

12. Istarski povijesni biennale | 12^a Biennale storica istriana | 12th Istrian History Biennale
Međunarodni znanstveni skup | Convegno scientifico internazionale | International Scientific Conference

Violentia, conflictus, aggressio...:
o nasilju u povijesti na jadranskom prostoru |
la violenza nella storia dell'area adriatica | Violence in the History of the Adriatic

Poreč – Parenzo
Istarska sabornica | Sala della Dieta istriana | Istrian Assembly Hall
22 – 24/5/2025

KNJIGA SAŽETAKA
LIBRO DEI RIASSUNTI | BOOK OF ABSTRACTS



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Zavičajni muzej Poreštine – Museo del territorio parentino

Sunakladnici | Coeditore | Co-Publisher

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Elena Uljančić

Za sunakladnike | Per i coeditori | For Co-Publisher

Marinko Škare
Mirela Mrak Kliman

Urednica | A cura di | Editor

Elena Poropat Pustijanac

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Danijela Bilić Rojnić, Preteks d.o.o.

Lektura i korektura | Revisione | Editing and proofreading

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Crkva sv. Barnabe | Chiesa di S. Barnaba | Saint Barnabas church, Vižinada-Visinada

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Zavičajni muzej Poreštine – Museo del territorio parentino
Sveučilište Jurja Dobrile u Puli – Filozofski fakultet
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12. ISTARSKI POVIJESNI BIENNALE

Violentia, conflictus, aggressio...: o nasilju u povijesti na jadranskom prostoru

Poreč, Istarska sabornica, 22. – 24. svibnja 2025.

PROGRAM

ČETVRTAK, 22. svibnja 2025.

18.00 OTVORENJE SKUPA

Predstavljanje zbornika radova 11. Istarskog povijesnog biennala: *Villae, rustici, agricolae...: o selu i seljaštvu u povijesti na jadranskom prostoru*

Zbornik će predstaviti: Urška Bratož, Gaetano Benčić, Marija Mogorović Crljenko

19.00 I. dio

Radno predsjedništvo: Elena Uljančić, Neven Budak, Marija Mogorović Crljenko

Zdenko Dundović – Zvezdan Penezić (Zadar): Oblici i psihologija nasilja u ranom novom vijeku (Zadar – Nin – Pag)

Bruno Pomara (València): Di ratti, omicidi e vendette. La criminalità albanese nel parentino (s. XVII)

Darja Mihelič (Ljubljana): Otroci med zavetjem družine in kazensko odgovornostjo v izbranih mestih severne Istre v srednjem veku

RASPRAVA

20.00 Svečana večera

PETAK, 23. svibnja 2025.

9.30 II. dio

Radno predsjedništvo: Neven Budak, Ivan Jurković, Urška Bratož

Josip Banić (Kopar): Nasilni pregovori: Teorija igara i strateško nasilje u srednjovjekovnoj alpsko-jadranskoj politici (Akvilejski patrijarhat, 12. – 15. stoljeće)

Robert Kurelić (Pula): Performativna uloga nasilja u srednjovjekovnom kontekstu

Žiga Oman (Marezige): Elite Violence in the Early Modern Habsburg Adriatic and its Hinterlands

STANKA

11.00 III. dio

Radno predsjedništvo: Robert Kurelić, Danijela Doblanović Šuran, Zdenko Dundović

Maja Ćutić Gorup (Rijeka): Sankcije u protureformatorskim spisima habsburških vlasti

Kosana Jovanović (Rijeka): Batinom ili kamenom – nasilje i nasilno ponašanje na kvarnerskom prostoru

Ivan Jurković (Pula): *Amaza, amaza* orilo se Duždevom palačom 10. ožujka 1514.

Marija Mogorović Crljenko (Pula): Žene nasilnice i nasilje nad ženama – istarski ranonovovjekovni primjeri

Zrinka Blažević (Zagreb): *Vidi ego marmorea proiectum a mole cadaver*: desakracija kao kulturna senzacija u renesansnome Rimu

RASPRAVA

13.00 Ručak

15.30 Obilazak kulturnih spomenika grada Poreča i Katedralnog kompleksa Eufrazijeve bazilike (stručno vođenje dr. sc. Ivan Matejčić)

17.30 IV. dio

Radno predsjedništvo: Maja Ćutić Gorup, Zrinka Blažević, Dragica Čeč

Angelika Ergaver (Marezige): Regulating Violence in the Adriatic between the Fifteenth and Eighteenth Centuries

Ante Bećir (Zagreb): *Ad concordiam inter partes*. Frakcijsko nasilje i procesi mirenja u dalmatinskim komunama (14. – 15. st.)

Tomislav Popić (Rijeka): Srednjovjekovni zapisnici splitskoga i zadarskoga kaznenog suda u izučavanju povijesnoga fenomena nasilja

Florence Fabijanec (Zagreb): Korčulanska svakodnevna doza šaka i čupanja u drugoj polovici XV. stoljeća

RASPRAVA

SUBOTA, 24. svibnja 2025.

9.30 V. dio

Radno predsjedništvo: Gaetano Benčić, Elena Uljančić, Darja Mihelič

Zrinka Novak (Zagreb): *Contra l'honor de Idio et contra tutte le leggi diuine et humane*: o verbalnom i fizičkom nasilju u rapskoj komuni sredinom XVI. stoljeća

Matija Drandić (Rovinj): L'infanticidio in Istria tra il 1500 e il 1800: Una proposta di ricerca attraverso fonti archivistiche e culturali

Dragica Čeč (Kopar): Odnos do nasilja nad nezakonskim nosečnicami in materami v razsvetljenstvu: diskurz in praksa

Urška Bratož (Kopar): Poročanje o nasilju in časopisni diskurz na prelomu 19. in 20. stoletja

ZAKLJUČNA RASPRAVA I ZATVARANJE SKUPA

12.00 Izlet



XII^a BIENNALE STORICA ISTRIANA

Violentia, conflictus, aggressio...: la violenza nella storia dell'area adriatica

Parenzo, Sala della Dieta istriana, 22 – 24 maggio 2025

PROGRAMMA

GIOVEDÌ, 22 maggio 2025

18.00 APERTURA DEL CONVEGNO

Presentazione degli Atti dell' 11^a Biennale storica istriana: *Villae, rustici, agricolae...: o selu i seljaštvu u povijesti na jadranskom prostoru / villaggi e contadini nella storia dell'area adriatica*

Gli Atti del convegno verranno presentati da: Urška Bratož, Gaetano Benčić, Marija Mogorović Crljenko

19.00 Sessione I

Moderatori: Elena Uljančić, Neven Budak, Marija Mogorović Crljenko

Zdenko Dundović – Zvezdan Penezić (Zara): Oblici i psihologija nasilja u ranom novom vijeku (Zadar – Nin – Pag)

Bruno Pomara (València): Di ratti, omicidi e vendette. La criminalità albanese nel parentino (s. XVII)

Darja Mihelič (Lubiana): Otroci med zavetjem družine in kazensko odgovornostjo v izbranih mestih severne Istre v srednjem veku

DISCUSSIONE

20.00 Cena di gala

VENERDÌ, 23 maggio 2025

9.30 Sessione II

Moderatori: Neven Budak, Ivan Jurković, Urška Bratož

Josip Banić (Capodistria): Nasilni pregovori: Teorija igara i strateško nasilje u srednjovjekovnoj alpsko-jadranskoj politici (Akvilejski patrijarhat, 12. – 15. stoljeće)

Robert Kurelić (Pola): Performativna uloga nasilja u srednjovjekovnom kontekstu

Žiga Oman (Marezige): Elite Violence in the Early Modern Habsburg Adriatic and its Hinterlands

PAUSA

11.00 Sessione III

Moderatori: Robert Kurelić, Danijela Doblanović Šuran, Zdenko Dundović

Maja Ćutić Gorup (Fiume): Sankcije u protureformatorskim spisima habsburških vlasti

Kosana Jovanović (Fiume): Batinom ili kamenom – nasilje i nasilno ponašanje na kvarnerskom prostoru

Ivan Jurković (Pola): *Amaza, amaza* orilo se Duždevom palačom 10. ožujka 1514.

