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Illuminating the Soul, Glorifying the Sacred

Religious Confraternities and the Visual Arts
in Early Modern Europe

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PREFACE

CONFRATERNITIES: NETWORKS OF PATRONS,
ARTISTS, AND RESEARCHERS

Barbara Murovec

In 2013, Dr. Ana Lavrič, a researcher at the France Stele Institute of Art History ZRC SAZU, was awarded a prestigious grant for the research project *The Role and Significance of Religious Confraternities in Early Modern Art in the Slovenian Lands* (1 August 2013–31 July 2017, J6-5563) in a national competition sponsored by the Slovenian Research Agency. Throughout her career, our esteemed and now retired colleague Dr. Lavrič published fundamental studies about the role of religious confraternities as patrons of art.¹ Based on her own distinguished scholarship and the large amount of archival material that still requires examination, she realized that it would be prudent to open up her investigation to a group of scholars, whom she included in the project. She also invited the Faculty of Theology at the University of Ljubljana to participate, understanding from the outset the necessity of interdisciplinary collaboration and the seamless integration of art history with history and theology.

Ana Lavrič's many years of meticulous archival work introduced to Slovenia an almost unexamined field to which she contributed groundbreaking studies.² Furthermore, she encouraged

¹ See especially: Ana LAVRIČ, Ljubljanske baročne bratovščine in njihovo umetnostno naročništvo. Jezuitske kongregacije (Summary: The Baroque Confraternities in Ljubljana and their Art Commissions. Jesuit Congregations), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 33/2, 2010, pp. 251–286; Ana LAVRIČ, Ljubljanske baročne bratovščine in njihovo umetnostno naročništvo. Bratovščine pri redovnih cerkvah (Summary: The Baroque Confraternities in Ljubljana and their Art Commissions. Confraternities at Monastic Churches), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 34/1, 2011, pp. 41–64; Ana LAVRIČ, Ljubljanske baročne bratovščine in njihovo umetnostno naročništvo. Bratovščine v župnijskih cerkvah in podružnicah (Summary: The Baroque Confraternities in Ljubljana and their Art Commissions. Confraternities at Parish and Succursal Churches), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 34/2, 2011, pp. 295–317; Ana LAVRIČ, Bratovščine v ljubljanskih škofijskih protokolih 17. in 18. stoletja (Summary: Confraternities in the Protocols of the Ljubljana Diocese of the 17th and 18th Centuries), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 36/1, 2013, pp. 25–44; Ana LAVRIČ, Bratovščina presvetega Rešnjega telesa v Črnučah, *Tam čez Savo, na Črnučah. Sto petdeset let župnije Ljubljana Črnuče* (ed. France Martin Dolinar), Ljubljana 2013, pp. 239–248.

² Ana LAVRIČ, Bratovščine na Kranjskem leta 1773 (Summary: Confraternities in Carniola in 1773), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 37/1, 2014, pp. 109–142; Ana LAVRIČ, Zgodovinska in umetnostna dediščina frančiškanskih bratovščin (Summary: The Historic and Artistic Heritage of Franciscan Confraternities), *Acta historiae artis Slovenica*, 19/2, 2014, pp. 95–122; Ana LAVRIČ, Bratovščine na Slovenskem pod zavetniškim plaščem Marije in svetnikov (Summary: Confraternities in Slovenia under the Cloaks of Mary and the Saints), *Patriae et orbi. Essays on Central European Art and Architecture/Študije o srednjeevropski umetnosti. Festschrift in Honour of Damjan Prelovšek/Jubilejni zbornik za Damjana Prelovška* (eds. Ana Lavrič, Franci Lazarini, Barbara Murovec), Ljubljana 2015 (Opera Instituti Artis Historiae), pp. 475–527; Ana LAVRIČ, Bratovščine pri cerkvi Marijinega vnebovzjetja na Dobrovi, *Marija v leščevju. Dobrova pri Ljubljani* (ed. Janez Dolinar), Ljubljana 2015, pp. 573–592; Ana LAVRIČ, Kamniške bratovščine in njihova povezava s freskami pri Sv. Primožu in v župnijski cerkvi na Šutni (Summary: Confraternities in Kamnik and their Connection to the Frescoes in the Church of St. Primus and in the Šutna Parish Church), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 39/1, 2016,

colleagues to delve deeper into this key area for understanding art patronage in the early modern period and the works of art commissioned to adorn and furnish churches.³ In 2016, as part of her larger project, she edited the thematic issue of *Acta historiae artis Slovenica*, in which the research done by four project members and four additional scholars is collected: *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (21/2, 2016).⁴ Although cooperation with colleagues from Germany, Croatia, and Austria had been established, only one paper analyzing works of art beyond the Slovenian lands was published in that volume.⁵

Therefore, the national project aspired to host an international conference to connect our research on Slovenian confraternities with similar investigations elsewhere in Europe—and so the conference *The Role of Religious Confraternities in Medieval and Early Modern Art/Vloga cerkvenih bratovščin v likovni umetnosti srednjega in zgodnjega novega veka* was held from 10–12 May 2017

pp. 9–25; Ana LAVRIČ, Bratovščine sv. Rešnjega telesa na Slovenskem. Predstavitev ikonografije z izbranimi primeri (Summary: Corpus Christi Confraternities in Slovenia. Their Iconography Presented through Selected Examples), *Acta historiae artis Slovenica*, 22/1, 2017, pp. 7–43.

- ³ Papers important for the project, published outside of the thematic issue of *Acta historiae artis Slovenica* (see note 4): Matjaž AMBROŽIČ, Pregled predjožefinskih bratovščin na slovenskem Štajerskem (Summary: Verzeichnis der vorjosephinischen Bruderschaften in der slowenischen Steiermark), *Acta historiae artis Slovenica*, 19/1, 2014, pp. 17–52; Matjaž AMBROŽIČ, Zanimivosti iz delovanja predjožefinskih bratovščin na slovenskem Štajerskem (Summary: Interesting Facts about the Pre-Josephian Confraternities in Slovenian Styria), *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 38/1, 2015, pp. 35–75; Blaž RESMAN, Accipe consilium a me. Mati božja dobrega sveta ter njene bratovščine in upodobitve na Slovenskem (Summary: Accipe consilium a me. Our Lady of Good Counsel, Her Confraternities and Depictions in Slovenia), *Acta historiae artis Slovenica*, 22/1, 2017, pp. 45–110.
- ⁴ Matjaž AMBROŽIČ, Evidenčna knjiga mozirske bratovščine sv. Rešnjega telesa (Summary: The Book of Records of the Corpus Christi Confraternity in Mozirje), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 111–117; Zdenka BONIN, Bratovščine v severozahodni Istri v obdobju Beneške republike (Summary: Confraternities in North-Western Istria in the Period of the Venetian Republic), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 35–53; Ana LAVRIČ, Velike Marijine bratovščine na Slovenskem. Ikonografija bratovščin pod okriljem mendikantskih redov (Summary: Major Marian Confraternities in Slovenia. Iconography of Fraternities under the Protection of the Mendicant Orders), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 119–167; Matija OGRIN, Bratovščinske iskre. Duhovna besedila baročnih bratovščin na Slovenskem (Summary: Confraternities and Sparks of Spirit. Books of Baroque Confraternities in Slovenian Lands), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 55–88; Mija OTER GORENČIČ, Umetnostna zapuščina srednjeveških marijanskih bratovščin na Kranjskem in Štajerskem (Summary: The Artistic Legacy of Medieval Marian Confraternities in Carniola and Styria), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 89–110; Helena SERAŽIN, Štukater Giuseppe Monteventi in oltar škapulirske bratovščine v Piranu (Summary: Stucco Maker Giuseppe Monteventi and the Altar of the Scapular Confraternity in Pirano), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 169–184; Jure VOLČJAK, Pregled predjožefinskih bratovščin na ozemlju goriške nadškofije na Kranjskem (Summary: The Register of Pre-Josephinian Confraternities in Carniola in the Territory of the Gorizia Archdiocese), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 9–34.
- ⁵ Angelika DREYER, Konfessionel kontrovers. Süddeutsche Rosenkranzbruderschaften als Auftraggeber für barocke Deckenmalerei (Summary: Confessionally Controversial. South German Confraternities of the Rosary as Patrons of Baroque Ceiling Decorations), *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ed. Ana Lavrič), Ljubljana 2016), pp. 185–200.

at the Research Centre of the Slovenian Academy of Sciences and Arts in Ljubljana. During its preparation, a symposium on Central European confraternities, organized by Austrian historians, was held in Salzburg in 2017. Those proceedings were published the following year,⁶ prompting the collaboration with Prof. Dr. Martin Scheutz of the University of Vienna. In addition to providing introductory perspectives on the state of research in Austria, Bohemia, Moravia, Silesia, and Hungary, the volume focuses on historiography, which, although fundamental for researching art historical questions of confraternal iconography and patronage, was not our primary objective.⁷

The conference in Ljubljana was a crucial starting point for planning this thematic issue and, in my opinion, a very welcome start to networking on the topic of confraternities in Central, Eastern, and Southeastern Europe. My colleague Assist. Prof. Dr. Mija Oter Gorenčič and I were extremely pleased at persuading Dr. Barbara Wisch, Professor Emerita of Art History at the State University of New York College at Cortland, to co-edit this issue. Not only is she an exceptional connoisseur of the visual culture of Italian confraternities, but with extraordinary dedication, she set as one of her fundamental tasks the transformation of texts written in Croatian, Italian, Portuguese, German, Polish, and Slovenian “English” into a coherent and lively language that will allow the scholars’ important contributions to be more fully appreciated. All of the authors and the co-editors are immensely grateful for her in-depth, critical work on the texts.

Scholars often look for positive echoes of different historical structures, and as we research art history, we usually judge them based on preserved cultural objects. But as we can learn particularly from recent history and the present, a confraternity does not necessarily entail simple inclusion, but also, and too often, the exclusion of (all) others. Researching the various functions and uses of art “products” associated with confraternities also provides valuable perspectives for the study of migrations, the diversity of worlds, and the possibilities—or impossibilities—of cooperation. These dynamics prominently come to the fore with national confraternities, to which scholars from Italy and Croatia have dedicated themselves in this thematic issue. Thanks to the authors who stem from the United States of America, Portugal, and Poland and to our nearer Slovenian neighbors from Croatia, Italy, Austria, and Germany, the present volume of *Acta historiae artis Slovenica* is extremely international. It leads us from case studies to group and collaborative research, which is imperative for understanding the historical processes pertinent to the entire European continent and beyond.

Although the past five years have opened significant new dimensions in researching confraternities in Slovenia, that mission is far from being concluded. Numerous tasks for all of Central Europe still need to be carried out. We believe that Dr. Lavrič’s project, the international conference, and the present issue of the *Acta historiae artis Slovenica* prompt further systematic research of religious confraternities and their exceptional importance for the fine arts. In fact, responses from Austrian, German, and Croatian colleagues indicate that we can anticipate animated international and interdisciplinary scientific discussions in the coming years. One of the important outcomes of the finished project is the inception of a new one, titled *Artwork as Reflection of Knowledge and Net-*

⁶ The symposium *Multifunktionale Dienstleister. Frühneuzeitliche Bruderschaften in Zentraleuropa*, Salzburg, 23–25 February 2017, organized by the Archive of the Archdiocese of Salzburg, Department of History at the University of Salzburg, and the Institute of Austrian Historical Research in Vienna.

⁷ *Multifunktionale Dienstleister. Frühneuzeitliche Bruderschaften der Frühen Neuzeit in Zentraleuropa* (eds. Elisabeth Lobenwein, Martin Scheutz, Alfred Stefan Weiß), Wien 2018 (Veröffentlichungen des Instituts für Österreichische Geschichtsforschung, 70).

working. The Role of Education and Social Connectedness of Artists and Patrons in the Late Middle-Ages and Early-Modern Times (funded by the Slovenian Research Agency, J6-9439), which, from 1 July 2018, links scholars from the France Stele Institute of Art History ZRC SAZU with those at the Milko Kos Historical Institute ZRC SAZU and the Department of History at the Faculty of Philosophy at the University of Ljubljana. Together we intend to further research on patronage and art networks in the late medieval and early modern periods.

As our guest co-editor Barbara Wisch has noted, one of the greatest limitations in spreading scientific knowledge is language. Between a theoretical agreement that English is the *lingua franca* of our time, and the reality in which the humanities in general and art history in particular are carried out—primarily in the national language of the work’s origin or current location—the bilingual writing and publishing of scientific results in English is a commitment that is not always easily realized. As previously stated, without the enormous amount of work by our co-editor Barbara Wisch, this thematic issue about confraternities and the visual arts would look rather different, and certainly not for the better, which is why, in the name of both Slovenian editors, I want to express my sincerest thanks to her.

PREDGOVOR

BRATOVŠČINE: MREŽE NAROČNIKOV, UMETNIKOV IN RAZISKOVALCEV

Barbara Murovec

Leta 2013 je raziskovalka Umetnostnozgodovinskega inštituta Franceta Steleta ZRC SAZU dr. Ana Lavrič na razpisu Javne agencije za raziskovalno dejavnost Republike Slovenije pridobila temeljni raziskovalni projekt *Vloga in pomen cerkvenih bratovščin v likovni umetnosti novega veka na Slovenskem* (1. avgust 2013 – 31. julij 2017, J6-5563). Zdaj upokojena kolegica Lavrič je že pred tem objavila nekaj temeljnih razprav o vlogi cerkvenih bratovščin pri umetnostnih naročilih¹ ter na podlagi lastnih raziskav cerkvene umetnosti in ohranjenega arhivskega gradiva ocenila, da je smiselno svoje raziskovalne metode prenesti na skupino raziskovalcev, ki jih je vključila v projekt. K sodelovanju je povabila tudi Teološko fakulteto Univerze v Ljubljani, s čimer je v izhodišču poudarila nujnost interdisciplinarne metodologije oziroma povezovanja umetnostne zgodovine z zgodovino in teologijo. Z dolgoletnim natančnim arhivskim delom je odprla za slovenski prostor do takrat skoraj neraziskovano področje in prispevala številne študije,² hkrati pa vzpodbudila kolege, da so se poglobili v preučevanje enega ključnih področij za razumevanje umetnostnega naročništva v zgodnjem novem veku in umetniških del, naročenih za cerkve.³ Ana Lavrič je v okviru omenjenega raziskovalnega projekta

¹ Gl. zlasti: Ana LAVRIČ, Ljubljanske baročne bratovščine in njihovo umetnostno naročništvo. Jezuitske kongregacije, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 33/2, 2010, str. 251–286; Ana LAVRIČ, Ljubljanske baročne bratovščine in njihovo umetnostno naročništvo. Bratovščine pri redovnih cerkvah, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 34/1, 2011, str. 41–64; Ana LAVRIČ, Ljubljanske baročne bratovščine in njihovo umetnostno naročništvo. Bratovščine v župnijskih cerkvah in podružnicah, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 34/2, 2011, str. 295–317; Ana LAVRIČ, Bratovščine v ljubljanskih škofijskih protokolih 17. in 18. stoletja, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 36/1, 2013, str. 25–44; Ana LAVRIČ, Bratovščina presvetega Rešnjega telesa v Črnučah, *Tam čez Savo, na Črnučah. Sto petdeset let župnije Ljubljana Črnuče* (ur. France Martin Dolinar), Ljubljana 2013, str. 239–248.

² Ana LAVRIČ, Bratovščine na Kranjskem leta 1773, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 37/1, 2014, str. 109–142; Ana LAVRIČ, Zgodovinska in umetnostna dediščina frančiškanskih bratovščin, *Acta historiae artis Slovenica*, 19/2, 2014, str. 95–122; Ana LAVRIČ, Bratovščine na Slovenskem pod zavetniškim plaščem Marije in svetnikov, *Patriae et orbi. Essays on Central European Art and Architecture/Študije o srednjeevropski umetnosti. Festschrift in Honour of Damjan Prelovšek/Jubilejni zbornik za Damjana Prelovška* (ur. Ana Lavrič, Franci Lazarini, Barbara Murovec), Ljubljana 2015 (Opera Instituti Artis Historiae), str. 475–527; Ana LAVRIČ, Bratovščine pri cerkvi Marijinega vnebovzvetja na Dobrovi, *Marija v leščevju. Dobrova pri Ljubljani* (ur. Janez Dolinar), Ljubljana 2015, str. 573–592; Ana LAVRIČ, Kamniške bratovščine in njihova povezava s freskami pri Sv. Primožu in v župnijski cerkvi na Šutni, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 39/1, 2016, str. 9–25; Ana LAVRIČ, Bratovščine sv. Rešnjega telesa na Slovenskem. Predstavitev ikonografije z izbranimi primeri, *Acta historiae artis Slovenica*, 22/1, 2017, str. 7–43.

