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CONFLICT AND VIOLENCE IN THE MIDDLE AGES – REVISIONIST PERSPECTIVES ON HISTORIOGRAPHY IN THE LAST DECADE

ANAMARIA ALEXANDRA MARCHIȘ*

All interpersonal interactions are shaped by emotions that influence individual behavior. Frequently, interactions between different communities lead to conflict situations, often involving varying degrees of violence. This dynamic is evident in the case of the Saxons in Transylvania. Hannah Arendt is among those who link conflict and violence, recognizing its instrumental aspect. In the realm of sociology, other scholars engage in a debate centered around two theories: the civilization theory and the theory of the long-term decline of violence. These theories highlight different aspects of ethnic groups interacting in society. Researchers provide diverse perspectives, often without reaching a common consensus. My intervention aims to identify a point of intersection between classic theories on the topic, historical case studies, and specific realities. The focus is on medieval Transylvania, an area rarely studied from this point of view, but characterized by its unique positioning and pluralistic society, which introduces multiple contradictions with the potential for conflict.

Keywords: historiography, medieval studies, violence, sociology, multidisciplinary

Cuvinte-cheie: istoriografie, medievistică, violență, sociologie, multidisciplinaritate

Our prevailing perception of the Middle Ages often depicts it as a tumultuous, perilous, and excessively brutal era, a portrayal largely influenced by various forms of media, including movies, theater, art, games, music, reenactments, and merchandise. We have a tendency to associate ourselves in a fantasy way with legendary heroes from myths, battle songs, folklore, and other aspects of medievalism to fulfil our imaginative desires. However, when examining this vision in the context of the Transylvanian Saxons, a more nuanced perspective emerges.

The question arises: how applicable is this vision of the Middle Ages when examining the Transylvanian Saxons as a subject of study? My study commences with an empirical observation focused on the society established by the Transylvanian Saxons between the 12th and 16th

centuries. Contrary to prevailing assumptions, this society reveals a pattern of intense interpersonal and intercommunity conflict, many of which were resolved without recourse to violence. The instances of violent actions by the Transylvanian Germans were predominantly directed towards contexts situated outside their ethno-cultural and legal habitat, functioning as an extreme and atypical element of their societal behaviour. Their privileged status is well known, as are the fiscal and military obligations they had. I will mention a few examples of conflict situations in which they engaged.¹ In 1277, during attempts to curb the autonomous

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¹ *Privilegiul lui Carol Robert pentru orașul Cluj* [Fond Primăria Municipiului Cluj-Napoca], Series A – Privilegii și acte, Subseries A 1 -Privilegiile orașului, Nr. 150, DJAN Cluj, (http://cautare.arhivamedievala.ro/MedievaliaDetails/faces/index?docid=CJ-F-00001-A-150-3&_afWindowMode=0&_afLoop=10295171708873424&_adf.ctrl-state=ahkyybb4q_13), accessed on 7 September, 2022.

organisation of the Saxons, the Bishop of Alba Iulia resorted to an act of violence and ordered the killing of the Saxon count Alard of Ocna Sibiu. In response, Alard's son, Gyan, set fire to, among other churches, the episcopal one.² In another episode, they rebelled against Charles Robert of Anjou and the voivode of Transylvania in the context of defending Saxon autonomy in 1324, through a representative of the violent expression of the Saxons named Henning from Petrești. Although the Saxons lost the battle, they received a reaffirmation of their privileges.³ From the examples presented, it is easy to observe the intercommunity conflict interaction directed towards another ethnic group. However, most historical works treat conflicts for their mere eventful value. Studies in other fields do not hesitate to make relevant contributions to the notions of conflict and violence, but without reaching a common point. Some scholars explore historical context, others examine the causes of violent circumstances, but few focus on how aggressiveness was enacted, relating a historical context and mentioning significant details, such as the materiality that led to a bloody outcome (weapons used, medical technology). Others outline psycho-sociological profiles of the aggressors. This reveals a segmented approach of the phenomenon, addressing distinct origins, developments, consequences, and implications of conflict and violence. In the following sections, I will present several perspectives, extracting key theoretical concepts for a better understanding of the issues discussed.