Marija Mogorović Crljenko (Pola): Žene nasilnice i nasilje nad ženama – istarski ranonovovjekovni primjeri

Zrinka Blažević (Zagabria): *Vidi ego marmorea proiectum a mole cadaver*: desakracija kao kulturna senzacija u renesansnome Rimu

DISCUSSIONE

13.00 Pranzo

15.30 Visita guidata ai monumenti della Città di Parenzo e al complesso della Basilica Eufrasiana (prof. Ivan Matejčić)

17.30 Sessione IV

Moderatori: Maja Ćutić Gorup, Zrinka Blažević, Dragica Čeč

Angelika Ergaver (Marezige): Regulating Violence in the Adriatic between the Fifteenth and Eighteenth Centuries

Ante Bećir (Zagabria): *Ad concordiam inter partes*. Frakcijsko nasilje i procesi mirenja u dalmatinskim komunama (14. – 15. st.)

Tomislav Popić (Fiume): Srednjovjekovni zapisnici splitskoga i zadarskoga kaznenog suda u izučavanju povijesnoga fenomena nasilja

Florence Fabijanec (Zagabria): Korčulanska svakodnevna doza šaka i čupanja u drugoj polovici XV. stoljeća

DISCUSSIONE

SABATO, 24 maggio 2025

9.30 Sessione V

Moderatori: Gaetano Benčić, Elena Uljančić, Darja Mihelič

Zrinka Novak (Zagabria): Contra l'honor de Idio et contra tutte le leggi diuine et humane: o verbalnom i fizičkom nasilju u rapskoj komuni sredinom XVI. stoljeća

Matija Drandić (Rovigno): L'infanticidio in Istria tra il 1500 e il 1800: Una proposta di ricerca attraverso fonti archivistiche e culturali

Dragica Čeč (Capodistria): Odnos do nasilja nad nezakonskim nosečnicami in materami v razsvetljenstvu: diskurz in praksa

Urška Bratož (Capodistria): Poročanje o nasilju in časopisni diskurz na prelomu 19. in 20. stoletja

DISCUSSIONE FINALE E CHIUSURA DEL CONVEGNO

12.00 Gita



12th ISTRIAN HISTORY BIENNALE

Violentia, conflictus, aggressio...: Violence in the History of the Adriatic

Poreč, Istrian Assembly Hall, 22th – 24th May 2025

PROGRAMME

THURSDAY, 22th May 2025

18.00 OPENING PLENARY

Introduction to the Conference Papers of the 11th Istrian History Biennale: *Villae, rustici, agricolae...: o selu i seljaštvu u povijesti na jadranskom prostoru / The Village and the Peasantry in the History of the Adriatic*
Conference Papers will be introduced by: Urška Bratož, Gaetano Benčić, Marija Mogorović Crljenko

19.00 Session 1

Conference Committee Members: Elena Uljančić, Neven Budak, Marija Mogorović Crljenko

Zdenko Dundović – Zvezdan Penezić (Zadar): Forms and Psychology of Violence in the Early Modern Period (Zadar – Nin – Pag)

Bruno Pomara (València): Kidnappings, Murders and Vengeances. Albanian Crime in the Poreč Area (The Seventeenth Century)

Darja Mihelič (Ljubljana): Children Between the Family Haven and Criminal Responsibility in Selected Towns of Northern Istria in the Middle Ages

DISCUSSION

20.00 Gala Dinner

FRIDAY, 23th May 2025

9.30 Session 2

Conference Committee Members: Neven Budak, Ivan Jurković, Urška Bratož

Josip Banić (Koper): Violent Negotiations: Game Theory and Strategic Violence in Medieval Alpine-Adriatic Politics (Patriarchate of Aquileia, Twelfth to Fifteenth Centuries)

Robert Kurelić (Pula): Performative Role of Violence in the Medieval Context

Žiga Oman (Marezige): Elite Violence in the Early Modern Habsburg Adriatic and its Hinterlands

BREAK

11.00 Session 3

Conference Committee Members: Robert Kurelić, Danijela Doblanović Šuran, Zdenko Dundović

Maja Ćutić Gorup (Rijeka): Sanctions in the Counter-Reformation Records of the Habsburg Authorities

Kosana Jovanović (Rijeka): With a Stick or a Stone – Violence and Violent Behaviour in the Kvarner Area

Ivan Jurković (Pula): *Amaza, amaza* Resounded Through the Doge's Palace on 10 March 1514

Marija Mogorović Crljenko (Pula): Violent Women and Violence Against Women – Early Modern Istrian Examples

Zrinka Blažević (Zagreb): *Vidi ego marmorea proiectum a mole cadaver*: Desecration as a Cultural Sensation in Renaissance Rome

DISCUSSION

13.00 Lunch

15.30 Sightseeing Tour of the City of Poreč and the Episcopal Complex of the Euphrasian Basilica (expert guide Dr. Ivan Matejčić)

17.30 Session 4

Conference Committee Members: Maja Ćutić Gorup, Zrinka Blažević, Dragica Čeč

Angelika Ergaver (Marezige): Regulating Violence in the Adriatic between the Fifteenth and Eighteenth Centuries

Ante Bećir (Zagreb): *Ad concordiam inter partes*. Factional Violence and Reconciliation Processes in Dalmatian Communes (The Fourteenth and Fifteenth Centuries)

Tomislav Popić (Rijeka): Medieval Records of Criminal Courts of Split and Zadar in the Study of the Historical Phenomenon of Violence

Florence Fabijanec (Zagreb): Korčula's Daily Dose of Fists and Hair Pulling in the Second Half of the Fifteenth Century

DISCUSSION

SATURDAY, 24th May 2025

9.30 Session 5

Conference Committee Members: Gaetano Benčić, Elena Uljančić, Darja Mihelič

Zrinka Novak (Zagreb): *Contra l'honor de Idio et contra tutte le leggi diuine et humane:* About Verbal and Physical Violence in the Commune of Rab in the Mid-Sixteenth Century

Matija Drandić (Rovinj): Infanticide in Istria Between 1500 and 1800: A Research Proposal Through Archival and Cultural Sources

Dragica Čeč (Koper): Attitudes Towards Violence Against Illegitimate Pregnant Women and Mothers During the Age of Enlightenment: Discourse and Practice

Urška Bratož (Koper): Reporting Violence and Newspaper Discourse at the Turn of the Twentieth Century

CONCLUDING REMARKS AND CLOSING SESSION

12.00 Excursion



SAŽECI | RIASSUNTI | ABSTRACTS



Zdenko Dundović
Teološko-katehetski odjel Sveučilišta u Zadru
Theological-Catechetic Department of the University of Zadar

Zvezdan Penezić
Odjel za psihologiju Sveučilišta u Zadru
Department of Psychology of the University of Zadar

Oblici i psihologija nasilja u ranom novom vijeku (Zadar – Nin – Pag)

Brojni arhivski izvori iz razdoblja ranog novog vijeka (16. – 18. stoljeće), pohranjeni u Državnom arhivu u Zadru, Arhivu Zadarske nadbiskupije, Državnom arhivu u Veneciji te Apostolskom Vatikanskom arhivu u Rimu, pružaju dragocjene podatke o raznolikim oblicima nasilja na širem zadarskom, ninskom i paškom području. Ove zabilješke dokumentiraju nasilje ne samo na individualnoj razini, već i unutar društvenih skupina, otkrivajući kompleksne međusobne odnose unutar lokalnih zajednica u kontekstu tog povijesnog razdoblja.

