

FACING FOREIGNERS

IN URBAN EARLY MODERN EUROPE:
LEGISLATION, DELIBERATION, PRACTICE



OF EMIGRANTES (THE EMIGRANTS), ANTONIO ROCCO, 1810 (WIKIMEDIA COMMONS)

INTERNATIONAL CONFERENCE

27-29 NOVEMBER 2024

UNIVERSITY OF MARIBOR, FACULTY OF ARTS, SLOVENIA



Univerza v Mariboru

Filozofska fakulteta

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University of Maribor, Faculty of Arts
Koroška cesta 160, 2000 Maribor, Slovenia

and online at MS Teams

MARIBOR & ČENTUR 2024



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Univerza v Mariboru, Filozofska fakulteta,
Oddelek za zgodovino
University of Maribor, Faculty of Arts,
Department of History



for Research, Development and Strategies
of Society, Culture and Environment

Inštitut IRRIS za raziskave, razvoj in strategije,
družbe, kulture in okolja
Institute IRRIS for Research, Development and
Strategies of Society, Culture and Environment

The conference is part of the COST Action CA22149 *Research Network for Interdisciplinary Studies of Transhistorical Deliberative Democracy* (CHANGECODE) funded by the European Union and the research project J6-4603 *Facing Foreigners Between the Medieval and Early Modern Period in the North Adriatic Towns*, co-funded by the Slovene Research and Innovation Agency (ARIS).

COST (European Cooperation in Science and Technology) is a funding agency for research and innovation networks. Our Actions help connect research initiatives across Europe and enable scientists to grow their ideas by sharing them with their peers. This boosts their research, career and innovation.



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PROGRAMME AND ABSTRACTS

Programme Committee: Prof Darko Darovec (chair), Prof Giovanni Chiodi, Prof Darko Friš, Prof Katalin Szende, Assoc Prof Marijan Premović, Assist Prof Žiga Oman, Dr Irena Benyovsky Latin, Dr Umberto Cecchinato, Dr Angelika Ergaver, Dr Katalin Prajda

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FACING FOREIGNERS website:

<https://www.iris.eu/en/research-program-facing-foreigners/>



CONFERENCE PROGRAMME



27. 11. 2024 - DAY ONE

Location: *Dr Vladimir Bračič Amphitheatre*

Online: [Join the meeting now](#) (Meeting ID: 382 727 764 193 / Passcode: ruzH4o)

REGISTRATION FOR DAY ONE (8.30–8.55)

WELCOMING ADDRESSES (9.00–9.30)

CATEGORISATION I (9.30–11.00) Panel Chair: Angelika Ergaver

- Darja Mihelič: *Foreigners in the Statutes of Trieste, Muggia, Koper, Izola and Piran (Fourteenth to Eighteenth Century)*
- Izidor Janžekovič: *Ethnic 'Stereotypes' in Early Modern Europe: Russian and Ottoman National Costumes*
- Veronika Kos: *Women, Foreigners in Their Urban Communities?*
- Stephan Sander-Faes: *How to Make a "Foreigner". The Creation of "Foreign-ness" in the Habsburg Empire, 1750–1820*

COFFEE BREAK (11.00–11.15)

CATEGORISATION II (11.15–12.15) Panel Chair: Ona Vila i Palacín

- Jose María Lozano Jiménez: *Palermo Facing a Hispanic Population. What Kind of Foreigners Were They?*
- Bruno Pomara: *Moriscos as Ambiguous Strangers in Venice (Sixteenth and Seventeenth Centuries)*
- Andrej Hozjan: *Native (nativus) and Newcomer, Foreigner (advena). Categorisation of Peasant Serfs in the 1714 Census of the Beltinci Estate*

NEWCOMERS I (12.15–13.15) Panel Chair: Žiga Oman

- Tone Ravnikar: *Attitudes towards Foreigners in Towns in Medieval Lower Styria*
- Katalin Prajda: *Florentines in the Upper Adriatic around 1400*
- Gennaro Varriale: *Greek-Albanians in Naples: Spies, Stradiotis and Independent Women*

LUNCH BREAK (13.15–14.45)

NEWCOMERS II (14.45–15.45) Panel Chair: Umberto Cecchinato

- Víctor Joaquín Jurado Riba: *Health and Gate Control in Early Modern Barcelona (Seventeenth Century)*
- Angelika Ergaver: Foresti – *Foreigners and Newcomers in the Statibus Animarum of Sixteenth- to Eighteenth-Century Piran, Koper and Izola*
- David Hazemali, Aleš Maver & Mateja Matjašič Friš: *Foreigners in Maribor in the First Half of the Eighteenth Century in the Marriage Records of the Parish of St John the Baptist*

COFFEE BREAK (15.45–16.00)

LAW AND CONTROL (16.00–17.30) Panel Chair: Àngel Casals Martínez

- Umberto Cecchinato: *Fearing the “Poors’ Multitude”. The Regulation of Migrants in Early Modern Venice*
- Amanda Madden: *The Foreign and Foreigners in the Criminal Courts of Early Modern Venice*
- Darko Darovec: *Bandits as Foreigners, Foreigners as Bandits and the Right to Asylum in Early Modern Venetian Istria*
- Žiga Oman: *Neighbours to Strangers: Banishment in Early Modern Ljubljana*

CLOSING DISCUSSION FOR DAY ONE (17.30–18.00)



28. 11. 2024 - DAY TWO

Location: *Dr Vladimir Bračič Amphitheatre (unless stated otherwise)*

[Join the meeting now](#) (Meeting ID: 337 085 520 813/ Passcode: MDcBU4)

REGISTRATION FOR DAY TWO (8.30–8.55)

INTEGRATION I (9.00–10.30) Panel Chair: Katalin Prajda

- Branka Grbavac: *The Integration of Members of the Surdis Family from Piacenza in the Zadar Commune in the Fourteenth Century*
- Marijan Premović: *Zeta Merchants in Dubrovnik in the Late Middle Ages: From Foreigners to Citizens*
- Sandra Toffolo: *The Reception of Pilgrims in Early Modern Venice: Between Regulations and Practice*
- Jan Figueras i Gibert: *Deliberating on Foreignness. Migrant Integration and Deliberative Practices in a Late Sixteenth-Century Catalan Craft Guild*

INTEGRATION II (10.30–11.30) Panel Chair: Sandra Toffolo

- Marija Mogorović Crljenko & Danijela Doblanović Šuran: *From Foreigner to Neighbor – the Case of Rovinj at the End of the Sixteenth and in the Seventeenth Century*
- Ona Vila i Palacín: *Naturalization and Integration Strategies of French Immigrants in Sixteenth-Century Barcelona: An Approach to Marriages with Foundlings from the Hospital de la Santa Creu*
- Salvator Žitko: *The Arrival, Role and Importance of the Genzo (Fumée) Family in Koper from the Fifteenth to the Eighteenth Century*

COFFEE BREAK (11.30–11.45)