PSYCHO-SOCIOLOGICAL PERSPECTIVES ON VIOLENCE. HANNAH ARENDT'S VISION FROM HER WELL- KNOWN WORK "ON VIOLENCE"

A significant political and social perspective is brought forth by Hannah Arendt in her work "On Violence", published in 1970.⁴ Strongly influenced by the historical realities of her time,

Arendt introduces the concept of conflict, in relation to which violence has a purely instrumental character. Furthermore, she defines the link between violence and power, stating that when this relationship is tight, violence is merely an instrument through which political power is imposed. Arendt's historical discourse challenges violence as a means of exercising power, arguing that the state needs power but not violence.⁵ However, power is necessary to fulfil the fundamental psycho-sociological need for leadership and collective organisation. Therefore, aggression is the last solution in interpersonal or state conflict interactions,⁶ about which Arendt notes that "Violence can be justifiable, but it never will be legitimate".⁷

Arendt's formulated thesis can be especially exploited in studying the intentions and effectiveness of violent acts in society; however, it does not offer a comprehensive explanatory framework of the phenomenon, ignoring a series of factors and potential contexts associated with violent behaviour. Additionally, Arendt's essay, highly valuable from the standpoint of sociology and anthropology, suffers from historical immobility: the proposed model is universally valid, with its source represented by abstract considerations about human nature.⁸

Arendt's theory about the relationship between violence and political power was later taken up in Marxist historiography, speaking about the deliberate use of violence as a mechanism for social discipline and the preservation of the elite's superior status. An example of this is found in the study titled "Making sense of violence? Reflections on the history of interpersonal violence in Europe", authored by Richard Mc Mahon, Joachim Eibach, and Randolph Roth, where violence is presented as a means of regulating social behaviour in the direction of discouraging actions capable of disrupting economic and political balances by the elite.⁹ The gradual ritualization of violence, which begins to unfold in a well-regulated framework, is,

⁵ ARENDT 1970, 51.

⁶ ARENDT 1970, 46–47.

⁷ ARENDT 1970, 52.

⁸ ARENDT 1970, 59–63.

⁹ MC MAHON ET AL. 2013, 5.

² PAPACOSTEA 1993, 154.

³ SĂLĂGEAN 2016, 37, 236.

⁴ ARENDT 1970.

according to these authors, aimed at depriving the lower marginal strata of society of this instrument, which becomes a monopoly of the elite.¹⁰ The beginning of this process of institutionalization and strict regulation of violence is placed in the late Middle Ages and the dawn of modernity, when impulsive behaviors begin to be considered increasingly undesirable.¹¹ Some of the studies found in the journal "Crime, History & Societies" mention the instrumentalization of violence without emphasizing it.

THE SOCIO-HISTORICAL IMPULSES FROM THE JOURNAL "CRIME, HISTORY & SOCIETIES"

"Crime, History & Societies" is a specialized journal that made its appearance in 1997. The periodical aimed to debate historical contexts related to penal systems, justice, criminality, and accepted definitions of social order and the legitimacy of power structures, as well as the exercise of legal acts of violence. As mentioned above, the authors published in the journal do not embrace the sociological and philosophical reflections of Hannah Arendt. However, they highlight other theories and concepts, lacking an intersection of various forms of understanding of conflict and violence.

Therefore, sociological theories related to the civilization of humanity and the theory of the *long-term decline of violence* come into the equation, often seeming to be interconnected. The theories were brought by the sociologist Norbert Elias through his work "The Civilizing Process", published in 1939.¹² In his research, Elias notes the absolutist state's monopoly on violence expressed through ritualized forms, which creates innovative control mechanics through different levels of shame, resulting in impulses on human behaviour, self-control, societal civilization, and the decrease of violence.¹³

However, the theory of the increasing rarity of recourse to violence as history progresses

(*the long-term-decline-of-violence*) has not enjoyed unanimous acceptance in the literature dedicated to the subject.¹⁴ In the comprehensive article "Early Modern Violence and the Honour Code: From Social Integration to Social Distinction?", Gerd Schwerhoff openly challenges this thesis, highlighting the multitude of particular contexts and forms of violence, which can even be verbal (insults, offenses),¹⁵ advocating for an analysis of the phenomenon in the context of conflict.¹⁶ Schwerhoff observes that violence has not only represented an instrument for resolving conflicts in history but has often constituted a premise for triggering them. For Schwerhoff, the demarcation between conflict and violence is sometimes difficult to define, and the causality relationship between these two concepts can be bidirectional, depending on the context.¹⁷