Cilj rada je prikazati i klasificirati vrste nasilja, kao i pokušati identificirati motive koji su poticali nasilno ponašanje. Rad istražuje u kojoj su mjeri “okidači” nasilja u ranonovovjekovnom kontekstu usporedivi s onima u suvremenom društvu.

Interdisciplinarni pristup, koji spaja povijesna i psihološka istraživanja, omogućava ne samo bolje razumijevanje uzroka i posljedica nasilja u prošlosti, već i uvid u neke univerzalne obrasce koji i dalje utječu na društvene dinamike. Rad također doprinosi širem korpusu znanja o nasilju u ranonovovjekovnoj Hrvatskoj, stavljajući rezultate istraživanja u suodnos s dosad objavljenim radovima, osobito za istarsko područje, ali i šire europske okvire.

Forms and Psychology of Violence in the Early Modern Period (Zadar – Nin – Pag)

Numerous archival sources from the early modern period (sixteenth through eighteenth centuries) held by the State Archives in Zadar, the Archives of the Zadar Archdiocese, the State Archives in Venice and the Vatican Apostolic Archives in Rome provide invaluable information about various forms of violence in the wider Nin and Pag territory. These records do not only document violence at the individual level, but also within social groups, revealing complex relationships within the local communities in the context of the said historical period.

The paper seeks to present and classify the types of violence, and to identify the motives that spurred violent behaviour. It explores to which extent “the triggers” of early modern violence are comparable to those in contemporary society.

The interdisciplinary approach that combines historical and psychological research enables a better understanding of the causes and consequences of violence in the past, in addition to providing an insight into some universal patterns that keep affecting the social dynamics. Furthermore, the paper contributes to the broader body of knowledge on violence in early modern Croatia, correlating the research results to the previously published works, particularly those concerning the Istrian region, as well as the wider European context.

Di ratti, omicidi e vendette. La criminalità albanese nel parentino (s. XVII)

Com'è noto, l'Istria moderna fu un crogiolo di comunità di distinta origine. A partire dagli inizi del '600 diverse centinaia di albanesi si stanziarono, a più riprese, in alcune aree rurali parentine nell'ambito delle conosciute campagne di colonizzazione istriane promosse dalla Repubblica di Venezia. Recentemente, questo microcosmo etnico è stato definito come Arbëria istriana dall'albanologo Matteo Mandalà: un insediamento diasporico che rimanda all'Arbëria più conosciuta, quella delle "isole" di etnia albanese stabilitesi nell'Italia meridionale. Questi nuovi abitanti si andarono ad aggiungere, sovrapporre, sostituire o mescolare con altre componenti comunitarie balcaniche, sulle quali la storiografia istriana ha prestato tradizionalmente maggiore attenzione. Attraverso l'analisi dei processi penali istruiti dal Capitano di Raspo, useremo la chiave di lettura criminale per osservare le dinamiche di tensione e i motivi di scontro che talvolta poterono svilupparsi nel seno delle comunità locali tra vecchi abitanti morlacchi e nuovi abitanti albanesi, ripercorrendo le principali imputazioni che videro coinvolti questi ultimi.

Kidnappings, Murders and Vengeances. Albanian Crime in the Poreč Area (The Seventeenth Century)

It is a well-known fact that modern Istria was a melting pot of communities of different roots. At the beginning of the seventeenth century, several hundred Albanians settled some rural areas of Poreč at various times as part of the widely known Istrian colonisation campaigns promoted by the Republic of Venice. This ethnic microcosmos has recently been defined as Arbëria istriana by the Albanologist Matteo Mandalà: a diasporic settlement that refers to the better-known Arbëria, that of "islands" of ethnic Albanians settled in southern Italy. The new inhabitants were added to, superimposed, replaced or mixed with other Balkan community components to which Istrian historiography has traditionally given more attention. Drawing on an analysis of criminal trials conducted by the Captain of Rašpor, we will use the criminal interpretation key to explore the dynamics of tension and the root causes of conflicts that occasionally broke out within the local communities between the old Morlach population and the Albanian newcomers, exploring the main charges against the latter.

Otroci med zavetjem družine in kazensko odgovornostjo v izbranih mestih severne Istre v srednjem veku

V sodobnem času se v družbi širi zaskrbljujoč pojav medvrstniškega nasilja mladoletnikov, ki niso kazensko odgovorni, kar spravlja pristojne uradne institucije v nemajhno zadrego. Kot vzporednico sodobnosti želimo predstaviti, kako so se s podobnimi težavami soočali v nekaterih srednjeveških severnoistrskih mestih (Trst, Milje, Koper, Izola, Piran, Umag, Novigrad, Buje in Buzet). Raziskava v prvi vrsti temelji na objavljenih statutih, v manjši meri pa na podatkih iz rokopisov Pokrajinskega arhiva Koper iz 14. in 15. stoletja. Najprej na osnovi statutarnih določil za omenjena mesta v kratkem opiše položaj otroka in razmere v družini ter dedovanje in delitve premoženja. Primerjalno se osredotoči na doseganje polnoletnosti in pravne sposobnosti otrok, s čimer je bila povezana tudi njihova kazenska odgovornost. Določitev kazni za delikte mladoletnih otrok je bila v pristojnosti oblasti in običajno nižja kot za polnoletne osebe. Otroci se v odlokih omenjajo kot možne žrtve kaznivih dejanj in kot kršilci statutarnih določil. Obe vlogi sta razvidni tudi iz dokumentirane piranske prakse, ki se v veliki meri ujema z zakonodajo.

Children Between the Family Haven and Criminal Responsibility in Selected Towns of Northern Istria in the Middle Ages

A worrying phenomenon of peer violence by juvenile offenders that cannot be criminally responsible is spreading in modern society, which is a source of major embarrassment for the competent authorities. This paper explores how similar problems were addressed in some medieval towns in northern Istria (Trieste, Muggia, Koper, Izola, Piran, Umag, Novigrad, Buje, Buzet). The research primarily draws upon published statutes, and to a lesser extent upon data from manuscripts of the Regional Archives Koper from the fourteenth and fifteenth centuries. Exploring the statutory provisions for the said towns, the paper briefly describes the position of the child and family relationships, inheritance and division of property. It focuses on the child's reaching the age of majority and legal capacity, which was also associated with reaching the age of criminal responsibility. Juvenile offenders were punished by the competent authorities, usually less severely than adults. Children are mentioned in the decrees both as potential victims of crimes and as violators of statutory rules. Both roles can be seen in the documented Piran practice, which largely coincides with the legislation.

**Nasilni pregovori: Teorija igara i strateško nasilje u srednjovjekovnoj alpsko-jadranskoj politici
(Akvijski patrijarhat, 12. – 15. stoljeće)**

Odmah po izlasku iz zatočeništva, gdje je proveo gotovo cijelo djetinjstvo, Albert I., grof Gorice i najistaknutiji plemić alpsko-jadranske regije u 13. stoljeću, započeo je sa serijom nasilnih činova, pljačkajući i plijeneći niz crkvenih institucija diljem svjetovne države akvijskih patrijarha. Je li ovdje riječ o impulzivnom ponašanju neciviliziranog divljaka puštenog s lanaca, ili o pomno promišljenijoj pregovaračkoj strategiji s točno definiranim ciljevima? Ovaj rad istražit će upravo ovakve primjere strateškog nasilja u kontekstu burnih odnosa između grofova Goričkih i akvijskih patrijarha u razvijenom i kasnom srednjem vijeku (oko 1150. – 1350.) s posebnim naglaskom na Markgrofoviju Istru. Nadilazeći tradicionalne karakterizacije srednjovjekovnog nasilja kao impulzivnog čina oprečnom diplomaciji, primjenjuju se okviri teorije igara s ciljem kritičke interpretacije nasilja unutar složenih političkih pregovora. Oslanjajući se na razne arhivske izvore, uključujući korespondenciju, mirovne sporazume i kronike, pokazat će se kako su nasilni sukobi funkcionirali kao mehanizmi vjerodostojne obveze, sredstva otkrivanja informacija i izgradnje ugleda. Promatrajući osвете, pljačkaške napade i vojne kampanje kroz modele teorije igara, rad nastoji prikazati kako je nasilje služilo kao proračunato sredstvo diplomacije – strateški resurs koji se koristio kada su se druge metode pregovaranja pokazale nedostatnima.