TOWARDS A NEW AGE (11.45 – 13.15) Panel Chair: Urška Lampe

- Anja Mlakar: *The Ottoman Turks: Between Folklore Imagery and Media Realities of Nineteenth-Century Slovenia*
- Anjeza Xhaferaj: *Mythologized Borders: The Role of Foreign Entities in Shaping Albanian National Identity*
- Brigitta Mader: *In Foreign Eyes: Istria in the Official Description of Austria-Hungary from 1891*
- Peter Kyslan: *Kant's Hospitality Today*

CLOSING DISCUSSION FOR DAY TWO (13.15–14.00)

LUNCH BREAK (14.00–15.30)

CHANGECODE WORKING-GROUP WORKSHOPS AND MEETINGS (15.30–18.00)

- WG1 in the *Dr Vladimir Bračić Amphitheatre*, WG1 leader: Àngel Casals Martínez.
- WG2 in *Lecture Room FF 1.5*, WG2 leader: Hedva Vinarski Peretz.
- WG3 in *Lecture Room FF 1.6*, WG3 leader: Sergiu Gherghina.





29. 11. 2024 - DAY THREE

Location: *Lecture Room FF 0.3*

Online: [Join the meeting now](#) (Meeting ID: 342 336 278 085 / Passcode: WzQ3oS)

REGISTRATION FOR DAY THREE (8.30–8.55)

TRANSHISTORICAL DELIBERATIONS:

FROM GREEK EKKLESIA TO CONTEMPORARY RISKS (9.00–10.15) Panel Chair: Darko Darovec

- Aleš Maver: *Dangerous Liaisons Between Democracy and (De)centralisation in Antiquity: Cleisthenes' Transformation of Athenian Polis Revisited*
- Maruša Gorišek: *Deliberation in the Context of the Pandemic: Integrating Scientific Evidence into Public Policy*
- İlkim Büke Okyar: *Negotiating Liberalism: Political Cartoons as a Medium for Deliberation in Early Twentiethth-Century Ottoman Istanbul*
- Marjan Horvat: *Transhistorical Deliberation: Slovenia as a Case Study*

COFFEE BREAK (10.15–10.30)

JOINT WORKING GROUPS WORKSHOP ON FOREIGNERS

IN THE TWENTY-FIRST CENTURY (10.30–11.30) Panel Chair: Sergiu Gherghina

Inclusion, National Framing, Reconstruction of the 'Other'

END OF THE CONFERENCE



CONFERENCE OUTLINE

FACING FOREIGNERS IN URBAN EARLY MODERN EUROPE: LEGISLATION, DELIBERATION, PRACTICE

27–29 November 2024, Maribor, Slovenia

Most of the early modern period can be regarded as an age of foreigners: an extraordinary geographic and social mobility began due to population and economic growth, wars, epidemics and religious upheaval. Since their establishment, foreigners have been essential to cities and towns and the research on urban society, economy, law and politics is inseparable from the investigation of migration, aliens and strangers. In mediaeval and early modern cities and towns, everyone who was not a member of the local urban community, i.e. not a citizen (*cives*, *Bürger*), was regarded as a foreigner, even inhabitants without citizenship (*habitatores*). The decision on who was a foreigner, was in large cities left entirely to the local authorities until State interventions in the early modern period that slowly overrode local statutes and started to interfere in city territories. The question of inclusion or exclusion is constitutional rather than political or anthropological, and can be directly identified at the normative level, especially in urban statutes. Central to the notions of foreignness was the concept of homeland (*patria*), the place or community where someone was born and raised; its opposite was also visible in banishment, expelling individuals from their community's territory. In both urban and rural communities, a foreigner did not become a 'native' just by settling in. Various factors were essential for 'foreigners' to become full members of a community, from the time spent living in the community to the foreigner's economic status and reputation as well as the current economic, social, confessional and political situation. Foreigners were defined by their place of origin, mother tongue or dialect, attire, social status, religion, profession, certain traditions and customs, gestures and conduct, etc. Coeval terminology was generally connected to the complex relationship between the community and foreigners: next to designating a belonging to a state or linguistic group, the term nation (*natio*) in the mediaeval and early modern periods also had specific economic value and was also a term of friendship and protection. There were entire communities, such as the Jews, regarded as a sort of foreigners or Others due to their religion, even if they were an important segment of the urban population. There is also the question of gender: what identity did women have outside their family and kin, were they some sort of foreigners elsewhere? As matrimony established alliances and peace, did the 'transfer' of women maintain the characteristics of foreignness in relation to the groups that received and accepted them? Essentially, economically beneficial foreigners coming from other geographic areas were more acceptable than those arriving from the surrounding countryside. The concept of the foreigner changed in the early modern period. At first connected to their identification with or belonging to another territory or social class, the concept of the foreigner became in the modern period a synonym for a potentially dangerous or maladjusted person, due to epidemics, rising numbers of itinerant poor and perpetual banishment giving rise to violent banditry. Most importantly, a more general political issue emerged: the changed definition of the state. From the Peace of Westphalia (1648), states became 'extended communities', replacing the 'small' *patriae* and starting to identify their subjects by new standards of belonging that were previously unknown.

This conference aims to address the changes in the attitudes towards foreigners in European urban centres during its transition from the Middle Ages to the early modern period (1400–1800), which were due to social and political change and, especially, the emerging central state judicial and administrative apparatus. Therefore, several issues need to be addressed: 1) changes in the definition of foreignness and the pertinent customs and laws from the mediaeval to the early modern period; 2) economic, cultural, demographic and political importance and role of foreigners, why they immigrated and types of their mobility; 3) aspects of immigration policies and attitudes towards foreigners, integration and assimilation policies towards newcomers; 4) changing identities and cultural transfers; 5) categories of foreigners, their social status and relations with natives depending on the socio-political situation; 6) attitudes towards the policies of inclusion and exclusion between newcomers and natives; 7) relations between the new and the old populace; 8) changes in urban structure and landscape due to foreigners, such as ghettos or monasteries; 9) integration policies: from foreigners to neighbours, neighbourhoods; 8) values of hospitality; 10) foreigners' support networks, such as religious orders, confraternities, hospitals or guilds; 11) health aspects: quarantines and barbed wire border-fences during epidemics; 12) the marginal as foreigners: crime and custom: exiles, bandits, vagrants, smugglers.

The conference will focus on seven specific topics regarding the changes in the attitudes towards foreigners between 1400 and 1800: i) custom and legislation; ii) economy and migration; iii) integration policies; iv) urban confraternities; v) xenophobia and cosmopolitanism; vi) marginal groups; vii) gender.

