

Grup de Recerca Consolidat en Estudis Medievals “Espai Poder i Cultura”

Connecta amb l’Edat Mitjana

5th Edition 2024-2025

Coord. Rogerio Tostes

“Institutional Identities and Representations of
Collective Solidarities (9th-16th century)”



1st Bloc – Early Middle Ages

Sessions

I 15th October 2024

II 12th November 2024

III 10th December 2024

IV 14th January 2025

1st Round Table: 30th January 2024

Moderated by Igor Santos Salazar

2nd Bloc – Late Middle Ages

Sessions

I 11th February 2025

II 18th March 2025

III 8th April 2025

IV 13th May 2025

2nd Round Table: 27th May 2025

Moderated by Rogerio Tostes

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“Institutional Identities and Representations of
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1st Session – [Online Access](#)

15th October 2024

4:00pm (CEST Time Zone)

Moderator: Rogerio Tostes

Sergi Tella

(Universitat de Lleida)

De partibus Hispaniae ad nos confugerunt. Cohesion and Solidarity
among displaced people from the Iberian Peninsula to the Carolingian
Empire in the 9th Century

Three charters issued by Charlemagne and Louis the Pious between 812 and 816 use the term *Hispani* to define a group that received special attention and favour from these monarchs. The shared characteristic attributed to this group in these documents is that all its members were immigrants from regions of the Iberian Peninsula under Islamic rule who settled on the periphery of the Carolingian Empire and accepted the authority of the Frankish kings. However, the provisions of these royal diplomas suggest that the group was far from homogeneous, and their collective cohesion and identity seem to have been shaped primarily through their interaction with Carolingian institutions. The term *Hispani* continued to appear in royal grants and private charters to describe individuals settled in Septimania and northern Iberia throughout the 9th and 10th centuries. Over time, this designation came to signify a specific set of landholding privileges, rooted in the original grants made by Charlemagne and Louis the Pious to the first *Hispani*. This paper will examine the possible origins and composition of this group, contrasting it with other Iberian migrants who did not fit within this category. It also seeks to analyze the factors that fostered their solidarity and shared identity, as well as the gradual erosion of these bonds during the later decades of the 9th and 10th centuries.

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2nd Session – [Online Access](#)

12th November 2024

4:00pm (CEST Time Zone)

Moderator: Igor Santos Salazar

William Curtis

(University of Manchester)

Saints cults and Lombard Ethnic Identity in Late-11th Salerno

During the latter half of the eleventh century, Southern Italy experienced a period of intense socio-political crisis — a Norman takeover. While various aspects of the region in the ‘Norman period’ have been examined in detail, the response of the Lombard population has, for various reasons, often been neglected by historians. Within this paper, I take some tentative steps to rectify this. I explore how this Lombard population sought to protect and perform their ethnic identity in response to the Norman takeover via dynamic attitudes to local religious culture. I focus specifically on cultic activity at Salerno, where the reinvigoration of the cult of St Matthew has been viewed as an attempt to legitimise the power of the Norman rulers by inserting them into the region’s landscape of sanctity. Instead, by approaching events through the lens of ethnicity and reconsidering the role of Archbishop Alfano I, I suggest contemporary cultic activity within the city should also be viewed as a valid outlet for the Lombard population to perform their identity in the face of widespread change.

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3rd Session – [Online Access](#)

10th December 2024

4:00pm (CEST Time Zone)

Moderator: Igor Santos Salazar

Mats Pfeifer

(Otto-Friedrich-Universität Bamberg)

What does *Burgundia* signify in the 10th and 11th Centuries? Remarks on the Historiographical Perception and Diplomatic Representation of a supposed Burgundian Collective Consciousness

In his account of the capture of Barbastro in 1064, Amatus of Montecassino identifies the presence of “Burgundians” alongside the Norman and French forces composing the Christian army. While extensive research on the conquest has already identified numerous participants, one crucial question has thus far remained unanswered: What, or better yet, who, did Amatus actually mean when he spoke of “Burgundians”? After all there were not only several dominions that were considered Burgundian, but also other references on a geographical and historical level. This subject has been repeatedly addressed by research originating from a multitude of motivations, perspectives, and starting points. For instance, Maurice Chaume was already searching for a “national sentiment” of Burgundy that spanned time and space and, as might be expected, found what he was looking for. In recent years, the question of a pan-Burgundian identity and a greater burgundian space has been increasingly addressed once more. It is somewhat surprising that the majority of these works do not provide a comprehensive examination of the term “Burgundy” and an in-depth analysis of its contemporary usage. As a result, the necessary basis for a reliable and purposeful engagement with these topics is lacking, including the ability to answer simple questions such as the identification of the Burgundians in Amatus’ text. This paper thus examines the manner and purpose of the utilization of the concept of Burgundy during the period under investigation, as well as the mechanisms and motivations that can be identified. Only then will it consider the possible implications of the results with regard to an overall Burgundian identity, and it will identify a corresponding perspective for future research.

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4th Session – [Online Access](#)

14th January 2025

4:00pm (CEST Time Zone)

Moderator: Igor Santos Salazar

Alicia Martín Rodríguez

(Universidad de Salamanca)

Territorial Conflicts and Local Identities in Early Medieval Northern Iberia

As evidenced by extensive anthropological and sociological research, territoriality is a central aspect of human identity. And conflict, rather than representing a pathology of society, is a recurrent element in social relationships and plays a fundamental role in their structuring. On the basis of these theoretical foundations, this contribution aims to investigate the impact of territorial conflicts on the construction, reproduction and transformation of the identities and social dynamics of local communities in early medieval northern Iberia. In this regard, the analysis of the dispute records will focus on two key issues. Firstly, we will seek to understand the specific characteristics of the local groups as parties to the conflict. Special attention will be paid to the description of the collective organisation that emerges when the groups appear before the court, and how the internal differences inherent to any collectivity operate within that organisation. Secondly, we will examine the post-dispute scenario in order to assess the potential consequences of the resolution on social dynamics. In particular, we will explore whether the groups have maintained their cohesion over time, the impact of the conflict on the internal differentiation of local communities, and which actors have successfully imposed their views of the territory.

