ritual and Medical Therapy from Antiquity until the Early Modern Period*, ed. by Ildikó Csepregi and Charles Burnett, Micrologus Library, Firenze: SISMEL, Edizioni del Galuzzo, 2012, 147-170.
- 2 Sainte Élisabeth comme modèle: l'image de la sainteté féminine dans le *Libellus de dictis quattuor ancillarum*, in *Le plaisir de l'art du Moyen Âge. Commande, production et réception de l'oeuvre d'art. Mélanges en hommage à Xavier Barral i Altet*, Paris: Picard, 2012, 967-975.
- 3 Pouvoir et idéologie dans l'hagiographie des saintes reines et princesses, in *Hagiographie, idéologie et politique au Moyen Âge en Occident*, éd. Edina Bozoky, (Hagiologia, 8), Turnhout: Brepols, 2012, 423-446.
- 4 «Popular Culture» in Medieval Hagiography and in Recent Historiography, in *Agioграфия e culture popolari. Hagiography and popular culture. In ricordo di Pietro Boglioni*, a cura di Paolo Golinelli, Bologna: CLUEB, 2012, 17-44.
- 5 On the Legend of St. Alexius: Christian Antiquity in Medieval Hungary, in *In Stolis Repromissionis. Saints and Sainthood in Central and Eastern Europe*, ed. by Adelina Angusheva-Tihanova, Margaret Dimitrova, Rossina Kostova, and Rossen R. Malchev, Sofia: Rod, 2012, 29-45.
- 6 Attila, Saint Étienne, Sainte Élisabeth de Hongrie, in *Hommes et femmes au Moyen Âge*, sous la direction de Jacques le Goff, Paris: Flammarion, 2012, 33-35, 111-114, 234-237.
- 7 The Cult of the Saints in Recent Historiographies of Central Europe, *Rivista di Storia del Cristianesimo*, 9 (2012), 461-484. *
- 8 Efforts at the Canonization of Margaret of Hungary in the Angevin Period, *Hungarian Historical Review*, 2 (2013), 313-340.
- 9 The Power of Words in Miracles, Visions, Incantations and Bewitchments, in James Kapaló, Éva Pócs and William Ryan, eds., *The Power of Words. Studies on Charms and Charming in Europe*, Budapest: CEU Press, 2013, 289-304.

- 10 Kapisztrán és a ferences obszervancia csoda-felfogása, in Kálmán Peregrin - Veszprémy László, szerk., *Európa védelmében. Kapisztrán Szent János és a Nándorfehérvári diadal emlékezete*, Budapest, HM Hadtörténeti Intézet és Múzeum, 2013, 72-81.
- 11 A nők szentsége a késő középkorban. Szent Erzsébet, mint modell, in Medgyesy S, Norbert - Ötvös István - Öze Sándor, *Nyolcszáz esztendő a Ferences rend. Tanulmányok a rend lelkiségéről, történeti hivatásáról és kulturális-művészeti szerepéről*, Budapest, Írott Szó Alapítvány - Magyar Napló, 2013, 927-947.
- 12 Domenicani, eremiti paolini e francescani. Osservanti ungheresi e i loro santuari alla periferia, in *Ordini religiosi e santuari in età moderna*, ed. Lucia M.M. Olivieri, Bari: Edipuglia, 2013, pp. 19-34.
- 13 Matthias and the Saints, in *Matthias Rex 1458–1490: Hungary at the Dawn of the Renaissance*, ed. by Iván Horváth, Budapest: Eötvös Loránd University Faculty of Humanities, Centre des hautes études de la Renaissance, 2013, 1-18.
(<http://renaissance.elte.hu/wp-content/uploads/2013/10/Gabor-Klaniczay-Matthias-and-the-Saints.pdf>)
- 14 Hagiography and Historical Narrative, in János M. Bak and Ivan Jurković, *Chronicon. Medieval Narrative Sources. A chronological guide with introductory essays*, Turnhout: Brepols, 2013, 111-118.
- 15 Ritual and Narrative in Late Medieval Miracle Accounts. The Construction of the Miracle, in Sari Katajala-Peltomaa & Ville Vuolanto, eds., *Religious Participation in Ancient and Medieval Societies. Rituals, Interaction and Identity* (Acta Instituti Romani Finlandiae Vol. 41), Roma, 2013, 207-224.