CONFERENCE ABSTRACTS

FOREIGNERS IN THE STATUTES OF TRIESTE, MUGGIA, KOPER, IZOLA AND PIRAN (FOURTEENTH TO EIGHTEENTH CENTURY)

Darja MIHELIC

Research Centre of the Slovenian Academy of Sciences and Arts, Milko Kos Historical Institute (ret.);
Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
mihelic@zrc-sazu.si

The towns Trieste, Muggia, Koper, Izola and Piran, following the example of Mediterranean urban settlements, regulated their lives from the Middle Ages through the first centuries of the early modern period with legal acts – statutes. Foreigners (*forensis*, *extraneus*, *alibi habitans*, *advena*) are often mentioned in these, and this group primarily includes non-natives, unlike native *cives*, *habitatores* or, in Trieste, *districtuales*. Not only newcomers from distant regions, but also residents of nearby towns were strangers to each other. The statutes mention foreigners in various contexts. In relation to them, the towns were cautious both in terms of security and economic protectionism. Fellow citizens always had to come first to the townspeople, before friends and relatives who were not locals. Towns restricted the use of their cultivated hinterland to foreigners, denying them ownership of their territory and other real estate. Economically, they protected their interests; they accepted foreigners when they properly fit into their economic policy, and rejected them when they were seen as unfavourable competition. In the statutes, foreigners are mentioned as perpetrators and victims of crimes, just like the citizens. However, towns did not categorically reject foreigners, but accepted foreign settlers in accordance with their own interests and granted them the status of settler or citizen (*vicini*, *cives*). The statutes of Trieste and Muggia contain the oath of settlement and permanent residence (*vicinitas et habitatio perpetua*) in the town, with which the newcomer ascended among the natives. Settlers (*vicini*) and settlement (*vicinancia*) are also mentioned incidentally in the statutes of Izola and Piran. We do not know to what extent the *vicini* actually integrated into the urban population. Integration can be inferred primarily from decrees concerning mixed marriages, inheritance, access to real estate by a foreigner married to a local woman, etc. Mixed marriages probably occurred especially among young people from neighbouring towns, since the towns were relatively small and limited in population, but the statutes do not contain concrete information about this.

ETHNIC 'STEREOTYPES' IN EARLY MODERN EUROPE: RUSSIAN AND OTTOMAN NATIONAL COSTUMES

Izidor JANŽEKOVIČ

Central European University
izidor.janzekovic@gmail.com

The paper analyses the ethnic 'stereotypes' or 'national characters' in early modern Europe by highlighting the several sorts of sources that spread such stereotypes. The starting point is the (in)famous eighteenth-century's Styrian *Völkertafel* or Table of Nations. Source by source, textual and visual, the paper traces these stereotypes back to one of the first anthropologists, Johann Boemus, in the early sixteenth century. The author confirms that the line between a hypothetical objective flawless description, distortion and stereotype is very thin. It depends on the observer and perspective to ascertain whether certain representation was stereotypical. Among the many studied ethnic stereotypes, even clothing was perceived as people- or nation-specific. The stereotypes about Russian and Ottoman national costumes are comparatively examined. The author argues that the Eastern and Southeastern European peoples were lumped together with the supra-national or imperial identities, that is, the Russian and Ottoman Empires. In the early modern era, as in later periods, ethnic identities were formed along the state and imperial lines.

WOMEN, FOREIGNERS IN THEIR URBAN COMMUNITIES?

Veronika KOS

Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
veronika.kos@irris.eu

Much like elsewhere, terms such as the Latin *forensis* and its German equivalents in mediaeval and early modern sources in the area of today's Slovenia refer to a broad variety of individuals and social groups. From residents of neighbouring towns and all others from the near or distant surroundings, particularly during the early phase of their integration within a specific urban settlement, to individuals who formed a constant migration or business flow of passers-by, such as intellectuals, artisans, pilgrims, merchants, artists, as well as members of marginalised groups (e.g. beggars and vagrants). Individuals from different socioeconomic, religious, or social backgrounds who lived in cities also had a quality of 'strangeness' attached to them (e.g. Jews), although their contemporaries never explicitly called them strangers. Studies that have focused on the urban experiences of women in pre-modern cities have also drawn attention to the relative strangeness of women in cities compared to male citizens. While normative sources generally do not treat women in pre-modern European cities as foreigners, their lives may have been somewhat similar to those of foreigners and other (established) city dwellers who were associated with a particular kind of foreignness because of the relative restrictions or exclusions imposed by law, religion, science etc. This paper deals with the status of urban women during the transition from the Late Middle Ages to the early modern period, with a special emphasis on the region between the Upper Adriatic and the Eastern Alps. With an analysis of the urban statutes of the coastal communes (Izola, Koper, and Piran) and the mainland Ptuj, as well as other relevant materials, attention will be paid to the research question: How useful is it to think about women as foreigners in their urban communities?

HOW TO MAKE A “FOREIGNER”. THE CREATION OF “FOREIGN-NESS” IN THE HABSBURG EMPIRE, 1750–1820

Stephan Karl SANDER-FAES

University of Bergen
stephan.sander-faes@uib.no

During the past half-century, a lot of (virtual) ink has been spilled about crime, punishment, and the “great transformation” (Karl Polanyi). Courtesy of both postmodernist—mainly Foucauldian—influence and the renewal of interest in “state formation” across the humanities and social sciences, the study of intellectual history, science, and bureaucratic change has grown manifold. Yet, blind spots remain, and one of the most glaring lacunae is the question of how, and by what means, “the state” regimented public perception outside the capital cities and below the educated strata. In my paper, I shall propose a two-fold argument: first, whatever “clinical” definition is used in academic discourse, past and present, is of little help to understand how ordinary people perceived their environment. Therefore, second, it is imperative to leave the lofty heights of central bureaucracy and scholarly treatises and venture out into the vast domain of patrimonial everyday administration. Conceptually and methodically, I consider state-building as a patchwork-in-progress, which consisted of a wide variety of increasingly integrated administrative “micropolitical interventions” defined as “institutionalized processes and settled procedures regularly used for handling public matters” (S. Wolin, *Politics and Vision*). Using previously un-used manuscript and later printed wanted notes from Lower Austria, my paper traces how state and non-state actors worked together to create and disseminate a shared sense of “foreign-ness” among the rural population in the age of enlightenment. The ensuing exchange—dialogue—between central and local authorities involved a variety of actors and steps, both official and informal. The crucial issue at-hand is not to identify when procedures changed, but how certain forms of centralising knowledge and local diffusion interacted.

PALERMO FACING A HISPANIC POPULATION. WHAT KIND OF FOREIGNERS WERE THEY?

