



Between Diversity and Uniformity



Oesterreichische Gesellschaft für
Mittelalter- und Neuzeitarchäologie

Identity formation from a
(trans-)regional perspective

International Conference of the
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Cover Image: *Kurze Beschreibung der In Europa Befintlichen Völckern Und Ihren Aigenschaften*, unknown artist, 18th c., Österreichisches Museum für Volkskunde / Wikimedia Commons.

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International Conference of the Austrian Society for Medieval and Modern Archaeology, September, 17th – 20th, 2024

Conference Site: Hotel Gollner
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University of Graz, Institute for Classics
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Conference-comitee: Christoph Gutjahr, Sophie Hiesmair, Thomas Kühtreiber, Manfred Lehner, Elisabeth Nowotny, Katarina Katja Predovnik, Jakub Sawicki, Kinga Tarcsay, Claudia Theune.



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Conference Topic

Cultural phenomena can be characterised as products of social standardisation processes. From an archaeological perspective, relics of material culture can also be recognised and analysed in terms of their spatial distribution. Looking at the Middle Ages and Modern Period in Europe, both homogenisations and differentiations of objects of material culture can be observed. The aim of the conference is to identify and discuss possible reasons for regional differentiation versus supraregional homogenisation of cultural phenomena on the basis of these. At the same time, it is necessary to consider that people always belong to several identities, they do it through social gender, age, profession, socio-economic position, religion, ethnicity, etc. and thus also operate in different social spaces that overlap.

Program

Tuesday, September, 17th

11:00 Opening Conference Bureau

13:00 Welcome address, Introduction

Materialised Identities of Migrant and Border Societies

13:15 *Dorothea Talaa (Perchtoldsdorf)*: Neue Forschungsergebnisse zum Beitrag von Migrationsbewegungen an der Formierung mittelalterlicher Siedlungsgemeinschaften anhand der Siedlungs- und Grabfunde von Mattersburg und Lutzmannsburg, Burgenland.

13:45 *Ana Azinović Bebek, Petar Sekulić (Zagreb)*: Social and cultural changes as a consequence of the Ottoman wars – archaeological examples in the modern continental Croatia.

14:15 *Nikolina Antonić (Praha)*: Churches, settlements and graveyards of the Croatian Military Frontier.

14:45 *Zsuzsanna Kopeczny (Timișoara)*: Aspects of Late Medieval and Early Modern Archaeology of the northern Temes Plain (Romania) in the context of the the Ottoman conquest of the Ottoman conquest.

15:15 Coffee break

Religious Identity Markers

- 15:45** *Maria Vargha, Stefan Eichert (Wien)*: Christianisation as a Tool for Identity Formation for the Everyday People around the turn of the first Millennium.
- 16:15** *Saša Čaval (Ljubljana / Koper / Stanford)*: Stećci, the unifying element in Western Balkans medieval plural societies.
- 16:45** *Laura Frölich (Castrop-Rauxel)*: Die Formierung sozialer Identität durch Mysterienspiele des Mittelalters und der Frühen Neuzeit.
- 17:15** *Sylvia Stegbauer (Wien)*: Social and cultural spatialisation of the Society of Jesus as reflected in religious practice and material culture.

Wednesday, September, 18th

Material Culture between Consumption Modes and Social Distinction

- 9:30** *Jakub Sawicki (Praha)*: Material culture as means of social communication. Symbolism on objects as a part of identity formation in later medieval Central-Eastern Europe.
- 10:00** *József Laszlovszky (Budapest / Wien)*: Who were behind the hoards? Coins, jewelry and identities present in the hoards from the period of the Mongol Invasion of Hungary (1241–42).
- 10:30** *Sabine Miesgang (Wien)*: Script design as an instrument of social space and identity formation: the example of inscriptions in Renaissance Capitalis.
- 11:00** Coffee break
- 11:20** *Katja Predovnik (Ljubljana)*: The Art of Communal Drinking: Medieval Ceramic Drinking Vessels and their Role in Identity Formation.
- 11:50** *Levente Horvath, Manfred Lehner (Graz)*: Regional Patterns of Pottery Distribution in Southern Austria Between Medieval Trade, Political Spheres and Research Traditions.
- 12:30** Lunch break
- 14:00** Afternoon Excursion: Schlossberg Wildon
- 18:30** *Evening Lecture & Reception at Schloss Wildon: Christoph Gutjahr und Iris Koch (Wildon / Graz)*: Denkmäler steirischer Geschichte. Neue Forschungen zu den Burgruinen am Wildoner Schlossberg.

Thursday, September, 19th

Architecture as Media and Product of Social Identities

- 9:30** *Gabriela Blažková, Jaroslava Hausenblasová (Praha)*: Transformations in the Background of Prague Castle – Diversification or Unification?

- 10:00** *Sophie Morawitz (Wien)*: The triapsidal hall-choir as a supra-regional phenomenon of the Central European late Middle Ages.
- 10:30** *Elias Flatscher (Zürich)*: „Einen burger und einen gebuer scheit nicht me wen ein czuhren und ein muer“? Stadtbefestigungen und Identitätsgenese mit Fokus auf das Oberrheingebiet.
- 11:00** Coffee break
- 11:20** Students' session
- 13:00** Lunch break

Material Culture and Socioeconomic Dynamics in the Rural Milieu

- 14:00** *Josip Višnjić (Rovinj)*: The Influence of Social Elites on Cultural Processes – the Example of Istrian Feudal Fortresses.
- 14:30** *Roland Filzwieser (Wien), Thomas Kühtreiber (Krems / Salzburg)*: In a good neighbour-hood. On the alleged regional homogeneity of medieval and early modern 'settlement landscapes' in northern Lower Austria.
- 15:00** Coffee break
- 15:30** *Konrad Kopel (Warsaw)*: Local unities of diverse region. Specificity of peasants' commons in Lesser Poland from XVI to XVIII century.
- 16:00** *Giulia Bizzarri (Genova)*: Rationalisation and negotiations, an historical-archaeological perspective on changes taking place across Southern European hillsides during the late 19th century.
- 16:30** Final discussion