Therefore, the dynamics of aggression shift, disputes tend to escalate rapidly into acts of violence, and personal harm can further intensify an already tense situation. This framework, contextualizing the conflict becomes essential. The nuances of this context fluctuate between institutionalized and non-state violence, the latter having two types: social and fatal. Within the realm of aggression, emotions play a role, ranging from the most refined to the most primal, including love and hatred. Maurice Cottier and Silvio Raciti undertook endeavors in this direction in their study titled "From Honour to Subjectivity: Interpersonal violence in Basel 1750–1868 and Berne 1861–1944", focusing on the inhabitants of Basel and Berne over an extended period of two centuries. They brought to light other possible motivations underlying acts of violence. Cottier and Raciti observe that strong emotional factors (such as love and hatred) can be identified at the root of some situations where violence manifests, with rationality playing an insignificant role in their consumption.¹⁸ The distinction proposed by the two authors between *social violence* and *fatal violence*

¹⁰ MC MAHON ET AL. 2013, 11–13.

¹¹ MC MAHON ET AL. 2013, 15–21.

¹² ELIAS 1939.

¹³ CLASSEN 2004, 7.

¹⁴ SCHWERHOFF 2013, 28–30.

¹⁵ SCHWERHOFF 2013, 31–33.

¹⁶ SCHWERHOFF 2013, 34–35.

¹⁷ SCHWERHOFF 2013, 35–38.

¹⁸ COTTIER–RACITI 2013, 114.

is based on this observation.¹⁹ The second category encompasses cases of passionate violence overlooked by Arendt. Among these, the most representatives are directed towards friends, relatives, or neighbours and sometimes follow a pattern that excludes any rational explanation: after killing the victim, the perpetrator commits suicide. Threats directed at the future victim and confessions made to a third party also fall under the same paradigm of irrationality – actions that are not only futile but even detrimental to the aggressor.²⁰ Acts of social violence that do not result in the death of the victim also fall under the sign of motivational arbitrariness. Examples provided by Cottier and Raciti in this regard are illustrative: aggressive clashes between unfamiliar men willing to provoke each other (verbally or gesturally) and engage in fights – without any other stakes than the futile demonstration of their physical superiority – are recurring events in the cities of Basel and Berne over the last two and a half centuries.²¹ Medievalist Albrecht Classen also uses emotions as starting points in analyzing violence. Although love is a sentiment associated with pleasure and beauty, it can escalate into jealousy, possessiveness, aggression, or even sexual abuse. Hatred tempts individuals to actions they would not normally commit.²² Emotions form the foundation of an individual's social life and require understanding in the cause-and-effect relationship between them and aggression—observing the causes and consequences of documentarily attested violence and exploring the emotions associated with these acts to understand the nature of resulting criminality.²³

HONOUR AS A PREMISE OF AGGRESSIVE BEHAVIOUR

Within the broader sociological discourse, the concept of honour also emerges as a driving factor behind violent behaviour carried out

between individuals, an emotion that permeates social layers for the personal satisfaction of the ego. Studies identify a “game of honour” that includes the provocation and acceptance of participation in duels – battles taking place both through the use of specific weapons of the periods and hand-to-hand combat. Starting from Pierre Bourdieu's observation about the important role of honour in the interpersonal relationships of the medieval and modern world, a series of sociologists and historians have explored the potential of honour in triggering violent conflicts.²⁴

Adhering to Bourdieu's thesis, Maurice Cottier and Silvio Raciti propose an analysis of the ritualistic nature of honour, strictly regulated by medieval and pre-modern social codes, describing the mechanisms by which this value – indispensable in the communal life of the time – manages to trigger violence. The violent acts based on the concept of honour are, in turn, strictly codified in society of that time, and their consummation generally follows predetermined patterns. This procedural way of thinking about violence and honour finds its counterpart, according to the mentioned historians, in play and ritual and can be found in all layers of medieval society.²⁵

A particular case of violence associated with honour is the duel, a practice widespread in Europe from the dawn of modernity to the early decades of the 20th century.²⁶ Explored by John Jeremiah Cronin in the article “Honour, Duelling and Royal Power in Exile: a case-study of the banished Caroline Stuart Court (1649–1660)”, this type of violence is based on the concept of personal or familial honour and manages to assert itself especially in the higher circles of society. Cronin identifies the origin of this practice in the warlike activities of modern officers and traces how the duel is assimilated into the behaviour of princely and royal families of the 17th century.²⁷ Worth noting is his observation regarding the nature of such a phenomenon, which does not necessarily imply the

¹⁹ COTTIER–RACITI 2013, 102.