Jose María LOZANO JIMÉNEZ

University of Naples “Federico II”; University of Valencia
josemaria.lozanojimenez@unina.it

Between the Late Middle Ages and the Early Modern Age, the city of Palermo attracted a hardly traceable amount of Hispanic population. The capital city of the Kingdom of Sicily, subjected, however, to Hispanic rule, was presented and considered as a city “open” to foreigners, ready to welcome and offer them facilities to integrate politically, economically and socially within its walls. However, the Senate of Palermo had to combine this attitude with continuous negotiation with the Spanish Crown to preserve its privileges, among which was the ability to determine who became a *cives Panormi*. What was the Senate's position towards a Spanish population that, in many cases, moved to Palermo to occupy government positions traditionally reserved for autochthonous citizens? Could the Spanish be considered foreigners in a city of their own empire? In order to complete the picture regarding the foreign status of the Spanish population in the capital, questions could also be asked in the opposite direction: what was the attitude of the Spaniards with regard to the Palermitan *cittadinanza*? Was it a desired condition or not? As the latest historiography shows, a foreign community cannot be considered as a homogenous entity and, instead, experiences changed significantly according to the socio-political status of its protagonists. Would a Catalan merchant, who enjoyed a privileged position, be interested in acquiring Palermitan citizenship? And what about a Spanish soldier under the military jurisdiction? My main objectives are to compare the most current positions on the status of foreigners within the Hispanic Monarchy and to illustrate the heterogeneity of the Spanish presence in Palermo as a case of a Mediterranean way of dealing with a particular type of foreigners.

MORISCOS AS AMBIGUOUS STRANGERS IN VENICE (SIXTEENTH AND SEVENTEENTH CENTURIES)

Bruno POMARA

University of Valencia
bruno.pomara@uv.es

The Republic of Venice, like other sovereign Italian states, was assailed by the wave of Morisco exiles who left the Iberian Peninsula after the expulsion decrees issued by King Philip III. In the Venetian case, historiography has emphasized that there was less a stable Morisco presence than a temporary passage, which had begun even before the formal exile. Perhaps for that reason the matter has not been studied in great depth, through only brief references by Spanish ambassadors in Venice or Venetian *baili* in Istanbul. There is no doubt, however, that observing Ottoman political authorities' interest in protecting the Morisco diaspora is crucial to understand the Venetians' care and concern for this group of foreigners. Indeed, despite early attempts to be recognised with a low profile as Christian Spaniards, the Venetian authorities suggested to the Moriscos the pertinence of identifying themselves as Muslim foreigners. Doing so would have increased their local unfamiliarity, an aspect that made it easier for them to leave their domains without being accused of apostasy. In recent years the fortunes of the Moriscos in Venice have been placed in a more detailed context. Through this paper, drawing on a wider range of sources (diplomatic, chancery, administrative, epistolary, investigative, criminal), as well as on other agents, witnesses, and fresh points of view, I shall attempt to flesh out the overall picture of this fairly obscure period in the exile of this Crypto-Muslim minority. I shall follow the trails that wind through the urban space itself.

NATIVE (*NATIVUS*) AND NEWCOMER, FOREIGNER (*ADVENA*). CATEGORISATION OF PEASANT SERFS IN THE 1714 CENSUS OF THE BELTINCI ESTATE

Andrej HOZJAN

University of Maribor
andrej.hozjan@um.si

Undoubtedly, one of the underlying themes of our project is the question: what defined the individual as a stranger in the community? The 1714 census of the Beltinci Estate (*Urbarium dominii Bellatincz*), situated in today's north-eastern region of Slovenia, can offer one appropriate answer. Its content is essentially an inventory of several hundred serf farms within of the manorial estate. The serfs are also indicated by the terms *nativus* (native) or *advena* (newcomer – not born in that village, nor in the territory of the manor). The recording of the two most common and other indications in order to identify one's origin (spatial, often also social) is very rare in contemporary sources, regardless of the region where the manor was situated. In fact, it is a complete curiosity. This paper will seek to answer the questions: Why were both labels necessary for the serfs in the sources? Did each of the two labels bring to those people a qualitative leap, a privilege, or additional burdens? A concrete analytical treatment of the source will also reveal further interesting findings, as well as address several already listed issues.

ATTITUDES TOWARDS FOREIGNERS IN TOWNS IN MEDIEVAL LOWER STYRIA

Tone RAVNIKAR

University of Maribor
anton.ravnikar@um.si

Medieval mainland cities were settlements with very diverse populations. This diversity was reflected in the different social, economic and political situation of the individual. One of the most important dividing lines was between the citizens and the non-citizens, as only the former were allowed and obliged to perform functions in the cities and in general actively participate in the life of the city. However, there were important categories among the non-citizens as well. Nobles with their entourage, church figures, Jews and foreigners are excluded from the status of citizens. That is, foreigners are only one category within the colorful composition of non-citizens. The aim of the discussion will be to try to define more precisely who foreigners were, what made them foreigners, and to show that the key issues related to the attitude of citizens towards foreigners are of an economic nature. Whether it is to analyze the city privileges or the statutes of Ptuj, or to analyze the preserved documentary material, the fact that the townspeople in their contacts with foreigners deal almost exclusively with economic issues, permits or prohibitions on trade, storage permit, use of roads, etc., and this fact applies both to those merchants who only travel through the city, and to those who, for various reasons, then stay in the city for a while/longer time. The relationship between the townspeople and foreigners should therefore be viewed primarily through the economy of the city, or rather through money.

FLORENTINES IN THE UPPER ADRIATIC AROUND 1400

Katalin PRAJDA

University of Vienna
katalin.prajda@univie.ac.at

This paper draws primarily on archival documents coming from Venice to reconstruct the network of Florentines in the Upper Adriatic region. The historiography has already addressed Florentines' presence in the region as early as the first decades of the fourteenth century. However, after the War of Chioggia (1381), the strengthening of the Florentines' networks in Venice and their increased activity in the Upper Adriatic probably also had an impact on several port cities in the region. The greater integration of Dalmatia into the economy of the Hungarian-Croatian crown may further corroborate this picture. Earlier studies have suggested Florentines' activity as money lenders and local merchants in cities like Koper-Capodistria and Trieste. At the same time, they have remained silent about their involvement in a broader network of long-distance trade and banking. The paper explores the ways in which Florentines working in port cities of the Upper and Middle Adriatic may be integrated into this narrative framework.

GREEK-ALBANIANS IN NAPLES: SPIES, STRADIOTIS AND INDEPENDENT WOMEN

Gennaro VARRIALE

University of Granada
varriale@ugr.es

Thanks to a large number of primary sources from Spanish and Italian archives, the paper analyses the features of the Greek-Albanian community in Naples during the sixteenth century, when the Neapolitan capital became the most populous city in the Western Europe. Besides, Naples represented the Hispanic Monarchy's logistical and political hub in the Mediterranean war against the Ottoman Empire. Greek-Albanians, mainly, fled after the Ottoman advance, so that they knew the Sultan's new domains better than anyone else; hence, many of the Levantine refugees participated in the conflict such as spies and Stradiotis, cavalry troops. Consequently, the men were away from home for a long time, then the elders and women, usually, managed the relationship with the local institutions and viceregal court. Moreover, archival documentation allows to corroborate the foundation of the *Coronea nazione* in Naples with its singular church, dedicated to Saints Peter and Paul. The momentum of institute was 1536, when Emperor Charles V arrived in the shadow of Vesuvius after the triumph of Tunis. Finally, the paper will scrutinise biographical experiences of subjects, belonging to the Common People.