Friday, September, 20th

8:30–18:00

Full day excursion to the Styrian-Slovenian border region

- 9:00–12:45** Seggau Castle – Maribor: mittelalterliche Synagoge
- 12:45–13:30** Lunch break
- 13:30–15:30** City Centre, Mendicant Friary (Minoritenkloster), Cathedral
- 15:30–17:00** Pokrajinski muzej or Gornji Maribor Castle
- ca. 18:00** Arrival at Lebring

The conference is supported by



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Abstracts

Papers

Dorothea Talaa (Perchtoldsdorf): *Neue Forschungsergebnisse zum Beitrag von Migrationsbewegungen an der Formierung mittelalterlicher Siedlungsgemeinschaften anhand der Siedlungs- und Grabfunde von Mattersburg und Lutzmannsburg, Burgenland.*

Die multikulturellen, bereits im Neolithikum besiedelten Fundstellen von Mattersburg und Lutzmannsburg wurden in den letzten Jahren großflächig archäologisch dokumentiert. Anhand der frühmittelalterlichen und frühhochmittelalterlichen Siedlungsreste und Grabbefunde ließ sich die Entstehung der mittelalterlichen Siedlungsgemeinschaften im Spannungsfeld der ungarisch-deutschen Auseinandersetzungen verfolgen, wobei mehrere, mittlerweile auch radiokarbondatierte Zuwanderungswellen bzw. Ansiedlungen von nicht einheimischen Bevölkerungsgruppen eine bedeutende Rolle gespielt haben dürften. Von der Spätantike bis ins Hochmittelalter zeichnen sich Veränderungen in der Sachkultur, dem Begräbnisritual und der Siedlungsstrukturen nicht nur im Fundmaterial, sondern auch anhand der Befundsituationen im Gelände teilweise deutlich ab.

Ana Azinović Bebek & Petar Sekulić (Croatian Conservation Institute, Zagreb): *Social and cultural changes as a consequence of the Ottoman wars – archaeological examples in the modern continental Croatia.*

Due to the increasing Ottoman military pressure on the Croatian Kingdom in the period from 15 th to the end of the 17 th century, it is possible to detect strong demographic changes both in historical sources as well as in the archaeological finds. This period is characterized by depopulation and migration of the indigenous (medieval) catholic population and the formation of border defense system gradually colonized by new populations from different parts of Balkans under Ottoman rule. Despite the common historiographic theory of the breakdown of the medieval socio-cultural system during the Ottoman wars, based on the archaeological finds it is possible to define several different models of socio-religious changes in the borderland. Various degrees of cohabitation of different populations or complete replacement of the population each indicate transregional cultural processes in their own way. Also, in this case it is not possible to find proofs of cultural homogenization despite the formation of new territorial realm which lasted for almost 4 centuries.

Nikolina Antonić (Department of Archaeology, Faculty of Arts, Charles University):
Churches, settlements and graveyards of the Croatian Military Frontier.

The Croatian-Slavonian Military Frontier, made for defence against the Ottomans, over time, became an area permanently inhabited by soldiers-peasants ("krajišnici", "Grenzers"), whose duty was to participate in the military campaigns of the Empire. From that aspect, inhabited by this specific population, the frontier formed a separate region within the Habsburg Monarchy, and Europe in general. The population belonged to three major confessions: Roman Catholic, Orthodox and Greek Catholic. While the living conditions and occupation were undoubtedly cohesive forces of their identification as frontiersmen, this presentation discusses whether the different confessional backgrounds influenced the spatial organization of the settlements. This will be examined on the example of the The Karlovac Generalate and Banal Military Frontier, based on data from the 18th – 19th century Austrian Military Surveys, cadastral maps, toponyms and fieldwalking. Naturally, settlements adhered to the terrain on which they were formed. Likewise, the process of creating parts of the frontier was not uniform but influenced by different factors and the varied historical backgrounds of specific areas. This paper aims to investigate whether the difference in the organization of the church system influenced the number of church buildings and, consequently, the spatial organization of villages and their cemeteries, resulting in a divided material culture as well. Additionally, the paper aims to uncover the relations of the 18th and 19th-century church network to that of the medieval one and to what extant the continuity of sacred locations was present in particular areas.

Zsuzsanna Kopeczny (National Museum of Banat, Timișoara): *Aspects of Late Medieval and Early Modern Archeology of the northern Temes Plain (Romania) in the context of the Ottoman conquest.*

Following the battle from Mohács in 1526, regions of the Hungarian Kingdom gradually entered under Ottoman rule, becoming administrative units (vilayets) of the Empire. The region of the northern Temes Plain (parts of Arad, Cenad, Temes, Torontal Counties etc.) was conquered in 1552, following a one month siege of the castle of Temesvár (Temeswar, Timișoara). The period of Ottoman rule, which lasted for 164 years in this area, represents a very long chronological interval, in which the influences of a foreign culture from Central Europe were strongly imprinted. With the conquest of the area, a massive population change also occurred: a large part of the inhabitants chose to take refuge in the neighboring territories not yet annexed, their place being taken by different Balkan populations: Serbs, Bosnians, who integrated much more easily in the new order.

From an archaeological point of view, Ottoman rule is strikingly evident, precisely because of the massive import of artefacts, which were previously foreign to the site, so that one can very easily differentiate the archaeological layers and contexts dating from this period.

Being a conservative society, with strict rules in many aspects of life and with different customs, it left behind a real mosaic of goods from important Turkish, Persian or Chinese craft centers, such as Iznik, Kütahya or Jingdezhen.

In our paper we will emphasize the archaeological traceability of a new culture, issues related to the dating of artefacts, cultural diversity and ethnic markers.

