

CHRONICLE

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The Polish-Slovak Commission of Historians has reorganized its activities and decided to organize regular biennial conferences (alternating between Poland and Slovakia). This year's conference was the first of its kind and took place in Katowice, Poland, from 7 November to 9 November 2023, in the conference spaces of the modern building of the university library. The co-organizers of the conference were the Tadeusz Manteuffel Institute of History of the Polish Academy of Sciences and the Institute of History of the University of Silesia. Due to significant interest (42 registered participants), the conference was divided into three days and at times into parallel blocks. The conference had two characteristic features. It was focused not only upon Polish–Slovak relations and history but more broadly on the region of Central (Central-Eastern) Europe. This increased the variety of topics and also attracted the attention of scholars from other countries. Organizers plan to maintain this concept in the future. This also applies to the second characteristic, which is relatively innovative for historical conferences in our region, namely the multidisciplinary and interdisciplinarity of the event. The commission itself has been reorganized to include not only “classic” historians but also art historians, cultural historians and literary historians. This affords them an ideal forum in which to enrich each other with the different ways of thinking and methodological approaches of one another's disciplines, which, although related, are often overlooked in the practical scientific work of the specific fields.

The history of cities and urban history were not prominently featured at the conference, but was briefly touched upon in one of the three blocks on the last day of the conference (November 9). The block entitled *City* was opened by the author of this conference report, Peter Fedorčák (Pavol Jozef Šafárik University in Košice, Slovakia), with a presentation on the activities of Cox in Kraków, Levoča and Košice, focusing primarily on the transfer of pedagogical experience from the teaching in various environments – university, student's college, private school in an aristocratic court and, finally, significant teaching experience in urban schools in Hungary, and among countries and cities not only within Central Europe but also in England, where Cox applied them as part of a nationwide educational reform.

Gábor György Papp of the Hungarian Research Network (Budapest, Hungary) presented his research focused on nationalist tendencies in applied arts (including crafts and folk art). He primarily discussed the academic debate within the broader Central European context, with a specific focus on the situation in Hungary. He drew on the influence and inspiration of German art on the arts in Hungary (and particularly Hungarian art) in the last quarter of the nineteenth century, which triggered a reaction in nationalist circles to promote the use of local and traditional artistic elements. The contemporaneous academic discussion accompanying this had limited impact on students and within academic circles. The debate included the question of the existence of national decorative schools and proposed the creation of a unified art school for the multi-national monarchy. This goal was aimed at cultural unification, and although it was unrealistic and unfeasible in the short term, it was a long-term vision aimed at the creation of a culturally homogenous unified Hungarian nation. However, at the time, it was a response to the influence of German (and partly French) culture and artistic models. These tendencies were also reflected in exhibitions of applied arts – for example, in 1884, the Historical Exhibition of Metalworks was presented. Hungarian (Magyar) intellectuals – cultural historians, art historians and art critics – were involved in the discussion. One of the points of discussion was whether Hungarian art was (historically) the result of imports from abroad or whether it originated from internal sources. A related question was, what exactly is the Hungarian style? In this discussion, the issue of the existence of Hungary's nations with their own, internally

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diverse and differentiated cultures and folk arts was only marginally addressed, and Hungarian culture was equated with Magyar culture, with an effort to trace its roots. An exception was the work of Felix Lay – Südlawische Ornamenten. In 1884, József Huszka concluded in his work *Magyar díszítő stíl* that the fact national Magyar elements in folk art had not changed over centuries was proof of the existence of an original Hungarian style.

The third contribution to the session was a lecture by Marcin Gadocha of the University of the National Education Commission, Kraków, Poland, on the correspondence between Slovak (actually Upper Hungarian) towns and towns in Poland. Gadocha highlighted some interesting facts from early modern correspondence (up to the seventeenth century), which was more intense and numerous (with more letters preserved) on the Polish side than on the Hungarian side. The correspondence naturally dealt with issues and disputes usually related to the economic activities of the towns and their inhabitants. The author included in his research not only the more significant free royal towns (Košice, Prešov, Bardejov, Levoča and Sabinov) but also smaller towns in the Zemplín county (and their merchants) – such as Humenné, Michalovce, and Vranov – which were in intense contact with Polish towns (and Kraków) and from which a relatively large amount of correspondence has been preserved. The research is complicated and prolonged by the fact that inventories have not been created in Slovak archives (e.g., in Bardejov). Another surprising finding for the Polish historian was that the correspondence from the Hungarian side was mostly in Latin. Additionally, Gadocha presented the more and less frequented trade routes between northeastern Hungary and southern Poland, as well as the dangers faced by merchants and messengers. He paid brief but particular attention to customs stations, which were leased, and noted that the customs duty was, in practice, increased from 1/30 (tricesima) to 1/20 (vicesima).