**Violent Negotiations: Game Theory and Strategic Violence in Medieval Alpine-Adriatic Politics
(Patriarchate of Aquileia, Twelfth to Fifteenth Centuries)**

Immediately upon his release from captivity, where he spent almost his entire childhood, Albert I, Count of Gorizia and the most prominent nobleman of the Alpine-Adriatic region in the thirteenth century, began a series of violent acts, plundering and pillaging numerous ecclesiastical institutions throughout the secular domains of the Aquileian patriarchs. Was this the impulsive behavior of an uncivilized savage unleashed from his chains, or a carefully deliberated negotiation strategy with precisely defined objectives? This paper will explore such examples of strategic violence in the context of turbulent relations between the Counts of Gorizia and the Aquileian patriarchs in the High and Late Middle Ages (c. 1150–1350), with special emphasis on the Margraviate of Istria. Moving beyond traditional characterizations of medieval violence as impulsive acts contrary to diplomacy, frameworks of game theory are applied with the aim of critically interpreting violent acts within complex political negotiations. Drawing on various archival sources, including correspondence, peace treaties, and chronicles, it will be demonstrated how violent conflicts functioned as credible commitment mechanisms, means of information revelation, and reputation building. By examining vendettas, raids, and military campaigns through models of game theory, this work seeks to show how violence served as a calculated instrument of diplomacy – a strategic resource employed when other negotiation methods proved insufficient.

Performativna uloga nasilja u srednjovjekovnom kontekstu

Nasilje pojedinca često je rezultat bijesa, frustracije, srama i drugih negativnih emocija s kojima se nasilnik ne može nositi na drugačiji način osim od eksternalizacije putem primjene sile te je, kao takvo, oduvijek prisutno u ljudskom ponašanju. Nasilje među grupama, klanovima, plemenima, zajednicama, frakcijama ili državama u pravilu je promišljeno i namjerno te ima drugačiju ulogu u društvu. Ono služi ostvarivanju osobnih ili zajedničkih ciljeva, nametanju volje, demonstraciji moći, odvratanju, iskazivanju pretenzija, obrani prava i dr. U takvom kontekstu sama upotreba sile podređena je određenim pravilima ponašanja prije, tijekom i nakon samog postupka. Seljaci koji se borili za svoje pašnjake, njihovi kapetani koji se uključivali kako bi obranili čast svojih kneževa, ali i mnogobrojni velikaši koji su se međusobno obračunavali zbog povrede časti ili percepcije ugroze prava ili statusa vrlo su često ciljano i precizno koristili silu kako bi jasno artikulirali svoje stavove u sukobu. U ovome radu će se predstaviti primjeri takvog ponašanja, ali i teoretska pozadina zašto i kako je upotreba sile predstavljala jedan od ključnih alata u političkim i društvenim konfliktima među suprotstavljenim stranama u srednjovjekovnim društvima kao sredstvo eskalacije i deeskalacije.

Performative Role of Violence in the Medieval Context

An individual's violence is often the result of rage, frustration, shame and other negative emotions the perpetrator cannot process in any other way other than by externalizing them through the use of force, and hence, as such, it has always been present in human behaviour. Violence between groups, clans, tribes, communities, factions or states is usually deliberate and intentional, and it has a different role in the society. It serves to achieve personal or shared objectives, impose one's will, demonstrate power, deterrence, express pretensions, defend one's rights, etc. In such a context, the use of force itself is subordinated to specific rules of behaviour prior to, in the course, and after the act. Peasants who fought for their pastures, their captains who joined in to defend the honour of their princes, and as numerous nobles who settled accounts with each other due to violated honour or apparent rights or status threats recurrently resorted to a well-targeted and precise use of force to clearly articulate their standpoints in the conflict. This paper presents examples of such forms of behaviour, as well as the theoretical background of the reason and the way the use of force represented one of the key tools in political and social conflicts between the opposing parties in medieval societies as a means of escalation and de-escalation.

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Elite Violence in the Early Modern Habsburg Adriatic and its Hinterlands

In 1643, the conflict between the Brigido and the de Fini noble families in Habsburg Istria escalated into violence, as Lorenzo Brigido sacked Andrea de Fini's Kršan Castle with an alleged force of 200 foot and 30 horse. Although such 'breaches of Imperial and Provincial Peace' were to be sanctioned by the sword, the Holy Roman Emperor and Austrian Archduke Ferdinand III ordered the nobles to reconcile and imposed a heavy fine on Brigido. Despite the early modern prohibition of feuding, elites in the Habsburg Adriatic and its hinterlands continued to employ violence in their disputes, similar to elsewhere in Europe. Predicated on cases from the Inner Austrian territories of Istria, Gorizia, Carniola and Styria, this paper looks at intra-noble violence and its transformations by the seventeenth century to position them in a wider European context.

Nasilje elit na zgodnjenovoveškem habsburškem Jadranu in v njegovem zaledju

Leta 1643 je spor med plemiškima družinama Brigido in de Fini v habsburški Istri prerasel v nasilje, ko je Lorenzo Brigido z 200 pešaki in 30 konjeniki oplenil grad Andrea de Fina v Kršanu. Čeprav bi morale biti takšne »kršitve cesarskega in deželnega miru« kaznovane z mečem, je cesar Svetega rimskega cesarstva in avstrijski nadvojvoda Ferdinand III. plemičema ukazal spravo in Brigidu naložil visoko globo. Kljub zgodnjenovoveški prepovedi fajde, so elite ob habsburškem Jadranu in v njegovem zaledju za reševanje svojih sporov še naprej uporabljale nasilje, podobno kot drugod po Evropi. Članek na podlagi primerov iz notranjeavstrijskih dežel Istre, Goriške, Kranjske in Štajerske obravnava nasilje znotraj plemstva in njegove spremembe v 17. stoletju, da bi ga umestil v širši evropski kontekst.

Sankcije u protureformatorskim spisima habsburških vlasti

Habsburška protureformacija zahvatila je i Pazinsku knežiju kao rubni, jugoistočni dio Svetog Rimskog Carstva. Autorica u svom izlaganju objašnjava kazne koje su dodjeljivane od strane austrijskih vlasti pristašama reformacije na Istarskom poluotoku. Pazinska knežija je kao rubni dio Carstva bila izložena osmanskim napadima kao i sukobima s Mletačkom Republikom. Habsburške vlasti donijele su mnoge zabrane za stanovništvo. Zabrane su stupale na snagu prije i poslije Augsburškog vjerskog mira 1555. godine, pri čemu se oštrina kazni razlikuje od rubnog prostora Carstva izloženog osmanskoj opasnosti prema unutrašnjosti Carstva. Plemićke obitelji iz Pazinske knežije koje su služile u habsburškoj vojsci nisu bile izložene progonima iako su podržavale novu vjeru. O primjeni kazni svjedoče nam izvješća pulskih, porečkih i pićanskih biskupa Svetoj Stolici kao i o kraju širenja reformacije na ovom prostoru početkom 17. stoljeća. Reformacija je postala u Carstvu i politički interes te je nakon 1555. zemlja podijeljena prema pravilu "čija zemlja, njegova vjera".