³ Zunaj tematske številke *Acta historiae artis Slovenica* (gl. op. 4) so bili mdr. objavljeni za projekt pomembni članki: Matjaž AMBROŽIČ, Pregled predjožefinskih bratovščin na slovenskem Štajerskem, *Acta historiae artis Slovenica*, 19/1, 2014, str. 17–52; Matjaž AMBROŽIČ, Zanimivosti iz delovanja predjožefinskih bratovščin na slovenskem Štajerskem, *Arhivi. Glasilo Arhivskega društva in arhivov Slovenije*, 38/1, 2015, str. 35–75; Blaž RESMAN, Accipe

leta 2016 uredila tematsko številko *Acta historiae artis Slovenica*, v kateri so zbrane razprave osmih avtorjev, članov projektne skupine in drugih raziskovalcev pomena cerkvenih bratovščin za likovno umetnost: *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (21/2, 2016).⁴ Že takrat je bilo nastavljeno sodelovanje s kolegi iz Nemčije, s Hrvaške in iz Avstrije, a realiziran en sam znanstveni članek.⁵

Eden od predvidenih rezultatov nacionalnega projekta je bila mednarodna konferenca, katere cilj je bil povezati raziskave, ki so potekale za slovenski prostor s sorodnimi drugje v Evropi. Konferenca *The Role of Religious Confraternities in Medieval and Early Modern Art/Vloga cerkvenih bratovščin v likovni umetnosti srednjega in zgodnjega novega veka* je potekala od 10. do 12. maja 2017 v prostorih Znanstvenoraziskovalnega centra Slovenske akademije znanosti in umetnosti v Ljubljani. Med njeno pripravo je bil objavljen program simpozija o bratovščinah v Salzburgu,⁶ ki so ga organizirali avstrijski zgodovinarji, kar je dalo povod za sodelovanje s prof. dr. Martinom Scheutzem z dunajske univerze. Na podlagi salzburškega simpozija je v letu 2018 tudi že izšla znanstvena monografija. Ob uvodnih pogledih v stanje raziskav v Avstriji, na Češkem, Moravskem, v Šleziji in na Madžarskem je večina razprav posvečena temam s področja zgodovinopisja, ki pa so temeljne tudi za preučevanje umetnostnozgodovinskih vprašanj v povezavi z bratovščinsko ikonografijo in naročništvom.⁷

Ljubljanska konferenca je bila pomembno izhodišče za oblikovanje pričujoče tematske številke in verjamem, da izjemno dobrodošel začetek mreženja raziskav o bratovščinah tudi v srednji, vzhodni in jugovzhodni Evropi. S kolegico Mijo Oter Gorenčič sva bili izjemno veseli, da sva k

consilium a me. Mati božja dobrega sveta ter njene bratovščine in upodobitve na Slovenskem, *Acta historiae artis Slovenica*, 22/1, 2017, str. 45–110.

- ⁴ Matjaž AMBROŽIČ, Evidenčna knjiga mozirske bratovščine sv. Rešnjega telesa, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 111–117; Zdenka BONIN, Bratovščine v severozahodni Istri v obdobju Beneške republike, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 35–53; Ana LAVRIČ, Velike Marijine bratovščine na Slovenskem. Ikonografija bratovščin pod okriljem mendikantskih redov, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 119–167; Matija OGRIN, Bratovščinske iskre. Duhovna besedila baročnih bratovščin na Slovenskem, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 55–88; Mija OTER GORENČIČ, Umetnostna zapuščina srednjeveških marijanskih bratovščin na Kranjskem in Štajerskem, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 89–110; Helena SERAŽIN, Štukater Giuseppe Monteventi in oltar škapulirske bratovščine v Piranu, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 169–184; Jure VOLČJAK, Pregled predjožefinskih bratovščin na ozemlju goriške nadškofije na Kranjskem, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 9–34.
- ⁵ Angelika DREYER, Konfessionel kontrovers. Süddeutsche Rosenkranzbruderschaften als Auftraggeber für barocke Deckenmalerei, *Acta historiae artis Slovenica*, 21/2, 2016 (= *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art* (ur. Ana Lavrič), Ljubljana 2016), str. 185–200.
- ⁶ Simpozij *Multifunktionale Dienstleister. Frühneuzeitliche Bruderschaften in Zentraleuropa*, Salzburg, 23.–25. februar 2017, so organizirali salzburški Nadškofijski arhiv, Oddelek za zgodovino salzburške univerze in Inštitut za avstrijske zgodovinske raziskave na Dunaju.
- ⁷ *Multifunktionale Dienstleister. Frühneuzeitliche Bruderschaften der Frühen Neuzeit in Zentraleuropa* (ur. Elisabeth Lobenwein, Martin Scheutz, Alfred Stefan Weiß), Wien 2018 (Veröffentlichungen des Instituts für Österreichische Geschichtsforschung, 70).

souredništvu tematske številke uspeli pritegniti upokojeno profesorico iz New Yorka dr. Barbaro Wisch, izjemno poznavalko umetnostne dediščine bratovščin v italijanskem prostoru. Z izjemno požrtvovalnostjo si je zadala kot eno svojih temeljnih nalog pri pripravi publikacije, da besedila, napisana v hrvaški, italijanski, nemški, poljski in slovenski angleščini, pretvori v koherentne angleške tekste, ki bodo uspešno nagovarjali zainteresirane bralce. Za njeno poglobljeno ukvarjanje z besedili smo ji vsi avtorji in sourednici izjemno hvaležni.

Raziskovalci pogosto iščemo pozitivne odmeve različnih zgodovinskih struktur in jih, ko preučujemo zgodovino umetnosti, praviloma ocenjujemo na podlagi kulturnih objektov, ki so se ohranili do našega časa. Bratovščina sicer ne pomeni zmeraj samo povezovanja, kot se lahko učimo predvsem iz polpretekle zgodovine in sedanosti, temveč je ena njenih glavnih implikacij tudi izključevanje (vseh) drugih. Preučevanje različnih funkcij in uporab umetnostnih »produktov«, ki so povezani z bratovščinami, nam odpira pomembne nastavke tudi za preučevanje migracij, različnosti svetov in možnosti oziroma nezmožnosti sodelovanja. Ti vidiki prihajajo do izraza tudi pri nacionalnih bratovščinah, ki se jim je v tematski številki posvetila skupina raziskovalcev iz Italije in Hrvaške. Tokratna številka *Acta historiae artis Slovenica* je po zaslugi avtorjev, ki segajo od Združenih držav Amerike, Portugalske, Nemčije in Poljske v Italijo, na Hrvaško in v Slovenijo, izjemno internacionalna. Od študij primerov nas vodi k skupnim raziskavam, pomembnim za razumevanje zgodovinskih procesov, aktualnih za celoten evropski prostor.

Ne glede na številne temeljne raziskave, ki so v preteklih petih letih odprle povsem nove dimenzije preučevanja bratovščin na Slovenskem, lahko rečemo, da misija še zdaleč ni zaključena. Za srednjeevropski prostor ostajajo pred nami še številne nedokončane naloge. Verjamemo, da tako projekt in mednarodna konferenca, predvsem pa pričujoča tematska številka *Acta historiae artis Slovenica* nagovarjajo k nadaljnjemu sistematičnemu raziskovanju cerkvenih bratovščin in njihovega izjemnega pomena za likovno umetnost. Odzivi iz Avstrije, Nemčije in s Hrvaške kažejo, da si lahko v naslednjih letih obetamo živo mednarodno in interdisciplinarno znanstveno diskusijo. Eden od pomembnih rezultatov zaključenega projekta pa je novi projekt *Umetnina kot odsev znanja in povezovanja. Pomen izobrazbe in družbene vpetosti umetnikov in naročnikov v poznem srednjem in zgodnjem novem veku* (financira Javna agencija za raziskovalno dejavnost Republike Slovenije, J6-9439), ki od 1. julija 2018 povezuje raziskovalce Umetnostnozgodovinskega inštituta Franceta Steleta ZRC SAZU z raziskovalci Zgodovinskega inštituta Milka Kosa ZRC SAZU in Oddelka za zgodovino Filozofske fakultete Univerze v Ljubljani pri nadaljnjem poglobljanju v naročniške in umetniške mreže srednjega in zgodnjega novega veka.

Kot ugotavlja vabljen sourednik Barbara Wisch, je ena velikih omejitev pri razširjanju znanstvenih spoznanj jezik. Med teoretičnim pristajanjem na to, da je angleščina edina *lingua franca* naše dobe, in realnostjo, v kateri se humanistika oziroma umetnostna zgodovina praviloma dogaja tudi ali celo predvsem v nacionalnih jezikih prostora, v katerem so nastali umetnostni spomeniki in umetnine, ki jih preučujemo, je dvojezično pisanje in objavlanje znanstvenih rezultatov v angleškem jeziku zaveza, ki je ni vedno lahko uresničiti na ustreznem nivoju. Brez ogromnega dela sourednice Barbare Wisch bi tematska številka o bratovščinah izgledala precej drugače in zagotovo ne boljše, za kar se ji v imenu obeh slovenskih urednic najlepše zahvaljujem.

INTRODUCTION

Barbara Wisch

Guest co-editor

This special issue of *Acta historiae artis Slovenica* owes its inception to the international conference *The Role of Religious Confraternities in Medieval and Early Modern Art*, held at the Research Centre of the Slovenian Academy of Sciences and Arts, Ljubljana, on 10–12 May 2017. The conference, sponsored by the France Stele Institute of Art History ZRC SAZU, was organized by its esteemed members, Dr. Ana Lavrič, Assoc. Prof. Dr. and Director Barbara Murovec, and Assist. Prof. Dr. Mija Oter Gorenčič.¹ Many of the innovative papers presented there comprise the core of this volume. The conference itself provided an extraordinary opportunity for both junior and senior European and American scholars to share their new research insights in the ever-expanding field of Confraternity Studies, a multidisciplinary arena that now commands a secure place alongside far older academic disciplines. Owing to our gracious hosts at the France Stele Institute of Art History, the far-flung participants—from Genoa, Kraków, Lisbon, Macerata, Munich, New York, Vienna, and Zagreb—joined eminent scholars from Ljubljana in congenial settings that encouraged the mutual exchange of ideas, creating new bonds of brotherhood (and sisterhood) between cultures and continents. The 14 essays in this volume are organized chronologically, nationally, and thematically, all the while shedding new light on confraternal patronage of the arts.

Although looking back to the late medieval origins of many of the confraternities being discussed, our focus spans Central and Southern Europe in the closing years of the 15th century to the early 19th century. It examines the post-Tridentine decades and the efflorescence of confraternities in the 17th and early 18th centuries, and includes the Catholic Enlightenment, the papal suppression of the Jesuit Order in 1773, the Holy Roman Emperor Joseph II's suppression of confraternities in the Habsburg lands in 1783, and the upheavals of the Jansenist revolutionaries. Our survey concludes with the Napoleonic wars, which caused such destruction of the brotherhoods' artistic patrimony. Nationally, the essays navigate across the European continent, placing particular emphasis on Central Europe. Thematically, by analyzing the breadth and evolution of cultic devotions encouraged by post-Tridentine forms of piety, the volume affords an exploration of early modern European confraternities and their patronage of the visual arts that crosses geopolitical borders. However, one significant boundary that remains is language, since most authors in this volume have only ever published in their native tongue. By presenting their important, new scholarship in English, with three in German, the editors hope to ensure greater accessibility of their contributions to a global audience.

Our objective is especially significant, since recent collections in English and Italian on late medieval and early modern confraternities have addressed Western and Northern Europe, the New

¹ The conference was part of the larger research project *The Role and Significance of Religious Confraternities in the Early Modern Art in Slovenian Lands* (No. J6-5563, conducted under the auspices of the France Stele Institute of Art History ZRC SAZU, Ljubljana, and financially supported by the Slovenian Research Agency. One of the results of the project was the thematic issue *Vloga cerkvenih bratovščin v likovni umetnosti/Religious Confraternities and their Role in Visual Art*, 21/2, 2016, of the *Acta historiae artis Slovenica*.

World, and Asia, but have not turned their attention to Central Europe.² Major volumes on Polish and Czech confraternities,³ for example, are for the most part incomprehensible to Anglophone and other European scholars, since they are written in languages that are less familiar to many researchers. Therefore, this volume is groundbreaking in offering cutting-edge discussions of the rich visual, architectural, literary, and festive cultural production of religious confraternities in many Central European nations as well as sodalities in Italy and Portugal.⁴

We begin in Rome, where the history and influence of confraternities elevated to the new prestigious rank of archconfraternity, beginning in 1520, are analyzed by Barbara Wisch. Archconfraternities were (and are) empowered to aggregate sodalities with comparable devotions and dedications, sharing spiritual benefits, privileges, and impressive indulgences. As a *prologomenon* to this vastly understudied topic, she lays out a chronology of their establishment and the complex networks of powerful, wealthy cardinal protectors whose importance in the patronage of major works of art and architecture was critical. She poses questions about the actual impact of Roman archconfraternities across Europe, some of which are answered in the essays that follow. These queries suggest new avenues of inquiry.

We then cast our confraternal gaze across the breadth of the continent. Under the Habsburg imperial flag, at the church of St. Primus above Kamnik, Mija Oter Gorenčič introduces a striking new contextual interpretation of the origins of the Slovenian church's monumental early 16th-century fresco decoration—a major commission by its Marian brotherhood—and posits a direct connection with Cologne's newly instituted Rosary Brotherhood and the works of art it commissioned. The Cologne confraternity, founded by the Observant Dominican Jakob Sprenger in 1475, was officially the first dedicated to Rosary devotion. Unequivocal support by the Holy Roman Emperor Frederick III from the outset and rich papal indulgences from 1478 onward incentivized the rapid reception of Rosary brotherhoods across Europe, a subject that later essays address as well. Oter Gorenčič's

² *Early Modern Confraternities in Europe and the Americas. International and Interdisciplinary Perspectives* (eds. Christopher Black, Pamela Gravestock), Aldershot 2006; *Confréries et dévotions dans la catholicité moderne (mi-XV^e–début XIX^e siècle)* (eds. Bernard Dompnier, Paola Vismara), Roma 2008 (Collection de l'École Française de Rome, 393); *Brotherhood and Boundaries/Fraternità e barriera* (eds. Stefania Pastore, Adriano Prosperi, Nicholas Terpstra), Pisa 2011; *Faith's Boundaries. Laity and Clergy in Early Modern Confraternities* (eds. Nicholas Terpstra, Adriano Prosperi, Stefania Pastore), Turnhout 2012; *Space, Place, and Motion. Locating Confraternities in the Late Medieval and Early Modern City* (ed. Diana Bullen Presciutti), Leiden 2017. The special issue of *Confraternitas*, 27/1–2, 2016, dedicated to the Schiavoni/Illyrian confraternities in Italy, is an important exception; see also *Visualizing Past in a Foreign Country. Schiavoni/Illyrian Confraternities and Colleges in Early Modern Italy in Comparative Perspective* (eds. Giuseppe Capriotti, Francesca Coltrinari, Jasenka Gudelj), Macerata 2018 (*Il Capitale Culturale. Studies on the Value of Cultural Heritage*, Supplementi, 7); and *Chiese e "nationes" a Roma sotto il potere temporale dei papi. Dalla Scandinavia ai Balcani (secoli XV–XVIII)* (eds. Antal Molnár, Giovanni Pizzorusso, Matteo Sanfilippo), Roma 2017 (Bibliotheca Academia Hungariae – Roma. Studia, 6).

³ *Bractwa religijne w średniowieczu i w okresie nowożytnym (do końca XVIII wieku)* [Religious Confraternities in the Middle Ages and the Modern Era (until the end of the 18th century)] (eds. Dominika Burdzy, Beata Wojciechowska), Kielce 2014; see the review by Joanna LUDWIKOWSKA in *Confraternitas*, 25/2, 2014, pp. 48–50 (and pp. 58–60 for the table of contents). The volume includes a bilingual table of contents and introduction, and summaries in English; Part 4 is concerned with Polish religious confraternities and the arts, but there are discussions of intellectual and material culture throughout. *Zbožných dusí úl. Náboženská bratrstva v kultuře raněnovověké Moravy* [A Hive of Devout Souls. Religious Fraternities in the Culture of Early Modern Moravia] (eds. Vladimír Maňas, Zdeněk Orlita, Martina Potůčková), [Catalogue for the exhibition of paintings, documents, and artefacts from the Archdiocesan Museum in Olomouc, Moravia, 28–25 April 2010], Olomouc 2010; see the review by Jozef MATULA in *Confraternitas*, 21/2, 2010, pp. 55–56, who notes that the volume is in Czech only. For additional bibliography on Central European confraternities, see the Preface by Barbara Murovec and the essays in this volume.