Ildikó Csepregi

Books

Temple Sleep in Byzantium. Accepted for publication by the Cambridge University Press. *

Legenda Vetus, Acta Processus Canonizationis et Miracula Sanctae Margaritae de Hungaria – The Oldest Legend, Acts of the Canonization Process and Miracles of Saint Margaret of Hungary. Ed. by Ildikó Csepregi, Gábor Klaniczay and Bence Péterfi
Central European Medieval Texts Series, vol. 9. Budapest: CEU Press, 2015 (in preparation). *

Articles:

“Non-fiction literature: miracles in canonization records.” in *Miracle Collections: On Structures, Functions and Methodologies*, Eds. Sari Katajala-Peltomaa and Christian Krötzel, Brepols: 2014 forthcoming *

“Destruction versus rewriting: Christian ways of handling ‘pagan’ cult places. The case of Aegae” in *Continuity and Destruction in Alexander’s East. The Transformation of Monumental Space from the Hellenistic Period to Late Antiquity*. Eds. M. Whiting, S. Chandrasekaran, A. Kouremenos (Oxford: Oxford University Press, 2014) forthcoming *

“Who Is behind Incubation Stories? The Hagiographers of Byzantine Dream Healing Miracles” in *Dreams, Healing, and Medicine in Greece: From Antiquity to the Present*, ed. S.M. Oberhelman, 161-188 (Farnham: Ashgate, 2013). *

“Changes in dream patterns between Antiquity and Byzantium: the impact of medical learning on dream healing.” In *Ritual Healing: Magic, Ritual and Medical Therapy from Antiquity*

until the Early Modern Period. Eds. I. Csepregi, Ch. Burnett, 131-145. Micrologus Library 48, Firenze: SISMEL, Edizioni del Galluzzo, 2012. *

“Disease, Death, Destiny: The Healer as Soter in Miraculous Cures”, in *On Old Age: Approaching Death in Antiquity and the Middle Ages*. The History of Daily Life 2. Christian Krötzel, Katariina Mustakallio (ed.), 245-267. Turnhout: Brepols, 2011.

Ottó Gecser

Book

The Feast and the Pulpit: Preachers, Sermons and the Cult of St. Elizabeth of Hungary, 1235–ca. 1500. Spoleto: Centro Italiano di Studi Sull’Alto Medioevo, 2012. pp. xvi+462. *

Related recent publications:

“Miracles of the Leper and the Roses: Charity, Chastity and Female Independence in St. Elizabeth of Hungary,” *Franciscana* 15 (2013): 149/171. *

Review: Kenneth Baxter Wolf, ed. *The Life and Afterlife of St Elizabeth of Hungary. Testimony from Her Canonization Hearings*. New York–Oxford: Oxford University Press, 2011. *The Journal of Ecclesiastical History* 64 (2013): 155–156.

“Miracles of the Leper and the Roses: Charity, Chastity and Female Independence in St. Elizabeth of Hungary,” *Franciscana* 15 (2013): forthcoming.

Review: Kenneth Baxter Wolf, ed. *The Life and Afterlife of St Elizabeth of Hungary. Testimony from Her Canonization Hearings*. New York–Oxford: Oxford University Press, 2011. *The Journal of Ecclesiastical History* 64 (2013): 155–156.

Béla Zsolt Szakács

Book

The Visual World of the Hungarian Angevin Legendary, Budapest: CEU Press, 2014 (forthcoming). *

Articles

Supernatural Figures Incognito, in: *Angels, Devils*. Ed.: Jaritz, Gerhard (CEU Medievalia 15), Budapest: CEU Department of Medieval Studies, 2011, 75-91.

From Passing to Tomb: Images from the Hungarian Angevin Legendary, in: *IKON-4* (2011), 185-192.

Images from the production line: Constructing saints's lives in the Hungarian Angevin
Legendary, in: *Ars* XLIV (2011), 182-193.

Saint Francis in the Hungarian Angevin Legendary, in: *Iconographica* XII (2013), 52-68.