Sanctions in the Counter-Reformation Records of the Habsburg Authorities

The Habsburg Counter-Reformation also affected the County of Pazin as a peripheral, south-east part of the Holy Roman Empire. This paper explores the punishments the Austrian authorities inflicted upon the supporters of the Reformation on the Istrian peninsula. As a peripheral part of the Empire, the County of Pazin was vulnerable to the Ottoman threat and exposed to conflicts with the Republic of Venice. The Habsburg authorities enforced a number of restrictions upon the population that took effect before and after the Peace of Augsburg of 1555. The severity of punishments differed in the peripheral areas of the Empire that were at a higher risk from the Osman attacks than those in the interior of the Empire. The noble families from the County of Pazin that had served in the Habsburg army did not face persecution although they supported the new religion. The implementation of punishments is evidenced by reports of the Bishops of Pula, Poreč and Pićan to the Holy See, as well as the end of the spread of the Reformation in this territory in the early seventeenth century. The Reformation also became a political matter for the Empire, and hence after 1555 the country was divided on the legal principle "whose land, his religion".

Batinom ili kamenom – nasilje i nasilno ponašanje na kvarnerskom prostoru

Ovim izlaganjem predstaviti će se pogled na nasilje i nasilno ponašanje temeljem statuta kvarnerskih komuna u srednjem vijeku. Pregledom odredbi Vinodolskog zakona, Krčkog statuta, Senjskog statuta, Zakona grada Kastva, Statuta grada Rijeke i Statuta Trsata te raznih oblika nasilja i nasilnog ponašanja koje ovi statuti pokušavaju regulirati i sankcionirati, dati će se uvid u različite segmente života na kvarnerskom području. Kvarnerski statuti zasebno opisuju načine regulacije nasilja i nasilnog ponašanja ovisno o spolu, društvenom statusu kao i stupnju štete koju takvo ponašanje može prouzročiti. Isto tako statuti razlikuju fizičko nasilje od onog verbalnog, koje također sankcioniraju, s ciljem regulacije ćudoređa svojih stanovnika. Nadalje, ovim će se izlaganjem predstaviti i kazne kvarnerskih statuta kojima se sankcionira nasilje a koje i same po sebi mogu biti okarakterizirane kao nasilno ponašanje, primjerice mučenje.

With a Stick or a Stone – Violence and Violent Behaviour in the Kvarner Area

This paper presents a viewpoint on violence and violent behaviour drawing on the statutes of the Kvarner communes in the Middle Ages. An overview of the provisions of the Vinodol Law, the Krk Statute, the Senj Statute, the Law of the City of Kastav, the Statute of the City of Rijeka and the Trsat Statute, as well as a variety of forms of violence and violent behaviour that these statutes seek to regulate and sanction, provides an insight into different segments of life in the Kvarner area. The Kvarner statutes separately describe the ways to regulate violence and violent behaviour based on gender, social status and the degree of damage such behaviour may cause. The statutes also distinguish between physical and verbal violence, which they also sanction, aimed at regulating the morals of their inhabitants. Furthermore, this paper also presents the punishments in the Kvarner statutes that sanction violence that can themselves be considered violent behaviour – case in point: torture.

Amaza, amaza orilo se Duždevom palačom 10. ožujka 1514.

“Dana 12. prosinca [1513.], kada je uoči blagdana sv. Lucije, knez Krsto Frankapan, kapetan Hrvata i Carskog Veličanstva, po izdaji jednog svećenika Bartola ... ušao ujutro kroz vrata Marana i uzeo ga”. Taj Bartol je u jeku Rata Cambraiske lige uživajući povjerenje Alessandra Marcello, potestata grada i zapovjednika kaštela Marano, zamolio ovoga ključeve sporednih vrata grada kako bi po običaju pošao rano ujutro u lov, jer je bio strastveni lovac. Ne misleći ni na kakvu prevaru Marcello je naložio da mu se daju ključevi, našto je Bartol u zoru otvorio vrata Krsti i njegovim vojnicima koji su svladali stražare i odmah kroz glavni ulaz pustili mnoštvo suboraca. Krsto je tako u sprezi s Bartolom bez otpora zauzeo grad.

Tri su mjeseca kasnije carske postrojbe prestale s opsjedanjem Portogruara, jer im je bio zarobljen zapovjednik – svećenik Bartol! Njega je 10. ožujka contestabile Zorzi Baldegara doveo u Veneciju brodicom i odmah je naredbom starješina Vijeća deseterice sproveden kroz Duždevu palaču na ispitivanje. Atmosfera linča je buknila već u palači. Sanudo s naklonošću zapisuje kako su prisutni glasno vikali “ubijte ga, ubijte ga” i kako je odveden da bude osuđen na smrt.

Amaza, amaza Resounded Through the Doge's Palace on 10 March 1514

“On 12 December [1513], on the eve of the Feast of St Lucy, Count Krsto Frankapan, Captain of Croats and the Imperial Majesty, by treachery of a priest Bartol ... entered through the gate of Marano in the morning and seized it”. The said Bartol, in the midst of the War of the League of Cambrai, enjoying the confidence of Alessandro Marcello, the podesta and the commander of Marano Castle, asked him for the keys of the postern so that he could leave early in the morning to hunt, for he was a passionate hunter. The unsuspecting Marcello ordered that he should be given the keys, whereupon at the crack of dawn Bartol opened the gate for Krsto and his soldiers who overpowered the guards and let their many companions in through the main gate. This is how Krsto colluded with Bartol to conquer the city unopposed.

Three months later, the imperial troops halted their siege of Portogruaro on the account of the capture of their commander – the very priest Bartol! On 10 March contestabile Zorzi Baldegara took him to Venice by boat where he was immediately taken through the Doge's Palace to be interrogated by order of the elders of the Council of Ten. The lynching atmosphere erupted already in the palace. Sanudo supportively records that those present cried “kill him, kill him” and that he was escorted to be sentenced to death.

Žene nasilnice i nasilje nad ženama – istarski ranonovovjekovni primjeri

U predmodernim društvima često su izučavani različiti oblici nasilja nad ženama. Pri tome se nerijetko žene promatra kao jednu, a muškarce kao drugu grupu – potlačene i tlačitelje, žrtve nasilja i nasilnike. No, činjenica je da žene u prošlosti nisu činile jedinstvenu skupinu. Također mnogi izvori pokazuju da žene nisu uvijek bile samo žrtve nasilja, već su mogle biti i nasilnice, ako im se pružila takva prilika te ako su bile u poziciji moći. S time da su nasilje mogle vršiti i nad ženama, u pravilu slabijeg statusa od vlastitog, ali i nad muškarcima. U izlaganju se nasilje ne promatra samo kao fizičko (tjelesno), već se promatraju i druge vrste nasilja, poput verbalnog, ekonomskog, psihičkog itd. Žene, kao fizički slabija bića od muškaraca, češće su koristile verbalno i psihičko nasilje u smislu različitog vrijeđanja, ali i različitih vrsta pritisaka i ucjena na osobe koje su im bile podređene, premda se ponekad nailazi i na fizičko nasilje među samim ženama. U tom smislu ne pronalazimo zajedničku žensku solidarnost, jer se one koje imaju moć neće libiti nasilno držati i pokazati tu svoju moć prema slabijim ženama. S druge strane, solidarnost postoji kad treba pomoći napadnutoj ženi, zaštititi je i pružiti joj utočište, primjerice pred nasilnim mužem. Na temelju pojedinih istarskih izvora, prvenstveno različitih bračnih parnica sačuvanih u porečkom biskupijskom arhivu te parnica svjetovnih sudova, u izlaganju se analiziraju primjeri različitih vrste nasilja nad ženama, kao i ona nasilja koje su žene počinile.