⁴ Special thanks are given to the outside readers for their incisive comments that improved the essays. We are responsible for any mistakes that remain.

trenchant analysis of the iconography and style of the frescoes and architectural decoration, together with her account of the famous “Windische” (Slovenian) pilgrimage to Cologne, confirms her thesis. Her astute observations reveal how the artist gained knowledge of Albrecht Dürer’s recent paintings, in addition to the master’s graphic production, and how he familiarized himself with works closely connected to the great altarpiece of Cologne’s Rosary Brotherhood, all of which he assimilated and synthesized in the St. Primus decorative program.

The Portuguese Crown was equally emphatic in its support of confraternities. Through privileges, exemptions, and donations, the Confraternity of Mercy was instituted in Lisbon in 1498. With exponential speed, the Holy Houses of Mercy became the most important confraternal foundations for spiritual and charitable assistance throughout Portugal and its overseas empire. Joana Balsa de Pinho offers a new interpretative approach to this impressive architectural heritage by demonstrating how the building complexes evolved to become easily recognizable by their central urban location and distinct architectural and decorative characteristics, decidedly different from other Portuguese religious and secular institutions.

Our discussion then turns to the Balkan immigrants who had crossed the Adriatic Sea to settle in Italy. Two essays elucidate how these ethnic minorities integrated themselves into their new society via confraternities by strategically promoting their “national” identity through art, architecture, and language, and by venerating their native-born saints. Giuseppe Capriotti concentrates on the city of Pesaro in the region of The Marches. There, the Schiavoni, as the Illyrians were known, identified with their protector St. Jerome (owing to his birthplace in Stridon, on the border of Dalmatia), while the Albanians looked to their own St. Veneranda as patron. By carefully analyzing the artistic commissions of these two confraternities, especially where documentary sources are lacking, Capriotti reconstructs a nuanced evolution of the confraternities’ piety that extended beyond their national saints to encompass the newly canonized as well as new confraternal devotions, namely the Cord of St. Francis, a subject which Mirjana Repanić-Braun later addresses.

Jasenska Gudelj and Tanja Trška unite their expertise on the two most prominent Slavic confraternities in Italy, located in Venice and in Rome. Significantly, this is the first time that the Illyrian communities of these great, yet disparate cosmopolitan centers have been systematically compared. The authors’ collaboration results in innovative observations about the construction of self-defining visual narratives in the famous painted cycles illustrating the lives of St. Jerome and St. George that these confraternities commissioned. Using the shared origin of the confraternal members as a critical platform on which to base a discussion of Schiavoni visual strategies, Gudelj and Trška shed new light on such central issues as national saints, anti-Ottoman sentiment, and the early modern Illyrian scholarly emphasis on language, alphabet, translation, and printing.

In Genoa and extending inland into the mountainous regions of Liguria, confraternities created networks called *casacce*, formed by three or four brotherhoods that assembled in a single oratory. Rather than focusing on the architecture or decoration of their private space, Valentina Fiore demonstrates how their public face was most prominently displayed during processions, in large part due to the monumental, dramatic, and emotive multi-figured sculptural groups they commissioned. Proudly paraded through city streets on major feast days, these vibrant, polychrome wooden sculptures seemed to activate the divine through the ritual performance of procession. She examines the impressive work by Anton Maria Maragliano, who set the standard for Genoese wood sculpture in the 18th century. In addition, she documents the dismantling, conservation, and transmission of these splendid objects following the Napoleonic suppression of Ligurian confraternities in 1811.

The following essays direct their attention to Central Europe. The city and Diocese of Kraków was one of the largest centers of religious life in the Kingdom of Poland and the Grand Duchy of

Lithuania—indeed, if not in all of Central Europe. One of the city’s preeminent sites is the church of the Holy Trinity, granted to the first Dominicans who had arrived from Italy in 1221, including Jacek [Hyacinth] Odrowąż (died 1257), who was so highly venerated that he was eventually canonized in Rome in 1594. Krzysztof J. Czyżewski and Marek Walczak delineate the institutional history and centuries-long art and architectural patronage of the Rosary Confraternity, founded at Holy Trinity probably by 1484, which became the largest and most important of the many confraternities dedicated to the Rosary in Kraków.

This authoritative discussion brings us back to our starting point in Rome. By 1600 the Kraków brotherhood had been elevated to an archconfraternity. Most significantly, at this time it was given a sanctioned copy—blessed by the pontiff and enriched with indulgences—of the most potent Roman Marian icon, the *Salus Populi Romani* in S. Maria Maggiore, which was revered as a civic palladium. When borne in a propitiatory procession by Pope Gregory the Great in 590, it was believed that the image, through Mary’s merciful intercession, had saved the city from the plague. Czyżewski and Walczak show how the replica in Kraków, specifically donated to the Rosary Archconfraternity, was thus integrally bound to Rosary devotion; consequently, it was associated with the naval victory over the Turks at Lepanto in 1571, which the faithful believed had been achieved by invoking the Virgin’s intervention through Rosary prayers at the behest of the staunch Dominican Pope Pius V (reigned 1566–1572). The Kraków image then proceeded to perform its own miracles. It was celebrated with splendid processions, and finally, in thanks for the triumph over the Turks at the gates of Vienna in 1683, it received an oratory of its own at the church of the Holy Trinity. Czyżewski and Walczak document not only the architecture and lavish furnishings of the image and its chapels, but they demonstrate how Rosary devotion blossomed throughout the city with splendidly decorated altars and replicas of the miraculous image—known in Poland as *Our Lady of the Rosary* or *Our Lady of the Snows*—which appeared in painted, engraved, and sculpted versions and became Poland’s beloved image of the Virgin and Child.

Kraków confraternities encouraged and deeply influenced those with similar devotions throughout the diocese. This was especially evident at the collegiate church of St. John the Baptist in Skalbmierz (about 50 km northeast of Kraków), whether the brotherhoods were founded by the Dominicans, Observant Franciscans, or canons closely allied with the theological faculty at the Kraków University, as Wojciech Sowała documents. So, too, Kraków’s artists set the standards for work in all mediums. By introducing important research on the new Rosary Confraternity in Skalbmierz, formally confirmed in Kraków in 1682, Sowała expands Czyżewski and Walczak’s discussion by relating the miraculous history of Skalbmierz’s own replica of the icon, which was credited with the salvation of the citizenry from the plague in 1677. So, too, the close association of the Dominican confraternities of the Holy Name of Jesus with the Rosary reflects that of Kraków’s Holy Trinity church, where the pairing of their confraternal altars to the left and right of the chancel arch was duplicated in most Dominican churches throughout the Polish province. The interweaving of these sodalities was exemplified in Skalbmierz by a shared altar.

In Poland, as we have seen, the Roman icon was inextricably linked with the Rosary, but the Jesuits, with papal approval in late 1560s, had already distributed replicas of the image as part of their global missionary efforts. Together with their IHS monogram, the *Salus Populi Romani* image became a worldwide Jesuit logo.⁵ As a direction for future research, it would be useful to compare the

⁵ Simon DITCHFIELD, *Catholicus and Romanus. Counter-Reformation Rome as Caput Mundi, A Companion to Early Modern Rome, 1492–1692* (eds. Pamela M. Jones, Barbara Wisch, Simon Ditchfield), Leiden 2019, p. 142.

Polish Dominicans' pairing of the Holy Name of Jesus and *Our Lady of the Rosary* with that of the Jesuits' to gain insight into post-Tridentine competitive "branding."

Since 1563 the Jesuits had been founding their own distinct Marian Congregations—exclusively male confraternities until 1751 that were tightly organized under the authority of a Jesuit priest—as well as sodalities for both men and women that advocated new devotions. Sanja Cvetnić illuminates the Bona Mors (Good Death) confraternities, originally founded in 1648 at Il Gesù, the Jesuits' mother church in Rome, and elevated to an archconfraternity with substantial indulgences in 1729. When the first Croatian Jesuit College opened in Zagreb in 1653, the Bona Mors was also instituted. These sodalities continued to be established throughout the Jesuit provinces with specific goals: to re-Christianize regions still under Ottoman rule;⁶ to renew the Catholic faith in communities exposed to Protestant ideology; and to reinvigorate waning devotion by promulgating a "good life" informed by the Sacraments, especially frequent Communion, so a good death—and salvation—would inevitably follow. The confraternal chapels were richly decorated, but most of their liturgical furnishings and works of art were irreparably lost or fragmented owing to the suppression of the Jesuit Order and the subsequent Josephine and Napoleonic reforms. Cvetnić re-evaluates what remains of the Croatian Bona Mors artistic heritage by integrating these works into confraternal pious practices. She underscores the Jesuits' remarkable ability to promote their sodalities by unifying devotions and using strategies of fidelity to the Supreme Pontiff and Rome.

In the following essay, Sibylle Appuhn-Radtke reinforces the Jesuits' particular attention to uniformity in the statutes, privileges, and indulgences assigned to the Marian Congregations, but she also observes that decisions regarding the decoration and furnishings of the Marian altars and assembly rooms were left to the individual groups. A significant part of this artistic legacy that has not been examined is the graphic production of the Marian confraternities within the Jesuits' Austrian Province, conserved in their archive in Vienna. Appuhn-Radtke clarifies the many essential functions of these previously unpublished membership certificates that were engraved, printed, and distributed across Austria and southern Germany from the second half of the 17th to the early 19th century. In addition to including the requisite Jesuit iconography—for example, a sheet from Ingolstadt depicts its own miraculous image, a copy of the Roman *Salus Populi Romani*—the certificates were embellished with city views and illustrations of the confraternities' own splendid altars and chapels. Since many of these structures no longer survive, the engraved sheets are crucial evidence of their former splendor.

Mirjana Repanić-Braun returns us to Croatia, where confraternities in the northern regions have been less thoroughly studied than those along the Adriatic coast. She provides a wealth of documentation about the confraternities founded at Franciscan churches and friaries in the Croatian Franciscan Province of Sts. Cyril and Methodius, and offers fresh insights into their significant religious and artistic heritage. For example, she notes the exponential growth of confraternities dedicated to the Cord of St. Francis that were instituted at all the friaries of the Province—encouraged, one might suggest, by the confraternal seat in Assisi having been raised to an archconfraternity in 1585 and lavished with indulgences by the Franciscan Pope Sixtus V. Moreover, Repanić-Braun alerts us to the confluence of other devotions in those same Franciscan churches. For example, having a Dominican Rosary altar was by no means remarkable, since Rosary iconography appeared almost regularly in most Franciscan and parish churches in northern Croatia owing to its prominence in Catholic spirituality. So, too, confraternities

⁶ Cvetnić notes that in the recovered territories, mosques were often converted into churches and consecrated to saints because they provided the only available spaces large enough for Catholic liturgical ceremonies. Their reuse underscored the Church's victory over the "infidel" and the return of Catholicism to Croatia.

of the Holy Scapular, a Carmelite devotion, could be found in the Franciscan churches alongside more typical Franciscan confraternities, such as those dedicated to St. Anthony of Padua. Perhaps this fluidity was, in part, indicative of the Order's effort to keep the faithful for themselves because the Jesuits had become serious competitors with their flourishing Good Death confraternities and Marian Congregations.

Matija Ogrin considers how the cultural environment of Slovenian confraternities resulted in their commissioning some of the most expressive early modern literary work written in Slovenian, most of which remains in manuscript form and is unpublished. He focuses on selected Baroque examples and breathes new life into understudied dramatic texts, most importantly the spectacular Passion plays performed by the brethren. His singular overview of a wide range of literary genres considers meditative prose, poems, hymnals, and sermons of outstanding quality, and introduces thought-provoking suggestions about their resonance in religious art. Slovenian confraternities also played vital roles in printing and publishing books. Again we turn to the highly influential Jesuit Marian Congregations. The Marian sodality established in Ljubljana in 1605 was an intellectual powerhouse that published dozens of devotional books in Latin, the first editions of classical authors to appear in the Slovenian lands, as well as books by highly renowned recent and even contemporary authors of the Catholic renewal. For those with little knowledge of Latin, the Holy Rosary Confraternity published the earliest Slovenian form of the complete Rosary in 1678, accompanied by contemplative prayers, which was widely used as a result of its accessibility and vivid literary style.

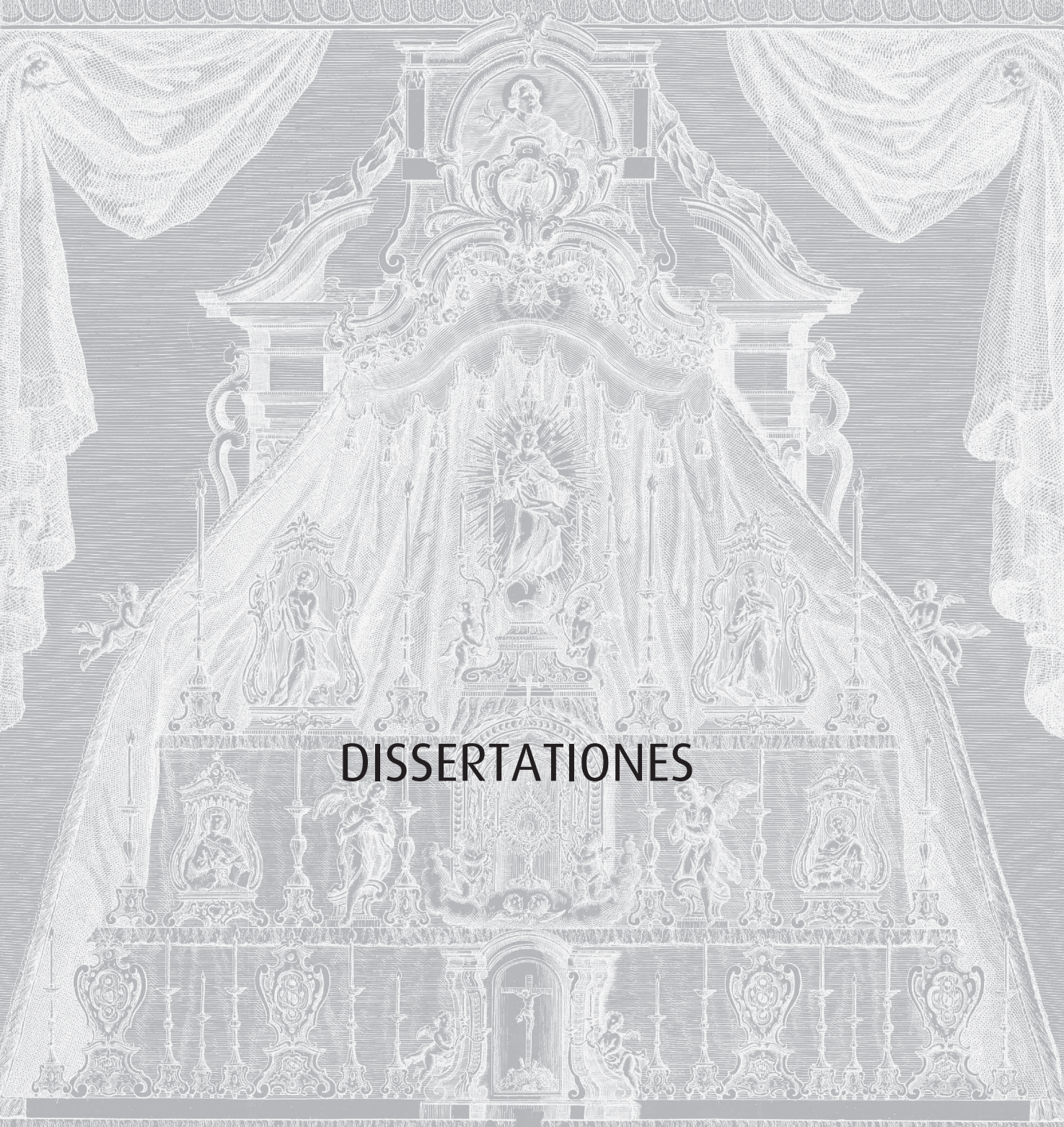
Martin Scheutz presents a range of little-explored written sources that are crucial for understanding the dynamic agency of Austrian confraternities during the early modern period. First and foremost, the sodalities needed to reform certain (im)pious practices in an effort to counter Martin Luther's scathing critiques. The brotherhoods were aided by the watchful eyes of local ecclesiastical authorities, who, in their copious visitation reports, kept tabs on membership numbers, financial portfolios, real estate holdings, liturgical furnishings for the proper celebration of the divine offices, etc. Scheutz meticulously unpacks the detailed visitation reports of 1617 and 1619, then turns to the confraternities' own wealth of archival material to supply additional information: registers of living and dead members, books of protocols and statutes, account ledgers, inventories, etc. He also notes the confraternities' substantial printing needs, together with their literary production, that supported local printing establishments, a subject highlighted by Matija Ogrin in the previous essay. Equally important in understanding the Austrian brotherhoods are the illustrated engravings—often depicting a miracle-working image—that were presented as New Year's gifts, and the multi-purpose matriculation certificates, also discussed by Sibylle Appuhn-Radtke. But another key print medium, as Scheutz points out, kept confraternities in the public eye: beginning in 1703, the *Wiener Diarium*, the earliest, continuously published daily newspaper that appears today as the *Wiener Zeitung*, carried up-to-date information about their activities. Not only did reports abound with descriptions of the great Roman archconfraternities, their magnificent processions, and generous philanthropic activities, but news about local brotherhoods also filled the pages, including lists of newly elected officers, deceased brethren, even those to whom the sodalities had lent money. Following the confraternities' suppression in 1783, the *Diarium* reported and illustrated the wealth of precious objects that were to be auctioned, allowing readers to confront the fate of this rich cultural heritage.