Cristian Nicolae Gașpar

Book & Translation

“Life of Saint Adalbert Bishop of Prague and Martyr” [first annotated English translation of *BHL* 37]. In *Saints of the Christianization Age of Central Europe (Tenth-Eleventh Centuries)*. Ed. G. Klaniczay, trans. and ann. C. Gașpar and M. Miladinov, 95-181. Budapest: Central European University Press, 2013. ISBN: 9786155225208. *

Studies & Articles

“Preface” to the “Life of Saint Adalbert Bishop of Prague and Martyr.” In *Saints of the Christianization Age of Central Europe (Tenth-Eleventh Centuries)*. Ed. G. Klaniczay, trans. and ann. C. Gașpar and M. Miladinov. Budapest: Central European University Press, 2013, 79-94.*

Stanislava Kuzmová

Book

Preaching Saint Stanislaus. Medieval Sermons on Saint Stanislaus of Cracow, His Image and Cult. Warsaw: DiG, 2013. p. 455*

Articles

“Kazania o św. Stanisławie a hagiografia.” In *Kaznodziejstwo średniowieczne. Teksty, atrybucje, audytorium. Polska na tle Europy*, 69-84. Ed. K. Bracha and A. Dąbrówka. *Colloquia mediaevalia praedicatoria* 1. Warsaw: DiG, 2014.

Slovakia and Croatia, Vol. I: Historical Parallels and Connections (until 1780) – Slovensko a Chorvátsko: Historické paralely a vzťahy (do roku 1780). Ed. M. Homza, J. Lukačka, N. Budak, V. Kucharská, S. Kuzmová, and A. Mesiarkin. Bratislava: Post Scriptum, 2013.

“The *Pastor Bonus*: Saint Stanislaus of Cracow in Sermons and Bishop-Saints as Exemplars in the Late Middle Ages.” In *Saintly Bishops and Bishops’ Saints*, 253-273. Ed. John S. Ott and Trpimir Vedriš. *Bibliotheca Hagiotheca – Series Colloquia*, vol. 2. Zagreb: Hagiotheca – Humaniora, 2012.*

Publications in preparation

Co-editor of the volume: Cuius patrocinio tota gaudet regio. Saints' cults and the dynamics of regional cohesion (4th international symposium of Hagiotheca – Croatian Hagiography Society, Dubrovnik, October 18-21, 2012). Ed. A. Marinković and S. Kuzmová. Bibliotheca Hagiotheca – Series Colloquia, vol. 3. Zagreb: Hagiotheca – Humaniora, 2014.*

“Średniowieczny kult św. Stanisława w Polsce i Europie Środkowej” (Medieval Cult of St. Stanislaus in Poland and Central Europe). In *Panteon świętych patronów: Polska i jej sąsiedzi w średniowieczu* (Pantheon of Saintly Patrons: Poland and Its Neighbours in the Middle Ages), ed. K. Ożóg (panel at the Second Congress of Foreign Researchers of Polish History: Poland in Central Europe, Kraków, 2012). In print. *

“*St. Stanislaus of Cracow as a Model of Virtues in Sermons and Hagiography.*” In *Models of Virtues. The Role of Virtues in Sermons and Hagiography for New Saints' Cults (13th-15th centuries)*, ed. E. Lombardo (collected volume from the workshop at Faculdade de Letras da Universidade do Porto, March 22-23, 2013).*

“The Old and the New: St. Stanislaus of Krakow and Other Cults in Krakow.” In *Les saints et leur culte en Europe centrale au Moyen Âge: Journées d'hagiologie centre-européenne*, ed. M.-M. de Cevins and O. Marin (workshop series at Université Rennes 2, February 1, 2013, to be published in the collection Hagiologia in 2014).*

“Preaching Saints and Identities: An Example of Sermons on St. Stanislaus, Bishop of Cracow.” In *Symbolic Identity and the Cultural Memory of Saints*, ed. Nils Holger Petersen, Tracey R. Sands, and Sebastian Salvadó. Cambridge: Cambridge Scholars, 2015 (in preparation).*

Trpimir Vedriš

Edited volumes

- 2012 (co-edited with John S. Ott) *Saintly bishops and bishops' saints* (Proceedings of the 3rd Hagiography Conference co-organised by Croatian Hagiography Society 'Hagiotheca' and International hagiography Society, Poreč, 27-30 May, 2010). Bibliotheca Hagiotheca, Series Colloquia, vol. 2. Zagreb: Hagiotheca, 2012.*

Papers/chapters

- 2014 „Nekoliko opažanja o začetcima štovanja sv. Krševana u Dalmaciji u ranome srednjem vijeku (Notes on the beginnings of the cult of St Chrysogonus in Dalmatia in the Early Middle Ages).“ In: *Spalatumque dedit ortum. Zbornik povodom desete godišnjice Odsjeka za povijest Filozofskog fakulteta u Splitu*. Ed. Ivan Basić – Marko Rimac. Split: Odsjek za povijest Filozofskog fakulteta, 2014 (in print).
- 2013 “*Memoria S. Chrysogoni* između legende o prijenosu relikvija i vlasništva nad samostanskom zemljom.“ (*Memoria S. Chrysogoni: between the legend of the relic transfer and the ownership of the*

monastic land). In: *The Croatian Medieval Town Authority and Property*. Ed. Irena Benyovsky Latin and Zrinka Pešorda Vardić. Zagreb: Hrvatski institut za povijest, 2013, (in print).