Violent Women and Violence Against Women – Early Modern Istrian Examples

Various forms of violence against women were frequently studied subjects in pre-modern societies. Women were often viewed as one and men as another group – the oppressed and the oppressors, victims of violence and its perpetrators. Yet, women of the past did not constitute a homogeneous group. There are also multiple sources testifying to women not always being only victims of violence, but its perpetrators, if they were given the opportunity and if they held positions of power. It is worth noting that they sometimes also perpetrated violence against women, usually lower status, as well as against men. The paper does not define violence as merely physical – it also examines other types of violence, such as verbal, economic, psychological, etc. Physically weaker than men, women more frequently resorted to verbal and psychological violence such as various types of insults, as well as different forms of pressure and blackmail of persons in a subordinate position, although physical violence is sometimes observed among women themselves. Hence, no female solidarity has been found, since the ones who had power did not have qualms about holding it forcefully and exerting it over weaker women. On the other hand, there was solidarity when a woman was assaulted and in need of protection and shelter, e.g., from a violent husband. Drawing on selected Istrian sources, primarily marital disputes held by the Diocesan Archives of Poreč and various secular cases, the paper explores examples of different types of violence against women, as well as violence committed by women.

Vidi ego marmorea proiectum a mole cadaver:
desakracija kao kulturna senzacija u renesansnome Rimu

Dana 14. travnja 1485. godine uz Apijski je put slučajno pronađen i iskopan mramorni sarkofag s potpuno očuvanim balzamiranim truplom mlade žene. Osim što je izazvalo neviđeno zanimanje rimskih građana, to je senzacionalno otkriće snažno odjeknulo i u humanističkim krugovima (Bartolomeo Fonzio, Antonio di Vaseli), uključujući i neposrednog očevica, dubrovačkog pjesnika i člana Druge rimske akademije Ilije Crijevića (1463. – 1520). Na temelju Crijevićeve latinskog epigrama (VI, 2) u kojemu se detaljno prikazuje ova epizoda, iz prakseološke će se perspektive nastojati analizirati desakracija kao specifičan vid simboličkog nasilja, kao i mnogostruka ikonička značenja koja je humanistička kultura pridavala iznimno rijetkom antičkom artefaktu – neraspadnutome mrtvome ženskom tijelu.

Vidi ego marmorea proiectum a mole cadaver:
Desecration as a Cultural Sensation in Renaissance Rome

On 14 April 1485, a marble sarcophagus with the completely preserved embalmed body of a young woman was accidentally discovered and excavated along the Appian Way. In addition to sparking unprecedented interest among Roman citizens, this sensational discovery also reverberated powerfully in humanistic circles (Bartolomeo Fonzio, Antonio di Vaseli), including the direct eyewitness, the Dubrovnik poet and member of the Second Roman Academy Ilija Crijević (1463–1520). Drawing on Crijević's Latin epigram (VI, 2) that reports a detailed description of this episode, the paper adopts a praxeological approach to analyse desecration as a specific aspect of symbolic violence, as well as the manifold iconic meanings that humanistic culture attached to the exceptionally rare ancient artifact – an incorrupt dead female body.

Regulating Violence in the Adriatic between the Fifteenth and Eighteenth Centuries

In decades past, the studies on legal anthropology have successfully challenged previous notions of legal historians and their idealistic image of the evolution of criminal legislation. Legal traditions of dispute resolution, well imbedded in human coexistence across the world, have included the rites and practices of feuding (faida, vendetta, osveta) that were regarded as barbaric by nineteenth-century legal historians. In previous centuries, however, customary law and traditional dispute resolution methods were well known and effectively supported with social mechanisms imposed to regulate violence and prevent it from acquiring greater proportions. In my paper, I will present some of the customary legal mechanisms of violence regulation and prevention, and the practices of compensations, and compare them with criminal statutory law for corporal delicts and fines and punishments for the perpetrators prescribed therein. The paper will reinforce the stance of legal anthropologists and some legal historians that advocate a harmonious coexistence of written laws and orally transmitted legal traditions. Rather than always being mutually exclusive, there were several instances when they were complementary.

Urejanje nasilja na Jadranu med 15. in 18. stoletjem

V zadnjih desetletjih so študije o pravni antropologiji uspešno izpodbijale prejšnje predstave pravnih zgodovinarjev in idealistično podobo razvoja kazenske zakonodaje. Pravne tradicije reševanja sporov, ki so globoko zakoreninjene v človeškem sobivanju po vsem svetu, so vključevale obrede in prakse obračunov (fajda, vendeta, osveta), ki so jih pravni zgodovinarji 19. stoletja šteli za barbarske. Vendar so bili v prejšnjih stoletjih običajno pravo in tradicionalne prakse reševanja sporov dobro znani in učinkovito podprti z družbenimi mehanizmi, namenjenimi uravnavanju nasilja in preprečevanju njegovega širjenja. V prispevku bom izpostavila nekatere običajne pravne mehanizme za urejanje in preprečevanje nasilja ter odškodninske prakse in jih primerjala s kazenskim pravom za fizične prekrške ter globami in kaznimi, ki jih predvideva za storilce. Prispevek bo utrdil stališča pravnih antropologov in nekaterih pravnih zgodovinarjev, ki zagovarjajo harmonično sobivanje pisanega prava in ustnega pravnega izročila, ki se nista vedno izključevala, temveč sta se v nekaterih primerih dopolnjevala.

*Ad concordiam inter partes. Frakcijsko nasilje i procesi mirenja
u dalmatinskim komunama (14. – 15. st.)*

Događaji ili razdoblja nasilnih frakcijskih sukoba u srednjovjekovnom urbanom kontekstu u određenim su slučajevima bili popraćeni pokušajima mirenja – barem kada su ti pokušaji bili pokrenuti i sponzorirani od treće strane, odnosno vanjskih ili nadležnih vrhovnih središta moći. U srednjovjekovnom dalmatinsko-hrvatskom kontekstu to se očitovalo kroz nastojanja središnjih mletačkih ili kraljevskih ugarskih vlasti da posreduju u mirenju zavađenih frakcija u kasnosrednjovjekovnim dalmatinskim komunama, s ciljem stabilizacije političkih i društvenih odnosa. U ovom će se izlaganju ukratko analizirati izabrani dokumenti o procesima mirenja sukobljenih frakcija, uključujući pokušaje reintegracije prognanih frakcijskih skupina u društveno tkivo Trogira, Šibenika i Splita tijekom 14. i 15. stoljeća. Ovi će se primjeri razmotriti u širem kontekstu teorije i prakse mirenja ili razrješavanja sukoba u kasnosrednjovjekovnoj Europi, s posebnim naglaskom na ograničenja i krajnji domet uspješnog i dugoročnog pomirenja među frakcijama s poviješću uzajamnog nasilja.

*Ad concordiam inter partes. Factional Violence and Reconciliation Processes
in Dalmatian Communes (The Fourteenth and Fifteenth Centuries)*

Events or periods of violent factional conflicts in the medieval urban context were in some cases accompanied by reconciliation attempts – at least when said attempts were initiated or sponsored by a third party, i.e., external or competent supreme centres of power. In the medieval Dalmatian context, this was demonstrated by the efforts of the central Venetian or royal Hungarian authorities to act as intermediators in the reconciliation of rival factions in the late medieval Dalmatian communes, aimed at stabilising political and social relationships. This paper provides a brief analysis of selected documents about the processes of reconciliation of feuding factions, including the attempts at reintegration of exiled factional groups into the social fabric of Trogir, Šibenik and Split in the fourteenth and fifteenth centuries. These examples are explored within the wider context of the theory and practice of reconciliation or conflict resolution in late medieval Europe, focusing on the limitations and the ultimate reach of successful and long-term reconciliation among factions with a history of mutual violence.

Srednjovjekovni zapisnici splitskoga i zadarskoga kaznenog suda u izučavanju povijesnoga fenomena nasilja

Zapisnici srednjovjekovnih kaznenih sudova predstavljaju jedan od najvažnijih tipova pisane dokumentacije za istraživanje nasilja. Ipak, većina tih pisanih tragova prošlosti s područja srednjovjekovne Hrvatske, Dalmacije i Slavonije danas je izgubljena. Izuzetak čine zapisnici dubrovačkoga kaznenog suda, sačuvani u respektabilnom broju i dobro istraženi. No, manje je poznato da su iz srednjovjekovnoga razdoblja do nas došli i fragmenti zapisnika splitskoga (1345.) i zadarskoga (1411. – 1413.) kaznenog suda. Budući da su spisi te vrste za čitavo područje srednjovjekovnoga Hrvatskog Kraljevstva iznimno rijetki, ti se ostaci bez obzira na kratak vremenski raspon i količinu ipak otkrivaju kao vrijedan komparativni materijal. U izlaganju će stoga biti predstavljeni “ostaci ostataka” zapisnika srednjovjekovnoga splitskog i zadarskog kaznenog suda te njihove mogućnosti u izučavanju povijesnoga fenomena nasilja.