Rather than end on a note of loss, it seems appropriate to conclude the volume with the resplendent celestial visions painted on the ceilings of the Late Baroque pilgrimage churches in the Diocese of Augsburg. Angelika Dreyer explains that from the mid-18th century, the confraternal patrons responded to the principles emphasized by Catholic Enlightenment theologians, who recognized in the brotherhoods powerful instruments to fulfill their reform agenda. Their program

promulgated Christological devotion, paying special attention to Jesus' terrible suffering and agonizing death, encouraged new confraternal foundations with these dedications, and strongly endorsed the salvific power of grace and the Sacraments, particularly penance, while de-emphasizing veneration of Our Lady, inculcated by the ubiquitous Rosary confraternities. However, the calls for increased charitable works to replace sumptuous confraternal displays in processions, obsequies, and church decoration went in large part unheeded. Nonetheless, the monumental frescoes filling these churches exhibited a new simplicity in design and clarity in message by adhering closely to the biblical text—tenets that the Council of Trent had decreed explicitly in 1563, and the Catholic Enlightenment reaffirmed. Only in the late decoration of the parochial church in Haag am Amper (1764/65, 1783), as Dreyer demonstrates, did the appeal for a renewed focus on charity in this world, rather than rewards in the theater of the hereafter, take shape, but only as a swan song.

The breadth and evolution of devotions inspired by post-Tridentine pious practices, new philanthropic initiatives, accounts of political pressure from local, imperial, and ecclesiastical authorities, economic exigencies, and the diversity of civic spaces in which confraternities flourished are themes elucidated throughout the volume. So, too, are the histories of the churches, hospitals, chapels, and oratories they constructed and adorned with lavish altarpieces, extensive frescoes, and magnificent ceilings. The essays explore celebrated miracle-working icons that protected Polish cities from war and plague. Polychrome and gilded sculptures at confraternal altars across Croatia and the Slovenian lands took on vibrant life in flickering candlelight. So, too, complex multi-figured sculptural groups seemed animated as they were reverently carried aloft in processions by Genoese and Ligurian confraternal brethren. Prayer books, hymnals, membership certificates, all filled with engraved images, literally illuminated confraternal aspirations as did monumental murals and illusionistic paintings overhead.

Throughout the essays a number of significant issues appear and reappear. Foremost among them are the powerful roles played by the Mendicants and the Jesuits in establishing confraternities, the resulting competition for membership, and the critical place of national and civic identity in confraternal culture. In addition to presenting new archival research that documents brotherhoods and the works they commissioned, the essays demonstrate that much more study is required to integrate confraternities in a broader and more nuanced understanding of early modern religious, social, economic, and cultural history throughout Europe. A truly comprehensive history of art and architecture cannot exist without recognizing the contributions of confraternities, which were so crucial to their development.



DISSERTATIONES

Die Marianische Versammlung
 Der Ledigen Mänsperſonen unter dem Titel
 der Unbefleckten Empfängnis MARIA,
 in der Kurfürſtlichen Haupt und Reſidenzſtadt
 München. würdſchret allen und jeden, dem dieſer
 Zeugnißbrief zu handen kömmt, ewige Gnade
 und Segen Chriſti unſers Herrn.

Gegenwärtiger Ehr und tugendſamer *Leutnant* *von* *Wien*
 iſt Unſerer Marianiſchen Verſammlung ordentlich einverleibt
 worden und hat ſich iederzeit als ein Würdiges Mitglied derſelben betragen
 da er nun aber anderſtweh zuweilen geſinet iſt haben Wir ihm Krafft
 ſes briefs, welcher mit unſern aufgedruckten Inſigl und des Herrn
 ſecten und Secretary Namen unterzeichnet iſt, aller orten
 als anempfehlen wollen, mit bitte, man möchte ihn als eines
 derer Mitglieder erkennen, gubwillig an und aufnehmen,
 ſches Wir dem auch nach gebühr zuerwiedigen Verſprechen
 gegeben in München den 21. Nov. 1793.

PRÆFECTUS

*Jofann Ignaz
 Schmid Buchhändler*



SECRETARIUS

*Wolfgang
 Rebyan
 Wagner*

Art in the Service of Post-Tridentine Religious Confraternities in the Collegiate Church of St. John the Baptist in Skalbmierz in the Diocese of Kraków

Wojciech Sowała

Despite the historical significance of the collegiate church of St. John the Baptist (today the parish church) in Skalbmierz, only a handful of short studies consider its architecture and furnishings as well as its community of canons and confraternities.¹ The first is an article by Fr. Stanisław Kotarbiński, titled *Historical Information about the Collegiate Church at Skalbmierz* (1850) and dedicated to the history, furnishings, and treasury of the church.² The extraordinary value of this publication lies in the fact it is based on Kotarbiński's research in the local archives. The next is a short description of the monuments and the city of Skalbmierz by Kazimierz Stronczyński in his *Descriptions and Views of the Monuments in the Kingdom of Poland* (1844–1855), containing the first known depiction of the collegiate church.³ In 1908 Stanisław Tomkowicz, one of the most prominent Kraków art historians of that period, issued a short study on the architecture of the church, focusing on its Romanesque origins.⁴ A chapter in Fr. Jan Wiśniewski's book *A Historical Description of Churches, Towns, Monuments and Memorabilia in the Pińczów, Skalbmierz and Wiślica Regions* (1927)⁵ examined in detail not only the history and the furnishings of Skalbmierz's collegiate church, but also how the canonry functioned. Unfortunately, Wiśniewski limited his discussion of the confraternities to their date of foundation. A description of the church was included in the *Catalogue of Art Monuments in Poland* (1961).⁶ In a valuable article from 1965, Stanisław Romanowski explored the history and social structures of Skalbmierz from the Middle Ages to

¹ For support and advice I am grateful to Krzysztof J. Czyżewski, Parish Priest-Deacon Marian Fatyga, Danuta Kozieł CSFN, Michał Kurzej, and Karola Lidia Zaborska SŃSJ.

² Stanisław KOTARBIŃSKI, Historyczna wiadomość o kolegiaci skalbmierskiej, *Pamiętnik Religijno-Moralny*, 18, 1850, pp. 405–437.

³ *Kazimierza Stronczyńskiego opisy i widoki zabytków w Królestwie Polskim 1844–1855*, 2 (ed. Karol Guttmejer), Warszawa 2010, pp. 58–59. The lithographic image was made specifically for the publication and was based on a drawing by the author.

⁴ Stanisław TOMKOWICZ, *Kolegiata św. Jana Chrzciciela w Skalbmierzu. Reszty romańskiej budowy*, Kraków 1908.

⁵ Jan WIŚNIEWSKI, *Historyczny opis kościołów, miast, zabytków i pamiątek w pińczowskiem, skalbmierskiem i wiślickiem*, Marjówka 1927, pp. 381–407.

⁶ *Katalog Zabytków Sztuki w Polsce. 3: Województwo kieleckie. 9: Powiat Pińczowski* (ed. Maria Kałamajska-Saeed), Warszawa 1961, pp. 82–87.



1. St. John the Baptist
Collegiate Church, Skalbierz

his own time.⁷ In 2000, two very important publications appeared: *The Parish of Skalbierz. An Outline of the History*, co-authored by Stanisław Olczak and Daniel Olszewski,⁸ and a monumental history of the Kraków diocese by Bolesław Kumor.⁹ Both present information based on sources that were not consulted by Kotarbiński or Wiśniewski and significantly broaden our knowledge about how the collegiate church functioned. Moreover, Kumor provided a broad context for how churches in the Kraków diocese functioned, which can serve as a starting point for further comparative study. Unfortunately, the two works contain little direct information about confraternities.

Nevertheless, all of the above-mentioned texts, together with preserved artefacts and unpublished written sources, allow for a fresh analysis of the religious furnishings of the Skalbierz confraternities. The Kraków confraternities inspired and deeply influenced those with similar devotions in Skalbierz, whether founded by the Observant Franciscans, Dominicans, or canons closely allied with the theological faculty at the Kraków University. So, too, Kraków's artists set the standards for work in all mediums.

As Romanowski pointed out, Skalbierz—now a small provincial town located 50 km north-east of Kraków—in the Middle Ages and early modern era was an important trade and craft center on the route connecting Kraków with eastern cities, such as Sandomierz in Lesser Poland and Kiev in Rus. The city evolved from the 13th century as property of the bishop. The first records from 1217 mention the provost of Skalbierz, Gubertus, as a witness, as reported by Leszek the White, High Duke of Poland.¹⁰ On 20 February 1342, the town obtained rights from Casimir III the Great, king of Poland, to become an independent borough.¹¹ Owing to its location on the trade route, its fertile surroundings, and its numerous royal and episcopal privileges, during the next two centuries Skalbierz grew to become comparable to centers like Lublin, Gniezno, Radom,

⁷ Stanisław ROMANOWSKI, *Dzieje miasta Skalbierza*, *Rocznik Muzeum Świętokrzyskiego*, 3, 1965, pp. 211–304.

⁸ Stanisław Kazimiers OLCZAK, Daniel OLSZEWSKI, *Parafia Skalbierz. Zarys dziejów*, Kielce 2000.

⁹ Bolesław KUMOR, *Dzieje diecezji krakowskiej do roku 1795*, 3, Kraków 2000, pp. 173–194.

¹⁰ ROMANOWSKI 1965 (n. 7), p. 215.

¹¹ ROMANOWSKI 1965 (n. 7), p. 225.



2. Interior, St. John the Baptist Collegiate Church, Skalbierz

or Sandomierz. The city had both a collegiate church and an excellent school system; in fact, numerous students attending the Kraków University came from Skalbierz. Furthermore, many of its citizens owned houses and parcels of land in Kraków.¹² In the following centuries, its close relationship with the main city of the Polish kingdom shaped Skalbierz in terms of economic, intellectual, and religious life. However, the great fire of 1618 that almost completely destroyed the city, the periodic recurrences of plague epidemics (the most lethal waves occurred in 1652–1653), the plundering of Skalbierz by Swedish troops during the Polish-Swedish war (known as the Deluge), and changing trade routes contributed to the dwindling of the town's importance.¹³

The collegiate church of St. John the Baptist ranked high in the hierarchical structure of the Diocese of Kraków as a one of the oldest foundations and rich in benefices. Jan Długosz (1415–1480) named the collegiate church as the fifth most important in his *Liber Beneficiorum Dioecesis Cracoviensis*.¹⁴ Among the 16 collegiate churches in the diocese, according to a

report from 1529, Skalbierz's had the third largest annual income, after those in Kleparz and Sandomierz.¹⁵ The church's status was reflected in its architecture as well as its furnishings (fig. 1, 2). The church was built of stone and brick in the late 12th or early 13th century, and was rebuilt in the 15th century in the Gothic style, with new vaulting over the nave and side aisles and an extension of the chancel. According to a visitation report from 1610, there were 14 altars and numerous silver liturgical objects, such as chalices and reliquaries, as well as costly vestments.¹⁶ Consequently, it is not surprising that in the 17th century, when religious confraternities emerged on a wide scale in Europe and in Poland,¹⁷ six brotherhoods were established at the prominent collegiate church in Skalbierz.

¹² ROMANOWSKI 1965 (n. 7), p. 294.

¹³ ROMANOWSKI 1965 (n. 7), p. 241.

¹⁴ Jan DŁUGOSZ, *Joannis Długosz senioris canonici cracoviensis Liber Beneficiorum Dioecesis Cracoviensis nunc primum e codice autographo editus, Tomus I, Ecclesia cathedralis – ecclesiae collegiatarum*, Kraków 1863, p. 515. Długosz described the building as beautiful (*pulcherrimo muro novo /.../ fabricata*).

¹⁵ KUMOR 2000 (n. 9), p. 181.

¹⁶ Archiwum Kurii Metropolitalnej w Krakowie, Kraków (AKMK), Acta visitationis exterioris decanatus Witoviensis, Opatovecensis, Skavinensis, Zatoriensis, Kiiensis, Oswencimensis, Wolbromensis, Skalensis, Pacanoviensis et Sokoliensis autoritate Petri Tylicki ep. Crac. etc. per R. D. Rochum Zardecki praepositum et officialem Tarnoviensem et Sebastianum Nuceriunm s. Theologiae doctorem, canonicum Scarbimiriensem a. D. 1610 facta, AVCap. 28, fol. 351r, 351v.

¹⁷ Andrzej BRUŹDZIŃSKI, *Forms of Piety Among Members of Religious Confraternities in Krakow in the Early*

The first religious confraternity recorded in Skalbmierz was the *Confraternitas Litteratorum seu Beatae Virginis Mariae*. This kind of association had been present in Lesser Poland since the 15th century, gathering literate men and women whose main goals were education, charity, and singing during mass.¹⁸ The *Confraternitas Litteratorum* in Skalbmierz was mentioned for the first time in a 1562 document issued by Philip Padniewski, bishop of Kraków, in which the brethren were lauded as an example for others to follow.¹⁹ In the collegiate church, the confraternity had an altar with an image of the Virgin Mary. The canons' session of 1607 reported the presentation of a black funeral pall to the brethren by Canon Sebastian Nucerinus.²⁰ The *Confraternitas Litteratorum* was last mentioned in a 1616 inventory, where two copper candlesticks and a silver heart-shaped votive were listed at the confraternal altar.²¹

The Confraternity of the Passion of Jesus Christ

Much more is known about the Confraternity of the Passion of Jesus Christ. Although first mentioned in Skalbmierz in 1607,²² its precise date of foundation is unknown. A year or two earlier seems likely because the confraternity is recorded as “new” in the canons' report.²³ The establishment of a Passion Confraternity in Skalbmierz was probably motivated by the influential *Confraternitas Compassionis Iesu Christi et Beatissimae Virginis Mariae* of Kraków, founded in 1595 at the Franciscan Friary by Bishop Marcin Szyszkowski and approved by the papal bull *Illorum votis* in 1598. In 1605 it was elevated to the rank of archconfraternity with exclusive rights to institute new brotherhoods according to Paul V's bull *Salvatoris Domini Nostri*.²⁴ It seems likely that the Skalbmierz confraternity was an affiliate. The cult of the Passion—centered on the acute suffering and torturous death of Jesus Christ—was popularized by the confraternity's elaborately staged devotions. Every Friday—as the Kraków confraternal constitutions mandated—the brothers were obligated to meet for a two-part mass in the morning and in the evening, celebrated without the elevation of the Host. At the time, even the large Franciscan church and the Chapel of the Passion of Christ could not accommodate the large congregation. In the morning, the brethren participated in the mass and afterwards listened to the text of the Passion chanted by the Franciscans. After eight in the evening, the confraternity would meet again to meditate, then dine. Images and sculptures, such as the *Veronica*, the *Pietà*, and *Our Lady of Sorrows* (all lost), located in the confraternity's chapel and illuminated by candles, played an important role in the daily practice, focusing the worshippers' attention. Another important confraternal ritual was the Jerusalem Procession, organized every Friday of Lent in the

Modern Period, *Folia Historica Cracoviensia*, 21, 2015, p. 104.

¹⁸ Piotr GACH, Literackie Bractwa, *Encyklopedia Katolicka*, 10, Lublin 2004, p. 1175; Szymon TRACZ, *Bractwa religijne w dekanacie żywieckim 1598–1772*, Kraków 2005, p. 27.

