

International Medieval Congress, Leeds, 9.–12.7.2012 Regeln und Gewalt / Rules and Violence

Auf dem International Medieval Congress in Leeds, 9.–12. Juli 2012 organisiert die Gießener Forschergruppe „Gewaltgemeinschaften“ (Prof. Dr. Cora Dietl) sieben Sektionen à 3 Vorträge, die sich mit dem in mittelalterlicher und frühneuzeitlicher Literatur beschriebenen in historischen Dokumenten der Zeit bis ca. 1550 fassbaren Verhältnis von Gewalt und Regeln befassen. Gewalt wird dabei als eine Form der nonverbalen Kommunikation verstanden, die wie jede Kommunikation auf konventionalisierten Regeln beruht. Der Fokus der Sektionen liegt auf gemeinschaftlich verübter, nicht-hoheitlicher Gewalt, also jener Gewalt, die Gewaltgemeinschaften konstituiert, und auf Regeln, die innerhalb der Gruppe und auch im Akt der Gewaltausübung gelten, aber auch Regeln der hoheitlichen Strukturen, gegen die sich die Gewaltgemeinschaften erheben bzw. denen Gewaltgemeinschaften eigene Regelentwürfe entgegenstellen. Betrachtet werden aber auch literarische und rhetorische Regeln des Umgangs mit (kollektiv verübter) Gewalt. Doktoranden, Postdoktoranden und arrivierte Wissenschaftler der germanistischen, nordistischen und historischen Mediävistik und Frühneuzeitforschung aus dem In- und Ausland sind zu Vorträgen in deutscher oder englischer Sprache in den geplanten Sektionen aufgefordert worden. Das Ende Konzept gliedert sich in folgende Untersektionen:

Violence and Rules I: Fictional Communities of Violence

Courtly Literature normally describes violence as regulated by chivalric rules: Both in single combat and on the battle field courtly knights obey these rules. There are, however, situations described in which violence could escalate, especially when knights or rulers separate from society and form new “autonomous” groups, either driven by emotions or by political necessity or divine will. The papers in this session examine three different sub-genres of Middle High German courtly romance, asking about the factors and rules indicated by literature that lead to the formation or dissolution of communities of violence resp. the escalation of violence, and about the rules imposed on violent acts by these communities.

Moderatorin: Cora Dietl (Gießen)

Sonja Feldmann (Bayreuth): The formation and dissolution of violent communities in Heinrich von Veldeke's *Eneasroman*

Anna-Lena Liebermann (Gießen): Der Ritter im Baum – Wahnsinn als Auslöser für Gewalt am Beispiel des *Rappoltsteiner Parzifal*

Ann-Sophie Staiger (Gießen): Verkehrte Ordnung. Kaiser, Gott und Räuber – Eine Gewaltgemeinschaft im Kampf gegen die Gewalt

Violence and Rules II: Violence against Traditions

Violence, especially when it is acted in groups, is often directed against authorities and the rules set up by authorities. At the turn from the “Middle Ages” to the “Early Modern Times” we can observe frequent uses of violence against established traditions. The papers in this session ask why certain medieval rules and traditions provoked violent oppositions at the end of the middle ages. They also ask, whether the violent opposition against rules led to alternative rules, and how they were defended, while the old rules were openly incriminated in literature or in performative acts.

Moderator: András Balogh (Cluj/Budapest)

Winfried Frey (Frankfurt): Der Kampf der Reformatoren gegen die baalistischen Pfaffen in der Grafschaft Nassau-Weilburg in der Zeit des Interims

Cora Dietl (Gießen): Erasmus, Reuchlin und Ulrich von Hutten als anti-dogmatische Gewaltgemeinschaft im Fastnachtspiel

Aneta Bialecka (Wien): Against Horse Racing: Entertainment and Violence in Late Medieval Southern Germany

Violence and Rules, III: Heroic Violence in the Eastern and in the Western World

The session aims to present new intercultural approaches to rules in heroic conflicts in the history of Eastern and Western hemispheres such as they are reflected in historiography and/or heroic epics. Main examples are taken from Japanese, South Asian and Baltic German cultures. The purpose of our investigation will be to shed new light on specific cultural differences concerning the rules imposed by custom or a higher authority to heroes considered as a special section of medieval society. As one possible result we hope to develop new methods of combining literary and sociological approaches to explain interrelations between rules and heroism in medieval societies

Moderatorin: Sieglinde Hartmann (Frankfurt/Würzburg)

Yuko Tagaya (Yokohama): Which Should be Obeyed: The Imperial Law or a Lord's Command? – A Special Japanese Conflict of Rules to Follow

Konrad Meisig (Mainz): Ancient Warrior Ethics and Their Transformation in Middle Indic Heroic Epics and Chronicles

Jaroslav Wentz (Torún): At the Threshold of Hell: Northern Crusaders on the Way to Satan's Dominion

Rules of Violence I: Spaces for Political Violence

Violence, as a form of non-verbal communication and as a means of politics in Dark Age and medieval societies, follows certain rules. These rules partly depend on the respective spaces where violent actions take place. The papers in this session ask about the dialogical character and about certain logics that can be detected in politically motivated acts of violence within the field of Anglo-Scottish relations in the early and the later Middle Ages, whether they are located along the border lines or in the institutional centres of justice and power. The papers also ask whether the border room between England and Scotland was also used as an open field for the construction of violence and broken rules in literature and historiography.