Maria Vargha (Institut für Geschichte, Universität Wien) & **Stefan Eichert** (Prähistorische Abteilung, Naturhistorisches Museum Wien): *Christianisation as a Tool for Identity Formation for the Everyday People around the turn of the first Millennium.*

The proposed paper introduces the methodological foundations and preliminary results of the ERC StG project RELIC (Modelling Religiopolitics. The Imperium Christianum via its Commoners), implemented at the University of Vienna and the Natural History Museum Vienna. The project proposes a complex, comparative analysis and contextualisation of archaeological and historical remains of the rural population living on the eastern fringes of the HRE during the Ottonian and Salian periods (10th – 12th c.), exploring the influences of centres and networks of secular and ecclesiastical lords, of the natural environment, and of the economic infrastructure. Investigating this often-overlooked segment of the population, its hitherto unexplored or neglected role allows us to study how (top-level) changes in political and ecclesiastical organisations can be reflected in the evidence concerning the lower levels of society and of the local church network; how different strategies worked in different political settings, and what role local initiatives / agencies could have played in religious and political shifts. The current paper focuses especially on the question of cultural homogenisation connected to Christianisation and its re-flection in the archaeological evidence.

Saša Čaval (ZRC SAZU, Ljubljana, Slovenia; University of Primorska, Koper, Slovenia; Stanford University, USA): *Stećci, the unifying element in Western Balkans medieval plural societies.*

The Balkans are widely regarded as a place of rich cultural and ethnic diversity, as well as social dynamics throughout history. Focusing on the medieval period, the material culture that embodies these concepts are the stećci tombstones. They are still very present in modern landscapes of Serbia, Croatia, Montenegro and particularly in Bosnia and Herzegovina. As common grave markers of plural societies in the Western Balkan's Late Medieval and Ottoman period (12 th to 16 th C), stećci are preserved in situ in their tens of thousands. Although erected in a demographically diverse region, these tombstones are not attributed to any ethnic or religious group and have always been considered enigmatic, lacking a clear, explicit belonging.

Stećci, with their associated burials, provide valuable information on personal biographies and collective identity construction strategies of medieval times. However, their sheer num-

ber, dispersed distribution, and the current two-dimensional culture-historical academic approach have hampered the scholarship of stećci, confining their understanding to visual information and historical overviews. This paper aims to discuss the social role of stećci in plural medieval Western Balkans societies.

Laura Frölich (Institut für Theaterwissenschaft, Ruhr-Universität Bochum): *Die Formierung sozialer Identität durch Mysterienspiele des Mittelalters und der Frühen Neuzeit*.

Mysterienspiele dienten im Mittelalter und in der Frühen Neuzeit nicht bloß der Visualisierung der Heilsgeschichte, sondern galten gemeinhin auch als kulturell und gesellschaftlich wichtige Veranstaltungen. Durch sie sollte sowohl das Gemeinschaftsgefühl innerhalb der christlichen Gemeinschaft als auch innerhalb der Stadt oder des Dorfes, in dem gespielt wurde, gestärkt werden. Dazu wendeten die Verfasser mitunter intertextuelle Lokalbezüge an, sowie Appelle an das Publikum oder Mnemotechniken wie Lebende Bilder / Imagines agentes, um einerseits die Identität der jeweiligen christlichen Gemeinschaft zu festigen und im Umkehrschluss all diejenigen, die dieser Identität nicht entsprachen, sprachlich und auch inszenatorisch zu diffamieren. Eines der prägnantesten Beispiele für lokalbezogene religiöse Spiele ist das Redentiner Osterspiel (1464), in welchem sowohl im ersten, ernsten Teil des Spiels das Umgebungs bild im Spieltext beschrieben wird, wie auch im zweiten, komischen Teil, in dem der Verfasser die Stadt Lübeck konkret in Spieltext und Handlung gleichwie in die Botschaft des Spiels integriert. Anspielungen wie diese geben einerseits Auskunft über die Beziehung verschiedener Dörfer, Städte und Gemeinden untereinander und verorten andererseits die Heilsgeschichte in ihrem jeweiligen lokalen Umfeld. In jedem Fall wird die soziale Identität der Zuschauenden und Partizipierenden durch diese Mysterienspiele gestärkt.

Sylvia Stegbauer (Institut für die Erforschung der Habsburgermonarchie und des Balkanraumes, Fachbereich Kunstgeschichte, Österreichische Akademie der Wissenschaften, Wien): *Social and cultural spatialisation of the Society of Jesus as reflected in religious practice and material culture*.

Calvaries were built and managed by the Jesuits or used as part of processions. Pillars of the Seven Sorrows of Mary lined the route of the Graz pilgrimage. It is therefore possible to refer to a sacralisation of the landscape and the claiming of urban and social space. Preserved pilgrimage books, procession orders and manuals of the congregations provide evidence of religious practice. Faith and confessional affiliation create social and cultural spaces and communities through the homogenisation of material culture. Architectural spaces (oratories and chapels), which served as meeting places for the congregations and for mass celebrations, were essential for the organisation of daily life. These can be perceived

ved to form identity. The culture of piety of the congregations is thus an expression of the social identity of the members - regardless of the physical space. Within the confraternity system, a distinction is made between homogeneous groups of pupils, students and people of different classes, professions and languages. Members of the House of Habsburg were also listed as sodalists. Archduke Charles II and his wife Maria of Bavaria campaigned for Catholic reform in Inner Austria. Maria's brother Wilhelm V, Duke of Bavaria, also had an impact. These political areas therefore have similarities in the appearance of cultural or Catholic-influenced areas, whilst demonstrating regional features. In addition, the Order of the Jesuits was centrally managed from Rome, which had a decisive influence on the building tasks and material culture of the order's provinces.

Jakub Sawicki (Institute of Archaeology of the Czech Academy of Sciences in Prague):
Material culture as means of social communication. Symbolism on objects as a part of identity formation in later medieval Central-Eastern Europe.

Archaeological studies on later medieval material culture usually focus on typological issues, the distribution of specific types of objects, their chronology, etc. Recently, various archaeo-material analyses have taken the forefront, enabling researchers to obtain even more detailed information regarding production methods or the origin of the raw materials used for individual items. However, considerably less attention has been given to objects as one of the elements of broadly understood social life.

Recently in historical studies, the idea of social communication has been developed, focusing on gestures, words, senses, signs, and of course the written word. Archaeological data hasn't been widely implemented in such studies yet, however they can contribute to the discussion on social communication on several levels. The most obvious appears to be the message indicating the material status of the owner of a given object and the possibilities of interpreting archaeological finds as part of consumption strategies of various social strata. This is especially interesting, as since 13th century the consumption of goods was governed by numerous regulations, such as the Lex Sumptuaria – laws against excess e.g., prohibiting townspeople wearing sable fur or golden jewellery.