¹⁹ Archiwum Diecezjalne w Kielcach, Kielce (ADK), Akta kolegiaty w Skalbmierzu, II KS 2, fol. 6v. Within a single cover are two copies of the report from the canons' sessions with independent pagination. All citations are drawn from the second copy.

²⁰ ADK, Akta kolegiaty w Skalbmierzu, II KS 2, fol. 22v.

²¹ Archiwum Krakowskiej Kapituły Katedralnej, Kraków (AKKK), INV. E. 33, fol. 3v.

²² ADK, Akta kolegiaty w Skalbmierzu, II KS 2, fol. 22r.

²³ ADK, Akta kolegiaty w Skalbmierzu, II KS 2, fol. 22r.

²⁴ Bartłomiej WOŁYNYEC, Słowo i obraz w pobożności krakowskiego Arcybractwa Męki Pańskiej, *Zeszyty Naukowe Towarzystwa Doktorantów Uniwersytetu Jagiellońskiego. Nauki Społeczne*, 3, 2016, p. 138.



3. Holy Cross Altar, St. John the Baptist Collegiate Church, Skalbmierz

Franciscan church. Its order was precisely described in Bishop Szyszkowski's constitutions. From the confraternal chapel, the brethren marched to the nine altars dedicated to Christ's Passion, stopping at each to sing the corresponding hymns. The Good Friday procession was particularly solemn and dramatic. It followed the same order but the stops were placed at Holy Sepulchres, altars with special decoration prepared by the brothers, in nine churches throughout Kraków. Each altar was marked with a sign indicating a particular meditation or devotion. For example, a sign depicting Christ's flagellation was placed at the Holy Sepulchre in St. Stephen's Church, where the brethren self-flagellated.²⁵ The brothers wore black capes embellished with motifs of skull and bones and the inscription "Remember that you will die."²⁶ The Confraternity of the Passion of Jesus Christ was very popular in Kraków and grew rapidly, since it was open to both men and women. Among its most elite members were several kings of Poland—Sigismund III Vasa, Ladislaus IV Vasa, John II Casimir Vasa, John III Sobieski—as well as many cardinals and bishops.²⁷

The brothers of the Skalbmierz Confraternity of the Passion were also actively engaged in their devotional practices, but there are no written sources reporting whether or not they copied the rituals performed in Kraków, although at least a partial repetition seems likely. However, the canons did take note of the confraternity's processions and numerous masses. During those rituals, the brethren donned the most precious copes borrowed from the church treasury.²⁸ They probably gathered at the altar of the Holy Cross, located on the south wall of the south nave, as recorded on the occasion of the bishop's visitation of 1617 (fig. 3; 6, no. 13). The document states that it was quite damaged, so the visiting bishop forbade mass to be celebrated there.²⁹ However, the altar must have been repaired shortly thereafter, since the following visitations did not record any problems. In the mid-18th century, the altar was reconstructed once again thanks to Provost Anthony Stancliewicz.³⁰ It was renovated, perhaps using older elements, as a simple but monumental structure painted black with resplendent gilded elements. A large, naturalistically polychromed, sculpted figure of the Crucified Christ

²⁵ WOŁYNIEC 2016 (n. 24), pp. 142–143.

²⁶ BRUŹDZIŃSKI 2015 (n. 17), p. 117.

²⁷ Jolanta KOZIEJ, Męka Pańska, *Encyklopedia Katolicka*, 12, Lublin 2008, pp. 720–721.

²⁸ ADK, Akta kolegiaty w Skalbmierzu, II KS 2, fol. 5r; ADK, Akta kolegiaty w Skalbmierzu, II KS 4, p. 17.

²⁹ ADK, Akta kolegiaty w Skalbmierzu, II KS 2, fol. 52v.

³⁰ *Corpus Inscriptionum Poloniae. 1: Województwo kieleckie. 4: Miechów i Pińczów wraz z regionem* (eds. Barbara Trelńska, Józef Szymański), Kielce 1983, p. 187.



4. Chalice of the Confraternity of the Passion, 1630/1640, St. John the Baptist Collegiate Church, Skalmierz



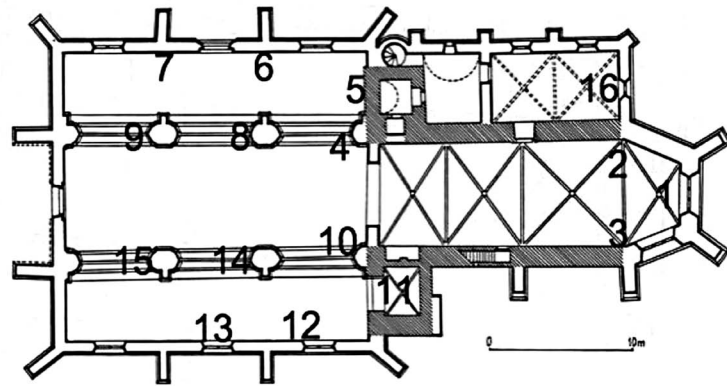
5. Chalice of the Confraternity of the Passion, detail of the foot, St. John the Baptist Collegiate Church, Skalmierz

dominated the center, flanked by gilded statues of the Virgin Mary and St. John. The cornice is supported on each side by a pair of splayed and gilded Corinthian columns. Crowning the elaborate frame is the Holy Spirit in a burst of light surrounded by seraphim. The entire altar is richly adorned with rocaile ornament. The upper structure of the altar and ornaments are gilded, while the depiction of Jerusalem behind the figure of Christ is silver. The composition was probably inspired by the renovated altar (1734–1735) of the Holy Cross in St. Mary's church in Kraków.³¹ The positioning of the great external columns, which enclose the whole and focus the viewer's attention on the Crucified Christ, is particularly similar.

In contrast to the *Confraternitas Litteratorum*, the Skalmierz Passion Confraternity owned few silver liturgical instruments. A silver chalice, most likely made in 1630 or 1640 for the confraternity, is preserved in the church (fig. 4). While the vessel was damaged by later electroplated gilding, it is important material evidence of the brotherhood's existence. This chalice must be the vessel known from inventories, identified by the inscription *HIC CALIX COMPARATUS EST A CONFRATERNITATE COMPASSIONIS DOMINI NOSTRI JESU CHRISTI PER DUDIC CIVEM SCARBIMIRIENSIS SUB N 170*, and described as having been made in 1630. In spite of a modern restoration causing partial damage to the text, the surviving words *HIC CALIX /.../ CONFRAT COMPASSION /.../ DUDIC CIVE*

³¹ *Katalog Zabytków Sztuki w Polsce. 4: Miasto Kraków. 2: Kościoły i klasztory Śródmieścia. 1: Tekst* (ed. Maria Kałamajska-Saeed), Warszawa 1971, p. 23.

6. Ground plan of St. John the Baptist Collegiate Church, Skalbmierz: no. 4 = Holy Rosary Altar; no. 7 = St. Barbara Altar; no. 10 = St. Anne Altar; no. 13 = Holy Cross Altar



SCARB are sufficient to identify the objects as one and the same. The chalice was donated by Dudic, a Skalbmierz citizen, to the Confraternity of the Passion. Its proportions, ornaments, and quality indicate its creation in the Kraków region. For us, its most significant element is the cartouche with a cross and three nails on the vessel's foot, no doubt referring to the confraternity's dedication (fig. 5). Unfortunately, a second work in silver is known only from the canons' report of 1628: a "silver cross, partially gilded, weight near 5 marks [c. 600 g] with a small image of the Crucifixion on the foot, to be used by the Confraternity of the Passion."³² In addition, a processional banner, known only from written sources, was commissioned and paid for by the brethren in 1759.³³

The Confraternity of St. Anne

Skalbmierz's Confraternity of St. Anne was founded on 10 February 1605, around the same time as the Passion Confraternity, and grew rapidly.³⁴ The first Polish confraternity dedicated to St. Anne was founded in 1578 at the Franciscan Observant's church in Warsaw by Fr. John Dymitr Solikowski with the support of Queen Anna Jagiellon. Another confraternity with the same dedication appeared at St. Anne's church in Kraków as early as 1590.³⁵ The choice of this church—closely linked with the university—was by no means random, since the confraternity's main goal was to defend Catholic doctrine. In this context, collaboration with the theological faculty played a significant role.

Before 1617, the new Skalbmierz confraternity had taken over a chapel previously belonging to the guild of weavers (fig. 6, no. 10).³⁶ It is difficult to ascertain when the brethren moved their altar to its current location at the right of the chancel arch: perhaps during the first half of the 18th

³² ADK, Akta kolegiaty w Skalbmierzu, II KS 2, fol. 39r.

³³ ADK, Akta kolegiaty w Skalbmierzu, II KS 3, p. 317.

³⁴ OLCZAK, OLSZEWSKI 2000 (n. 8), p. 88.

³⁵ Andrzej BRUŹDZIŃSKI, Bractwa religijne w siedemnastowiecznym Krakowie. Zarys problematyki, *Historia świadectwem czasów. Księdzu profesorowi Markowi Tomaszowi Zachajkiewiczowi* (eds. Włodzimierz Bielak, Stanisław Tylus), Lublin 2006, p. 16.

³⁶ AKMK, Acta visitationis exterioris decanatus Skavinensis, Novi Montis, Oswencimensis, Zatoriensis, ad archidiaconatum Cracoviensem pertinentium per R. D. Joannem Foxium /.../ die 9 mensis Decembris anni 1617 /.../, AVCap 33, fol. 110v.

century, while work proceeded on the south tower where the chapel was originally located; or in the third-quarter of the century when the altars at the chancel arch were renovated.³⁷ Its current placement is documented in records from 1785.³⁸ The altarpiece painting of *St. Anne* (fig. 7)³⁹ was probably made in Kraków, since it is a copy of the painting at the high altar of Kraków's university church, executed by George Szymonowicz Siemiginowski, one of Poland's most prominent artists at the beginning of the 18th century.⁴⁰ As Michał Kurzej pointed out, the image—sometimes called the *Virgin and Child with St. Anne*—depicts St. Anne teaching the Virgin Mary or, more precisely, a momentary pause in the lesson, when the grandmother turns her attention from the book to kiss Jesus' hand.⁴¹ This was the quintessential theme of the iconographic program of St. Anne's collegiate church, which focused on teaching Catholic doctrine and theology. The Skalmierz copy strictly follows its prototype, with the same composition and details; it is unclear why Mary's robes differ in color. In light of the fact that many Skalmierz canons, especially the scholastic canons, were professors at the Kraków University, this particular source seems an apposite choice for the brethren's altar.



7. *St. Anne Altarpiece*, *St. John the Baptist Collegiate Church*, Skalmierz

The Confraternities of the Holy Rosary and of the Most Holy Name of Jesus

Confraternities initiated by the Dominican Order appeared in Kraków at the same time as those encouraged by the Franciscans. At the end of the 16th century, the Confraternity of the Holy Rosary and the Confraternity of the Most Holy Name of Jesus were founded at their Church of the Holy Trinity by the Dominican Bartłomiej Marcinkowicz from Przemyśl.⁴² The Holy Rosary Confraternity's devotion was focused on the image of the Virgin Mary and Christ Child, called *Our Lady of the Snows*.

³⁷ ADK, Akta kolegiaty w Skalmierzu, II KS-3, pp. 234, 238.

³⁸ AKMK, Akta wizyty generalnej z woli i rozkazu J(aśnie) Ośw(ieconego) Michała Jerzego Ciołka Poniatowskiego /.../ od dnia 15 stycznia do 28 tegoż miesiąca w roku niniejszym 1785 odprawionej, AV 57, fol. 100r.

³⁹ *Ornamenta Ecclesiae. Sztuka sakralna diecezji kieleckiej* (ed. Kszysztof Myśliński), Muzeum Narodowe w Kielcach, Kielce 2000, p. 63, cat. 30.

⁴⁰ *Katalog* 1971 (n. 31), p. 79.

⁴¹ Michał KURZEJ, Świątynia Mądrości. Program treściowy wystroju kościoła św. Anny w Krakowie, *Folia Historiae Artium*, 13, 2015, p. 123.

⁴² BRUŹDZIŃSKI 2006 (n. 35), p. 11; BRUŹDZIŃSKI 2015 (n. 17), p. 115.

This official copy of Rome's miracle-working *Salus Populi Romani* icon was supposedly blessed by the pope, then carried back to Poland from the Eternal City by Cardinal Bernard Maciejowski in 1600. Just as the Roman icon was the city's palladium, the Kraków replica soon became a miraculous defender of the city and the kingdom. In 1620, during the Polish-Turkish war, Chocim, one of Poland's strategic fortresses, remained under siege. After "Hetman"⁴³ Jan Karol Chodkiewicz's death, the situation seemed hopeless, but the Turkish leaders, exhausted from the long war, agreed to negotiate a settlement. Three days before the armistice, a solemn propitiatory procession carried *Our Lady of the Snows* through the streets of Kraków. Consequently, the citizens attributed their rescue to the power of the holy image.⁴⁴ This belief aroused not only ardent devotion, but also a wave of reproductions of the icon. This type of Marian image was often called Our Lady of the Rosary and was intimately connected with Rosary confraternities.

Precisely when and who brought a copy to Skalbmierz is uncertain, but in 1677, the replica was credited with the miraculous salvation of the citizens from the plague. A Skalbmierz vicar reported: "A great fear fell upon the people but thanks to the intercession of the Virgin Mary of the Rosary the pestilence did not strike the city."⁴⁵ Consequently, on 26 October 1682, the Confraternity of the Holy Rosary was formally confirmed in Kraków's Consistory, although efforts to establish the confraternity in Skalbmierz had begun in 1675.⁴⁶ In 1679, the mayor of Skalbmierz, Kaspar Ostroszewicz, had commissioned a silver chalice for the new brotherhood (fig. 8). This simple, yet carefully made vessel carries a significant inscription at the bottom: *GASPAR USTROSZOWIC ADVOCATUS SCARBIM CONFRATER SS. ROSARY CALIX /.../ A 1679.*⁴⁷ Two years later, Ostroszewicz bequeathed 4000 złoty, a considerable sum equal in value to two tenement houses, to the brethren in his last will.⁴⁸

Both the confraternity and the miraculous image of Mary at its altar (fig. 6, no. 4) rapidly gained popularity and inspired many donations.⁴⁹ The most important was the elaborate silver revetment (fig. 9).⁵⁰ As recorded in sources, prior to 1720, a pious woman with the surname Bogdańska gave money to make a silver "robe" for the picture and a silver lamp for the altar.⁵¹ This gift was the result, the document states, "ex devotione speciali erga rosariana confraternitate" (of her special devotion to the Rosary Confraternity). The intricately worked "robe" that covers the figures and the background was made by a skilled silversmith, probably in Kraków. The rich floral and acanthus ornament suggests its creation around the beginning of the 18th century. The brethren's altar, placed to the left of the chancel arch, was registered in that location in 1785, but was probably located there even earlier.⁵²

⁴³ "Hetman" is a title used for the second highest military commanders in Poland and Lithuania (15th–18th centuries). There is no specific translation of this term in English.

⁴⁴ Krystyna MOISAN, Beata SZAFRANIEC, *Maryja orędowniczka wiernych*, Warszawa 1987, p. 86.

⁴⁵ ADK, Akta kolegiaty w Skalbmierzu, II KS-4, p. 21.

⁴⁶ KUMOR 2000 (n. 9), p. 192.

⁴⁷ *Corpus* 1983 (n. 30), p. 184.

⁴⁸ ROMANOWSKI 1965 (n. 7), pp. 229, 291.

⁴⁹ ADK, Akta kolegiaty w Skalbmierzu, II KS-3, pp. 176, 177, 234.

⁵⁰ The altar was first mentioned in 1716, ADK, Akta kolegiaty w Skalbmierzu, II KS-3, p. 91.

⁵¹ ADK, Akta kolegiaty w Skalbmierzu, II KS-3, p. 112.

⁵² AKMK, Akta wizyty generalnej z woli i rozkazu J(aśnie) Ośw(ieconego) Michała Jerzego Ciołka Poniatowskiego /.../ od dnia 15 stycznia do 28 tegoż miesiąca w roku niniejszym 1785 odprawionej, AV 57, fol. 100r.