The final contribution to the session on towns was presented by Anda-Lucia Spânu of the Institute of Social Sciences and Humanities in Sibiu, Romania. In her presentation, entitled *European Cultural Heritage through Historical Images of the Towns (of nowadays Romania)*, she focused on views and other depictions of towns in present-day Romania from the sixteenth to the nineteenth century. Her research is based on a collection of fifteen hundred images. Part of her presentation also included an analysis of the historiography and scientific discourse regarding the use of these sources, as there was a period when scholars viewed these sources with suspicion. Even today, there are two camps of scholars who are either more sceptical or more optimistic about the reliability of these sources, particularly in the cautious approach needed when working with, reading and using them. They also differ in how they utilize these sources. It is well known (as is the case with written sources) that the information they provide is not always accurate. Anda-Lucia Spânu provided the example of Wallachian and Moldavian towns that were depicted with city walls, even though they had none in reality. The illustrators added the walls because they assumed Western European readers would not understand that towns could exist without fortifications. The printing of these images was a significant industry; in the early modern period, they were very popular. Especially from the eighteenth century, when travel became fashionable, books illustrated with images of towns were in high demand. Travelling expeditions often included professional illustrators. During this period, there was a strong belief that a picture was worth a thousand words. It was important and interesting not only to depict buildings but also to include people in traditional clothing and livestock or other animals.

The next session consisted of three presentations and had an intriguing title: *Imaginary Geography*. The first presentation was given by Jerzy Gorzelik of the University of Silesia in Katowice, Poland. In his presentation entitled “*Mittleuropa*” versus “*New Europe*”? *The Concepts of Bruno Schier as an Example of Scientific Legitimization of Political Projects in Interwar Central Europe*, the author began by discussing the concept of Tomáš Garrigue Masaryk, presented in 1920 (and translated into several languages) for an international forum in the book *The New Europe*. In the spirit of Herder, it proposed a new political organization of Europe based on the national principle and national languages. In 1904, the idea of a new Central Europe – *Mittleuropa* – was presented by Johannes Partsch in his book *Mittleuropa*:

Die Länder und Völker von den Westalpen und dem Balkan bis an den Kanal und das Kurische Haff [Mitteleuropa: The Countries and Peoples from the Western Alps and the Balkans to the Channel and the Curonian Lagoon]. The German concept of Central Europe included Romania, Bulgaria, Serbia, Bosnia and Herzegovina, Montenegro, Croatia, Hungary, the Czech lands and Poland along with the Baltic countries. This concept had political backing. Bruno Schier was a German from the Czech lands who was active in interwar Czechoslovakia. He became a prominent German academic, working in various places and later having a successful academic career in Germany after World War II. During World War II, he also briefly taught at the university in Bratislava. It is known that during this period, Germans in Czechoslovakia were divided based on their relationship and level of cooperation with the Czechoslovak authorities into negativists (including Erich Gierach) and activists (such as Franz Spina). Bruno Schier's stance, as presented in his work *Hauslandschaften und Kulturbewegungen im östlichen Mitteleuropa* [Domestic Landscapes and Cultural Movements in Eastern Central Europe] (1932), aimed to demonstrate the superiority of German culture as a higher culture that positively influenced the surrounding Slavic cultures. Therefore, he did not limit the area of German culture to just the ethnic (German) border but also included Central Europe, arguing that while Slavs did not use the German language, they possessed German culture. Schier liked to use examples from Czechoslovakia (including Kremnica) to support his arguments. German ideologues were either more radical (asserting that there is only German culture, which the Slavs merely adopted or copied) or less radical, claiming that German culture forms the structure/frame/house, to which the Slavs only added decorations. Jerzy Gorzelik also added during the discussion that when referring to German culture, it was meant as folk German culture, not the culture of the elites, which was considered French and decadent.