The second, less obvious social communication can be associated with symbolic culture – the narrations depicted on everyday objects. Artefacts such as dress accessories, tiles, leather elements, or secular badges directly reference motifs known from literature (e.g., tiles and badges featuring Renart the Fox, the protagonist of a popular French cycle), and are discovered at various contexts – rural, urban, castles, etc. This perspective on archaeological finds opens new research questions, including those about the assimilation and spread of various motifs in each of the mentioned contexts or the knowledge and ability to recognize specific motifs by medieval population. Considering the changes that began in Central-Eastern Europe in the 13th century, the dissemination and standardization of motifs on everyday objects may constitute one of the elements in the formation of specific regional or local identities.

In the proposed paper, I aim to delve further into both ways of communication on the basis of selected later medieval finds from the territory of contemporary Poland, the Czech Republic and Slovakia and discuss them against the broader European background.

József Laszlovszky (Central European University, Vienna-Budapest): *Who were behind the hoards? Coins, jewelry and identities present in the hoards from the period of the Mongol Invasion of Hungary (1241–42).*

The Mongol Invasion of Central Europe was a significant event during the medieval period in the region. Written sources and archaeological discoveries paint a vivid picture of the events, including the devastation and abandonment caused by the invasion. Over the last two decades, there has been a shift in archaeological research, leading to the excavation of new sites that provide direct evidence of the invasion. Simultaneously, there has been an effort to study hoards using new methods and approaches. Previously, the focus of studies included analysis by numismatists and archaeologists, examining the coins (both local and foreign), jewelry, and other artifacts within these finds. More recently, emphasis has been placed on understanding the spatial distribution patterns and exploring the social and economic implications of these hoards. This paper introduces a fresh perspective on the social interpretation of these hoards, delving into their material evidence, context, and market value. By incorporating evidence from deserted medieval villages, fortified churches, and urban settlements, along with insights from written texts, this paper seeks to interpret the hoards as sources for understanding social stratification, tezauration practices, and inter-regional interactions.

Sabine Miesgang (Institut für Mittelalterforschung, Österreichische Akademie der Wissenschaften, Wien): *Script design as an instrument of social space and identity formation: the example of inscriptions in Renaissance Capitalis.*

More than almost any other source genre, inscriptions make it clear that it is not only the decoding of the code, i. e. the sign system, that plays a role in understanding, but that paratextual elements, i. e. materiality, design, etc., also have a decisive influence on reception. Using the example of inscriptions in Renaissance capitals, the paper will show how type design was used to construct identity and as an instrument to guide reception.

Around 1500, in the course of the epigraphic-antiquarian engagement of the humanists around Emperor Maximilian I, an inscriptional-paleographic cultural code was established that signalled membership of the scholarly community at the court of Maximilian I, at the University of Vienna or at the cathedral chapter of St Stephen. This article aims to shed light on the processes of cultural homogenisation underlying the above paradigm of script design. In doing so, it will consider both the actors and the practices of humanist engage-

ment with inscriptions (e. g. collecting), the scholarly discourse of the time and its material manifestation in the form of concrete sources. The humanists' orientation towards ancient imperial inscriptions in Capitalis (Monumentalis) is also an example of diachronic cultural transfer, the retrospective dimension of which contributes both to the creation of meaning and to the design of a timeless ideal.

Katarina Predovnik (University of Ljubljana, Faculty of Arts, Department of Archaeology):
The Art of Communal Drinking: Medieval Ceramic Drinking Vessels and their Role in Identity Formation.

One of the universal aspects of human social behaviour is commensality, the sharing and consumption of food and drink in groups. Eating and drinking are therefore not just private acts to satisfy the most basic biological needs. The way in which the various types of food and drink are procured, distributed, prepared, served and consumed are culturally coded social practices aligned with the wider social structures. Eating and drinking are involved in the construction and negotiation of social identities through strategies of inclusion and exclusion – who is invited to a meal and who is not, who may or may not prepare and consume certain foods and drinks, what behaviours are expected and what material paraphernalia may be used by whom and in what context. Communal eating and drinking mark and bound identities through social competition and cultural distinction.

The focus of this paper will be on the material aspects of medieval drinking culture, in particular the ceramic drinking paraphernalia that were used in different temporal, geographical and social contexts. Several distinct groups of medieval drinking vessels will be presented, such as anthropomorphically decorated (face) jugs and beakers, red-on-white painted drinking vessels and different types of earthenware beakers and cups with relief decoration. Their regional distribution, their presumed social milieu, their relationship to drinking vessels made of other materials, especially glass, and their possible symbolic meanings will be discussed with regard to identity formation. As J. Wang and L. Liu (2022) point out, drinking vessels and their physical properties can be used strategically to either unify or diversify individuals and groups within a society, with identity construction taking place at the intersection of gender, class, age, economic, occupational and social status. On the other hand, the material culture of drinking can also mark and reinforce the boundaries between different ethnic and cultural groups.

Lit: Wang, Jiajing and Liu, Lin 2022, Introduction: Alcohol, rituals, and politics in the ancient world. – Journal of Anthropological Archaeology 65, 101397; <https://doi.org/10.1016/j.jaa.2022.101397>.