8. Chalice of the Confraternity of the Holy Rosary, 1679, St. John the Baptist Collegiate Church, Skalbmierz



9. Holy Rosary Altar, Our Lady of the Snows, St. John the Baptist Collegiate Church, Skalbmierz

An inventory from 1791 mentions another painting that belonged to this altar;⁵³ an image of the Holy Name of Jesus, adorned with the IHS, crown, globe, and robes of Jesus, all in silver and mounted on a sliding panel that temporarily covered the sacred icon of Our Lady. This image was undoubtedly related to the Confraternity of the Holy Name of Jesus, founded at the collegiate church on 19 December 1708 and modeled after Kraków's Holy Name confraternity, recently established at the Dominican church of the Holy Trinity.⁵⁴ In fact, these two Dominican Holy Name confraternities had a close relationship: both were described as Rosary confraternities, and many worshippers were members of both. The paired confraternal altars at the Holy Trinity church were located at the sides of the chancel arch with the Virgin Mary's on the left and the Holy Name of Jesus on the right. This scheme was duplicated in many Dominican churches across the Polish province, for example in Lublin⁵⁵ and Gidle, a large Marian pilgrimage center.⁵⁶ In Skalbmierz, this close relationship was demonstrated by a common altar, called the Rosary Altar in sources.⁵⁷ Among the objects preserved

⁵³ AKMK, Opisane stanu kościoła Kolegiaty Skalbmierskiej, APB 169, p. 6.

⁵⁴ AKMK, Akta wizyty generalnej z woli i rozkazu J(aśnie) Ośw(ieconego) Michała Jerzego Ciołka Poniatowskiego /.../ od dnia 15 stycznia do 28 tegoż miesiąca w roku niniejszym 1785 odprawionej, AV 57, fol. 100v.

⁵⁵ Danuta SZEWCZYK-PROKURAT, *Klasztor w sercu miasta. Dzieje i skarby lubelskich dominikanów*, Lublin 2012, p. 42.

⁵⁶ Anna DETTLOFF, Paweł DETTLOFF, *Domus Aurea. Architektura i sztuka dominikańskiego sanktuarium Matki Bożej w Gidlach*, Warszawa 2016, p. 210.

⁵⁷ ADK, Akta kolegiaty w Skalbmierzu, II KS-3, p. 91.



10. Processional float, St. John the Baptist Collegiate Church, Skalbmierz

in the collegiate church is a processional float, c. 130 cm high, with an image of the Holy Trinity on one side and the Eye of Providence and three angels on the other, together with the Latin phrase “ne dicas coram angelo non est providentia” (fig. 10). This verse from Ecclesiastes 5,5 refers to fulfilling a promise: “If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it. And it is much better not to vow, than after a vow not to perform the things promised. Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands” (Eccles 5,3–5). Since the main goal of the Confraternity of the Holy Name of Jesus was to fight against the sinful habit of making useless vows,⁵⁸ it seems probable that the object belonged to the brotherhood. However, from 1773, Skalbmierz was also home to the Confraternity of the Holy Trinity who might have owned the float. Never-

theless, the unusual citation together with the depiction and the suggested earlier date of the paintings renders the Holy Name confraternity a more likely owner.

Religious Confraternities of the Skalbmierz Guilds

Let us also address the religious confraternities of the guilds and the furnishings of their liturgical spaces. As many scholars have pointed out—most recently Birute Vitkauskienė in her book on Vilnius’s goldsmiths and Katarzyna Moskal’s article on Kraków’s guilds, among others—public worship played an important role in these institutions.⁵⁹ Guilds had their own altars, and in some cases chapels; expenses for the furnishings were traditionally paid from the brethren’s own funds. Members were obliged to participate in Catholic mass even if they belonged to a different religious denomination. While Skalbmierz was an important center of craft and trade, we have little information about local guilds. The first known record concerns the tailors’ guild, which in 1455 obtained 140 days of

⁵⁸ BRUŹDZIŃSKI 2006 (n. 35), p. 15.

⁵⁹ Birutė Rūta VITKAUSKIENĖ, *Złotnictwo wileńskie. Ludzie i dzieła XV–XVIII wiek*, Warszawa 2006, pp. 106–108; Katarzyna MOSKAL, *Cechy jako bractwa religijne. Zabytki w zbiorach Muzeum Historycznego Miasta Krakowa związane z życiem religijnym cechów (XV–XVIII wiek)*, *Bractwa religijne w średniowieczu i w okresie nowożytnym do końca XVIII wieku* (eds. Dominika Burdzy, Beata Wojciechowska), Kielce 2014, p. 353.



11. Sts. Crispin and Crispinian, St. Barbara Altar, St. John the Baptist Collegiate Church, Skalmierz

indulgence.⁶⁰ Unfortunately, Cardinal Zbigniew Oleśnicki, who issued the privilege, did not specify its requirements. The weavers' confraternity had lost their chapel to the St. Anne confraternity before 1617, as mentioned above. The third and last guild noted in written sources was that of the shoemakers.⁶¹ Although the records date from the 1630s, we posit that the guild continued to function and that one of the altars in the collegiate church was related to it. The altar dedicated to St. Barbara (fig. 6, no. 7) is located at the north wall of the northern nave. On either side of the altarpiece depicting the saint is a pair of images identified as the patrons of shoemakers, Sts. Crispin and Crispinian (fig. 11).⁶² According to legend, these brothers came from a noble Roman Christian family. Around 250, they fled persecution by going to Gaul and became famous for making shoes, which they gave away to the poor, before being martyred in 285 or 286 at Soissons. Each painting depicts a richly attired man holding a sword, with shoemaker's tools at his feet. Although some guilds were wealthy enough to own free-standing oratories, the situation in Skalmierz was quite different. This single altar, in addition to images of Crispin and Crispinian and St. Barbara, included Anne, Elizabeth, Agnes, Peter, Paul, Florian, Wenceslaus and probably Casimir. Seemingly without a coherent iconographic program, the altar might best be considered the common property of various confraternities and individual worshippers.

⁶⁰ Wiktor SZYMBORSKI, *Odpusty w Polsce średniowiecznej*, Kraków 2011, p. 437.

⁶¹ ROMANOWSKI 1965 (n. 7), p. 230.

⁶² WIŚNIEWSKI 1927 (n. 5), p. 387.



In conclusion, we can analyze the confraternities in Skalbmierz in two ways. On the one hand, these brotherhoods and their artefacts played a significant role within the local congregation. The permanent presence of the altars and images connected with the brethren, as well as the public rituals organized by the confraternities, actively contributed to shaping forms of piety. Expensive donations, such as Dudic's chalice or Bogdańska's gift of the resplendent "robe" for the Virgin Mary, enhanced the salvific power of the Skalbmierz icon. The confraternities' role in the economy of the church was also highly significant. For example, in the 18th century, confraternities financed one-third of all clerical expenses and commissioned many of the liturgical paraments (unfortunately, known only from written sources).⁶³ On the other hand, the kinds of confraternities active in Skalbmierz, as well as the objects related to them, were clearly inspired by similar brotherhoods in Kraków. The formal and ideological elements that reference or, in some cases, copy Kraków's art, demonstrate this process. Furthermore, the overall scale and artistic quality of the furnishings found in St. John the Baptist's church in Skalbmierz compare favorably with those in Kraków. The impressive main altar of the collegiate church was modeled on that of Kraków's Corpus Christi church, one of the largest and most notable in that city. Moreover, the excellence of the canons' stalls and the monumental, elaborate chancel arch speak volumes about the ambitions of the citizens and canons of Skalbmierz. So, too, the city's confraternities dedicated to the Virgin, the Rosary, Christ's Passion, and Holy Name, among others, all shared these ambitions while encouraging devotion to sacred and miraculous images set in splendid chapels and staging processions that sacralized the urban fabric.

⁶³ ADK, Akta kolegiaty w Skalbmierzu, II KS-3, p. 77.

Umetnost v službi potridentinskih verskih bratovščin v kolegiatni cerkvi sv. Janeza Krstnika v Skalbmierzu v krakovski škofiji

Povzetek

Skalbmierz, zdaj majhno provincialno mesto, je bil v srednjem in zgodnjem novem veku pomembno obrtno in trgovsko središče na poti, ki je povezovala Krakov z vzhodnimi mesti, kot sta Sandomierz v Mali Poljski in Kijev v Rusiji. Poljski kralj Kazimir III. Veliki je 20. februarja 1342 mestu podelil pravice samostojnega okraja. V naslednjih stoletjih je gospodarsko, intelektualno in religiozno življenje v Skalbmierzu oblikoval tesen odnos s Krakovom, prestolnico poljskega kraljestva. Leta 1618 je mesto skoraj povsem uničil požar in zaradi ponavljajočih se epidemij kuge, plenjenja švedskih čet med poljsko-švedsko vojno pa tudi spreminjajočih se trgovskih poti je pomen mesta upadal. Kljub temu je bilo v 17. in 18. stoletju v kolegiatni cerkvi sv. Janeza Krstnika v središču mesta ustanovljenih šest verskih bratovščin.

Najstarejša je bila Confraternitas Litteratorum seu Beatae Virginis Mariae; prvič je omenjena v dokumentu, ki ga je leta 1562 izdal krakovski škof Philip Padniewski. Bratovščina je imela oltar s podobo Device Marije. Bratovščina Kristusovega trpljenja se v Skalbmierzu omenja leta 1607, ni pa mogoče ugotoviti natančnega datuma njene ustanovitve. Člani so se verjetno zbirali pri oltarju sv. Križa, ki stoji ob steni južne ladje. Znanih je le nekaj srebrnih liturgičnih predmetov, ki so bili narejeni za to bratovščino. V cerkvi je ohranjen srebrn kelih, ki je bil najverjetneje narejen za bratovščino leta 1630, iz kanonikovega poročila iz leta 1628 pa izvemo še za »srebrn križ, delno pozlačen /.../, z majhno podobo Križanja na nogi«.

Bratovščina sv. Ane je bila ustanovljena 10. februarja 1605 in se je hitro razvijala, podobno kot bratovščina Kristusovega trpljenja. Člani so že pred letom 1617 prevzeli kapelo, ki je prej pripadala tkalskemu cehu. Domnevno v 18. stoletju so preselili svoj oltar na današnje mesto desno od slavoloka. Oltarna podoba, ki kaže sv. Ano z Marijo in Jezuškom, je bila verjetno narejena v Krakovu, saj gre za kopijo slike v velikem oltarju krakovske univerzitetne cerkve.

Bratovščina sv. rožnega venca je bila uradno ustanovljena 26. oktobra 1682, čeprav so prizadevanja za njeno ustanovitev tekla že od leta 1675. Leta 1679 je župan Skalbmierza Kaspar Ostroszewicz za bratovščino naročil srebrn kelih. Iz virov izhaja, da je pred letom 1720 neka pobožna Bogdańska darovala denar za izdelavo srebrne obleke za sliko Marije Snežne in za srebrno svetilko za bratovščinski oltar, ki je stal levo od slavoloka. Inventar iz leta 1791 omenja še eno sliko, povezano z oltarjem, in sicer sliko Imena Jezusovega, pritrjeno na drsno ploščo, s katero so občasno prekrivali Marijino podobo. Ta slika je bila nedvomno povezana z bratovščino Presvetega imena Jezusovega, ki je bila v kolegiatni cerkvi ustanovljena 19. decembra 1708. Tesno zvezo med obema bratovščinama dokazuje skupen oltar, čeprav se ta v pisnih virih navaja kot rožnovenski. Glavni namen bratovščine Presvetega imena Jezusovega je bil boj proti grešni navadi dajanja praznih zaobljub. Zato je morala tudi ohranjena procesijska nosilnica, okrašena s sv. Trojico na eni in Božjim ocesom in tremi angeli na drugi strani ter verzom *Ne govori pred angelom, da je bila pomota* (Prd 5,5), pripadati tej bratovščini.

Tukaj ima svojo vlogo tudi vprašanje cehov kot verskih bratovščin in njihove liturgične opreme. Zdi se, da je bil eden od oltarjev v kolegiatni cerkvi povezan s čevljarskim cehom: oltar sv. Barbare, ki stoji ob steni severne ladje, ima podobi, ki sta bili prepoznani kot zavetnika čevljarjev, svetih Krispina in Krispinijana.

Bratovščine v Skalbmierzu lahko analiziramo na dva načina. Po eni strani so imele te bratovščine in njihovi artefakti pomembno vlogo v lokalni cerkveni skupnosti. Stalna prisotnost oltarjev in podob, povezanih z bratovščino, kot tudi javni obredi, ki so jih organizirale, so tvorno prispevali k razvoju oblik lokalne pobožnosti, kar še posebej dokazujejo denarni in materialni darovi. V resnici so imele

bratovščine zelo pomembno vlogo v cerkveni ekonomiji. V 18. stoletju so na primer financirale tretjino vseh duhovniških izdatkov in naročale številne liturgične paramente. Po drugi strani pa kažejo zvrsti bratovščin, ki so delovale v Skalbmierzu, in z njimi povezani predmeti očitno zgledovanje po podobnih bratovščinah v Krakovu. Ta proces dokazujejo formalni in ideološki elementi, ki se navezujejo na krakovsko umetnost ali jo, v nekaterih primerih, celo kopirajo.

Figura jima

Mater Septem Dolorum.

Vih figur wird getragen von 16 Mann wieviel es
sitzt mit 8 Frauen.

Maria.

Šhalost moja prevelika,
Sa vola Jesusa moiga ljubiga sinja,
Kadar videm nega sveta glava,
taku raineno inu kezuaru,
Mene sturi od šhalosti upitti,
ieno od sous moie oži shalitti,
Kadar jak gledam niega suetu obližhe,
leto me Kiočainu šhalostno Ksebi Kličhe,
to usse niega restergano sueto restno tello,
Katero ie poprei Koker to sonže billo,
Leto da meni urshah usselei iokati,
ieno se premillo ktemo plakati,
š Greshnik leto ti Kseržu prou jelli,
ieno dershi utoich mislih usselei,
Katero boda sturillu od toich grechou odstopiti,

ABSTRACTS AND KEYWORDS

IZVLEČKI IN KLJUČNE BESEDE

Sibylle Appuhn-Radtke

Certificates of Marian Congregations in the 18th Century as a Means of Corporate Representation

1.01 Original scientific article

A small collection of certificates of Marian sodalities from Austria and South Germany is preserved in the Archives of the Austrian Jesuit Province. These engraved documents were mainly used by wandering fellow guild members as passports. They complemented customary guild documents, as they testified to the reliable confessional character of their holder. Though the certificates preserved in Vienna were mostly issued and sealed only in the second half of the 18th century, research has shown that the copperplate matrices that were used are significantly older, partly going back to the third quarter of the 17th century. In an iconographic sense they are rich sources because they show city views and frequently interiors, altars, and liturgical furnishings that no longer exist. The certificates served not only their owners, but also as a pictorial representation of their place of origin and of the actual congregation.

Keywords: Augsburg, Bolzano/Bozen, Burghausen, certificate (warrant) of a Marian Congregation (Bruderschaftsbrief), Eichstätt, Klauber publishers, Munich/München, Passau, Society of Jesus/Jesuits, Steyr, Straubing

Giuseppe Capriotti

The Artistic Patronage of the Confraternities of Schiavoni and Albanians in the Marche Region. The Promotion of the "National" Saints in Pesaro

1.01 Original scientific article

Starting in the 15th century, groups of Schiavoni and Albanians moved from the East Adriatic coast to the

Sibylle Appuhn-Radtke

Bratovščinska pisma marijanskih kongregacij v 18. stoletju kot spričevala in sredstva korporativne reprezentacije

1.01 Izvirni znanstveni članek

V arhivu avstrijske jezuitske province se je ohranila majhna zbirka bratovščinskih pisem iz avstrijskih in južnonemških marijanskih kongregacij. Gre za dokumente v tehniki bakroreza, ki so jih predvsem potujoči pomočniki uporabljali kot »potne liste«. Dopolnjevali so običajne cehovske papirje, ker so dokazovali zanesljiv konfesionalni značaj njihovih imetnikov. Čeprav so bili na Dunaju ohranjeni dokumenti izdani in žigosani večinoma šele v drugi polovici 18. stoletja, je raziskava pokazala, da so uporabljeni bakrorezni formularji bistveno starejši; deloma segajo nazaj do tretje četrtine 17. stoletja. Ikonografsko so to dragoceni viri, ker kažejo mestne vedute in velikokrat ne več obstoječe interierje, oltarje in kose opreme. Služili so ne le lastniku listine, ampak tudi kot slikovna predstavitev kraja, od koder je izhajal, s tamkajšnjo konkretno bratovščino.