The topic of the lecture of Michał Burdziński, of the Silesian Museum in Katowice, Poland, was the *Astrophysical Theory of Cultural Forces*. The author presented an ideologically innovative and bold concept of cultural and artistic centres in the past and their influence (radiation, impact) on the nearer or more distant periphery, using the example of astrophysical (cosmic stellar and planetary) relationships. Burdziński identified major European centres (giants, such as Paris) and provided examples of smaller regional centres of art and culture. In the context of art, he primarily referred to modernism. He also discussed exceptions to the rule, such as the conscious isolation (artistic or geographical) from these centres or their influence. As an example, he mentioned the painter Július Koreszka, who moved to Skalica and isolated himself from modern artistic trends because he (and others like him) perceived them (and Paris) as chaotic and decadent.

Michał Burdziński and Magdalena Brodacka-Dwojak (Jagiellonian University in Kraków) represented cultural researchers on this day of the conference. Magdalena Brodacka-Dwojak is a Polish philologist, Bohemist and comparatist, and she also focuses on translating Czech literature into Polish. The focus of her lecture, entitled *Do Central Europeans "Care for the Soul?" Challenges of Contemporary Czech Literature*, was on three Czech writers and their works from both older and newer Czech literature, through which she explored the concept of Central Europe. She first analysed the work of Czech philosopher Jan Patočka entitled *Spisovatel a jeho věc* [The Writer and His Matter] (1979), followed by Jaroslav Rudiš's novel *Grandhotel* (2007) and finally, the trilogy by Radka Denemarková: *A já pořád kdo to tluče* [And I Still Don't Know Who's Knocking] (2005), *Peníze od Hitlera* [Money from Hitler] (2006), and *Kobold* [Goblin] (2011), in which Denemarková loosely captures the history of Central Europe in the twentieth century.

In the final block of the conference, Angela Škovierová of Comenius University in Bratislava, Slovakia, presented on the topic *Slovaks and the Literary Field of Charles University*. She focused extensively on the presence and influence of Slovaks in the Czech lands from the sixteenth century up until the Battle of White Mountain in 1620, after which some Slovaks returned to Hungary. In their literary and scientific production, the vernacular language and Latin were often combined seamlessly. In relation to their professional opportunities, it was interesting to compare the situation with that in Hungary, particularly regarding the influence

of the university rector's recommendations on the appointment of university graduates to positions in the schools of the Kingdom of Bohemia. Škovierová paid special attention to Ondrej Rochotský, who was the subject of her research. In terms of the conception, methodology and terminology of the literary field as an imaginary social space, she referenced the concept of the French sociologist and anthropologist Pierre Bourdieu.

Mariusz Fornagieli (Jagiellonian University in Kraków) in his presentation entitled "*They Used to Cross the Border*": *Borderland Societies Using the Example of Lemko Region*, focused on the Lemko ethnic group. "Lemkos" is the contemporary (and more sensitive) term used in Poland for the Rusyns (also known as Rusnaks, as they are referred to in Poland and eastern Slovakia). He first introduced the etymology of the term "borderland" and then presented a map showing the distribution of Rusyns both currently and in 1936. From the end of the eighteenth century, they were part of a single monarchy and were not restricted by borders. The frequent and radical changes in state borders during the twentieth century divided the territory they inhabited, which affected their lives – from economic consequences to the separation of families. In the nineteenth century, Rusyns would leave for seasonal work lasting two to three weeks. Recruitment centres for work (even for Rusyns from present-day Poland) were in towns such as Bardejov and Michalovce, where they would be hired for work on Hungarian/Magyar estates. After the political and military changes, they began to orient themselves toward work in Ukraine or Czechoslovakia, but some even travelled as far as the Baltics. As tinkers, they travelled to regions around Warsaw and Kyiv.

Michał Rozenberg of the University of Szczecin, Poland, illustrated the significance of *The Role of the Slovak-Language Press in the Adaptation of Slovak Immigrants in the USA (1886–1914)*. The emigration of Slovaks to the USA had economic drivers and intensified from the 1870s, although it had existed to a lesser extent since the mid-nineteenth century. The speaker introduced representatives of both the Catholic and Lutheran diasporas in the USA. He paid special attention to the *Amerikánsko-slovenské noviny* [American-Slovak News], which was published in Pittsburgh from 1886 in the Šariš dialect because standard Slovak was incomprehensible to the newspaper's readers. It was only later (1889–1891) that they adopted standard Slovak under the influence of Peter Rovnianek. The author also characterized the overall Slovak press and highlighted certain titles (e.g., *Slovenská Rovnosť* [Slovak Equality]), noting the influence of key figures such as Štefan Furdek. The newspapers were distributed within the USA, and also to Canada and Argentina. A relatively rich correspondence has been preserved from their communication with Slovaks in Hungary (particularly in Martin). The newspapers were also differentiated by confession. Slovaks who became Baptists (around Pittsburgh) established the magazine *Krestan* [The Christian]. The Calvinist believers founded *Slovenský Kalvín* [The Slovak Calvinist]. There were also newspapers such as *Slovenský Sokol* [The Slovak Falcon]. In conclusion, the author mentioned the publication of a specific Slovak–English dictionary, which was intended to help those unfamiliar with English (usually recent arrivals) to acquire basic language skills, while also helping the children of first-generation immigrants to retain their Slovak language.