- 2012 “Po čemu je u 9. stoljeću rotunda sv. Trojstva u Zadru mogla sličiti crkvi sv. Anastazije u Carigradu? (In what manner did the ninth-century Zadar rotund of the Holy Trinity resemble the church of St. Anastasia in Constantinople?).” In: *Zbornik radova znanstvenog skupa „Stjepan Gunjača i hrvatska srednjovjekovna povijesno-arheološka baština”* (Muzej hrvatskih arheoloških spomenika, Split, October 18-21, 2011) (Proceedings of the Conference „*Stjepan Gunjača and Croatian medieval historical and archeological heritage*”). Ed. Tomislav Šeparović (Split: MHAS, 2012), 63-79.

„*Exempla* kao *spolia*: dva primjera uporabe antičkih mitoloških motiva u srednjovjekovnoj zadarskoj hagiografiji (Exempla as spolia: two examples of the usage of Classical mythological motifs in medieval Iadertine hagiography).“ In: *Metamorfoze mita: mitologija u umjetnosti od srednjeg vijeka do moderne* (Zbornik Dana Cvita Fiskovića, sv. 4). Ed. Dino Milinović and Joško Belamarić. Zagreb: Odsjek za povijest umjetnosti, 2012., 19-28.

- 2011 “Gdje žive Mirmidonci?: o znaenju pojmova *Mirmidones* i *Marab* u zadarskoj legendi o prijenosu moī sv. Krševana (Where do the Myrmidons live? On the meaning of the terms *Mirmidones* and *Marab* in Iadertine legend about the translation of the relics of st. Chrysogonus).” *Povijesni prilozi* 41 (2011): 47-85

Appendix IV: Papers at conferences relating to the OTKA project topic:

Gábor Klaniczay

Invited lectures

- November 30, 2011, « *Stigmates de Saint François à Padre Pio. Les effets corporels des visions du Moyen Age jusqu'à nos jours* », Séminaire de l'Institut d'Études Avancées, Paris, Maison Suger.
- December 13, 2011, « *Pouvoir et idéologie dans l'hagiographie des saintes reines et princesses* » - Université de Nancy - Département d'Histoire (Patrick Corbet)
- January 20, 2012, « *Discours et images sur les stigmates au Moyen Age* », séminaire de Jean-Claude Schmitt (GAHOM – École des Hautes Études en Sciences Sociales, Paris)
- March 21, 2012, « *La rivalité autour des stigmates après saint François* », dans le cadre du séminaire de Catherine Vincent, Université Paris Ouest Nanterre La Défense
- January 10, 2013, Lecture at the Forschungsgruppe Vergleichender Ordensgeschichte (FOVOG), Dresden, *The Stigmata Rivalry between the Franciscans and the Dominicans*
- April 6, Université de Reims, “Séminaire transversale du CERHiC - EA 2616” – *La rivalité autour des stigmates au Moyen Age et sa continuation aux temps modernes et contemporaines*
- April 12, 2013, Lecture at the Académie des Inscriptions et Belles Lettres, Paris: *La royauté sacrée des Arpades dans l'historiographie hongroise médiévale et moderne*
- June 5, 2013, Lecture at the Accademia d'Ungheria, in the framework of the “Circolo medievistico di Roma”: *La rivalità intorno le stigmati nel Medio Evo*

Participation at international conferences with a lecture

- October 28, 2010, "*Popular Culture*" in medieval hagiography and in recent historiography" at 'Agiografie e culture popolari - Hagiography and Popular Culture,' co-organized by the AISSCA and the Hagiography Society, Verona.
- April 16, 2011, *Stigmata and Representation in the Middle Ages*, at “Catholicism and the Visual Study of Religions”, Duke University, U.S.A
- May 14, 2011, *The paradox of proving miracles in medieval canonization processes*, at Western Michigan University, Kalamazoo, 46th International Congress on Medieval Studies
- June 11, 2011, *The Cult of the Saints in Recent Historiographies of Central Europe*, at «Santità e sacralità. Bilancio e prospettive della ricerca in Europa», Centro Europeo di Studi Agiografici, Rieti