²⁰ COTTIER–RACITI 2013, 114–115.

²¹ COTTIER–RACITI 2013, 107–108.

²² CLASSEN 2004, 1.

²³ CLASSEN 2004, 12.

²⁴ COTTIER–RACITI 2013, 106.

²⁵ COTTIER–RACITI 2013, 106–108.

²⁶ CRONIN 2013, 48.

²⁷ CRONIN 2013, 55–56.

physical elimination of the opponent, but rather the injury to his dignity/honour. Triggered by rather abstract factors, the duel generally causes effects in the same register, physical injuries or even killings being considered accidental in this context.²⁸

A typology of conflicts triggered by the sense of honour is proposed by Gerd Schwerhoff, who notes that such violent manifestations occur in societies that value physical conflict as a means of maintaining social stability and perpetuating power relations. The historian highlights that violence not only emerges in relations between representatives of different social categories but also often regulates relationships within the same group. Depending on the social belonging of the actors involved in a violent act and the deep motivations behind their actions (the loss of honour serving as a pretext for all to engage in violent acts),²⁹ the German historian delineates three types of honour-associated violence: (1) honour/ dishonour – in these cases, the purpose of violence is to compensate for the feeling of personal honour violation through actions, gestures, and words; participants in this type of violence are usually individuals or small groups; (2) respectability/ disrepute/ dishonourability – this type occurs when actors involved in a conflict come from different social categories and (3) honour priority/ precedence – this type of conflict arises in power struggles or prestige conflicts within elite social strata.³⁰

HISTORICAL PERSPECTIVES: TAXONOMIES OF VIOLENCE. HISTORICAL-SOCIOLOGICAL PERSPECTIVES

From a different perspective, the last century appears more violent, contrary to the theories of the decline of violence, less brutal for the sympathizers of these theories, and in the eyes of the authors who do not embrace any direction, the forms of violence merely evolve, revealing

nuances that render abuse increasingly imperceptible to the untrained observer. The transformation from provocation, insults, fist fights, duels, executions, police attacks, wars, to more immoral events of mass killing, genocide, intentional starvation, has taken place in the last 150 years. This theory is modestly supported by the historian Pieter Spierenburg.

However, Spierenburg does not speak about an absolute decline of violence, but introduces – in the study “Toward a Global History of Homicide and Organized Murder”, published in 2014 – a simple taxonomy of the concept, based on the involvement of the state in these acts of violence. According to his theory, the last century and a half is characterized primarily by state violence, organised, while acts of “classic” non-state violence (whose motive is primarily honour) are increasingly rare. Types of organised violence include both phenomena considered desirable in a legal logic, such as executions, brutal police reactions, and wars,³¹ as well as a series of acts impossible to justify morally – which, in the classification system he proposes – fall into the category of crimes: genocide, extermination of populations, intentionally induced famine, poisoning of wells, etc.³² All these types of organised violence, considered to be the prerogative of the state, have become increasingly frequent in the last 150 years, indirectly proportional to the frequency of non-state violence.³³

Between opposition and partial acceptance of the theory of the decline of violence is Albrecht Classen. In the introduction to the volume “Violence in Courtly Medieval Literature”, he notes that for him, there is a thin and easily broken wall between civilization and barbarism.³⁴ He considers more significant the studies of sociologists that demonstrate that the breakdown of the family and close community, industrialization, globalization, and the new capitalist structures have nuanced violence to make it less visible. He sympathizes with the ideas brought by Hannah Arendt regarding the relationship between power and brutality – the instrumental

²⁸ CRONIN 2013, 54.

²⁹ SCHWERHOFF 2013, 31–33.

³⁰ A scheme of the dimensions of honour to be found in SCHWERHOFF 2013, 34.

³¹ SPIERENBURG 2014, 18/2, 100–101.

³² SPIERENBURG 2014, 18/2, 107, also 112–113.

³³ SPIERENBURG 2014, 18/2, 102, also 106.