Levente Horváth (Novetus GmbH, Graz) & Manfred Lehner (Institut für Antike, Fachbereich Archäologie, Universität Graz): *Regional Patterns of Pottery Distribution in Southern Austria Between Medieval Trade, Political Spheres and Research Traditions.*

Early to High Medieval pots of the 8th to 12th centuries seem formally closely related throughout the investigated macro region, although there are also some regional differences, especially in tempering habits. At the end of the Middle Ages in the 16th century, successful and widespread products, which can be assigned to a proper manufacture (by written sources or archaeology) can be easily identified by their typical shape and fabric features. But this lecture will focus on the Early Late Medieval Period of the 13th and 14th centuries, where the regional differences seem to be more obvious. Triggered by the now skilled use of the wheel and the spreading of towns the quantity of pots rises, showing a different formal development in neighbouring regions: Collar rims predominate in Styria, upright rims in Carinthia, brimmed rims in Upper and Lower Austria. Whereas regional differences in tempering habits seem to be a cause of simple potter's tradition, the formal differences raise more questions: are they also just tradition, or related to domains, political entities, restricted by topography, (non-)existence of marketplaces, different history and / or different external influences? Are there also microregional differences between urban and rural sites? So, do pots have to do with identity (of the makers, of the users, of regional communities) or are they not important enough contemporarily – just to recent research specialists, who assign an artificial importance to pottery groups and by different dating maybe even create an artificial picture of distribution?

Gabriela Blažková & Jaroslava Hausenblasová (Institute of Archaeology of the Czech Academy of Sciences, Prague): *Transformations in the Background of Prague Castle – Diversification or Unification?*

Since the Middle Ages, the town of Hradčany (located near the Prague Castle) played the role of material and social base for the ruler of the Czech lands and his court. Major reorganization in the composition of this “political” area’s property ownership concurred with a large-scale fire in 1541. Gradually, the area transformed into a residential town whose inhabitants possessed either direct or indirect links to the Habsburg court. The development of Hradčany may be viewed not merely as an element of diversification due to local natural and social conditions, but also as an element of unification. Development towards a certain uniformity was determined by the needs of the Habsburg monarchs (Ferdinand I, Maximilian II, and Rudolf II) who placed approximately the same demands on the structure and quality of the facilities of their courts and their residences throughout the Habsburg Empire (Prague, Vienna, Innsbruck). This influenced (intentionally or not) the changing social composition of these areas. A secondary consequence of this development was Hradčany’s transforming appearance into a Renaissance-style town. Medieval buildings,

most often in the shape of half-timbered houses, were replaced by extensive palaces with three or four wings surrounding a courtyard. General developmental modifications will be presented through specific examples.

Sophie Morawitz (Institut für Kunstgeschichte, Universität Wien): *The triapsidal hall-choir as a supra-regional phenomenon of the Central European late Middle Ages.*

Im Rahmen eines Beitrags zum spätmittelalterlichen Formentransfer zwischen den Bauhütten in Prag, Wien und Halle an der Saale lieferte Wulf Schadendorf 1961 einen ersten systematischen Versuch den dreiapsidalen Hallenchor in seiner Genese zu erforschen. Dafür zog er eine Reihe verwandter Bauwerke in Norddeutschland sowie dem südöstlichen Mitteleuropa als Vergleich heran, und kam zu der Überzeugung, dass sich der Chortypus in den beiden genannten Gebieten unabhängig voneinander entwickelte. Eine These, welche schon allein aufgrund der im Umkehrschluss sich ergebenden Prämissee, dass alle Lösungen eines Gebietes in einer direkten Abhängigkeit zueinander stünden, reichlich Anlass zur Diskussion geboten hätte. Doch die Reaktionen blieben aus. Ein halbes Jahrhundert später möchte ich im Rahmen der Tagung schließlich Stellung zu den von Schadendorf postulierten Transferprozessen und sinnstiftenden Zuweisungen nehmen, um die Frage nach den künstlerischen Wechselwirkungen und Abhängigkeiten zwischen den einzelnen politischen Territorien und ihren Bauprojekten erneut aufzugreifen und zu hinterfragen. Doch ist dies nicht das einzige Interesse meiner Überlegungen. Vielmehr geht es mir auch darum, einen Aspekt der Debatte hervorzuheben: nämlich denjenigen des Verhältnisses von überregionaler Uniformität und regionaler Vielfalt.

Als Ausgangspunkt für diese quasi architekturtypologische Epistemologie eignet sich eine der wenigen Architekturen dieses Typus, die innerhalb ihres Herrschaftsgebietes vollkommen isoliert steht. Gemeint ist der Chor der Pfarrkirche St. Moritz in Olmütz, welcher im letzten Viertel des 14. Jahrhunderts begonnen und nach einem Planwechsel in der 1. Hälfte des 15. Jahrhunderts vollendet worden war. Als einziger bis heute erhaltener dreiapsidialer Hallenchor der Markgrafschaft Mähren legt er uns zahlreiche Fragen rund um einen baulich greifbaren Kulturtransfer regelrecht in den Mund: Inwieweit orientierte sich die Olmützer Lösung an vorangegangenen Staffelchorkonzeptionen anderer Gebiete? Wieso kam gerade jene – für Mähren so untypische – Chorform im Bischofssitz zur Anwendung? Welche kulturellen, oder gar politischen Prozesse begünstigten sein Entstehen? Und last but not least: Welche Rolle spielten dabei soziokulturelle Ausdrucksformen wie (trans-)regionale Anpassung und / oder Abgrenzung?

Nimmt man die vorangehenden und nachfolgenden Hallenchöre mit dreiapsidalen Schluss mit in den Blick, so zeigt sich, dass die Olmützer Ostpartie in der mitteleuropäischen Architekturentwicklung des Spätmittelalters keineswegs allein steht. Ganz im Gegenteil fügt sie sich in ein architektonisches Phänomen, dass innerhalb eines begrenzten Zeitraumes (14.–16.Jhdt.) überregional auftritt. Und zwar in mehreren herrschaftlichen Territorien: in

Westfalen, Nieder- und Obersachsen, Schlesien, Böhmen, Mähren und in den österreichischen Erblanden (Österreich und Steiermark). Während sich der Bautypus allem Anschein nach gleichzeitig in mehreren dieser Gebiete unabhängig voneinander entwickelte, sprechen vereinzelte Objektgruppen der Nachfolgezeit gegen eine vollkommen selbstständige Weiterentwicklung. Vor diesem Hintergrund zielt der Vortrag darauf ab, den Olmützer Hallenchor mitsamt der mit ihm verwandten Chorbauten über ihre architektonische Konstruktion hinaus, auch als Ergebnis der komplexen soziokulturellen Wechselspiele zu analysieren, in deren Zentrum sie einst standen. Welche visuellen Strategien kamen an ihnen zum Einsatz und inwieweit dürfen diese als Ausdruck kommunikativer Beziehungen und dynamischer Aushandlungsprozesse verstanden werden, die sich zuweilen öffneten, zuweilen aber wieder schlossen? Ab welchen Grad der formalen wie konstruktiven Übereinstimmung kann von einer überregionalen Homogenität des zu behandelnden Bautypus gesprochen werden? Und in welchen Fällen lässt sich die Aneignung eines überregionalen Phänomens zugleich als Akt regionaler Differenzierung verstehen?