In the penultimate presentation of the block, Pavol Matula of Comenius University in Bratislava, Slovakia, discussed *Polish-Slovak Border Disputes 1938–1939 and Their Impact on the Lives of the Local Goral Population*. He illustrated the frustration and resistance against the annexation of territory where the population felt Slovak and wished to remain part of Slovakia. The changes in borders during the twentieth century, including the Slovak–Polish border adjustments as well as the establishment and shifts of the Slovak–Hungarian border, displaced large (and small) numbers of people beyond the borders of their respective states with which they ethnically identified. At the conference, which had a friendly cooperative spirit among historians from related fields, the presentation served as a reminder that even in recent history, territorial disputes had strained cooperation between countries (with Polish demands for territory inhabited by Slovaks/Gorals, and Slovak support given to Germany during its attack on Poland in 1939).

The final presentation of the conference was an intriguing lecture by Adam Świątek of Jagiellonian University in Kraków, Poland, entitled *Between Slovakia and Slavicism: Slovaks and the Slavic Journalists' Congresses 1898–1912*. The inception of these congresses dates back to 1898, with the first being held in Prague in honour of František Palacký. Overall, Slovak participation from Upper Hungary (excluding Slovaks from Moravia) was very low (1–11 participants out of approximately 200). According to Świątek, the issues affecting Slovak participation included Magyarization, Czechophilia, and Russophilia. The police scrutinized Slovaks (as well as other journalists) for panslavism/Russophilia. It was generally accepted among the participants that Slovaks were in the most difficult position and faced the greatest oppression and repression. These were believed to be the reasons for the low attendance of Slovaks. This issue was also mentioned at the first congress, with concerns expressed that Slovaks might face a fate similar to that of the Polabian Slavs. At the second congress (Kraków 1899), Slovak representative Svezozár Hurban Vajanský was present, but the police prevented him from delivering his scheduled speech. The third congress was planned to be held in a location as close to Slovakia as possible to allow more Slovaks to attend. It was eventually held in Dubrovnik in 1901. Once again, Vajanský participated, and after the congress, he criticized the Poles for disrupting the unified panslavic Russophile line with their Russian antagonism. Subsequent congresses were held in Ljubljana (1902), Plzeň (1903), Opatija in Slovenia (1905), Uherské Hradiště (1906), Ljubljana (1908), Sofia (1910), Belgrade (1911) and Prague (1912).

The title of the conference, *Connections – Intersections – Confrontations*, truly reflected the event from scientific, methodological and personal perspectives. The conference was interesting and enriching, and was very well organized. It provided a platform for mutual interdisciplinary enrichment and generated high expectations for the next conference in this series (2025 in Slovakia).

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THE UNFORGOTTEN: EXPLORING THE HOLOCAUST FROM THE INDIVIDUAL PERSPECTIVE KOŠICE, 11–12 JUNE 2024

Beyond being an unprecedented act of genocide perpetrated by Nazi Germany and its allies, the Holocaust was a tragedy and an atrocity resulting in the loss of nearly six million Jewish lives. Knowing about individual tragic destinies, narratives and testimonies enlightens us on the diversity of personal experiences of the Holocaust and contributes significantly to our understanding of it. Examining the Holocaust through individual viewpoints was the goal set by the organizers of the international conference *The Unforgotten: Exploring the Holocaust from the Individual Perspective*, which took place on 11–12 June 2024 on the grounds of the Pavol Jozef Šafárik University in Košice, as part of the grant project VEGA 1/0109/22. The intention of the conference organizers Martin Pekár (Pavol Jozef Šafárik University in Košice, Slovakia) and Tamir Hod (Tel-Hai Academic College, Israel), in addition to the furtherment of dialogue about the Holocaust, was to bring together Holocaust scholars, to exchange experiences and to develop international networks by supporting cooperation and discussion between various academic and scientific institutions from different countries. Prominent history researchers and leading Holocaust scholars were invited to the conference. They presented thought-provoking articles focusing on individual tragic stories and personal testimonies.