³⁴ CLASSEN 2004, 20.

role of violence in aggressively imposing power. For Classen, however, brutality has both a constructive and destructive character – in other words, when violence is used for negative purposes (killings, crimes, abuses) and positive purposes (saving from killings, crimes, abuses, etc). When two parties (individuals, communities, institutions) related abusively accept the cessation of aggression, they pave the way for ending the conflict through other methods.³⁵

ECCLESIASTICAL INTERVENTION IN CONFLICTS

Since the beginning of the Middle Ages, Christianity has imposed itself in conflict based on the model of *cuius regio eius religio*. Joshua M. Cragle in “Converting the Saxons. A Study of Violence and Religion in Early Medieval Germany”³⁶ conducts a detailed analysis of this process. Cragle mentions the scapegoat theory regarding the persecution of Christians,³⁷ developed by anthropologist René Girard. This theory involves identifying an issue within the community, designating a scapegoat, and restoring social order by eliminating the scapegoat (through killing, destruction, or exile).³⁸ In Cragle’s context, the pagans were the scapegoats, and their elimination through conversion or other violent methods was deemed necessary in the politico-religious context of the period. Gradually, the status of Christianity shifted from a persecuted religion to one that punished the practice of other cultures or beliefs. Examples include the destruction of pagan temples, altars, offenses against non-Christians, torture of heretics, and ultimately their killing. In the process of Christianization, missionaries risked their lives (some even lost them) by preaching, performing miracles, disproving the existence of pagan gods, destroying temples, and constructing churches in place of those temples. However, pagans responded to these attacks. For instance, fearing forced conversion, the Saxons brutally

killed two missionaries from their community and threw them into the Rhine. The consequence of their actions resulted in the death of the killers and the burning of their villages. The massacre of the community that had aggressed against the missionaries was initially an exceptional event, but their lack of protection, injury, and/or killing led to the militarization of missionary activities.³⁹

Christianity not only had a spiritual dimension but also a social shaping of morality and civilization for laypeople. This goal was legally enforced once it entered into conflict with pagan resistance and later militarily.⁴⁰ The close connection between the royal secular institution and the spiritual institution ensured centralized power and collective unity⁴¹ – legally, being a Frank meant renouncing pagan rites, and the conflict between Christians and heretics took on a structural form.⁴²

However, for the harmonious functioning of society, education is essential. Part of the education process, both in private individuals’ lives and in interactions with pagans, involved verbal offenses. These stemmed from the church’s discouragement of believers from behaving like barbarians, direct insults, causing verbal discomfort to pagans, and refusals of alliances by Christianized kings.⁴³ Historian Albrecht Classen details the influence in individuals’ private lives, capturing the encouragement of domestic violence to shape female behaviour according to the husband’s will in a 15th-century sermon by Cherubino de Siena. The friar notes:

“When you see your wife commit an offence, do not rush at her with insults and violent blows: rather, first correct the wrong lovingly

³⁵ CLASSEN 2004, 5–7.

³⁶ CRAGLE 2023.

³⁷ CRAGLE 2023, 124.

³⁸ CRAGLE 2023, 274–275.

³⁹ CRAGLE 2023, 134–135, see also 143 for further details on the event surrounding the death of Boniface.

⁴⁰ CRAGLE 2023, 126–127, the social customs could not be curbed by the Church, disrupting the indoctrination of the populace, and Theudoric I was forced to pacify an enraged crowd of pagans. This is just one example among many others discussed.

⁴¹ CRAGLE 2023, 125, several kings acknowledged the advantages of conversion.

⁴² CRAGLE 2023, 129.

⁴³ CRAGLE 2023, 140, in the case of Boniface. See also page 146 regarding the rejection of alliances and the offense caused to pagan kings.

and pleasantly, and sweetly teach her not to do it again... But if your wife is of a servile disposition and has a crude and shifty spirit so that pleasant words have no effect, scold her sharply, bully and terrify her. And if this still does not work, take up a stick and beat her soundly, for it is better to punish the body and correct the soul than to damage the soul and spare the body.”⁴⁴

Therefore, the clergy’s intervention in the form of educating the laity, Christianizing peoples, and disseminating evangelical teachings took on a contradictory and brutal form, contradicting Christian doctrines. It endorsed the correction of human behaviour through aggressive methods and even the organisation of Crusades.⁴⁵