Damit diese und weitere Fragenkomplexe beantwortet werden können, wird ein interdisziplinärer Forschungsansatz angestrebt, der neben den klassischen kunsthistorischen Zugängen auch Methoden anderer verwandter Disziplinen, wie der Geschichtsforschung und der historischen Bauforschung mit einbezieht. Somit versteht sich der Vortrag als kunsthistorischer Beitrag zum Tagungsthema.

Elias Flatscher (Universität Zürich): *Einen burger und einen gebuer scheit nicht me wen ein czuhn und ein muer“? Stadtbefestigungen und Identitätsgenese mit Fokus auf das Oberrheingebiet.*

Stadtmauern sind eines der üblichen konstituierenden Merkmale einer mittelalterlichen Stadt, wenn auch nicht in jedem Fall vorhanden (und im Zweifelsfall auch nicht immer als Mauer ausgeformt, sondern manchmal konstruktiv nur schwer vom Zaun zu unterscheiden). Sie bildeten einerseits die semipermeable „Raumschale“ der Stadt mit ihrem Lebens- und Friedensraum sowie den inneren städtischen Rechtsbezirk, andererseits waren sie auch demonstrative Verteidigungswerke, die den Machtanspruch der Stadt und des Stadtherren unterstreichen. Für die Stadtbewohner – zumindest teilweise aber auch für die Bewohner des Umlandes! – war die Stadtbefestigung somit ein Teil der Garantie ihrer persönlichen und wirtschaftlichen Freiheit. Entsprechend konnten sie auch für Bau, Unterhalt (inkl. Modernisierung sowie Ausbau) und Verteidigung derselben zur Kasse bzw. an die Waffen gebeten werden. Aus diesen Gründen hatten Stadtbefestigungen bis in die Frühe Neuzeit starken Identifikations- und Symbolcharakter, der sich sowohl baulich wie auch emblematisch niederschlug.

Der vorliegende Beitrag möchte ausgewählte Stadtbefestigungen am Oberrhein hinsichtlich ihrer Konstruktion, ihres Kontextes, und ihrer Rezeption und ihrer späteren Umnutzungen vergleichen. So sollen einerseits die Gemeinsamkeiten, aber auch indivi-

duellen Besonderheiten in der Region herausgearbeitet werden, andererseits versucht werden, ein theoretisches Modell zum Anteil der Stadtbefestigungen an der Identitätsgenese zu erarbeiten.

Josip Višnjić, (Croatian Conservation Institute, Juršići): *The Influence of Social Elites on Cultural Processes – the Example of Istrian Feudal Fortresses.*

Istria, the northernmost of the Adriatic peninsulas — beyond its evidently robust cultural association with the broader Mediterranean, deeply engrained into its identity and cultural traditions — was also always firmly connected to the inland, central European, hinterland. These bonds were especially intensive in the medieval period and visible through different material manifestations. One of the most characteristic phenomena is the development of feudal residential fortifications, which in terms of design and content are most similar to those built in the area of Central Europe. And while the appearance of buildings of this type in these areas is known in a somewhat earlier period, in Istria they appear from the end of the 12th and the beginning of the 13th century.

This „classical“ period of building of Istrian feudal castles occurred when the patriarchs of Aquileia secured for themselves the office of Istrian margrave, and the counts of Görz (Gorica) emerged as their advocates, and as advocates of the bishops in Poreč. The lecture will focus on the reasons and principles of transferring the model of the construction of feudal fortifications from Central European areas to Istria, connected with the appearance of the mentioned secular and church dignitaries, but also their numerous ministerials who stayed in the province and became the first inhabitants of the fortresses built at that time. Also, it will focus on the influence that castles had in shaping several centuries of the history of the central and northern parts of the Istrian peninsula.

Posters

Fabian Benedict (Institut für Urgeschichte und Historische Archäologie, Universität Wien): *Magnetische Prospektion in Dürnkrut und Jedenspeigen – Rekonstruktion eines Siedlungsraums im Hoch- und Spätmittelalter.*

Das Gebiet um Dürnkrut und Jedenspeigen ist aus historischer Sicht vor allem für die Schlacht auf dem Marchfeld im Jahr 1278 bekannt, bei der Rudolph von Habsburg und König Otokar II. Přemysl von Böhmen um die Nachfolge der Babenberger kämpfen. Im Zuge eines Forschungsprojekts des LBI ArchPro im Jahr 2021 wurde eine großflächige magnetische Prospektion durchgeführt, um mögliche Spuren der Feldlager oder Hinweise auf Gräber von Gefallenen zu lokalisieren. Die Messungen im 12,5 km² umfassenden Unter-

suchungsgebiet erbrachten zahlreiche Strukturen vom Neolithikum bis zur Neuzeit. Östlich der Ortschaft Jedenspeigen zeigten sich die Überreste einer hochmittelalterlichen Siedlung, die von zwei massiven Gräben umschlossen war. Auf einer Fläche von insgesamt 25 Hektar sind Siedlungsstrukturen in Form von Pfostenbauten, Grubenhäusern, Öfen und Brunnen, sowie kleinere Gräben einer ursprünglichen Parzellierung erhalten. Am Übergang vom Hoch- zum Spätmittelalter, eventuell im Vorfeld der Schlacht 1278, kam es zu einer Änderung des Siedlungsmusters und die Siedlung wurde aufgegeben. Um ein Interpretationsmodell dieser Siedlung und der umgebenden Landschaft zu erstellen, wurde die Interpretation der Magnetikdaten mit topografischen und historischen Informationen ergänzt und im Rahmen einer Masterarbeit an der Universität Wien ausgewertet.