The opening keynote lecture was given by Hanna Yablonka (Ben-Gurion University, Israel) and was entitled “Slovak Jews in the Holocaust: A Small Community, Huge Story... and Two Women”. In her impressive presentation, she shared touching personal stories about the Holocaust from her own family. In the first panel session, Zuzana Tokárová (Department of History, Faculty of Arts, Pavol Jozef Šafárik University, Slovakia) presented her contribution in which she described the personal stories of three members of the Slovak interwar Jewish municipal elite and pointed out their social decline and tragic fates during the period of the Holocaust. In the second lecture, Madeline Vadkerty (Gratz College, Pennsylvania, United States) focused her attention upon personal petitions of Jews to the Slovak president Jozef Tiso. The presentation of Tamir Hod (Tel-Hai Academic College, Israel), closing the first panel session was centred around Martin Kolar and a legal retribution of a Holocaust survivor from Slovakia. The first conference day was completed with a panel discussion led by Tamir Hod. The dialogue with Hanna Yablonka, Martin Pekár and Peter Borza was characterized by personal experiences and an individual perspective in Holocaust research.

The second day of proceedings continued with a second panel session, in which Tali Nates (Johannesburg Holocaust & Genocide Centre, Johannesburg) presented a lecture focusing on Johannesburg and Holocaust testimonies and legacies, and Martin Korčok (Slovak National Museum – Museum of Jewish Culture – The Sereď Holocaust Museum, Slovakia) introduced the activities of the Sereď Holocaust Museum, one of the key organizations preserving the remembrance of the tragic destinies of Slovak Jews.

In the third panel session, Ján Hlavinka (Holocaust Documentation Centre, Bratislava, Slovakia) gave a closer look at the activities of the European Holocaust Research Infrastructure, and László Csösz (Hungarian Jewish Museum and Archives, Budapest, Hungary) provided a more in-depth examination of the problem of the Roma Community in Slatina. Closing remarks of the conference were provided by an established historian and a key figure for Holocaust research in Slovakia, Ivan Kamenec. The conference was completed by a guided city tour.

Thanks to the great coordination of the organizers and the high level of presented papers, the international conference was an outstandingly successful and stimulating event. It was a unique event in the Slovak environment because of the involvement of reputable Holocaust scholars from various countries and continents. The conference’s creative framework allowed the contributions to highlight unique perspectives on the Holocaust, the ways it is perceived, and the ways in which it has been ingrained in both individual and collective remembrance.

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LEGAL NORM VERSUS JUDICIAL PRACTICE* KREMNICA, 12–14 JUNE 2024

The old mining town of Kremnica and the Museum of Coins and Medals in Kremnica hosted the scientific workshop *Legal Norm versus Judicial Practice* during the second week of June (12–14 June 2024). The aim of the workshop was to bring together researchers from various fields to discuss topics related to criminality, legal norms, and practices in pre-modern history. The conference was divided into four sessions: archaeological-topographical, medieval, early modern, and a session dedicated to the social phenomena of prostitution and concubinage.

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The workshop was organized by the Institute of History of the Slovak Academy of Sciences (IH SAV), the Museum of Coins and Medals in Kremnica (a part of the Slovak National Bank), the Department of Legal History and Legal Methodology at the Faculty of Law of Trnava University, and the Slovak Historical Society.

The workshop opened with a speech by historian Daniel Haas Kianička of the Museum of Coins and Medals in Kremnica. The keynote lecture was delivered by Martin Štefánik (IH SAV), who focused on the early history of Kremnica and King Charles I of Anjou's connections with the Florentines. He emphasized the rise of gold in international trade during the thirteenth century and the importance of Kremnica's gold reserves in this trade.

Daniel Haas Kianička also presented his research on the criminal and judicial topography of Kremnica, highlighting the town spaces associated with judicial power and focusing on themes of crime, punishment and execution, as depicted in both written and iconographic sources.