- July 14, 2011, *Communicating Sainthood / the OTKA Project*, at International Medieval Congress, Session: Central European Saints' Cults: Local, Regional, National, "International", Leeds.
- May 3, 2012, « *Les procédures de l'inquisition pour l'établissement des faits dans les procès de canonisation à la fin du Moyen Age* », at « Les procès de canonisation, source d'histoire sociale. (Edition, production, exploitation d'une documentation). », (Université Paris Diderot Paris 7)
- June 4, 2012, « *Domenicani, eremiti paolini e francescani osservanti ungheresi e i loro santuari alla periferia* », at « Ordini religiosi e santuari in età medievale e moderna », Santuario di Paola, Calabria, Italie.
- June 9 2012, « *The paradox of proving miracles in medieval canonization processes* ». at « Approaches to Hagiographic Sources. Miracle Collections, 12-15th cent.: Structures and Functions » Workshop at the Institutum Romanum Finlandiae, Villa Lante, Rome
- August 23-26, 2012, University of Tampere, "Passages V - Social and Cultural Approaches to Cure, Caring and Health" - *Self-inflicted Body Pain and Supernatural Stigmata. Three Ways of Identification with the Suffering Body of Christ*
- November 1, 2012, Babeş-Bolyai University, Cluj - "From "Popular Religion" to "Popular Culture": the development of a concept in historical research" – «*Popular Culture*» in *Medieval Hagiography and in Recent Historiography*
- November 7-8, 2012, Università degli Studi di Milano, "Rapporti tra Italia e Ungheria dal Medioevo a oggi" – *La Cristianizzazione del Regno ungherese e i legami con il Papato*.
- May 12, 2013, Western Michigan University, Kalamazoo, Forty-Eighth International Congress on Medieval Studies --*Saints' Cults in Medieval Central Europe: Rivalries and Alliances*
- May 27, 2013, CEU --University of Szeged - University of Rijeka . "Iconology Old and New" – *The Body as Image of the Suffering Christ*
- June 7-8, 2013, Rieti, Centro Europeo di Studi Agiografici, "Sguardi incrociati. Santità e devozioni fra storia e antropologia" – *Santità e canonizzazione. Il contributo delle scienze sociali*
- July 2, 2013, University of Leeds, International Medieval Congress, – *Local Holy Rulers and International Saintly Princesses. The Fortune of Hungarian Dynastic Saints outside Hungary*
- August 31, 2013, *The power of saints (Patronage and miracles)*, at EuroCORECODE Final Conference: Changing Borders, Regions and Identities, Arnhem.
- September 13, 2013, *Il santo: modello di un uomo responsabile?* At «Responsabilità e creatività: alla ricerca di un uomo nuovo (secc. XI-XIII)», Brescia, Università Cattolica.

- February 14, 2014, *Saints et saintes non officiels et stigmatisés dans l'ordre dominicain*, at «Les saints et leur culte en Europe centrale au moyen Âge : l'emprise des Ordres Mendiants» Université de Rennes.

Ildikó Csepregi

The travelling of saints and differences in their cults in Medieval Europe 12th Conference “European Culture” Barcelona on October 24-26, 2013

The Status of Miracles in Central European Saints Lives paper presented at the International Medieval Congress, 1-4 July, 2013, Leeds

Describing sick bodies – Why so much Naturalism? Seminar cycle [Displaying and perceiving dead bodies in the Middle Ages II: Representing the sick and the dead body](#), CEU, Budapest, 4 June, 2013.

Miracle Patterns. Research presentation at the ESF-Eurocorecode workshop Distant regions – equal patterns? Budapest, 28-29 November, 2011.

Destruction versus re-writing. The role of hagiography. Paper given at the conference Continuity and Destruction, University of Oxford, School of Archaeology, 6-7 May, 2011.

The pagan past in Christian Miracles. Seminar given at the University of Bologna, Dep. of Antiquity, 29 April, 2011.

Temple Sleep from Antiquity to Byzantium: The Role of Places and Narratives in Incubation. Dumbarton Oaks Research Seminar, Washington DC, 15 November, 2010.