Hannah Grabmayer / Michaela Binder (Novetus GmbH, Wien): *Unseen Women – Der Friedhof des ersten Wiener Frauenspitals der Elisabethinen 1715 – 1783.*

Im Zuge von Umbauarbeiten legten archäologische Ausgrabungen in den Jahren 2018 / 19 den 1715 erbauten Patientinnenfriedhof des ersten Wiener Frauenspitals der Elisabethinen in Wien Mitte frei. Die Ausgrabungen brachten 96 Gräber zu Tage, welche die artikulierten Skelette von 356 Individuen enthielten. Eine erste Aufnahme des biologischen Geschlechtes ergab, dass fast alle untersuchten Individuen tatsächlich Frauen waren und es sich somit bei den Bestatteten mit großer Wahrscheinlichkeit nur um die Patientinnen des Elisabethinenspitals handelte. Rund 35% der Individuen wurden Amulette mitgegeben, welche verschiedene Heilige darstellten und von der religiösen Praxis des Elisabethine-nordens zeugen. Der Friedhof, welcher bis 1783 genutzt wurde, sowie die dort bestatteten Patientinnen werden seit 2023 im Rahmen eines vom Österreichischen Wissenschaftsfond geförderten interdisziplinären Projektes der Novetus GmbH in Zusammenarbeit mit der Universität Wien und der Österreichischen Akademie der Wissenschaften mit dem Titel: „Unseen Women – The Hospital of Elisabethians in Vienna & the Development of Gendered Medical Care in the 18 th Century from an Interdisciplinary Historical and Bioarchaeological Perspective“ bioarchäologisch sowie historisch erforscht. Diese Untersuchungen sollen nicht nur Lebensbedingungen und Gesundheitsstatus der Patientinnen rekonstruieren, sondern auch Einblicke in das Leben jener geben, die die Patientinnen gepflegt haben und der Frage auf den Grund gehen ob und wie die Krankenfürsorge im 18. Jahrhundert gegendert war.

Denise Kappel (Institut für Urgeschichte und Historische Archäologie, Universität Wien): *Methodische Untersuchung zu Faktoren für Burgpositionierungen in der Buckligen Welt, Niederösterreich.*

Flugzeuggetragenes Laserscanning ist heutzutage aus der archäologischen Forschung nicht mehr wegzudenken und liefert gute Ausgangsdaten für die Beantwortung von standortspezifischen Fragestellungen. Anhand der durch diese Methode erzeugten Geländemodelle werden unter Zuhilfenahme von geographischen Informationssystemen räumliche Analysen vorgenommen, wodurch Erfahrungen in der Landschaft und die physischen Eigenschaften des Reliefs quantifizierbar werden. Im Rahmen dieser laufenden Masterarbeit werden Standortuntersuchung zu den hochmittelalterlichen Burgen Haßbach und Steyersberg in der Buckligen Welt in Niederösterreich vorgenommen. Der gewählte, interdisziplinäre und methodisch breit gefächerte Forschungsansatz ermöglicht es, verschiedenste Faktoren und mögliche ausschlaggebende Kriterien für die Wahl der Standorte herauszuarbeiten. Räumliche Analysen, wie Least-Cost-Path-Analysen, Sichtbarkeitskarten, Berechnungen von Sichtverbindungen oder des Topographic Position Index, in Kombination und Abgleich mit historischen Schriftquellen und Karten zeigen auf, wie unterschiedliche Quellen und Methoden miteinander verbunden werden können und zu aussagekräftigen Ergebnissen führen können. Neben fundierten, standortspezifischen Resultaten wird das Potenzial von räumlichen Analysen an durch flugzeuggetragenes Laser-scanning generierten Daten zur Beantwortung von Standortfragestellungen innerhalb der modernen Mittelalterarchäologie aufgezeigt. Somit kann diese Arbeit als anleitendes Beispiel für die Untersuchung weiterer mittelalterlicher Burgstandorte hergehoben werden.

Alexander Sieghartsleitner (Institut für Urgeschichte und Historische Archäologie, Universität Wien): *Feinfeld – Bauabfolge und Rekonstruktion.*

Im Rahmen einer Bachelorarbeit am Institut für Urgeschichte und historische Archäologie wurde die bauliche Entwicklung der Burg Feinfeld (NÖ) vom 13. bis zum 17 Jhd. rekonstruiert. Die bisherigen Publikationen zu Feinfeld fokussierten auf der Festlegung des Baubeginns und der zeitlichen Einordnung einzelner Bauteile. Die laufenden Veränderungen spielten eine untergeordnete Rolle. Für die vorliegende Arbeit bildeten datierte Elemente das zeitliche Grundgerüst. In Folge wurden aufbauend auf die Grabungsdokumentation, Fachliteratur und historischen Abbildungen relativ-chronologische Beziehung von baulichen Details erarbeitet. In Zusammenschau mit den historischen Veränderungen der jeweiligen Epoche konnten so vier hypothetische Bauphasen rekonstruiert werden. Die Darstellung orientierte sich ebenso an archäologischen Be-Funden wie an übergeordneten Zeitströmungen. So konnten die Veränderungen des Erscheinungsbildes und der Bedeutung der Burg Feinfeld von ihrer Erbauung bis zum Niedergang plausibel visualisiert werden.

Nora Siegmeth (Institut für Urgeschichte und Historische Archäologie, Universität Wien): *Die Landschaftsarchäologische Untersuchung der Herrschaft Merkenstein.*

Thema dieser Masterarbeit ist die Analyse siedlungsgenetischer Spuren in der Landschaft der einstigen Herrschaft Merkenstein (Bez. Baden, NÖ) sowie die modellhafte Rekonstruktion deren landschaftlicher Beschaffenheit während verschiedener Phasen. Im Fokus steht dabei die wechselseitige Beeinflussung der physischen Gegebenheiten und der Nutzung bzw. Eingriffe durch Menschen. Das 5 km² große Untersuchungsgebiet am Übergang des Wienerwaldes zum Wiener Becken eignete sich besonders für eine landschaftsarchäologische Untersuchung, da große Teile seit über 200 Jahren bewaldet sind und so zahlreiche anthropogene Spuren erhalten blieben. Somit war die Analyse und Interpretation von ALS-Daten im GIS die Ausgangsbasis zur Beantwortung dieser Fragestellung. Dadurch konnte eine relativchronologische Abfolge der Spuren erarbeitet werden, die durch historische Schriftquellen, Karten und Fundstücke kontextualisiert wurden.