Ključne besede: Augsburg, Bolzano, Burghausen, jezuiti, Eichstätt, založba Klauber, München, Passau, potrdilo marijanske bratovščine, Steyr, Straubing

Giuseppe Capriotti

Umetnostno naročništvo slovanskih in albanskih bratovščin v Markah. Propagiranje »nacionalnih« svetnikov v Pesaru

1.01 Izvirni znanstveni članek

Skupine Slovanov (*Schiavoni*) in Albancev so se od 15. stoletja dalje iz različnih razlogov preseljevale z vzhodne

Marche region for several reasons. In order to fight suspicion and prejudice, these “unwanted minorities” would frequently gather in confraternities (well documented from Pesaro to Ascoli Piceno) that fostered their members’ integration into the civic and religious life of the new country. The essay examines the artistic patronage of these confraternities, which promoted the cult of specific saints, using Pesaro as an example. Here, the confraternity of Schiavoni is documented from 1477, and its chapel was decorated with a surviving early 16th-century fresco, which also features the patron saint of the Illyrians, St. Jerome. On the other hand, the only evidence of an Albanian collective identity in Pesaro is represented by a 15th-century fresco of St. Veneranda, preserved in the church of a village bearing the same name. St. Veneranda is a Balkan saint, highly venerated throughout the Marche by the Albanians.

Keywords: Schiavoni, Albanians, proto-national identity, St. Veneranda, St. Jerome, Pesaro, confraternity, Balkan studies, Gian Giacomo Pandolfi

Sanja Cvetnić

The Jesuit Bona Mors Confraternities in Croatia

1.01 Original scientific article

The great revival of interest in the theme of *ars moriendi* in the early 17th century aimed to promote Tridentine *bona vita*, i.e. a sacramental “good life”, to large numbers of the faithful. The rules and program of the Bona Mors Confraternity in Rome—founded in 1648—were soon spread through its branches wherever the Jesuits settled. The Croatian Jesuits were divided into two provinces: Dubrovnik was part of the Roman Province, while all the other colleges and residences were part of the Austrian Province. Eight *Bona Mors* Confraternities within Jesuit colleges and residences were founded in Zagreb (1653), Rijeka (1656), Varaždin (1662), Dubrovnik (1670 or before), Osijek (1703), Požega (1704), Petrovaradin (1713), and Belgrade (1726). *Bona Mors* spirituality became an exceptionally efficient apparatus for Jesuit pastoral endeavors and deeply marked the spiritual life and artistic heritage of the communities and regions.

Keywords: *Bona Mors* (Good Death) Confraternities, Jesuits in Croatia, *Bona Mors* visual legacy, Tridentine Catholicism, Miroslav Vanino

obale Jadrana v Marke. Te »nezaželene manjšine« so se v boju proti nezaupanju in predsodkom pogosto združevale v bratovščine (dobro dokumentirane od Pesara do Ascoli Picena), ki so spodbujale vključevanje svojih članov v civilno in versko življenje v novi domovini. Članek se na primeru Pesara osredotoča na umetnostno naročništvo teh bratovščin, ki so spodbujale kult posebnih svetnikov. Slovanska bratovščina je v Pesaru dokumentirana od leta 1477. Njeno kapelo je krasila freska iz zgodnjega 16. stoletja, ki med drugim kaže zavetnika Ilircev, sv. Hieronima. Po drugi strani predstavlja edini dokaz o kolektivni albanski identiteti v Pesaru freska sv. Venerande iz 15. stoletja, ohranjena v cerkvi v bližnji vasi Santa Veneranda; gre za balkansko svetnico, ki so jo Albanci v Markah zelo častili.

Ključne besede: *Schiavoni*, Albanci, protonacionalna identiteta, sv. Veneranda, sv. Hieronim, Pesaro, bratovščina, balkanske študije, Gian Giacomo Pandolfi

Sanja Cvetnić

Jezuitske bratovščine za srečno smrt na Hrvaškem

1.01 Izvirni znanstveni članek

Ponovni razcvet teme *ars moriendi* v zgodnjem 17. stoletju je imel za cilj pospeševanje tridentinske *bona vita*, tj. zakramentalnega življenja. Pravila in program rimske bratovščine *Bona Mors*, ustanovljene 1648, so se kmalu razširili povsod, kjer so se jezuiti naselili. Duhovnost bratovščin za srečno smrt je postala izjemno učinkovito sredstvo jezuitskih pastoralnih prizadevanj in je globoko zaznamovala duhovno življenje in umetnostno dediščino verskih skupnosti in regij. Po jezuitskih kolegijih in rezidencah je bilo ustanovljenih osem bratovščin za srečno smrt, in sicer v Zagrebu (1653), na Reki (1656), v Varaždinu (1662), Dubrovniku (1670 ali prej), Osijeku (1703), Požegi (1704), Petrovaradinu (1713) in Beogradu (1726). Hrvaški jezuiti so bili razdeljeni v dve provinci: Dubrovnik je spadal pod rimsko provinco, medtem ko so bili vsi ostali kolegiji in rezidence del avstrijske province.

Ključne besede: bratovščine *Bona Mors*, jezuiti na Hrvaškem, vizualna dediščina bratovščin *Bona Mors*, tridentinski katolicizem, Miroslav Vanino

Krzysztof J. Czyżewski, Marek Walczak
*The Archconfraternity of the Rosary in
 the Dominican Churches of Kraków. Piety and Patronage
 of the Arts*

1.01 Original scientific article

The essay deals with the artistic milieu of the Archconfraternity of the Rosary at the Dominican Holy Trinity Church in Kraków. Dominicans were zealous promoters of the rosary, and numerous Rosary brotherhoods were established, typically affiliated with Dominican churches. Therefore, it seems almost certain that in Kraków, as early as the 15th century, the Dominican Order of Preachers encouraged the formation of such a confraternity. Indirect evidence of this is preserved in the Convent's Archive in Kraków, in documents concerning the Dominican Confraternities of the Rosary, issued by Pope Innocent VIII in 1484 and by the General of the Order, Augustine Recuperati, in 1539. In any case, in 1600, the Kraków-based confraternity—at that time already existing “*ab immemorabilis tempore*”—was reformed by Fr. Abraham Bzowski, who elaborated and published an extensive book on this occasion: *Rosary of the Virgin Mary, now reformed anew in Kraków at the Holy Trinity* (Kraków 1600 and 1606). Already at that time, the confraternity was referred to as an archconfraternity. The fact that the archconfraternity was given one of the earliest and most important copies in the former Polish Republic of Our Lady of the Snows, a miracle-working image in the Roman basilica of S. Maria Maggiore that was considered a palladium of the Eternal City, was of great importance to its development and extraordinary influence. The essay discusses the Polish icon's veneration, decoration, and the new architectural space it received in 1688.

Keywords: Archconfraternity, Rosary, Dominican Friars, Kraków, Kingdom of Poland, *Salus Populi Romani* (Our Lady of the Snows)

Angelika Dreyer

From Care for the Hereafter to Care in the Here and Now. Ceiling Painting for South German Confraternities in the Age of Catholic Enlightenment

1.01 Original scientific article

This essay demonstrates how the representatives of the Catholic Enlightenment knew to use the existing social structures of contemporary confraternities for their own intentions of reform. This analysis focuses on the eminent role played by the Diocese of Augsburg. The theologians most responsible for this endeavor were Joseph, Landgrave of Hesse in Darmstadt, elected Prince-Bishop of Augsburg

Krzysztof J. Czyżewski, Marek Walczak
*Nadbratovščina sv. rožnega venca v krakovskih
 dominikanskih cerkvah. Pobožnost in umetnostno
 naročništvo*

1.01 Izvirni znanstveni članek

Članek obravnava umetnostni milje nadbratovščine sv. rožnega venca v dominikanski cerkvi sv. Trojice v Krakovu. Dominikanci so goreče pospeševali rožnovensko pobožnost; ustanovili so številne bratovščine sv. rožnega venca, ki so bile običajno povezane z njihovimi cerkvami. Skoraj gotovo je dominikanski pridigarski red spodbudil ustanovitev takšne bratovščine v Krakovu že v 15. stoletju. Posredni dokaz za to je ohranjen v samostanskem arhivu v Krakovu v dokumentih, ki sta jih izdala papež Inocenc VIII. leta 1484 in general reda Avguštin Recuperati leta 1539 in se nanašajo na dominikansko rožnovensko bratovščino. Leta 1600 je bratovščino s sedežem v Krakovu, ki je takrat obstajala že *ab immemorabilis tempore*, Abraham Bzowski reformiral; ob tej priložnosti je izdal obsežno knjigo *Rožni venec Device Marije, sedaj na novo reformiran v Krakovu pri Sv. Trojici* (Kraków 1600 in 1606). Že takrat se družba omenja kot nadbratovščina. Dejstvo, da je nadbratovščina dobila eno najzgodnejših in najpomembnejših poljskih kopij Marije Snežne, čudodelne podobe v rimski baziliki S. Maria Maggiore, ki je veljala za pribežališče večnega mesta, je imelo velik pomen za njen nadaljnji razvoj in izjemni vpliv. Razprava govori o češčenju poljske ikone, o njenem okrasu in novem arhitekturnem prostoru, ki ga je dobila leta 1688.

Ključne besede: nadbratovščina, rožni venec, dominikanci, Krakov, poljsko kraljestvo, *Salus Populi Romani* (Marija Snežna)

Angelika Dreyer

Od skrbi za onostranstvo do pomoči v tostranstvu. Stropne poslikave za južnonemške bratovščine v času katoliškega razsvetljenstva

1.01 Izvirni znanstveni članek

Razprava kaže, kako so znali predstavniki katoliškega razsvetljenstva izkoristiti obstoječe socialne strukture sočasnih bratovščin za lastne reformne cilje. Analiza se osredotoča na pomembno vlogo, ki jo je odigrala augsburška škofija. Teologi, najodgovornejši za to prizadevanje, so bili hessenski deželni grof Jožef iz Darmstadta, ki je bil leta 1740 izvoljen za knezoškofa v Augsburgu, in dva od njegovih

in 1740, and two of his closest counsellors, his private secretary Giovanni Battista de Bassi and the Canon Regular Eusebius Amort from Polling. Quite remarkably, their aims accord with the subject matter of new ceiling decoration in the brotherhoods' churches, commissioned around the mid-18th century. Serving as evidence for this fact are the frescoes (1749–1754) by Johann Baptist Zimmermann in the pilgrimage church Zum Gegeißelten Heiland in the Wies church, which concentrate entirely on Christological devotion, as do the frescoes (1774) by Johann Joseph Anton Huber in the parochial church of St. Nicolas in Unterdiessen. Another goal of the reformers—to help the needy by means of the brotherhoods—is significantly reflected in the frescoes (1764/65 and 1783) by Christian Thomas Wink in the parochial church of Haag on the Amper.

Keywords: Catholic Enlightenment, Joseph Landgrave of Hesse in Darmstadt, Giovanni Battista de Bassi, Eusebius Amort, Johann Baptist Zimmermann, Zum Gegeißelten Heiland in the Wies, Johann Joseph Anton Huber, St. Nicolas in Unterdiessen, Christian Thomas Wink, St. Laurentius in Haag on the Amper

Valentina Fiore

The Casse Processionali of Genoese and Ligurian Brotherhoods. Patronage, Preeminence, and Preservation of Anton Maria Maragliano's Multi-Figured Processional Sculptures

1.01 Original scientific article

In the territory of the Republic of Genoa, religious brotherhoods left their enduring mark on society from their 13th-century foundations until their dramatic suppression under French domination in 1811. Those in the countryside villages that continued to exist played (and still play) a crucial role not only in the preservation of pre-modern traditions, but also in the conservation of monumental works of art commissioned by Genoese and Ligurian *casacce* (confraternities). This essay focuses on the remarkably vibrant, polychrome wood sculptural groups that were borne aloft in their processions, then venerated as cult objects in oratories and churches. The development of *casse processionali* from the mid-16th century to their extraordinary profusion in the 18th century and the remarkable history of their preservation bear witness to the evocative and highly influential new concepts for these multi-figured groups created by their greatest exponent, Anton Maria Maragliano (1664–1739).

Keywords: Anton Maria Maragliano, Ligurian brotherhoods, processional sculptural group, *casse processionali*, wood sculpture, oratory, *Casaccia/Casacce*, Genoa, 17th century, 18th century

najtesnejših svetovalcev, njegov osebni tajnik Giovanni Battista de Bassi in avguštinski kanonik Eusebius Amort iz Pollinga. Njihovi cilji se izjemno skladajo z vsebino novih stropnih poslikav v bratovščinskih cerkvah, naročenih okoli srede 18. stoletja. Dokaz za to so freske (1749–1754) Johanna Baptista Zimmermanna v romarski cerkvi Bičanega Odrešenika v Wiesu, ki se povsem osredotočajo na pobožnost do Kristusa, prav tako kot freske (1774) Johanna Josepha Antona Huberja v župnijski cerkvi sv. Nikolaja v Unterdiessnu. Drugi cilj reformatorjev – pomagati pomoči potrebnim s sredstvi bratovščin – se pomembno odraža v freskah (1764/65 in 1783) Christiana Thomasa Winka v župnijski cerkvi v Haagu na Amperi.

Ključne besede: katoliško razsvetljenje, hessenski deželni grof Jožef v Darmstadt, Giovanni Battista de Bassi, Eusebius Amort, Johann Baptist Zimmermann, Bičani Zveličar v Wiesu, Johann Joseph Anton Huber, Sv. Nikolaj v Unterdiessnu, Christian Thomas Wink, Sv. Lovrenc v Haagu na Amperi

Valentina Fiore

Procesijske nosilnice (casse processionali) genovskih in ligurskih bratovščin. Umetnostno naročništvo, veličina in ohranjenost mnogofiguralnih procesijskih skulptur Antona Marie Maragliana

1.01 Izvirni znanstveni članek

Na območju Genovske republike so verske bratovščine zaznamovale družbo vse od svojih začetkov v 13. stoletju pa do dramatičnega zatrtja, ki jih je doletelo pod francosko oblastjo leta 1811. Tiste po vaseh na podeželju, ki so se ohranile, so imele (in še vedno imajo) ključno vlogo ne samo pri ohranjanju predmodernih tradicij, ampak tudi pri ohranjanju monumentalnih umetniških del, ki so jih naročile *casacce* (bratovščine) iz Genove in Ligurije. Članek se osredotoča na razgibane polihromirane lesene kiparske skupine, ki so jih nosili v procesijah in jih zatem častili kot kulturne predmete v oratorijih in cerkvah. Razvoj procesijskih nosilnic od sredine 16. stoletja do njihovega množičnega razcveta v 18. stoletju in presenetljive zgodbe o njihovem preživetju pričajo o izzivalnih in zelo vplivnih novih konceptih teh mnogofiguralnih skupin, ki jih je ustvaril njihov najvidnejši predstavnik Anton Maria Maragliano (1664–1739).

Ključne besede: Anton Maria Maragliano, ligurske bratovščine, procesijska kiparska skupina, lesena skulptura, oratorij, *Casaccia/Casacce*, Genova, 17. stoletje, 18. stoletje

Jasenska Gudelj, Tanja Trška

The Artistic Patronage of the Confraternities of Schiavoni/Illyrians in Venice and Rome. Proto-National Identity and the Visual Arts

1.01 Original scientific article

Early modern immigrants across Europe often organized themselves in confraternities, creating durable institutions that acted as patrons of the visual arts. The shared origin of the members of these confraternities provides a platform to discuss and compare their strategies of visual communication with the host society. It further affords the opportunity to examine how they differentiated themselves from other brotherhoods of Schiavoni/Illyrians in the competitive environments of Italian cosmopolitan and artistic centers. This essay focuses on the two 16th-century painted programs related to Schiavoni/Illyrian confraternities in Venice and Rome, executed by Vittore Carpaccio and Giovanni Guerra with assistants, respectively, and offers a new interpretative strategy of proto-national identity to elucidate their messages.

Keywords: Schiavoni/Illyrians, national confraternities, Scuola di San Giorgio e Trifone in Venice, St. Jerome of the Croats in Rome, patronage, Vittore Carpaccio, Giovanni Guerra

Matija Ogrin

Confraternities in the Slovenian Lands and their Significance for Baroque Slovenian Literature

1.01 Original scientific article

Baroque confraternities, like their forebears, were religious in nature and became a source for the many cultural initiatives and needs for literature in Latin as well as in German and the Slovenian language. This essay presents several examples of Slovenian literary texts, printed as well as in manuscript form, which came into existence because of confraternal devotional practices. They cover virtually all the basic literary genres and make up a small literary system with poetry (poems, hymns), prose (sermons, meditations), and drama (Passion plays).