HEALTH AND GATE CONTROL IN EARLY MODERN BARCELONA (SEVENTEENTH CENTURY)

Víctor Joaquín JURADO RIBA

University of Barcelona
vjuradoriba@ub.edu

The Council of the One Hundred (*Consell de Cent*) of Barcelona paid as much attention to defense, security, and provision of meat or wheat as it did to the health of the citizens of its city. When news of plague arrived, from neighboring or distant places, they activated a series of control mechanisms for people and goods so that the disease did not spread within the city. Closing portals, greater control of people (tests of origin, the reason for their visit, where they came from, what they were bringing...), investigation into goods arriving by land or sea... The ultimate objective was to control any type of foreign disease so that it would not enter the city because, being the most populous population in Catalonia, the results could be catastrophic. A few moments of instability where the most watched were, precisely, foreigners within the city. We will see, then, the levels of action of the municipal government against foreigners inside and outside the walls, on those who were already inside the city and those who wanted to enter at that time. In this contribution, we will see the policies followed by the municipal government for that control, through the activation of its militia, or the circulation of news of plagues and public action. This will be carried out, especially through the analysis of municipal documentation, the so-called “morbidity” (infectious and especially contagious disease) within the deliberations and correspondence with other cities or agents. There is also another fundamental source of information for the study of this type of epidemic in the city: the records of the Santa Creu hospital. Through them, it is well known that a disease makes no distinction of origin, the level of affectation of foreigners concerning locals will be seen.

**FORESTI – FOREIGNERS AND NEWCOMERS IN THE STATIBUS ANIMARUM
OF SIXTEENTH- TO EIGHTEENTH-CENTURY PIRAN, KOPER AND IZOLA**

Angelika ERGAYER

Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
angelika.ergayer@irris.eu

Foresti is a contemporary expression used in Slovenian Istria to characterize a foreigner, a newcomer, or someone who is not yet fully integrated into the local community. Deriving from the Latin expression for foreigners (*forensis*) or outsider, the word *foresti/furešti* still carries some pejorative connotation. This is particularly interesting if we consider that a great part of the Istrian peninsula was newly populated with newcomers during the late sixteenth and throughout the seventeenth century. The existing historical demographic studies on the mobility of the population, enforced by the Serenissima and executed by local Venetian Governors of Istria and Dalmatia serve as the preliminary basis of this contribution. Particular focus is put on the population of Dalmatia and Albania Veneta that has been invited and encouraged to inhabit those parts of Istria that were particularly devastated by war, several years of poor harvest, and the consequent decimation of population due to starvation and infectious diseases. The quantitative research tracks the newcomers as they are recorded in the *Statibus Animarum*, the parish books recording births, marriages, and deaths of the inhabitants of Koper, Izola, and Piran between the mid-sixteenth and early eighteenth century, based on last names that indicate toponymic origins. The research will be further elaborated and compared with existing historical demographic studies from Croatian Istria, which experienced similar demographic changes during the sixteenth and seventeenth centuries.

FOREIGNERS IN MARIBOR IN THE FIRST HALF OF THE EIGHTEENTH CENTURY IN THE MARRIAGE RECORDS OF THE PARISH OF ST JOHN THE BAPTIST

David HAZEMALI, Aleš MAVER & Mateja MATJAŠIČ FRIS

University of Maribor

dhazemali@gmail.com / ales.maver@um.si / mateja.matjasic-fris@um.si

This study examined the presence of foreigners in Maribor during the first half of the eighteenth century. Data from the marriage records of St. John the Baptist's Parish (1700-1748) were analysed. The research involved extracting and categorizing data on foreign grooms, brides, and their witnesses. This data was categorized by origin (using the most appropriate historical designations for the relevant regions), occupation, and year of marriage. The analysis revealed a considerable presence of foreigners in Maribor during the first half of the eighteenth century. Most foreigners originated from neighbouring Habsburg lands. However, individuals from more distant regions, such as the German lands, the Italian Peninsula, and the Kingdom of Hungary, were also present. The most common occupations among foreign grooms were merchants, artisans, and soldiers. Foreign brides were primarily employed as domestic servants or married to local tradesmen. The findings demonstrate the lesser-explored cosmopolitan character of Maribor in the early eighteenth century. Foreigners played a considerable role in the city's economy and social fabric. Their presence highlights the interconnectedness of Maribor with the broader Habsburg Empire and beyond.

FEARING THE “POORS’ MULTITUDE”. THE REGULATION OF MIGRANTS IN EARLY MODERN VENICE

Umberto CECCHINATO

University of Trento
umberto.cecchinato@unitn.it

By the end of the fifteenth century, the poor had gone from being a projection of Christ on earth to being ‘a creature to be feared’. This transformation has been explained by the social, economic and cultural changes that marked the beginning of the early modern period. Demographic pressure, high prices, wage stagnation, unemployment, war and the centralisation of land ownership reduced many people to poverty. The poor flocked to the cities. The poor laws issued throughout Europe from the sixteenth century are seen as an example of bureaucratic rationalisation in response to such social problems. The paper reverses this perspective by re-reading the decrees issued in Venice by considering the fear that these crowds aroused among the authorities, moralists and doctors.

THE FOREIGN AND FOREIGNERS IN THE CRIMINAL COURTS OF EARLY MODERN VENICE

Amanda MADDEN

George Mason University
amadden8@gmu.edu

During the second half of the sixteenth century in the Venetian Empire criminal cases proliferated apace as did categories of crime. In both the metropole and the mainland, cases continued to increase exponentially post-Italian Wars as part of the Venetian program of stabilizing the empire and accreting and consolidating power. As these cases become more detailed, lengthy, and fine-grained as part of the increasing bureaucratization of the criminal justice system, these cases provide evidence of a society in flux as matters such as gender, class, and space were being redefined in the courts by both Venetian citizens and subjects. Criminal depositions often provide a window into shifting identities, relations, and social norms in an increasingly cosmopolitan and pluralistic context. While studies of crime and violence in the Venetian Empire have proliferated in the last ten years or so providing both a nuanced and broader understanding of the bigger picture, we still do not understand much about “the other,” in the criminal courts. Yet, the records provide some glimpses of outsiders and foreigners, their status, and relationship to justice. This paper will provide a preliminary investigation into how foreigners and the foreign were defined and constituted in the criminal justice system.