Ausgehend vom Herrschaftszentrum Burg Merkenstein wurden Sichtbarkeitsanalysen erstellt und Hypothesen über die Bedeutung der rekonstruierten Sichtverbindungen zur Umgebung aufgestellt. In diesem direkten Umfeld konnte, neben einem Schloss und Meierhof, auch eine Siedlungswüstung, Flurrelikte und ein komplexes Netz an Altwegen erfasst werden, das in Bezug zu dem überregionalen Verkehrsnetz gebracht wurde. Das Ergebnis dieser Masterarbeit war somit ein umfassendes Bild des prozesshaften Wandels innerhalb des Untersuchungsgebietes.

Katja Špec (University of Ljubljana, Faculty of Arts, Department of Archaeology): *Identifying Local Pottery Production in the Medieval Market Town of Gutenwerd.*

Today, Otok near Dobrava (Gutenwerd) is a completely disappeared and abandoned medieval urban settlement. It is located along the Krka River in the southeast Dolenjska region in present-day Slovenia. It holds significance in Slovenian archaeology as the first and only systematic research of an abandoned medieval settlement in Slovenia.

The archaeologists from the National Museum of Ljubljana started exploring the area in 1967. Over the next fifteen years, excavations were carried out in the central, southern parts and in the church of St. Nicholas. They found an abundance of pottery fragments and other ceramic objects. Due to this and its apparent homogeneity, the researchers suggested that the majority of it might be products from a pottery workshop that operated within the settlement itself. However, there is currently no evidence to support this claim, as no remains of pottery kilns or other traces of pottery-making have been discovered.

Because of this, I aim to verify this hypothesis regarding the local origin of pottery making. In the vicinity of Otok, clay samples were collected and then analysed using analytical methods. This includes microscopic analysis, complemented with X-ray powder diffraction (XRD) and inductively coupled plasma mass spectrometry (ICP_MS). The same methods

were also used to analyse the selected pottery fragments found during the excavations. The results of both clay samples and pottery were then compared and analysed using statistical methods.

Papers

Roland Filzwieser (Vienna Institute for Archaeological Science, Universität Wien) & Thomas Kühtreiber (Institut für Realienkunde des Mittelalters und der frühen Neuzeit, Universität Salzburg, Krems / Donau): *In a good neighbourhood. On the alleged regional homogeneity of medieval and early modern settlement landscapes' in northern Lower Austria.*

Through the advent of modern prospection methods in archaeology, more and more deserted medieval villages are becoming recognisable and their former house-, village- and field forms become apparent. Thus, they can be compared with the settlements in their immediate neighbourhood that survived to the present day. This allows not only for the investigation of regional similarities as well as differences, but also for the identification of any peculiarities of the deserted villages in terms of settlement form and positioning in the landscape, which could set them apart from neighbouring villages and possibly even provide clues as to their abandonment. Two Lower Austrian regions in the Waldviertel and the Weinviertel will be taken to illustrate and present several exemplary cases.

Konrad Kopel (University of Warsaw): *Local unities of diverse region. Specificity of peasants' commons in Lesser Poland from XVI to XVIII century.*

Most studies of Polish peasants focus on the narrow matter such as peasants as a class or peasants from a particular region. There are also microhistory studies of certain villages. Often they overlook the local dynamic heterogeneity of villages and trans-village gatherings. The purpose of the paper is to disclose the mosaic of those gatherings which covered the region of Lesser Poland from XVI to XVIII century. Diversity between villages was far-reaching. Even villages from the same type of large land property had different juridical organization. Peasants from different regions were culturally and economically diverse. Moreover, villages were complex – structured by different histories of particular families, gender and wealth inequalities. In fact, villages unified peasants as co-habitants only partially. Peasants belonged to many smaller groups which shaped both their everyday life and their identities. There were village and trans-village gatherings of people connected by particular job, source or ceremonial activity. It is possible to trace gatherings which were slightly more stable and organized around collective property or usage, which the author calls commons. The aim of the paper is to show the diversity and specificity of commons

as well as to disclose the heterogeneity of the region (even village) and to present local modes of stimulating cohensions. Additionally the analysis makes it possible to recognize the diverse environmental impact of the peasants' commons.

Giulia Bizzarri (Università di Genova): *Rationalisation and negotiations, an historical-archaeological perspective on changes taking place across Southern European hillsides during the late 19th century.*

The current contribution draws from case studies carried out in North-western Italian Appenines (Genoa, Liguria) and the Eastern French Pyrenees, which have focussed on shifts and changes across hillside settlements, agro-pastoral production and socio-economic relationships happening during the second half of the 19th century. Broader processes usually considered for this period are not just the ongoing growth of mass industrialisation, also within Southern European countries, which had followed Northern and Atlantic Europe at a slower pace, but also an increasing centralisation of economic and political management, demanding a “rationalisation” of agricultural production, a redefinition of productive spaces and resources. While these processes surely influenced how rural landscapes were modified and how social structures and interactions changed, especially between the late 19th and the early 20th century, a closer look onto specific case studies allows to delve deeper into the complex negotiations between communities, families, local social groups and institutions, integrating, rejecting, reworking these broader processes into everyday practices. The case studies presented will be the Mas Rondole, a large farming estate in the Eastern French Pyrenees, characterised by structural and architectural modifications during the course of the 19th century, and the hillside sparse settlement of Colanesi (Genoa, Liguria), within which elements of seasonal and permanent activities were identified, and which was documented to have been gradually abandoned over the first half of the 20th century. The analysis of two different case studies and contexts will provide new elements to approach the dialectic relationship between (inter)national, or superregional processes and local contexts – communities, villages, parishes, families – and their dynamics.

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