Following the opening session, the archaeological-topographical session began, with its primary focus on places of execution. A team of archaeologists presented their examination of the gallows near Holič, while historians from the Monument Office in Žilina shared the results of their research on the gallows near Veličná. Both presentations offered an interdisciplinary perspective on gallows, incorporating insights from architecture, anthropology, and oral tradition.

Other presentations in the session dealt with similar topics. Miroslav Nemeč of the Liptov Museum discussed places of execution in Liptov County, while Richard Papáč of the East Slovak Museum in Košice delivered a presentation on the execution site in Košice, known as Šibeňa hura.

The second day of the conference began with the medieval session. Miroslav Lysý of the Department of Legal History and Comparative Law at Comenius University Bratislava discussed the crime known in medieval sources as *nota infidelitas*. He explored various interpretations of the term and provided a brief survey of the crime in medieval Hungarian history. Angelika Herucová (IH SAV) presented her research on the competencies of the palatine and examples of judicial practices involving this royal dignitary. Mária Fedorčáková of the Department of History at Pavol Jozef Šafárik University in Košice gave a presentation on the possibilities for researching medieval banditry. Filip Lampart of the State Archive in Prešov (Archive Stará Lubovňa) focused on medieval *pugili* and analyzed their role in the medieval judicial system. Balázs Csiba of the Department of Archival Science and Museology at Comenius University Bratislava discussed charters issued by the royal personal presence (*personalis presentia regia*) in the town of Šamorín at the end of the Middle Ages. Drahoslav Magdoško of the Department of History at Pavol Jozef Šafárik University in Košice explored the judicial competencies of the city of Košice over noblemen, including the authority to impose the death penalty.

The next session focused on law and judicial practices in the early modern era. Eva Kowalská (IH SAV) presented on the relationship between legal norms and practices within the Lutheran Church in Hungary. Peter Benka of the Department of Slovak History at Comenius University Bratislava addressed a similar topic, focusing on East Slovak Lutheran cities and their relationship with secular power. Štefan Szalma (IH SAV) examined the phenomenon of collaborators with Ottoman power during the period of the Ottoman wars, who were often accused of treason. Tünde Lengyelová (IH SAV) explored the dynamics of relationships between men and women in noble marriages, addressing contemporary concepts of the "bad woman", "marriage as a fight", and negative examples of violence and crime in early modern marriages. Adriana Švecová (Pollák) of the Department of Legal History and Legal Methodology at Trnava University discussed aspects of sexual criminality based on the research of Orava County sources, emphasizing the trend of depenalization in the eighteenth century. Milan Georgievski of the Slovak National Museum presented a paper on the itinerant healers (or charlatans) of Turiec County, who traveled across Europe and were especially popular in Russia. The last presentation, by Jakub Roháč of the State Archive in Trnava, focused on lawsuits in the city of Trnava in the eighteenth century, including those involving the university.

The final session of the conference focused on women in the roles of mistresses, courtesans and prostitutes. Anna Fundárková (IH SAV) opened the session by concentrating on relationships

at the Habsburg royal court in early modern times, particularly between monarchs and their mistresses. Most of the papers in this session dealt with prostitution as a social and criminal phenomenon. Miroslav Nemeč introduced the case of a prostitute from the town of Hybe in the eighteenth century. Katarína Répasová of the State Archive in Nitra (Archive Komárno) presented on the possibilities for researching prostitution in Komárno. Gabriel Szeghy of the Košice City Archives and Richard Papáč discussed their project on a book about the history of prostitution in Košice. Dominika Kleinová, a PhD graduate from the University of Pardubice, presented her research on prostitution in the Czechoslovak Republic in the context of social exclusion.

Two presentations explored these social roles from an artistic perspective. Ingrid Halászová of the Department of History and Theory of Art at Trnava University examined portraits of women and concubines in early modern times. Martina Vyskupová of the same department introduced the sepulchral monument of Countess Terézia Gatterburg, who was the mistress of Stefan II Illesházy.

The scientific workshop *Legal Norm versus Judicial Practice* brought together specialists from various research fields – archaeology, legal history, art history and monument care – and initiated a discussion on the current state of research. Thanks are due to the organizers – Blanka Szeghyová, Daniel Haas Kianička, Miroslav Lysý and Adriana Švecová – for the opportunity to present papers and discuss these topics in a pleasant scientific and favorable personal atmosphere. In addition to the sessions, conference participants enjoyed a museum tour led by Daniel Haas Kianička and a gala dinner. I believe that fruitful cooperation and knowledge exchange will continue in the future.

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