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OTKA-SUPPORTED SAINTS PROJECT AT THE DEPARTMENT OF MEDIEVAL STUDIES, 2010–2014

Stanislava Kuzmová – Gábor Klaniczay

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

The group of researchers based at the Department of Medieval Studies, under the leadership of Gábor Klaniczay, focused mainly on symbolic identities related to saints' cults in the region of Central Europe. The members of the research team were Cristian Gaşpar and Béla Zsolt Szakács from the CEU Medieval Studies Department, Edit Madas from the Széchényi National Library and the Hungarian Academy of Sciences, Ottó Gecser from the University of Budapest (Eötvös Loránd Tudományegyetem) Department of Sociology, Trpimir Vedriš from the University of Zagreb (PhD candidate at CEU), and two postdoctoral researchers affiliated to CEU, Ildikó Csepregi and Stanislava Kuzmová. All the project members supplied information about publications and related events to be posted on the project website (www.cultsymbols.net), established and updated continuously by the Budapest team. The project built on the existing expertise of the research teams and at the same time formed an extended community of specialists, which helped young fellows working on the project (and also students of the department interested in these topics) to enhance their skills and knowledge.

In Budapest the project organized the Saints Colloquia Series – a series of public lectures which drew together researchers and people interested in the field. It became a regular meeting point, a place for interdisciplinary discussion, followed by the opportunity to socialize over a glass of wine, and thus helped to build the community. Team members and international guests presented their work-in-progress and the results of their research. We hosted several book launches to publicize the results of our project and the news in our field. During the last year guest speakers from other teams of the CULTSYMBOLS collaborative project lectured on various topics related to saints' cults and symbolic identities, ranging from liturgical music to the division of relics (for the titles of the series, see below and also on the website). The project team co-organized a seminar together with Irene Barbiera's CEU 20th Anniversary Postdoctoral fellowship project, *To Make Dead Bodies Talk on Displaying and Perceiving Dead Bodies in the Middle Ages I: Saints' Bodies*, with lectures by Edina Bozóky (Poitiers), Ana Munk (Zagreb), Ottó Gecser, and Gábor Klaniczay in May 2013. Thanks to these events the project continually enriched the life of the department. Besides the usual regular involvement of the faculty members participating in the project, the fellows (Csepregi, Kuzmová, Gašpar) working on the project designed and taught an elective course, *Saints, Miracles, Audiences*, in 2013, presenting materials related to saints' cults in Central Europe.

In October 2012, the OTKA Saints Project, together with the Croatian Hagiography Society, *Hagiotheca* (including Ana Marinković and Trpimir Vedriš from Zagreb and CEU, Budapest), organized a large international open-call conference in Dubrovnik, entitled: *Cuius patrocinio tota gaudet regio. Saints' Cults and the Dynamics of Regional Cohesion*. More than 50 speakers took part, including those from all the CULTSYMBOLS partners. The proceedings of the conference, a major contribution to the question of the relations between saints and regional identities, will be published in 2014 with the help of an ESF Cross-CRP Dissemination grant.

The CULTSYMBOLS project, all the partners including the OTKA Saints Project, organized sessions and participated actively at the international medieval congresses in Leeds and Kalamazoo: 4 sessions at IMC Leeds in 2011 (“Saints’ Cults and Symbolic Identities I–IV”), 2 sessions at IMC Leeds in 2012, a session in Kalamazoo 2013, 4 sessions at IMC Leeds 2013 (“Symbolic Identity and the Cultural Memory of Saints, I: Saints Switching Regions,” “II: Saints and Regions,” “III: Saints and Local Communities,” “IV: Saints in Liturgy and Preaching”). The last series of sessions in Leeds served as a final internal project conference summarizing the findings of the collaborative research project, presenting them to

a large international audience, and creating the basis for the main joint publication. Besides these congresses, the members of the Budapest team presented papers at a number of conferences and were invited to give lectures on other occasions at various venues.

The results of the project are available in publications which have already appeared or will soon appear: two bilingual volumes of representative selections of the legends of medieval Central European saints, edited, translated, and with commentaries (by Cristian Gașpar, Marina Miladinov, and Gábor Klaniczay, with contributions by others), a bilingual version of the oldest legend and the canonization process of Saint Margaret of Hungary (co-edited by Gábor Klaniczay and Ildikó Csepregi), and dissertations and sermon texts on St. Elizabeth of Hungary by Ottó Gecser and on St. Stanislaus of Cracow by Stanislava Kuzmová. We cooperated in the publication of a collected volume from the Third Hagiotheca International Conference in Poreč (Croatia) in 2010 and are co-editing a volume from the Fourth Hagiotheca conference in Dubrovnik, held in 2012. In addition, the team members' research on various aspects of saints' cults as expressions of regional and national identities, especially in the area of Central Europe, has resulted and will result in publications of a number of other articles in journals and collected volumes from conferences.