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5th Session – [Online Access](#)

11th February 2025

4:00pm (CEST Time Zone)

Moderator: Rogerio Tostes

Thomas Lacomme

(Université Jean Moulin-Lyon III)

How the *memoria* of a Lay Founder contributes to the Identity and Representations of an Ecclesiastical Institution: Saint-Étienne de Troyes and similar cases of study (12th-15th)

Between 1152 and 1158, Count Henri of Champagne (1152-1181) founded the secular collegiate church of Saint-Étienne de Troyes. When he died in 1181, he was buried in the choir in a tomb that Xavier Dectot estimates was completed several years before his death. On this tomb, a statue depicted him with a church in his hand. This iconographic motif was later used in other media, notably on the third seal of the collegiate church’s chapter. The seal contributes to the legal identity of an institution. The initiative to use the figure of the count holding a church in his hands came from the chapter itself. This image was subsequently used in other artistic media, again on the initiative of the chapter, which, by recalling the memory of its founder, used it politically to distinguish itself from the other churches in the city of Troyes. In several charters issued by the dean and the chapter, Count Henry is always referred to as ‘our founder’. The collegiate church was indeed responsible for maintaining the *memoria* of its founder, as evidenced by the obituaries. Lastly, several sources (charters, chapter registers, statutes) show how the chapter was able to use this *memoria* for its own purposes and how, for example, memorial rituals coincided with important internal chapter events (holding of the annual general chapter, ritual ceremonies for reading or rereading archives, etc.). Based on this and other similar case studies, this paper will show how the *memoria* of a lay founder could contribute to the identity and representations of an ecclesiastical institution.

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6th Session – [Online Access](#)

18th March 2025

4:00pm (CEST Time Zone)

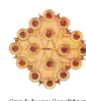
Moderator: Rogerio Tostes

Anna Floris

(Universit  di Palermo)

Forms of Collective Liability in Late Medieval Sardinia: Origins and Interpretations of the *Incarica* Institution (12th-15th Century)

This paper examines forms of collective liability in late medieval Sardinia, focusing on the *incarica* institution as outlined in the *Carta de Logu d'Arborea* (c. 1390). The *incarica* required communities to be held accountable for crimes committed by unknown individuals within their territory. It persisted through both Spanish and Savoyard rule and was only abolished in 1827, following numerous remonstrances from communities across Sardinia, which perceived it as particularly unjust. While the origins of this institution remain a topic of scholarly debate, a notable interpretation was advanced by Antonio Pigliaru, who argued that the *incarica* was intended to discourage personal vengeance as a means of conflict resolution. This interpretation has had a profound and lasting influence on Sardinian cultural identity, shaping understandings of the island's history and contemporary social issues.



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7th Session – [Online Access](#)

8th April 2025

4:00pm (CEST Time Zone)

Moderator: Rogerio Tostes

Laure Domont

(Université d'Avignon-Université Paul Valéry-Montpellier III)

Construction, Representation, and Competition of Powers in the Lordship of Montpellier (Early 13th-Late 14th Century)

The lordship of Montpellier experienced four different administrations in the 13th and 14th centuries. The kings of Aragon, Majorca, France, and then Navarre governed with distance this lordship, located in the south of the Kingdom of France. This presentation aims to study the dynamics of local and seigneurial powers between the early 13th and late 14th centuries, relying on a documentary corpus consisting of oaths, privileges, and conflict regulations. This documentation enables a comparative analysis of the formation, institutionalization, and political shifts within the communities. This comparative approach can be established at two levels: firstly, in the very structure of Montpellier's seigneurial power at that time, which was highly constrained in its exercise by the presence of a strong consular authority; and secondly, at the level of the rural localities of the lordship, which were subject to different jurisdictions that they took advantage of.

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8th Session – [Online Access](#)

13th May 2025

4:00pm (CEST Time Zone)

Moderator: Rogerio Tostes

Jaime Moraleda

(Universidad de Castilla la Mancha)

Kings, Nobles, Judges and Witnesses: Models of Identity and their Representation in the Legal Texts of the 16th Century

The rich variety of Hispanic legal texts that confirmed nobility or validated noble titles within the social elite holds a chapter of great interest from both historical and artistic perspectives during the 16th century, specifically referring to the *cartas ejecutorias*, or executive letters. The prominence of their illuminated works reflects a historical context in which a specific sector of society publicly displayed their noble status to retain the privileges it entailed. To achieve their objectives, several key tools were used, such as portrait galleries, coats of arms, and genealogical references, all accompanied by devotional value expressed through a diverse array of iconographic representations of religious models. These artistic expressions were complemented by the usual illuminated royal effigy, as well as the presence of judges and witnesses required for the final ruling; ultimately, they were tools of social legitimacy and identity that stemmed from visual rhetoric.

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GENERAL INFORMATION

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Sponsored by

Ministerio de Ciencia e Innovación, Gobierno de España

Funding through the Research Project “Collective Identities and Group Solidarities in the Late Middle Ages” (*Identidades colectivas y solidariedades de grupo en la Baja Edad Media*), 2023-2025 [PID2022-136257NB-100]