Stanislava Kuzmová

2013 Česko-polské relace kazatelské ve středověku (Polish-Czech Preachers' Relations in the Middle Ages), Warsztaty sermonistyczne II – sermon workshop organized by Centre for Medieval Studies in Prague and the Institute of History of the Polish Academy of Sciences in Warsaw, October 25-26, Prague

Paper title: “Zbierka kázni Exemplar salutis Jána Hieronyma z Prahy” (Sermon Collection Exemplar salutis by John-Jerome of Prague)

2013 International Medieval Congress, Leeds, July, Symbolic Identity and the Cultural Memory of Saints, IV: Saints in Liturgy and Preaching (Session 1704)

Paper title: “Prophets in Their Own Countries? Sermon Literature and Preaching Practice on Local, ‘Central European’ Saints in the Late Middle Ages”

2013 Models of Virtues. The Role of Virtues in Sermons and Hagiography for New Saints' Cults (13th-15th centuries), Faculdade de Letras da Universidade do Porto, March 22-23

Paper title: “*St. Stanislaus of Cracow as a Model of Virtues in Sermons and Hagiography*” [Publication in preparation]

- 2013 *Les saints et leur culte en Europe centrale au Moyen Âge: Journées d'hagiologie centre-européenne* [1]: Saints anciens et saints modernes: permanences, transferts, concurrences, Université Rennes 2, February 1
Paper title: "The Old and the New: St. Stanislaus of Krakow and Other Cults in Krakow" [Publication in preparation]
- 2012 Eighteenth Symposium of the International Medieval Sermon Studies Society, *Verbum et Ius. Preaching and legal frameworks in the medieval West*, Brescia, July 20-24
Paper title: "The Motif of Testimony in Medieval Sermons on St. Stanislaus, Bishop of Cracow"
- 2012 *Cuius patrocinio tota gaudet regio. Saints' cults and the dynamics of regional cohesion*, fourth international symposium of Hagiotheca – Croatian Hagiography Society co-organized by ESF EuroCORECODE CULTSYMBOLS project, Dubrovnik, Croatia, October 18-21 [co-organizer and co-editor of the proceedings to appear in the series Bibliotheca Hagiotheca – Series Colloquia, vol. 3 (Zagreb: Hagiotheca – Humaniora, 2014).]
Paper title: "Preachers and Regional Saints in Late Medieval Krakow"
- 2012 *Panteon świętych patronów: Polska i jej sąsiedzi w średniowieczu*, panel at II Kongres Zagranicznych Badaczy Dziejów Polski, *Polska w Europie Środkowej*, Kraków.
Paper title: "Średniowieczny kult św. Stanisława poza granicami Polski (w Europie Środkowej)" [Medieval Cult of St. Stanislaus Beyond the Borders of Poland (In Central Europe)] [Publication in preparation]
- 2011 *Warsztaty sermonistyczne: Kaznodziejstwo średniowieczne. Teksty, atrybucje, audytorium. Polska na tle Europy* (Sermon Workshop: Medieval Preaching. Texts, Attributions, Audience. Poland in Europe.), Warsaw, November 18-19
Paper title: "Kazania o św. Stanisławie a hagiografia" (Sermons on St. Stanislaus and Hagiography)
- 2011 International Medieval Congress, Session: Central European Saints' Cults: Local, Regional, National, "International", Leeds, July 10-14
Paper title: Regional and National Identities in Sermons on St Stanislaus of Cracow, 14th-15th Centuries
- 2011 Presentation of the working paper in the OTKA Saints Colloquia Series...
- 2010 Symposium *Saintly bishops and bishops' saints* coorganized by the Croatian Hagiography Association Hagiotheca and the International Hagiography Society, Poreč, Croatia (May 27-30)
- Book presentations (*Preaching Saint Stanislaus*):
CEU, Budapest, OTKA Saints Colloquia Series, 8 October 2013, the book presented by Gábor Klaniczay

Cracow, Slovak Institute in Warsaw – Institute of History of Jagiellonian University –
Dominican Historical Institute in Cracow, 8 April 2014

Invited lectures:

Bratislava, Comenius University, Faculty of Philosophy, Department of Slovak History:
Národné a regionálne aspekty v kazateľstve o svätých: príklad sv. Stanislava (National
and Regional Aspects in the Preaching on Saints: Case study of St. Stanislaus) – 6
December 2012, in the framework of the course *Národné symboly a mýty. Motívy
sebaidentifikácie v krajinách vyšehradskej štvorky v stredoveku a ranom novoveku*
(*Symbols and Myths of the Nations. Motifs of self-identification in the Countries of
Visegrad in the Middle Ages and Early Modern Era*), International Visegrad Fund –
text to be published in teaching material volume