**BANDITS AS FOREIGNERS, FOREIGNERS AS BANDITS
AND THE RIGHT TO ASYLUM IN EARLY MODERN VENETIAN ISTRIA**

Darko DAROVEC

Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment;
University of Maribor
darko.darovec@irris.eu

The exile of an individual or group from a community has for millennia been considered one of the most severe punishments, second only to the death penalty. The exile or outlaw was left at the mercy of the gods and/or (savage (!)) nature and was a foreigner everywhere. But even the oldest traditional societies recognized “asylum” or “sacred” places where outlaws could seek refuge, in accordance with the custom of hospitality. In principle, every medieval church in Europe was considered a sanctuary, an asylum for outlaws. However, with the onset of the early modern period, which brought numerous innovations in social processes, the attitude toward banishment and exile—as integral parts of the customary system of dispute settlement defined by the concept of vengeance—changed significantly. The introduction of a strict inquisitorial judicial process in the hands of central authorities enabled the centralization of the state’s administrative apparatus under the leadership of the sovereign (prince, king, emperor). This gradually stripped local authorities of the power to resolve, especially, cases of capital crimes, which led to even greater social unrest and a sharp increase in exiles and, consequently, banditry, as many were sentenced to exile even for minor offenses. This paper will illustrate, using the example of Venetian Istria, the spread of banditry and the measures adopted by central and local authorities to curb this phenomenon. A common characteristic of Western and Central European authorities of the time was that they encouraged and rewarded exiles to kill each other: whoever survived was granted freedom, and killing another exile even earned a reward. From the sixteenth to the mid-eighteenth century, the right of exiles to asylum was practically nullified, as anyone providing refuge to an exile or exiles was punished with banishment themselves. Only with the Enlightenment did new contours of punitive policy begin to appear across Europe, including deliberations and measures concerning the right of exiles to asylum.

NEIGHBOURS TO STRANGERS: BANISHMENT IN EARLY MODERN LJUBLJANA

Žiga OMAN

Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
ziga.oman@irris.eu

Since ancient times, banishment had been a universal instrument of social control, and was in medieval and early modern Europe used to rid communities of undesirables and to facilitate the settlement of private enmities. Regarding the latter, customary short-term banishment from a specific jurisdiction was in the early modern period gradually replaced with eternal expulsion from the entire state territory. Concurrently, from the late Middle Ages, banishment was increasingly used in enforcing civic norms and policing morals to help maintain an orderly and godly commonweal, defining behavioural as much as communal boundaries. Judicial expulsion was perhaps most effectively used by urban authorities, including in the Holy Roman Empire, but the few studies focus on Imperial Free Cities. Predicated on town court registers of the Carniolan capital, this paper expands the inquiry to smaller towns, by investigating how banishment was employed by magistrates in sixteenth- and seventeenth-century Ljubljana and how its use was mediated by gender, social status and popular expectations.

THE INTEGRATION OF MEMBERS OF THE SURDIS FAMILY FROM PIACENZA IN THE ZADAR COMMUNE IN THE FOURTEENTH CENTURY

Branka GRBAVAC

Croatian Academy of Sciences and Arts, Department of Historical Research
bgrbavac@hazu.hr

In this paper, I shall try to present integration of members of the noble family de Surdis from Piacenza in Zadar and Dalmatia in the second half of the fourteenth century. The first member of the family mentioned in sources was Francis, son of Manfred de Surdis who worked as a notary in Zadar in 1349 and 1350, in Split from 1356 to 1359 and in Dubrovnik from 1359. He stayed in Dubrovnik for a short time because in January 1360, he was fired from the service due to a conflict with the government of Dubrovnik, which even imprisoned him. Nothing is known about his life after finishing his service in Dubrovnik, but it is possible that he influenced other members of this family to come to Zadar. The family was present there until the end of the fourteenth century, that is in the period of greatest political independence and influence of the commune within the newly established rule of King Louis I the Great of Hungary and Croatia over Dalmatia. Different members of the family played important roles on both communal and regional level such as bishop John de Surdis and his brothers and relatives who held important political functions in Dalmatia, and in general the Kingdom of Hungary and Croatia. Particularly important was Rafael de Surdis, who served as the *comes* of Zadar and royal *vicarius* in Dalmatia. Despite the fact that family de Surdis did not stay in Zadar longer, mostly because of changes in political situation, they belonged to the intellectual and political elite of the city, so this paper will try to discuss and evaluate them as a model for integration of foreigners into the Dalmatian communal system.

**ZETA MERCHANTS IN DUBROVNIK IN THE LATE MIDDLE AGES:
FROM FOREIGNERS TO CITIZENS**

Marijan PREMOVIĆ

University of Montenegro
marijanp@ucg.ac.me

The paper examines the Zeta merchants in Dubrovnik in the period from 1360 to 1421. The research is based on the analysis of materials from the Dubrovnik State Archives and historical literature. In the first part of the paper, the presence and activities of merchants in Dubrovnik are presented in general terms, and the economic possibilities of coming to the city are pointed out. In the second part, on the basis of archival material, we will present the presence micro-history of merchants in the town of St. Vlah, we will give the names of merchants from Zeta who became citizens of Dubrovnik. We have presented their commercial careers and activities, as well as the path from the status of a foreigner to the status of a citizen. The merchants who became citizens were rich and successful. They were obliged to settle with their families, buy property and fulfil all the duties and obligations of citizens. The extent and value of their trade was analysed through the interpretation of documents from the Dubrovnik archives.

THE RECEPTION OF PILGRIMS IN EARLY MODERN VENICE: BETWEEN REGULATIONS AND PRACTICE

Sandra TOFFOLO

Italian-German Historical Institute in Trento
stoffolo@fbk.eu

During the fifteenth and sixteenth centuries hundreds of pilgrims, from all over Europe, could pass each year through Venice on their way to Jerusalem. They often needed to stay in the city for several weeks while they waited for the departure of their galley. During this time they engaged in a wide range of activities, such as eating and drinking, gaining news and information, lodging, participating in civic and religious ceremonies, buying a range of different items, preparing for the rest of their journey, seeking healthcare, sightseeing, exchanging currencies, and strengthening diplomatic connections. Such activities brought them in contact with various local, regional, transregional, and transnational networks: from salesmen to innkeepers, from pilgrims' guides to Venetian officials, and from merchants from all over the world to other pilgrims. Governmental regulation could affect such interactions in multiple ways. For instance, Venetian officials laid down regulations on who could carry pilgrims to the Holy Land, while licensed guides, called *tolomazi*, helped pilgrims with all sorts of practical matters during their stay in Venice. Nevertheless, archival records show us that such measures were often not entirely effective, or sometimes even not at all. It is vital to analyse both the official regulations as well as how they functioned in practice. Indeed, the influence of the Venetian government was not the only factor affecting the pilgrims' stay in the city. There could be large differences in how different groups of pilgrims organised their stay, and to understand the reasons for this, it is crucial to look also at the pilgrims' networks while they were in the city. By analysing both the Venetian government's regulations and the reality of the pilgrims' stay in the city, this paper aims to contribute to our understanding of attitudes towards foreign travellers in the early modern period.