The application of Girardian theories within his study excels in Kline’s work. In “Patriarchy, Violence and Sacrifice in the Middle English Slaughter of the Innocents Plays”,⁴⁶ he analyses variations of the biblical scene *Slaughter of the Innocents* found in medieval English sources. These sources differ based on cultural, social contexts, contemporary historical realities of the authors, as well as gender, racial, religious, and age differences. The author identifies the patriarchal conflict in the texts as the causality of the tragedy’s social tension.⁴⁷ Similar to Hannah Arendt, Kline relates political power to violence when Herod orders the killing of the children – a patriarchal dimension associated with the monarch’s power to control the right to life and decide on death.⁴⁸ Brutality assumes an instrumental role in the establishment of social order. The soldiers’ barbarism is captured through the act of killing itself, including potential sexual abuses against women.⁴⁹ The soldiers’ actions of submission to Herod’s command are argued by the Girardian theory to stem from mimetic desire. Mimetic desire takes on a conflictual connotation when a scapegoat emerges in the community and becomes mimetic rivalry. The ultimate goal of rivalry must be the elimination

of the problem, even through aggressive methods.⁵⁰ In this case, it meant the death of the innocent – they being considered without sin, and the episode is seen as a futile sacrifice. The theology now emphasizes ideas against sacrifice, leaving only trauma in its aftermath.

CONCLUSION

This overview of theoretical perspectives on violence, primarily grounded in historical sociology, aims to outline a conceptual framework that provides multiple methodological tools contributing to the study of violence in the Saxon environments of the 12th to 16th centuries. Violence, ultimately, emanates from interpersonal engagements, notwithstanding the extent to which we may consider Darwinian theories pertaining to an inherently aggressive human nature. Medieval society, while predominantly influenced by conflict and violence across various domains, did not invariably resort to aggressive resolutions; rather, its participants frequently reached mutual agreements through non-brutal means. Additionally, it serves the purpose of understanding the notions of conflict and violence, facilitating the verification of their applicability in the significant intercommunity actions and behaviours reflected in sources related to the Saxons. At times contradictory, the theories put forth by authors who have delved into the issue of violence have been formulated either (1) based on general considerations about human nature or social mechanisms, or (2) following reflections grounded in the observation of modern realities. The research I have undertaken aims to test these theories in a local medieval context and integrate them into a coherent perspective on violence in the Saxon space. Simultaneously, it seeks to explore perspectives that have been infrequently addressed by the mentioned authors. In my perspective, the various theories are applicable within the diverse contexts presented by the sources, and instances of violence should be analyzed accordingly. Personally, I

⁴⁴ CLASSEN 2004, 17–18.

⁴⁵ CLASSEN 2004, 14.

⁴⁶ KLINE 2022, 267–308.

⁴⁷ KLINE 2022, 268–269.

⁴⁸ KLINE 2022, 273.

⁴⁹ KLINE 2022, 289–290.

⁵⁰ KLINE 2022, 273–275.

do not align myself with the proponents of the long-term decline of violence theory. While acknowledging that individuals over the centuries have progressively abandoned more violent behaviours, I attribute this phenomenon to factors such as control, self-regulation, and shifts in social interpersonal interactions—elements now deemed socially acceptable behaviour. From my

standpoint, violence constitutes a tool of social interaction that demands thorough understanding; its potency and repercussions must be recognized—a notion akin to the theory articulated by Hannah Arendt. Like any other tool, it can be employed constructively or destructively, with the significance of societal actions conferring meaning upon its application.

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Privilegiul lui Carol Robert pentru orașul Cluj [Fond Primăria Municipiului Cluj-Napoca], Series A – Privilegii și acte, Subseries A 1 – Privilegiile orașului, Nr. 150, DJAN Cluj, (http://cautare.arhivamedievala.ro/MedievaliaDetails/faces/index?docid=CJ-F-00001-A-150-3&_afr-WindowMode=0&_afrLoop=10295171708873424&_adf.ctrl-state=ahkjybb4q_13), accessed on 7 September, 2022.