Moderator: Andreas Helmedach (Gießen)

Mathis Prange (Gießen): Areas open to violence? – The borders of North England in the Late Middle Ages.

Tom Lambert (Oxford): Legal Rules and Feud Narratives: An Anglo-Saxon Case-Study.

Katherine Hikes Terrell (New York): Forging the Past: John Hardyng and Anglo-Scottish Relations.

Rules of Violence II: Rhetoric of Violence

Even though violence often seems to be irrational, acts of violence that are a form of non-verbal communication, follow certain rules. These rules especially become visible in literary descriptions and fictional constructions of violence. Medieval literature distinguishes between acceptable and unacceptable, regular and irregular forms of violence and it stresses the dialogical character of violence, often related to the performative quality of the respective literary genre. The papers in this session ask about the different rules of violence described in different literary genres in medieval German and Norse literature.

Moderatorin: Cora Dietl (Gießen)

Marco Mora (Bamberg): Ripped bodies, pierced heels and burned houses – manifestations of violence in Norse saga literature

Silvan Wagner (Bayreuth): "Märengewalt". Violence as a Means of Communications Used for the Dissolution of Communities of Violence

Gabriel Viehhauser (Bern): Darstellung der Regeln von Gewalt und Regeln der Darstellung von Gewalt. Gewaltausbrüche im ‚gattungsfreien Raum‘ des meisterlichen Erzähllichs.

Rules of Violence III: Violence among Neighbors

Violence often functions as a non-verbal form of communication between neighboring countries or communities. Due to its communicational aspect, it follows certain rules. Both in historical documents and in literature we read about broken rules of violence. These accounts, however, again follow certain rules of violence: rhetorical rules. The papers in this session ask about the rhetorical and communicative quality of violence among neighbors characteristic for the late medieval and early modern conflicts between Hungarian, Venetian and Ottoman communities.

Moderator: Guido Berndt (Erlangen)

Andreas Helmedach (Gießen): You know each other. Rules of Violence and Their Violation among Ottomans and Venetians

András F. Balogh (Cluj): Die Unsicherheit der Türkenbekämpfer – Gewalt, Regeln und Weltentwürfe in den deutschsprachigen Türkenflugschriften des 16. Jahrhunderts

Sergei A. Kozlov (Tyumen): More Than Enemy: The Rules of Nomad's Descriptions in the Byzantine Literature of the Epoch the First Pecheneg Incursions into Byzantium.

Rules of Violence IV: The (Organised, Staged or Predictable) Violent Death of the Individual in Late Antiquity

The very end of violence, the death of the individual, often does not occur occasionally, but is either planned or staged or it is at least predictable, i.e. it follows a set of rules. Those, however, aren't universal, but subject to cultural settings. The papers of this session analyse different cases of the violent destruction of marked individuals (political opponents, criminals, military leaders and heroes) in Late Antiquity. Two of the major questions of the papers concern the function of openly displayed violence and the relationship between "fortuna", justice and politics.

Moderator: Cora Dietl (Gießen)

Guido M. Berndt (Erlangen-Nürnberg): Murder in the Palace: Violent Eliminations of Political Opponents in Late Antiquity.

Ralph Mathisen (Illinois): Beasts, Burning, and Beheading: Show Executions in Late Antiquity.

Roland Steinacher (Wien): Military Careers and their Violent Ends in the 5th and 6th Centuries.

Ziel der fünf Sektionen und des geplanten Tagungsbands ist es, die besonderen Grammatiken der (gemeinschaftlich verübten) Gewalt sowie der Formierung und Auflösung von Gewaltgemeinschaften im Mittelalter und in der Frühen Neuzeit zu identifizieren und ihre Abhängigkeit von Faktoren wie Zeitgeschichte, Region, Handlungsraum, Religion, Kultur zu bestimmen. Inwiefern diese Faktoren überzeitliche Gültigkeit beanspruchen dürfen, wird auf der Tagung zu diskutieren sein. Besondere Beachtung findet in den Untersuchungen die Literatur als Mittel, Motor, Gegenstand oder Reflektionsfläche von Gewalt ebenso wie von Regeln.