Banská Bystrica, Matej Bel University, Faculty of Humanities, Department of History, 6
November 2013: presentation of the Medieval Studies Department, ESF
CULTSYMBOLS and OTKA Saints Projects

Ottó Gecser

"Presence and Integrity: Attempts to Keep Saintly Corpses Together in the Later Middle
Ages," lecture in the Saints Colloquia Series, Department of Medieval Studies, CEU,
Budapest, 25 March, 2014

"Transregional Networks and Local Identities in the Medieval Cult of Relics."
EuroCORECODE Final Conference: Changing Borders, Regions and Identities, Arnhem, 29
August – 1 September, 2013

"Virgins, Wives, and Widows: The Three States of Respectable Women in Sermons about St.
Elizabeth of Hungary." Paper presented at the conference Models of Virtues: The Role of
Virtues in Sermons and Hagiography for new Saints' Cult (13th to 15th Century), Faculdade
de Letras da Universidade do Porto, 22–23 March, 2013

"Latin nyelvű prédikációk Szent Erzsébet ünnepére a középkori Itáliában" (Latin sermons for
the feast of St. Elizabeth in medieval Italy). Paper read at the conference Szent Erzsébet
tisztelete az itáliai Ferences Családban (The cult of St. Elizabeth in the Italian branch of the
Franciscan Order), Szeged, Franciscan Convent, 24 November, 2012

"Cults, Regions, and Identities: What do They Have in Common?" ESF EuroCORECODE
Workshop: Distant Regions – Equal Patterns? Central European University, Budapest, 28–29
November

Béla Zsolt Szakács

2011:

Leeds, *International Medieval Congress 2011* (International Medieval Institute, University of Leeds): “National Saints in International Competition: Selection and Structure of the Hungarian Angevin Legendary”

2013:

Leeds, *International Medieval Congress* (University of Leeds): „Prohibited Pleasures? Successful and Unsuccessful Temptations Represented in 14th-Century Miniatures”
Porto, *CARMEN Annual Meeting* (University of Porto): „Expressions of spatial identity in art. Regional versus European: example Hungary”

Cristian Nicaolae Gaşpar

“From Rome to Cape Town and Back with a Vengeance: The *Legendarium* of Santa Cecilia in Trastevere and Canaparius' *Vita Sancti Adalberti* [BHL 37].” At “Surprises from the Past? The impact of modern discoveries of ancient and medieval texts, Medieval Symposium 2013,” University of Southern Denmark, Odense, 11-12 November 2013.

“*Vita Romana* or *Vita Aquensis*?: Recovering the Context of the First Life of St. Adalbert of Prague.” At the International Medieval Congress, Institute of Medieval Studies, University of Leeds, 3 July 2013.

“In Hot Pursuit of a Fugitive Bishop: History, Textual Strategies, and Monastic Ideology in Canaparius' *Vita* of St. Adalbert of Prague [BHL 37].” Public lecture at the CEU, Department of Medieval Studies, in the OTKA Saints Colloquia series, Budapest, 14 November 2012.

“*Reichsheiliger* or Regional Patron? Imported Hagiography and Local Adaptation in the Cult of St. Adalbert of Prague.” At “*Cuius patrocinio tota gaudet regio*: Saints' Cults and the Dynamics of Regional Cohesion,” Conference organized by the Croatian Hagiography Society HAGIOTHECA and CULTSYMBOLS Project of the ESF EuroCORECODE Program and the OTKA Saints Project (CEU, Budapest), Dubrovnik, 19 October 2012.

“The Frankish or the Roman Connection? Old Ideas, Modern Misconceptions, and New Evidence Concerning the Author of the First *Vita* of St. Adalbert of Prague.” Opening lecture in a series organized by the ESF-OTKA research project coordinated by Gábor Klaniczay, “Communicating Sainthood—Constituting Regions and Nations in East-Central Europe: Tenth to Sixteenth Centuries,” CEU, Department of Medieval Studies, Budapest, 11 January 2012.

“Obscure Dreams, Undisclosed Interpreters, and Textual Obscurities in Canaparius' *Vita S. Adalberti*.” At “*Obscuritas* in the Middle Ages,” a conference supported by the Faculty of Humanities and Faculty of Arts, Charles University in Prague,

Centre for Medieval Studies AV ČR, and the project ERC OVERMODE, Prague, 6-8 October 2011.