DELIBERATING ON FOREIGNNESS. MIGRANT INTEGRATION AND DELIBERATIVE PRACTICES IN A LATE SIXTEENTH-CENTURY CATALAN CRAFT GUILD

Jan FIGUERAS I GIBERT

University of Barcelona
janfiguerasgibert@gmail.com

Current historiographical trends in guild studies have revised the stereotype that craft guilds were closed institutions to new members from different backgrounds: in many Early Modern European towns, guilds were far more open to newcomers than previously thought. The aim of this paper is to delve into this topic through the study of the Wool Weavers' Guild of Terrassa, a small town near Barcelona, between 1580 and 1600. Sixteenth-century Catalonia received large amounts of migrants from the French Midi, which, in some towns where the manufacture of woollen textiles was blooming, became an important part of the artisanal workforce. Terrassa was one of these towns, and its Weavers' Guild had to deal with a considerable number of new foreign members. Our main goal is to study the integration of these new members into the Guild and in its deliberative practices. Sixteenth-century Catalonia witnessed a change in deliberative practices in municipal councils, with the progressive imposition of sortition (*insaculació*) as a mean to avoid local conflicts. Guilds went through a similar process that still needs to be addressed, but in the chosen case of study the imposition of sortition was linked with the demands for participation of the new foreign members in the Guild's council. As a result, an interesting sortition system had been established by the end of the 1580s: of the selected candidates to be elected via sortition, half of them had to be foreigners. The main sources for this research come from the Arxiu Històric de Terrassa. The only preserved council book of the Weaver's Guild will be the base to study the evolution of the aforesaid deliberative system. This will be completed with the use of notarial documents to identify foreign members.

**FROM FOREIGNER TO NEIGHBOR – THE CASE OF ROVINJ
AT THE END OF THE SIXTEENTH AND IN THE SEVENTEENTH CENTURY**

Marija MOGOROVIĆ CRLJENKO & Danijela DOBLANOVIĆ ŠURAN

Juraj Dobrila University of Pula
mmogorov@unipu.hr; ddoblanovic@unipu.hr

In the early modern period, Rovinj was very attractive to many newcomers. Unlike most other Istrian coastal towns, it had healthy air, was protected by walls, and what's more, it also had an island position. Based on the population census from the end of the sixteenth century and the censuses from the seventeenth century, as well as the registers of baptisms, marriages and deaths, we will analyze the population of Rovinj, domiciled and foreigners, the way in which the newcomers fit in and co-existed with the resident population, especially as regards the places of residence, distributed in certain town districts. It will be seen whether they were isolated in certain districts or whether they were integrated among the local population and distributed in different districts. Due to the large overcrowding of the town, which increased over time, unlike many other Istrian places where the number of inhabitants fell due to unhealthy air and other misfortunes, Rovinj's old town center acquires its characteristic appearance – the streets are compact, and the houses rise to a height, due to the lack of space in the core itself. The integration of newcomers can be traced through godparents, but also through the conclusion of marriages between newcomers and the resident population. We will compare the mentioned with some Istrian places for which the data also exist.

**NATURALIZATION AND INTEGRATION STRATEGIES OF FRENCH IMMIGRANTS
IN SIXTEENTH-CENTURY BARCELONA: AN APPROACH TO MARRIAGES
WITH FOUNDLINGS FROM THE HOSPITAL DE LA SANTA CREU**

Ona VILA I PALACÍN

University of Barcelona
onavilapalacin@gmail.com

The study of the notarial records from Barcelona's Hospital de la Santa Creu has revealed a significant presence of French men who married foundlings of the institution throughout the sixteenth century. We aim to delve deeper into this unprecedented observation of indisputable qualitative and methodological value for the study of French immigration in modern Catalonia, thus aligning ourselves with the growing historiographical trend advocating for the use of hospital records as a cross-cutting tool in examining historical processes. Thus, we will delve into the unions through a quantitative analysis that allows us to approximate to the phenomenon's dimensions and outline the profile of French immigrants who resorted to the institution for marriage to, finally, present some indications of the symbiotic integrative role of this matrimonial strategy.

THE ARRIVAL, ROLE AND IMPORTANCE OF THE GENZO (FUMÉE) FAMILY IN KOPER FROM THE FIFTEENTH TO THE EIGHTEENTH CENTURY

Salvator ŽITKO

The Historical Society of Southern Primorska of Koper
salvator.zitko@gmail.com

With the great spiritual rebirth during humanism and the Renaissance, and especially the economic growth and assuming a leading role among Istrian cities at the end of the fifteenth century, Koper became particularly attractive to many foreigners, including in the educational, cultural and economic fields. The influx of foreigners, especially educated humanists, can be explained on the one hand by the proximity of large university centres (Padua, Bologna), where many problems arose when recruiting a large number of educators, who were easier to gain employment in areas under Venetian jurisdiction and sovereignty. Already in the second half of the fourteenth century, the favourable economic conditions, despite various inconveniences, contributed to the immigration of many Florentine merchants and bankers, who promoted development in the city with their activities. They gradually managed to integrate themselves among the local nobility and secure a place in the Great Council or in economic institutions. Their role became even more important with the development of mercantilism, as the first beginnings of industrialization, in the first half or mid-eighteenth century, when the first mercantile plants were established in Istrian cities, as well as in the vicinity of Koper. The purpose of this paper is to present the importance and role of families that came to Koper from other European countries, with the case study of the Fumée or Genzo family – which was of French origin and immigrated at the end of the fifteenth century – and the process of their economic growth and integration into the Koper bourgeoisie.

THE OTTOMAN TURKS: BETWEEN FOLKLORE IMAGERY AND MEDIA REALITIES OF NINETEENTH-CENTURY SLOVENIA

Anja MLAKAR

University of Maribor;
Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
anja.mlakar@irris.eu

This contribution will explore the dual image of the Ottoman Turks in Slovenian cultural memory, comparing their imagery in Slovenian folklore and their depiction as “the sick man of Europe” in newspapers of the time. It will aim to present a complex interaction between archetypal imagery of the “dangerous Other”, ethnographic data, and political realities of the emerging Slovenian nationalism. Folklore often depicts the Turk as a demonic enemy marked by religious otherness, denying religious validity and the complexity of their religiosity. On the other hand, the nineteenth-century presentation of the Ottoman Empire was that of a declining power, as “the sick man of Europe”. This contribution will highlight how both images played a part in the making of Slovenian national identity, with a particular focus on the religious aspects of this imagery. The contribution will demonstrate that the Ottoman Turks were not just a historical figure but also an archetypal one that reflected deeper topics such as primal fears and worldviews thus intertwining collective memory and historical realities.

MYTHOLOGIZED BORDERS: THE ROLE OF FOREIGN ENTITIES IN SHAPING ALBANIAN NATIONAL IDENTITY

Anjeza XHAFERAJ

The European University of Tirana
axhaferaj@uet.edu.al

This paper explores the representation of foreign entities in Albanian mythology during the Early Modern period, particularly focusing on the depictions of Ottoman invaders and Venetians. Utilizing discourse analysis as the primary research method, this study examines how these mythological narratives and characterizations were not merely cultural artifacts but instrumental in the broader socio-political sphere, especially in constructing national identity in the nineteenth century. Albanian mythology, rich with tales of heroism and resistance, often frames these foreign groups in dualistic terms—either as noble contributors or as adversarial invaders. By analyzing key mythological texts and folklore, this paper delineates how these narratives served as a means of cultural resistance against foreign dominance and were pivotal in fostering a sense of unity and distinct identity among the Albanian people. The study traces the evolution of foreignness in these narratives, noting shifts in portrayal that correspond with significant historical events and changes in governance. Furthermore, the paper discusses how these mythological representations influenced legal and customary practices concerning foreigners, reflecting and reinforcing societal norms and attitudes towards them. By the nineteenth century, these narratives had become deeply embedded in the national consciousness, shaping not only cultural identity but also impacting the political rhetoric and policies of the emerging Albanian state. By examining the relationship between mythology and national identity formation, this paper highlights how historical narratives are employed to negotiate complex social and political realities. Through this lens, the paper contributes to a deeper understanding of the dynamic role of foreignness in Albanian historical and cultural development during a critical period of its history.