ABBREVIATIONS

<i>ActaAntHung</i>	Acta Antiqua Academiae Scientiarum Hungaricae, Budapest
<i>ActaArchHung</i>	Acta Archaeologica Academiae Scientiarum Hungaricae, Budapest
<i>ActaMilMed</i>	Acta Militaria Mediaevalia
<i>ActaMN</i>	Acta Musei Napocensis, Cluj-Napoca
<i>ActaMP</i>	Acta Musei Porolissensis, Zalău
<i>ActaPraehistA</i>	Acta Praehistorica et Archaeologica
<i>AnB</i>	Analele Banatului
<i>Angustia</i>	Angustia. Muzeul Carpaților Răsăriteni, Sfântu Gheorghe
<i>Antiquity</i>	Antiquity. A Quarterly Review of Archaeology
<i>Apulum</i>	Apulum. Acta Musei Apulensis, Alba Iulia
<i>ArchÉrt</i>	Archaeologiai Értesítő, Budapest
<i>ArchKorr</i>	Archäologisches Korrespondenzblatt, Römisch-Germanischen Zentralmuseum Mainz
<i>ArhMold</i>	Arheologia Moldovei
<i>Banatica</i>	Banatica, Muzeul Banatului Montan, Reșița
<i>BAR (I.S./B.S.)</i>	British Archaeological Reports, International Series / British Series, Oxford
<i>BayVgBl</i>	Bayerische Vorgeschichtsblätter
<i>BerRGK</i>	Bericht der Römisch-Germanischen Kommission
<i>BHAUT</i>	Bibliotheca Historica et Archaeologica Universitatis Timisiensis
<i>BMA</i>	Bibliotheca Musei Apulensis
<i>BMusBrux</i>	Bulletin des Musées Royaux d'Art et d'Histoire, Bruxelles
<i>CA</i>	Cercetări Arheologice
<i>CommArchHung</i>	Communicationes Archaeologicae Hungariae, Budapest
<i>Complutum</i>	Complutum. Publicaciones del Departamento de prehistoria de la Universidad complutense de Madrid
<i>Crisia</i>	Crisia. Muzeul Țării Crișurilor, Oradea
<i>Dacia (N. S.)</i>	Dacia. Recherches et découvertes archéologiques en Roumanie, I–XII (1924–1948), București; Nouvelle série (N. S.): Dacia. Revue d'archéologie et d'histoire ancienne, București
<i>DissArch</i>	Dissertationes Archaeologicae ex Instituto Archaeologico Universitatis de Rolando Eötvös Nominatae, Budapest
<i>EphemNap</i>	Ephemeris Napocensis, Cluj-Napoca
<i>EurAnt</i>	Eurasia Antiqua
<i>FI</i>	File de Istorie. Muzeul de Istorie al Județului Bistrița-Năsăud, Bistrița
<i>FolArch</i>	Folia Archaeologica, Budapest
<i>Germania</i>	Germania. Anzeiger der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts
<i>HOMÉ</i>	A Herman Ottó Múzeum Évkönyve, Miskolc
<i>JAHA</i>	Journal of Ancient History and Archaeology
<i>JAMÉ</i>	A Nyíregyházi Jós András Múzeum Évkönyve, Nyíregyháza
<i>JASc</i>	Journal of Archaeological Science
<i>JbRGZM</i>	Jahrbuch des Römisch-Germanischen Zentralmuseums, Mainz
<i>JRA</i>	Journal of Roman Archaeology