“The Authorship of the *Vita S. Adalberti*: Classical Marginalia to an Unnecessary Controversy.” Invited lecture at the Ústav řeckých a latinských studií, Univerzita Karlova v Praze/ Institutum Graecitati et Latinitati augendae Universitatis Carolinae Pragensis, Prague, 24 March 2011.

“Failed Bishop or Perfect Monk? Constructing Models of Sanctity in Canaparius' *Vita* of St. Adalbert of Prague [BHL 37].” At “Saintly Bishops and Bishops' Saints, Croatian Hagiography Association *Hagiotheca* and the International Hagiography Society,” Poreč, Croatia, 27-29 May 2010.

Trpimir Vedris

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| 2014 | <i>A Forgotten Region? East Central Europe in the Global Middle Ages</i> (Department of Medieval Studies, Central European University, Budapest, March 27-29, 2014) |
| 2013 | <i>Grad hrvatskog srednjovjekovlja: Slika grada u narativnim vrelima - stvarnost i/ili fikcija?</i> (Croatian Institute for History, Zagreb, December 2-3, 2013)

<i>Dr. fra Dominik Mandić (1889. – 1973.): znanstveni simpozij u prigodi 40. obljetnice smrti</i> (Hercegovačka franjevačka provincija, Mostar – Široki Brijeg 24.-25. listopada 2013.)

<i>Putovima europske nematerijalne baštine u 21. stoljeću: sveti Martin, simbol dijeljenja</i> (Hrvatsko katoličko sveučilište, Zagreb/Dugo Selo, 4.-5. listopada 2013.)

<i>Pogled na Konstantinovo doba 2013 → 313</i> (Perspectives on the Age of Constantine the Great 2013 → 313) (Faculty of Humanities and Social Sciences, Zagreb, June 6-7, 2013) |
| 2012 | <i>The Treaty of Aachen, AD 812: The Origins and Impact on the Region between the Adriatic, Central, and Southeastern Europe</i> (University of Zadar, Zadar, September 27-29, 2012)

<i>Re-inventions of Early-European Performing Arts and the Creative City, Civic Regeneration and Cultural Tourism</i> (Central European University, Budapest, September 9-12, 2012)

<i>Constructing Memory in Pre-modern East Central and Southeast Europe: Creation, Transformation, and Oblivion</i> (Central European University, Budapest, March 8-10, 2012) |
| 2011 | <i>Dani Stjepana Gunjače II</i> (Museum of Croatian Archaeological Monuments, Split, October 17-21, 2011) |

International Medieval Congress (Institute for Medieval Studies, Leeds, July 11-14, 2011)

Slovensko a Chorvátsko: Historické paralely a vzťahy (do roku 1780) – Slovakia and Croatia: Historical Parallels and Connections (until 1780) (Bratislava – Levoča, June 20 – 24, 2011)

2010 *Grad hrvatskog srednjovjekovlja: vlast i vlasništvo – The Croatian medieval town: authority and property* (International conference held at Croatian Institute for History, Zagreb, November 15 – 16, 2010)

XII. dani Cvita Fiskovića: Metamorfoze mita. Antička mitologija u umjetnosti od srednjeg vijeka do moderne [Metamorphoses of Myth: Antique mythology in art between Middle ages and Modernity] (Pomena, Mljet, September 30 – October 3, 2010)

Kako žive seljaci? Identitet, reprezentacije, kulturne prakse suvremenog seljaštva [How do the peasants live? Identities, representations and cultural practices of contemporary peasantry], Annual meeting of the Croatian ethnology society (Etnographical museum, Zagreb, June 10-11, 2010)

Saintly Bishops and Bishops' Saints. A symposium co-organized by the *Croatian Hagiography Society* "Hagiotheca" and *International Hagiography Society* (Episcopal palace, Poreč May 27-30, 2010)

Invited lectures

2014 Series of lectures "Connecting Pannonia and Dalmatia: Hagiography and the Cult of Saints in Croatia from Late Antiquity to Early Modern Period" in the framework of CEEPUS III Academic network („Questions to the History of Central and East-Central Europe in the Middle Ages and the Early Modern Period“ (CIII-SK-0705-02-1314) delivered at the University Eötvös Loránd (Budapest, April 28 – 30, 2014).