**IN FOREIGN EYES: ISTRIA IN THE OFFICIAL DESCRIPTION
OF AUSTRIA-HUNGARY FROM 1891**

Brigitta MADER

Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
brigitta.mader@irris.eu

In 1891, the 10th volume of *The Austro-Hungarian Monarchy in Words and Pictures* was published, a project initiated by Crown Prince Rudolf (1858–1889) at the beginning of the 1880s with the aim to document and present the entire empire and its peoples in an encyclopaedic manner. This volume was dedicated to the Imperial and Royal Littoral (k. k. Küstenland) and contains a very comprehensive and detailed description of Istria with several illustrations. The paper examines this official presentation of Istria and attempts to work out the various aspects that were considered significant and characteristic of Istria in the second half of the nineteenth century from an external perspective – i.e. in foreign eyes – in particular with regard to the population situation, but also the cultural-historical and economic significance of Istria. In addition, the authors of the individual contributions and their relationship to Istria will be analysed.

KANT'S HOSPITALITY TODAY

Peter KYSLAN

University of Prešov
peter.kyslan@unipo.sk

Since Roman times there has been a legal principle: *Vigilantibus iura scripta sunt* ("The laws of the vigilant are written."), in other words, laws are written for those who take care of their rights. In this spirit, too, we could say that the condition of hospitality codified in law is functional and beneficial for cosmopolitan open societies. Kant did not set specific limits, rules or principles of international law regulation that would be universally and voluntarily applicable, because many states and nations are based on different, even contradictory, legal elements and traditions. Kant proposes a clear and strict limitation of any international agreements to the condition of universal hospitality. What is hospitality? This paper will discuss the rights and duties of Kant's condition of hospitality and its possible update for the present. This paper introduces the basic themes related to Kant's condition of hospitality. It is not my interest to criticize Kant's theory. I consider that less important because I am aware that Kant's proposal of hospitality is not fully functional for the current state of international relations and migratory movements. I will summarize the most common criticisms of Kant's hospitality and attempt to present a different and reduced view of Kant's hospitality and look for supporting arguments directly from Kant.

DANGEROUS LIAISONS BETWEEN DEMOCRACY AND (DE)CENTRALISATION IN ANTIQUITY: CLEISTHENES' TRANSFORMATION OF ATHENIAN POLIS REVISITED

Aleš MAVER

University of Maribor
ales.maver@um.si

Cleisthenes is known in Athenian and Greek history as the “father” of Athenian democracy. But it has to be said that his life story and the intention of his project to reorganise the Athenian polis at the end of the sixth century BC are relatively poorly known. The purpose of this short paper will be to analyse the relationship between the democratisation of the Athenian polis and Cleisthenes' new organisation of the local units of the same polis. The fundamental question is and will be whether these new units were instruments of centralisation or decentralisation of power. This will also raise a wider question, what has historically been the relationship between the liberalisation of political regimes and the autonomy of local or regional communities.

**DELIBERATION IN THE CONTEXT OF THE PANDEMIC:
INTEGRATING SCIENTIFIC EVIDENCE INTO PUBLIC POLICY**

Maruša GORIŠEK

Institute for Developmental and Strategic Analysis
marusa.gorisek@fis.unm.si

This contribution focuses on reconstructing and analyzing the relationships between politicians, experts, and the general public to identify effective deliberative practices during and after the pandemic. On the one hand, it emphasizes the importance of deliberation as a key process of including expert opinion in political decision-making and, even more importantly, improving relationships between science, politics, and the general public. Here we point out the importance of moving from the narrative of trusting the science to a more complex interdisciplinary and intersectoral dialogue. On the other hand, the contribution points out that only the dialogue and judgement within the scientific/expert field(s) render possible the optimal integration of scientific evidence into public policy. In this connection, our findings so far point to the correlation between the nature of epistemic communities and modes of deliberation. If epistemic communities are rather closed and specialised or even organised as “epistemic bubbles,” we observe the “bounded” mode of deliberation in contrast to the “transversal” mode of deliberation, which can only deliver a more integral knowledge basis and cognitive mobilisation.

**NEGOTIATING LIBERALISM: POLITICAL CARTOONS AS A MEDIUM
FOR DELIBERATION IN EARLY TWENTIETH-CENTURY OTTOMAN ISTANBUL**

İlkim BÜKE OKYAR

Yeditepe University
ilkim.okyar@yeditepe.edu.tr

This study examines the role of political cartoons in early twentieth-century Ottoman Istanbul as a medium for deliberating liberal ideas within the imperial capital. It explores how satirical journals, such as *Karagöz* and *Kalem*, circulated and reproduced notions of constitutionalism, equality, and freedom, engaging the empire's diverse urban audiences during the political upheaval surrounding the 1908 Constitutional Revolution. By focusing on Istanbul as a hub for media production and intellectual exchange, the presentation highlights political cartoons' unique ability to mediate debates about inclusion, exclusion, and national identity. It argues that through humor, symbolism, and emotional appeal, cartoons served as a platform for public deliberation, amplifying liberal ideals and shaping their reception within the urban Ottoman context.

TRANSHISTORICAL DELIBERATION: SLOVENIA AS A CASE STUDY

Marjan HORVAT

Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment
marjan.horvat@irris.eu

In the presentation I employ the concept and method of transhistorical deliberative democracy as a theory- and empirically-supported framework to advance the norms of deliberative democracy within specific historical and socio-cultural settings, using Slovenia as a case study. For this purpose, and building on my previous research, I outline three strategic lines of intervention into existing decision-making processes: (1) progressive intervention, which seeks to implement standardized norms of deliberative democracy regardless of the initial socio-cultural context; (2) cultural adaptation, which aims to align historically and culturally embedded forms of deliberation with humanistic ideals of deliberative democracy; and (3) transhistorical deliberative democracy (TDD), designed primarily as a research method to analyze the structure and configuration of culturally and historically embedded deliberative practices within a broader framework of deliberative democracy standards. I illustrate the potentials and scope of these interventions through the case of Slovenia. Particular focus is given to TDD, specifically to the method's application in examining the influence of socio-historical narratives on contemporary decision-making. In the final section, I present the potential of using AI-supported computational techniques for analyzing and measuring specific deliberative patterns within Slovenia's socio-political discourse.