Medieval Records of Criminal Courts of Split and Zadar in the Study of the Historical Phenomenon of Violence

Records of medieval criminal courts are some the most important written documents for the study of violence. Yet, most of historical writings about medieval Croatia, Dalmatia and Slavonia have been lost, with the exception of preserved minutes of the Criminal Court of Dubrovnik, fairly large in size and well researched. However, there are also the lesser-known medieval fragments of the records of the Criminal Courts of Split (1345) and Zadar (1411–1413). Since such documents are exceptionally rare for the entire territory of medieval Croatian Kingdom, the said remains still represent a valuable comparative material regardless of their short time span and quantity. The paper therefore presents “remains of the remains” of the records of medieval Criminal Courts of Split and Zadar and their potential contribution to research into the historical phenomenon of violence.

Korčulanska svakodnevna doza šaka i čupanja u drugoj polovici XV. stoljeća

Zahvaljujući zbirci parnica iz fonda Korčulanskih knezova (kutija 13, fascikl 22) moguće je susresti živopisne likove koji svakojakim sredstvima izražavaju svoju ljutnju i poriv za izravananjem računa. Nakon izvještaja rječitih svjedoka, preobrati su iznenadni te prvobitni nasilnik može se zapravo pokazati kao žrtva prijevare. Vremena su različita, danju i noću, prostori brojni, od kućnog praga do lokve. Osim što je zabavno pratiti nedaće protagonista, možemo promatrati procedure korčulanskog suda s iskazima optužbe, obrane i svjedoka (rjeđe raspoložemo s osudom) i uočiti jezične prelaske s latinskog, za službeni zapis, na talijanski dijalekt, prilikom svjedočanstva. Zahvaljujući daljnjim susretima s drugim komunama Jadrana, u budućnosti bi bilo zgodno usporediti nasilnu svakodnevnicu Dalmatinaca i potražiti do koje mjere su Korčulani originalni.

Korčula's Daily Dose of Fists and Hair Pulling in the Second Half of the Fifteenth Century

The collection of lawsuits from the fund of the Korčulan Princes (box 13, folder 22) introduces some colourful characters who express their anger and urge to settle scores in a variety of ways. Depositions of eloquent witnesses could result in sudden reversals, turning the original perpetrator into a victim of fraud. There are various times of day and night, numerous venues, from the doorstep to the pond. In addition to the entertaining protagonists' vicissitudes, we can observe the procedures of the court of Korčula with the testimonies of the prosecution, defence and witnesses (and the less frequent convictions) and take notice of linguistic shifts from Latin, used in official records, to the Italian dialect used during testimony. Further comparison between the everyday violence of Dalmatians with that of other Adriatic communes would provide interesting insights into the extent of Korčulans' originality.

*Contra l'honor de Idio et contra tutte le leggi diuine et humane: o verbalnom i fizičkom nasilju u
rapskoj komuni sredinom XVI. stoljeća*

Početak ranoga novog vijeka rapska komuna je bila vrlo dinamična sredina u kojoj su se svakodnevno susretali i komunicirali ljudi različitih interesa, navika i sklonosti. Spisi kaznenih parnica iz kancelarije rapskoga kneza Antuna de Canale (1557. – 1559.) iz Državnog arhiva u Zadru svjedoče o raznim prekršajima i kaznenim djelima nasilja počinjenima na području rapske komune sredinom XVI. stoljeća. Ovi izvori važni su za proučavanje nekih aspekata društvenog, pravnog, ekonomskog i svakodnevnog života, ali i morala ondašnjih stanovnika ili došljaka koji su se privremeno zatekli na Rabu. Moralni aspekt društvenih odnosa sagledan je kroz analizu različitih oblika neprihvatljivog i neprimjerenog ponašanja pojedinaca, primjerice verbalnog, fizičkog ili seksualnog nasilja, u okviru kršćanskog morala. Komunalne vlasti nastojale su kroz odredbe komunalnoga statuta prevenirati bilo kakvo nasilje, no budući da je dolazilo do čestog kršenja zakona na svakodnevnoj razini, prekršitelje bi se, kako pokazuje sudska praksa, kažnjavalo propisanim kaznama, koje bi s jedne strane bile sankcija za počinjeni delikt, a s druge strane predstavljale bi jasnu opomenu drugima. Sadržajnom analizom izvora autorica nastoji razlučiti tko su bili (pre)kršitelji javnog reda i mira, te počinitelji verbalnog i fizičkog nasilja usmjerenog prema ostalim članovima rapskoga društva, muškarcima, ali nerijetko i ženama, ponekad i djecom, i koje su bile pravne, ekonomske i društvene posljedice za počinitelje delikta. Isto tako, nastoje se utvrditi okolnosti i uzroci konflikata koji su nerijetko dovodili do nepoželjnog ishoda događaja.

*Contra l'honor de Idio et contra tutte le leggi diuine et humane: About Verbal and Physical Violence in
the Commune of Rab in the Mid-Sixteenth Century*

In the early modern era, the Commune of Rab was a very dynamic environment, a daily meeting place of people with diverse interests, habits and preferences. Criminal case files from the office of the Rab Prince Antun de Canale (1557–1559) held by the State Archives in Zadar testify to various offenses and violent crimes committed in the territory of the Commune of Rab in the mid-sixteenth century. These sources are important in studying some aspects of social, legal, economic and daily life, as well as the morals of contemporary inhabitants or newcomers with a temporary stay in Rab. The moral aspect of social relations is examined through an analysis of various forms of unacceptable and inappropriate behaviour of individuals, e.g., verbal, physical or sexual violence seen through the prism of Christian morality. Although communal institutions sought to prevent any form of violence through provisions of the communal statute, court practice shows that due to frequent, even daily violations of law, the offenders received prescribed punishment. On the one hand, it acted as a penalty for the offence they committed and on the other hand as a clear warning to others. Drawing on the content analysis of the sources, the author tries to distinguish between the violators of the public order and the perpetrators of verbal and physical violence towards other members of Rab society – men, frequently even women, sometimes children – and determine the legal, economic, and social consequences for the offenders. Furthermore, it aims to identify the circumstances and causes of conflicts that often led to an unwanted outcome.

L'infanticidio in Istria tra il 1500 e il 1800: Una proposta di ricerca attraverso fonti archivistiche e culturali

L'infanticidio è una forma estrema di violenza familiare che coinvolge l'uccisione di neonati o bambini piccoli, motivata da fattori economici, sociali, religiosi o psicologici. In Istria, tra il 1500 e il 1800, il fenomeno sembra essere principalmente legato alla povertà e alla protezione dell'onore sociale. Tuttavia, le fonti per affrontare questo tema sono scarse, e l'approccio della ricerca si concentra sull'estrapolazione di informazioni da documenti come registri parrocchiali, visite pastorali, atti giudiziari e statuti cittadini. Inoltre, si intende esplorare la presenza dell'infanticidio nella cultura e nella letteratura orale, per comprendere come tale fenomeno venisse percepito a livello popolare. L'intervento non intende fornire una risposta definitiva, ma piuttosto proporre un approccio metodologico per affrontare il tema dell'infanticidio nella storia istriana, suggerendo come le fonti storiche possano essere utilizzate per indagare un argomento tanto complesso e delicato quanto significativo. Parlare di infanticidio in questo contesto quindi non è solo un'esplorazione di dati storici, ma una riflessione sulla difficoltà di ricostruire tale fenomeno a causa della mancanza di documenti e testimonianze dirette.