The OTKA Saints Project focused on saints' cults in Central and Eastern Europe in a pan-European context. It treated the cults of medieval saints drawing on various media: hagiography, healing miracles, sermons, visual images, and public ceremonies. Researchers have worked specifically on the cults of saints such as St. Adalbert, St. Elizabeth, St. Margaret, St. Stanislaus, and other dynastic and "regional" saints. The Budapest team collaborated with other partners on subprojects that had different particular spheres of expertise and focuses of research. These subprojects frequently intersected and complemented each other. Krems concentrated on visual material with a focus on the area of Central Europe; Trondheim focused on musicology and liturgy, especially in Scandinavia; Tallinn dealt with the area of Livonia; Copenhagen addressed various reception histories in Northern Europe in the medieval and early modern era. The Budapest project members attended joint meetings, exchanged ideas and the results of their studies on specific subjects, and engaged in the discussion of comparative material. On top of the cooperation within the CULTSYMBOLS project, we were involved in joint actions with the three collaborative projects working on the problems of regions in various humanities' disciplines organized within the EuroCORECODE scheme. Budapest, following the initiative of the Krems team, hosted a meeting

involving all three collaborative projects, a cross-CRP workshop *Distant Regions – Equal Patterns?* in 2011.

Appendix I – Selected major publications resulting from the OTKA Saints Project

- Vitae Sanctorum Aetatis Conversionis Europae Centralis (Saec. X-XI). Saints of the Christianization Age of Central Europe (Tenth-Eleventh Centuries).* Ed. Gábor Klaniczay, trans. and annotated Cristian Gașpar and Marina Miladinov. Central European Medieval Texts Series, vol. 6. Budapest: CEU Press, 2012.
- Sanctitas Principum: Sancti Reges, Duces, Episcopi et Abbates Europae Centralis (Saec. XI–XIII) – The Sanctity of the Leaders: Holy Kings, Princes, Bishops, and Abbots from Central Europe (Eleventh to Thirteenth Centuries).* Ed. Gábor Klaniczay, trans. and annotated by Cristian Gașpar and Marina Miladinov. Central European Medieval Texts Series, vol. 7. Budapest: CEU Press, 2014 (forthcoming).
- Gecser, Ottó. *The Feast and the Pulpit. Preachers, Sermons and the Cult of St. Elizabeth of Hungary, 1235–ca. 1500.* Spoleto: Centro Italiano di Studi sull'Alto Medioevo, 2012.
- Kuzmová, Stanislava. *Preaching Saint Stanislaus: Medieval Sermons on Saint Stanislaus of Cracow, His Image and Cult.* Warsaw: DiG, 2013.
- Sainly Bishops and Bishops' Saints.* Ed. John S. Ott and Trpimir Vedriš. Bibliotheca Hagiographica – Series Colloquia, vol. 2. Zagreb: Hagiographica, 2012.
- Cuius patrocinio tota gaudet regio. Saints' Cults and the Dynamics of Regional Cohesion.* Ed. Stanislava Kuzmová and Ana Marinković. Bibliotheca Hagiographica – Series Colloquia, vol. 3. Zagreb: Hagiographica, 2014 (in preparation).
- Szakács, Béla Zsolt, *Pictorial Schemes of the Hungarian Angevin Legendary.* Budapest: CEU Press, 2014 (in preparation).
- Legenda Vetus, Acta Processus Canonizationis et Miracula Sanctae Margaritae de Hungaria – The Oldest Legend, Acts of the Canonization Process and Miracles of Saint Margaret of Hungary.* Ed. Ildikó Csepregi, Gábor Klaniczay and Bence Péterffy. Central European Medieval Texts Series, vol. 9. Budapest: CEU Press, 2015 (in preparation).
- Symbolic Identity and the Cultural Memory of Saints.* Ed. Nils Holger Petersen, Tracey R. Sands, and Sebastian Salvadó. Newcastle: Cambridge Scholars, 2015 (in preparation).

Appendix II – OTKA SAINTS Colloquia Series 2012–14

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

- 2014, March 11: Eszter Konrád (CEU): *The Hagiography of St. Francis in the Hungarian Vernacular*
- 2014, March 18: Anna Zajchowska (Cardinal Stefan Wyszyński University, Warsaw): *De incurabilitate fratrum: Medieval Hagiography and Cult of Saint Hyacinth* and book presentation
- 2014, March 25: Ottó Gecser (OTKA Saints Project, ELTE Budapest): *Presence and Integrity: Attempts to Keep Saintly Corpses Together in the Later Middle Ages*
- 2014, April 1: Emőke Nagy (Babeş-Bolyai University, Cluj-Napoca – ELTE, Budapest): *Saint Anne's Cult in Late Medieval Hungary (14th–16th Centuries): the Trinubium Legend*
- 2014, May 20: Roman Hankeln (CULTSYMBOLS, Norwegian University of Science and Technology, Trondheim): *Blood, Sweat and Chants: Articulating Violence in the Music of Medieval Saints' Offices*