<i>JRomMilSt</i>	Journal of Roman Military Equipment Studies
<i>JRS</i>	The Journal of Roman Studies
<i>KuBA</i>	Kölner und Bonner Archaeologica
<i>Marisia</i>	Marisia (V–), Studii și Materiale, Târgu Mureș
<i>Marisia-AHP</i>	Marisia: Archaeologia, Historia, Patrimonium, Târgu Mureș
<i>MCA</i>	Materiale și Cercetări Arheologice, București
<i>MFME</i>	A Móra Ferenc Múzeum Évkönyve, Szeged
<i>Oltenia</i>	Oltenia. Studii și comunicări. Istorie-Arheologie
<i>OxfJA</i>	Oxford Journal of Archaeology
<i>PBF</i>	Prähistorische Bronzefunde, Stuttgart
<i>ProcPrehistSoc</i>	Proceedings of the Prehistoric Society
<i>PZ</i>	Praehistorische Zeitschrift
<i>RA</i>	Revue archéologique
<i>RadMV</i>	Rad vojvođanskih muzeja (1994- Rad Muzeja Vojvodine)
<i>ReiCretActa</i>	Rei Cretariae Romanae Fautorum Acta, Tongeren
<i>RevBis</i>	Revista Bistriței, Complexul Județean Muzeal Bistrița-Năsăud
<i>SaalbJb</i>	Saalburg-Jahrbuch. Bericht des Saalburg-Museums
<i>Sargetia (S.N.)</i>	Sargetia. Acta Musei Devensis, Deva
<i>SCIV(A)</i>	Studii și Cercetări de Istorie Veche (și Arheologie 1974–), București
<i>SlovArch</i>	Slovenská Archeológia, Bratislava
<i>SMIM</i>	Studii și Materiale de Istorie Medie
<i>StComBrukenthal</i>	Studii și comunicări – Muzeul Brukenthal
<i>SUBB-Historia</i>	Studia Universitatis Babeș-Bolyai, series Historia, Cluj-Napoca
<i>Századok</i>	Századok, A Magyar Történelmi Társulat Folyóíráta, Budapest
<i>Tibiscum</i>	Tibiscum. Studii și comunicări. Muzeul Județean Caransebeș
<i>Tisicum</i>	A Jász-Nagykun-Szolnok Megyei Múzeumok Évkönyve
<i>Tyragetia</i>	Tyragetia. The National Museum of History of Moldova, Chișinău
<i>UPA</i>	Universitätsforschungen zur Prähistorischen Archäologie, Bonn
<i>Ziridava</i>	Ziridava (–2012 Studia Archaeologica)
<i>ZMúz</i>	Zalai Múzeum. Közlemények Zala Megye Múzeumaiból
<i>ZPE</i>	Zeitschrift für Papyrologie und Epigraphik

MARISIA. ARCHAEOLOGIA, HISTORIA, PATRIMONIUM

With a publishing tradition since 1965, in 2019 the annual of the Mureș County Museum initiated a new series entitled: *Marisia. Archaeologia, Historia, Patrimonium*. The publication provides a panel for new research results in archeology, architecture and material heritage of the history of arts and culture. The studies mainly focus on the inner Transylvanian region that encompasses also Mureș County. Beyond local valuable contributions, the annual aims at a regional and global concern that is relevant for the whole of Transylvania. Among the annual's missions is to provide mutual interpretation of the research results produced by the Romanian and Hungarian scientific workshops. Therefore, the annual articles are mainly in English but based on the field of research and the approached topic studies in German, Romanian or Hungarian are also accepted.

Cu o tradiție din anul 1965, anuarul Muzeului Județean Mureș s-a relansat în 2019 sub titlul *Marisia. Archaeologia, Historia, Patrimonium*. Această publicație se descrie ca o platformă științifică care cuprinde rezultatele cercetărilor în domenii precum: arheologia, arhitectura și patrimoniul material din zona istoriei artelor și a culturii, studii localizate în regiunea centrală a Transilvaniei, din care face parte județul Mureș. **In extenso**, anuarul își propune să ofere un spațiu unitar contribuțiilor științifice valoroase, relevante din perspectiva geografică a ceea ce înseamnă întreaga regiune a Transilvaniei. Una dintre misiunile publicației este aceea de a oferi tuturor celor interesați spațiul de schimb pentru cele mai noi rezultate din atelierele științifice românești și maghiare. Articolele anuarului sunt scrise în general în limba engleză, existând totodată articole scrise în germană, română și maghiară, în funcție de specificul domeniului și a temei abordate.

A Maros Megyei Múzeum 1965 óta megjelenő évkönyvének 2019-ben útjára bocsátott új sorozata, a *Marisia. Archaeologia, Historia, Patrimonium* elsősorban a mai Maros megyét is magába foglaló belső-erdélyi régió régészeti, épített és tárgyi örökségére, nemkülönben az ezekhez kapcsolódó művészettörténeti, művelődéstörténeti kérdésekre vonatkozó újabb kutatások tudományos fóruma. A lokális perspektíván túl igyekszik kitekinteni a regionális és univerzális összefüggésekre, így a tágan értelmezett Erdély területére nézve is közöl kiemelkedő értékkel bíró tanulmányokat. Küldetésének tekinti a hazai román és magyar tudományos műhelyekben született eredmények kölcsönös tolmácsolását. A dolgozatok nyelve főként az angol, de szakterülettől és témától függően német, román vagy magyar nyelven is közöl írásokat.