Infanticide in Istria Between 1500 and 1800: A Research Proposal Through Archival and Cultural Sources

Infanticide is a form of extreme domestic violence that involves the killing of newborns or infants, motivated by economic, social, religious or psychological factors. In Istria, between the sixteenth and eighteenth centuries, this phenomenon was apparently largely related to poverty and the protection of social honour. Yet, sources utilized in addressing this subject are scarce, and hence the research approach focuses on obtaining data from documents such as parish registers, pastoral visits, judiciary acts and city statutes. Furthermore, the paper explores the presence of infanticide in oral culture and literature to understand how this phenomenon was perceived at the popular level. Rather than aiming to provide a definitive answer, it seeks to propose a methodological approach to addressing the subject of infanticide in Istrian history, suggesting the ways of using historical sources in the research of a topic as complex as it is significant. Therefore, a discussion on infanticide in this context is not a mere exploration of historical data, but rather a reflection on the inherent difficulties of reconstructing this phenomenon due to the lack of documents and direct evidence.

**Odnos do nasilja nad nezakonskimi nosečnicami in materami v razsvetljenstvu:
diskurz in praksa**

V merkantilistično-populacionistični miselnosti je enega od ključnih ukrepov za povečanje števila prebivalstva predstavljala zaščita nezakonskih mater in otrok, ki naj bi bili izpostavljeni tako fizičnemu kot psihičnemu nasilju družine, soseske in skupnosti. Kot posebej izpostavljen problem je bil izpostavljen detomor kot izstopajoč primer nasilja nad nezakonskimi otroki z uničujočimi posledicami, ki pa je bil v resnici precej redkejši, kot se zdi iz omenjenega diskurza. Teoretiki so sicer poudarjali splošno zanemarjanje in kolektivno in individualno nasilje nad nezakonskimi otroci in njihovimi materami, ki naj bi imelo izredno negativne posledice za državo. Razsvetljenski politični in pravni teoretiki, pa tudi medicinski diskurz, so iskali načine, s katerimi bi omejili družbeni pritisk in nasilje nad stigmatiziranimi nezakonskimi materami, saj je ugotavljal, da izredno nasilen sistem kaznovanja (telesne kazni, zelo nasilne smrtne kazni) ne nudi generalno – preventivnega učinka. Kot glavna rešitev problema nasilja nad nezakonskimi otroci in materami se je predstavljal sistem porodnišnic in najdenišnic. Slednje naj bi kot posebne ustanove nudile institucionalno in finančno podporo oskrbi nezakonskih otrok in njihovih mater, vključno z dodatnim sistemom nadzora. Ob preučevanju vsakdana pa se zastavlja vprašanja, ali je sistem res nudil zaščito, ali pa je nemara istočasno vzpostavljal okoliščine, ki so vodile k prikritemu sistemskemu nasilju? Prispevek bo predstavil pravni, politični in medicinski razsvetljenski diskurz v zadnji polovici 18. stoletja, vključno z v diskurzu najbolj izpostavljenim problemom nasilja nad “najbolj usmiljenja” vrednim delom družbe – novorojenčki (detomorom). Nato pa bo s konkretnimi primeri pokazal učinke družbene stigmatizacije (ki je na nezakonske matere delovala kot kolektivno psihično nasilje), telesnega kaznovanja in na učinke spremenjenega pravnega obravnavanja (kaznovanje, zaščita) nezakonskih mater in nezakonskih otrok. Analiziral pa bo tudi delovanje novega sistema “zaščite” nezakonskih nosečnic in nezakonskih otrok na podlagi gradiva tržaške porodnišnice in najdenišnice, ki je sistem vzpostavila nekoliko pred splošno uvedbo sistema v Habsburški monarhiji.

**Attitudes Towards Violence Against Illegitimate Pregnant Women and Mothers During the Age
of Enlightenment: Discourse and Practice**

In the mercantilist-populationist mindset, one of the key pro-natalist policies was the protection of illegitimate mothers and children, who were allegedly exposed to both physical and psychological violence from the family, neighborhood, and community. As a particularly prominent problem, infanticide was pointed out as an outstanding example of violence against illegitimate children with devastating consequences, but in reality, it was much rarer. Theorists emphasized the general neglect and collective and individual violence against illegitimate children and their mothers, which was said to have extremely negative consequences for the state. Enlightenment political and legal theorists, as well as medical experts, sought ways to limit social pressure and violence against stigmatized illegitimate mothers, as they found that an extremely violent system of punishment (corporal punishment, very violent death penalty) generally did not provide a preventive effect. The main solution to the problem of violence against illegitimate children and mothers was presented as a system of maternity and foundling homes. The latter, as special institutions, were supposed to provide institutional and financial support for the care of illegitimate children and their mothers, including an additional supervision system. When examining everyday life, the question arises: did the system really offer protection, or did it perhaps simultaneously create circumstances that led to hidden systemic violence? The paper will present the legal, political, and medical Enlightenment discourse in the second half of the eighteenth century, including its most prominent problem: violence against the part of society most “deserving of sympathy” – newborns (infanticide). Then, using specific examples, it will show the effects of social stigmatization (which acted as collective psychological violence inflicted on illegitimate mothers), corporal punishment, and the effects of changed legal treatment (punishment, protection) of illegitimate mothers and children. It will also analyze the functioning of the new system of “protection” of illegitimate pregnant women and children based on materials from the Trieste maternity and foundling home, which established the system shortly before its general introduction in the Habsburg Monarchy.

Poročanje o nasilju in časopisni diskurz na prelomu 19. in 20. stoletja

Prispevek se bo osredotočil na časopisno poročanje o nasilju v Trstu in Istri na prelomu 19. v 20. stoletje, saj je bilo časopisje v tem času ključni medij, ki pa ni služil zgolj poročanju, temveč tudi ustvarjanju javnega diskurza na temo nasilja in vzrokih zanj. Novice iz črne kronike so bile praviloma zasnovane senzacionalistično in kljub temu, da običajno še niso vsebovale vizualnega gradiva, so zgodbe, s katerimi so želele pritegniti bralstvo, slonele na zelo detajlnih opisih, ter dramatičnosti, ki so jo ustvarjale tudi preko izmišljenih dialogov. Obravnavano bo tudi vprašanje problematičnega poročanja o nasilju in zločinih, na katerega so opozarjali že vsaj od konca 19. stoletja, ob zavedanju, da lahko podrobno opisovanje nasilja bodisi spodbuja čustva, ki vodijo v agresijo, potencialno vodi v imitacijo, bodisi omogoča naslajanje javnosti nad zločini, pretirano radovednost, ter onemogoča diskretnost žrtvam in njihovim svojcem. Eno od vprašanj bo torej tudi odgovornost do primerne poročanja, ki so jo že v tistem času nosili mediji ter potencialni vpliv tovrstnih objav na oblikovanje percepcij nasilja v tedanji družbi.

Reporting Violence and Newspaper Discourse at the Turn of the Twentieth Century

The paper will focus on newspaper reporting on violence in Trieste and Istria at the turn of the twentieth century, as newspapers were a key medium at that time, which served not only for reporting, but also for shaping public opinion on violence and its causes. Crime news stories were generally sensationalized. Although they usually did not contain visual material, the stories, intended to attract readers, relied on very detailed descriptions and drama, which was also created through fictional dialogues. The issue of problematic reporting of violence and crime, highlighted at least since late nineteenth century, will also be addressed, with the awareness that describing violence in detail can either stimulate emotions that trigger aggression, potentially leading to imitation, or spark public enjoyment of crime, excessive curiosity, as well as violate the privacy of victims and their relatives. Therefore, the paper will explore the responsibility for appropriate reporting, which the media already bore at that time, and the potential effect of publications on shaping the perception of violence in society at that time.