Keywords: confraternities, Baroque, Slovenian literature, manuscripts, hymns, sermons, Passion plays

Jasenska Gudelj, Tanja Trška

Umetnostno mecenstvo slovanskih/ilirskih bratovščin v Benetkah in Rimu. Protonacionalna identiteta in likovna umetnost

1.01 Izvirni znanstveni članek

Evropski zgodnjemoderni imigranti so se pogosto združevali v bratovščine, s čimer so ustvarili trdne institucije, ki so delovale kot mecene likovne umetnosti. Skupni izvor članov teh bratovščin zagotavlja izhodišče za razpravo in za primerjavo strategij vizualne komunikacije Slovanov/Ilircev v tekmovalnih okoljih italijanskih svetovljanskih in umetniških središč, kakršni sta npr. Rim in Benetke, z družbo gostiteljico pa tudi strategij njihovega razločevanja od drugih. Članek se osredotoča na primerjavo protonacionalnih odtenkov v dveh slikarskih programih iz 16. stoletja, ki sta povezana s slovanskima/ilirskima bratovščinama v Benetkah in Rimu in sta ju naredila Vittore Carpaccio in Giovanni Guerra s pomočniki, in tako ponuja nov vidik za interpretacijo njunih sporočil.

Ključne besede: Slovani/Ilirci, nacionalne bratovščine, Scuola di San Giorgio e Trifone v Benetkah, San Girolamo dei Croati v Rimu, naročništvo, Vittore Carpaccio, Giovanni Guerra

Matija Ogrin

Bratovščine na Slovenskem in njihov pomen za baročno slovensko književnost

1.01 Izvirni znanstveni članek

Glavni namen bratovščin je bil verske narave, iz njega pa so izražale številne pobude in potrebe kulturne narave, ki so dale nastanek mnogim književnim delom tako v latinščini kakor nemščini in slovenščini. V članku je predstavljen nekaj primerov slovenskih literarnih besedil, tako tiskanih kakor rokopisnih, ki so nastala prav zaradi potreb konkretne bratovščine. Njihova besedila pripadajo vsem trem glavnim literarnim vrstam in sestavljajo celoten literarni sistem s poezijo (pesmi, himnika), prozo (pridiga in meditacije) in dramo (pasijonske igre).

Ključne besede: bratovščine, barok, slovenska književnost, rokopisi, pesem, pridiga, pasijonska igra

Mija Oter Gorenčič

Traces of the Rosary Confraternity, Albrecht Dürer, and Two Emperors in the Frescoes of the Church of St. Primus above Kamnik

1.01 Original scientific article

The essay addresses the complex background of the origins of the high quality frescoes in the succursal church of St. Primus and Felician above Kamnik from the beginning of the 16th century. The author demonstrates that the frescoes were commissioned by the Marian Confraternity in Kamnik. The confraternity closely modeled the design and individual iconographic details on work commissioned by the renowned Rosary Brotherhood in Cologne or in close connection to it. That link is further supported by the Slovenians' famous pilgrimages to that city, which can be traced from the 14th century onwards. The route to the Rhineland led them through Nuremberg, the town of Albrecht Dürer, whose influence can be recognized in stylistic characteristics of the frescoes. Furthermore, the association of Dürer with confraternities of the Rosary indicates the close interconnectedness of Rosary brotherhoods across Central Europe.

Keywords: St. Primus above Kamnik, Rosary brotherhood, Jakob Sprenger, Cologne, Nuremberg, Albrecht Dürer, Frederick III, Maximilian I, pilgrimage in the Rhineland, Virgin of Mercy, Three Wise Men, rosary

Mirjana Repanic-Braun

The Baroque Artistic Legacy of Confraternities in the Croatian Franciscan Province of Sts. Cyril and Methodius

1.01 Original scientific article

During the 17th and 18th centuries, confraternities in continental Croatia acted as commissioners of art—altar sculpture, paintings, and liturgical furnishings—but their overall contribution to the visual and cultural identity of this area has been less thoroughly researched than the confraternities' legacy in Adriatic Croatia. Thus, the aim of this essay is to offer insight into the significant heritage of lay confraternities in the Croatian Franciscan Province of Sts. Cyril and Methodius. Essential facts about the history of the foundations and the activities of the confraternities in this Franciscan Province may be obtained by collecting data presented in a series of important publications on the friaries and churches of the Province by Friar Paškal Cvekan. Based partially on his studies of the archives in Franciscan conventual houses from Trsat and Zagreb in the territory of Croatia, to Bač and Subotica in the territory of Serbia, and complemented by my own archival and on-site research, this essay

Mija Oter Gorenčič

Na sledi rožnovenske bratovščine, Albrehta Dürerja in dveh cesarjev na freskah v cerkvi sv. Primoža nad Kamnikom

1.01 Izvirni znanstveni članek

Članek obravnava kompleksno ozadje nastanka poslikave v podružnični cerkvi sv. Primoža in Felicijana nad Kamnikom z začetka 16. stoletja. Avtorica opozarja na indice, ki kažejo, da je poslikava naročilo kamniške Marijine bratovščine. Ta se je pri zasnovi posameznih ikonografskih detajlov tesno zgledovala po umetnostnih delih, ki so nastala po naročilu znamenite kölnske rožnovenske bratovščine ali v tesni zvezi z njo. To povezavo potrjujejo tudi znamenita romanja Slovencev v Köln, ki jim lahko sledimo od konca 14. stoletja dalje. Pot v Porenje jih je vodila skozi Nürnberg, mesto Albrehta Dürerja, čigar vplivi so jasno prepoznavni v slogovnih karakteristikah poslikave. Povezanost Albrehta Dürerja z rožnovenskimi bratovščinami po drugi strani kaže na tesno prepletenost rožnovenskih bratovščin v širšem srednjeevropskem prostoru.

Ključne besede: Sv. Primož nad Kamnikom, rožnovenska bratovščina, Jakob Sprenger, Köln, Nürnberg, Albrecht Dürer, Friderik III., Maksimilijan I., romanja v Porenje, Marija Zavetnica s plaščem, sveti trije kralji, rožni venec

Mirjana Repanic-Braun

Baročna umetnostna dediščina bratovščin v hrvaški frančiškanski provinci sv. Cirila in Metoda

1.01 Izvirni znanstveni članek

V 17. in 18. stoletju so bratovščine na kontinentalnem Hrvaškem delovale kot naročniki kiparskih del, slik in liturgične opreme, vendar je njihov celotni prispevek k vizualni in kulturni identiteti tega območja slabše raziskan kakor dediščina bratovščin na jadranskem Hrvaškem. Zato je cilj te razprave ponuditi vpogled v pomembno dediščino laičnih bratovščin v hrvaški frančiškanski provinci sv. Cirila in Metoda. Bistvena zgodovinska dejstva o ustanavljanju in delovanju bratovščin v hrvaški frančiškanski provinci sv. Cirila in Metoda lahko dobimo iz podatkov, ki jih je v vrsti publikacij o samostanih in cerkvah province objavil br. Paškal Cvekan. Temelječ deloma na njegovih študijah arhivov po frančiškanskih samostanih od Trsata in Zagreba na hrvaškem do Bača in Subotice na srbskem ozemlju in dopolnjen z mojimi lastnimi arhivskimi in terenskimi raziskavami, podaja članek topografski pregled bratovščinskih dosežkov v umetnostnem

provides a topographic overview of the confraternities' achievements in art patronage in the Province. The discussion of the patrons, artists, and workshops, as well as the stylistic identity and iconography of individual works, reveals significant new aspects of the religious and artistic heritage of Northwest Croatia.

Keywords: confraternities, Croatian Franciscan Province of Sts. Cyril and Methodius, painting, sculpture, graphic arts, 17th century, 18th century

Joana Balsa de Pinho

The Portuguese Confraternities of Mercy and Material Culture. Commissioning Art and Architecture to Promote Institutional Identity

1.01 Original scientific article

The essay discusses the systematization of the relationships between architecture, art, and the material culture of the Confraternities of Mercy. It focuses on their significant role as commissioners and consumers of art in the early modern Portuguese territories. The essay is based on the results of my doctoral research on 190 Houses of Mercy—their history, space, and material culture—and offers a new interpretative approach to this architectural heritage.

Keywords: confraternities, 16th century, Portugal, early modern era, House of Mercy, social welfare, architecture, patronage,

Martin Scheutz

Confraternities in Visitation Protocols and the Wiener Diarium Newspaper. Sources for the History of Early Modern Confraternities in Austria

1.01 Original scientific article

Confraternities were widespread among the laity because of their multitude of functions. They were accessible to men and women, and served as insurance at the time of death, as banks, as performers of liturgical music, as patrons of church furnishings, etc. Looking at Austrian visitation protocols of the 16th and early 17th centuries, one can see that confraternities survived the Reformation with losses, but continuities from the Middle Ages to the early modern period are also visible. In Austria, the documentary sources of confraternities have not yet been sufficiently researched, especially from the point of view of finance and history studies. The digitization of early modern media opens new

naročništvu v provinci. Obravnava naročnikov, umetnikov in delavnic pa tudi slogovne identitete in ikonografije posameznih del razkriva pomembne nove vidike religiozne in umetnostne dediščine severozahodne Hrvaške.

Ključne besede: bratovščine, hrvaška frančiškanska provinca sv. Cirila in Metoda, slikarstvo, kiparstvo, grafika, 17. stoletje, 18. stoletje

Joana Balsa de Pinho

Portugalske bratovščine usmiljenja in materialna kultura. Naročanje umetniških del in stavb za promocijo institucionalne identitete

1.01 Izvirni znanstveni članek

Prispevek obravnava sistematizacijo razmerij med arhitekturo, umetnostjo in materialno kulturo bratovščin usmiljenja. Osredotoča se na njihovo pomembno vlogo naročnikov in porabnikov umetnosti na portugalskih ozemljih v zgodnjem novem veku. Temelji na izsledkih avtoričine doktorske raziskave o 190 hišah usmiljenja – njihove zgodovine, materialne kulture in njihovih prostorov – in ponuja nov aplikativen pristop do te arhitekturne dediščine.

Ključne besede: bratovščine, 16. stoletje, Portugalska, zgodnji novi vek, bratovščina usmiljenja, družbena blaginja, arhitektura, naročništvo

Martin Scheutz

Bratovščine v vizitacijskih protokolih in v časniku Wiener Diarium. Viri za zgodovino zgodnjenovoveških bratovščin v Avstriji

1.01 Izvirni znanstveni članek

Bratovščine so bile zelo razširjena manifestacija laikov znotraj Cerkve. Nasploh je imelo težko oprijemljivo življenje bratovščin množico različnih funkcij: delovale so kot moškimi in ženskam dostopna društva, kot zavarovanje ob smrti, kot banka, kot izvajalci glasbene službe, kot mecen za opremo cerkva itd. Če pogledamo avstrijske vizitacijske protokole 16. in zgodnjega 17. stoletja, vidimo, da so reformacijski zlom bratovščine sicer preživele z izgubami, vendar je kontinuiteta iz srednjega v zgodnji novi vek jasno vidna. Viri o bratovščinah še niso zadostno raziskani, predvsem še manjkajo finančne in zgodovinske študije. Prav digitalizacija zgodnjenovoveških medijev tudi tu odpira nova raziskovalna polja. Bratovščine namreč niso bile

research areas as well—thus, confraternities were not only the commissioners of printed works, but also the subject of newspaper reports, as the example of the *Wiener Diarium* newspaper illustrates.

Keywords: confraternities in Austria, visitation documents, account books, *Wiener Diarium/Wiener Zeitung*, confraternities

Wojciech Sowała

Art in the Service of Post-Tridentine Religious Confraternities in the Collegiate Church of St. John the Baptist in Skalbmierz in the Diocese of Kraków

1.01 Original scientific article

Until the 18th century, Skalbmierz, now a small, provincial town, was one of the important cities in Lesser Poland. Since the 13th century, there has been a collegiate church dedicated to John the Baptist (today the parish church) in the city center. In the 17th and 18th centuries, six confraternities were documented there: *Litteratorum seu Beatae Virginis Mariae*, *Compassionis*, *St. Anne*, two *Rosary Confraternities*, and the *Holy Trinity*. This essay examines the form, iconography, and function of the preserved and documented furnishings and liturgical paraments that were commissioned by these confraternities for their devotional practices. These images, altarpieces, and objects of refined metalwork will be discussed in the context of similar items commissioned by confraternities in the Diocese of Kraków. The essay then analyzes the influence of Kraków's confraternities in establishing the confraternities in Skalbmierz and their patronage of the arts.

Keywords: Skalbmierz, confraternity, rosary, St. Anne, Passion

Barbara Wisch

Archconfraternities and the Arts. Overarching New Themes

1.01 Original scientific article

Beginning in 1520, select Roman confraternities were elevated by the pope to the new prestigious rank of archconfraternity, empowered to aggregate comparable sodalities worldwide, share spiritual benefits, and elect a cardinal protector for life. Archconfraternities privileged architecture, art, and festive displays to enhance devotion while augmenting their coveted place in the confraternal hierarchy. As esteemed exemplars of lay spirituality and charity, they reinforced Rome as the

le naročniki tiskanih del, ampak vedno znova tudi predmet poročanja tiska, kot ponazarja primer časnika *Wiener Diarium*.

Ključne besede: bratovščine v Avstriji, vizitacijski akti, viri o delovanju bratovščin, *Wiener Diarium/Wiener Zeitung*, bratovščine

Wojciech Sowała

Umetnost v službi potridentinskih verskih bratovščin v kolegiatni cerkvi sv. Janeza Krstnika v Skalbmierzu v krakovski škofiji

1.01 Izvirni znanstveni članek

Danes majhno provincialno mesto Skalbmierz je bilo do 18. stoletja eno najpomembnejših mest v Mali Poljski. V središču mesta je od 13. stoletja dalje stala kolegiatna cerkev sv. Janeza Krstnika, ki je danes župnijska cerkev. V 17. in 18. stoletju je bilo tam dokumentiranih šest bratovščin, in sicer *Litteratorum seu Beatae Virginis Mariae*, bratovščina Kristusovega trpljenja, bratovščina sv. Ane, dve rožnovenski bratovščini in bratovščina sv. Trojice. Članek preučuje obliko, ikonografijo in funkcijo ohranjene in dokumentirane opreme in liturgičnih paramentov, ki so jih omenjene bratovščine naročale za svoje obrede. Te podobe, oltarne slike in predmeti iz plemenitih kovin so obravnavani v kontekstu podobnih izdelkov, ki so jih naročale bratovščine v krakovski škofiji. V prispevku je zatem analiziran vpliv krakovskih bratovščin na ustanavljanje bratovščin v Skalbmierzu in na njihovo umetnostno mecenstvo.

Ključne besede: Skalbmierz, bratovščina, rožni venec, sv. Ana, Kristusovo trpljenje

Barbara Wisch

Nadbratovščine in umetnost. Opredelitev novih tem

1.01 Izvirni znanstveni članek

Z letom 1520 je papež povzdignil izbrane rimske bratovščine v nov prestižni rang nadbratovščin, ki so bile pooblaščen, da združijo podobne bratovščine po vsem svetu, delijo duhovne koristi in si izberejo dosmrtnega kardinala zaščitnika. Da bi stopnjevale pobožnost, so se nadbratovščine posluževale predvsem arhitekture, umetnosti in slavnostnih prireditev, s tem pa so se znotraj bratovščinske hierarhije hkrati vzpenjale proti položaju, po kakršnem so hlepele. Kot spoštovani primerki laične

capital of global Catholicism, creating an integrated web of pious practices, venerated images, and indulgences. Despite their importance, no monographic study exists. Therefore, this essay is a *prolegomenon* and begins by examining the ways in which Roman archconfraternities served as paradigms. Then it establishes a chronology of the earliest groups and their cardinal protectors, elucidating the protector's crucial role, his interwoven networks of jurisdiction, and expectations of his generous patronage of the arts.

Keywords: archconfraternity, Barberini, cardinal nephew, cardinal protector, Cardinal Alessandro Farnese, indulgences, Cardinal Ferdinando de' Medici, papacy, patronage, Cardinal Alessandro Peretti di Montalto, Rome

duhovnosti in dobrotelčnosti so utrdile Rim kot prestolnico globalnega katolištva, ob tem pa ustvarile enovito mrežo pobožnih praks, čaščenih podob in odpustkov. Kljub njihovem pomenu pa o njih ne obstaja nobena monografska študija. Pričujoči prispevek je tako *prolegomenon*. Preučuje, na kakšne načine so rimske nadbratovščine služile kot zgledi. Nato vzpostavlja kronologijo najzgodnejših skupin in njihovih kardinalov zaščitnikov, pojasnjuje ključno vlogo, ki jo je zaščitnik imel, prepletene mreže njegovih pristojnosti in pričakovanja njegovega velikodušnega mecenstva.

Ključne besede: nadbratovščina, Barberini, kardinal zaščitnik, kardinal Alessandro Farnese, odpustki, Cardinal Ferdinando de' Medici, papeštvo, naročništvo, kardinal Alessandro Peretti di Montalto, Rim

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