



PROGRAM SKUPA I
SAŽETCI IZLAGANJA

VESTIGIA EGODOKUMENTI

FILOZOFSKI FAKULTET
SVEUČILIŠTA U ZAGREBU

Zagreb, 2026.

Međunarodna konferencija za mlade istraživače

VESTIGIA: EGODOKUMENTI

Program skupa i sažetci izlaganja

International Conference for Young Scholars

VESTIGIA: EGODOCUMENTS

Conference program and abstracts

Uz potporu/With the support of:

Odsjek za povijest Filozofskog fakulteta Sveučilišta u Zagrebu

Matica hrvatska

Leksikografski zavod Miroslav Krleža

Srednja Europa

Pro Tempore

ČASOPIS STUDENATA POVIJESTI

Međunarodnu konferenciju za mlade istraživače *Vestigia: Egodokumenti* organiziralo je uredništvo 21. broja časopisa studenata povijesti *Pro tempore* uz potporu Odsjeka za povijest Filozofskog fakulteta Sveučilišta u Zagrebu, Matice hrvatske, Leksikografskog zavoda Miroslav Krleža i Srednje Europe. Izdavanje programske knjižice sufinancirano je novcem dobivenim na *Natječaju za sufinanciranje studentskih projekata 2026.*

Organizacijski odbor skupa:

Filip Bačurin
Zrina Ivanda
Luka Jerković
Nera Kapustić
Tamara Klačinski
Karlo Košir
Mihaela Mrkša
Matija Pudić

Pro Tempore

ČASOPIS STUDENATA POVIJESTI

International Conference for Young Scholars *Vestigia: Egodocuments* is organized by the editorial board of the 21st issue of the history students' journal *Pro tempore* with the help of the Department of History at the Faculty of Humanities and Social Sciences, University of Zagreb, Matrix Croatica, The Miroslav Krleža Institute of Lexicography, and Srednja Europa. The publication of the conference program booklet was co-funded with the funds obtained from the *Grant for Co-financing Student Projects 2026*.

The Editorial Board:

Filip Bačurin

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Luka Jerković

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Mihaela Mrkša

Matija Pudić

*Program skupa
i sažetci izlaganja*

*Conference program
and abstracts*

MEĐUNARODNA KONFERENCIJA
ZA MLADE ISTRAŽIVAČE

**VESTIGIA:
EGODOKUMENTI**

Vijećnica
Filozofskog fakulteta Sveučilišta u Zagrebu,
15. – 17. travnja 2026.

Pro tempore časopis je studenata povijesti s Odsjeka za povijest Filozofskog fakulteta Sveučilišta u Zagrebu koji izlazi od 2004. godine. Časopis objavljuje znanstvene, stručne i pregledne radove te eseje, prikaze, intervjuje i druge priloge iz područja povijesti, arheologije, povijesti umjetnosti i ostalih srodnih disciplina. Jedna od glavnih svrha časopisa jest ponuditi studentima platformu za objavljivanje vlastitih radova te tako potaknuti studentsku istraživačku aktivnost i njihov znanstveni razvoj. S tim ciljem, uredništvo časopisa odlučilo je organizirati znanstveni skup za mlade istraživače koji se održava već petu godinu zaredom, ali u većem opsegu pozivanjem domaćih i međunarodnih istraživača da daju svoj doprinos temi egodokumenta, ujedno i temi 21. broja časopisa. Egodokumenti, tekstovi poput autobiografija, memoara, dnevnika, putopisa i korespondencije, u kojima autor progovara o sebi, predstavljaju specifičnu i vrijednu, ali nerijetko zanemarenu, vrstu povijesnih izvora. Istraživanje egodokumenta nužno podrazumijeva interdisciplinarnost i korištenje historiografskih, ali i socioloških, antropoloških, književnih, imagoloških i drugih pristupa. Izlaganja studenata i mladih istraživača, koja se ovisno o pojedinačnim dogovorima s izlagačima namjeravaju objaviti u 21. broju časopisa *Pro tempore*, zajedno s gostujućim predavanjem Michaëla Greena s poljskog Sveučilišta u Łódźu, pokrivaju širok raspon povijesnih razdoblja, od kasne antike do suvremenog doba, nudeći raznolike tematske i metodološke perspektive objedinjene zajedničkim fokusom na egodokumente.

Organizacijski odbor skupa

15. travnja 2026.

INTERNATIONAL CONFERENCE
FOR YOUNG SCHOLARS

**VESTIGIA:
EGODOCUMENTS**

Council Room
Faculty of Humanities and Social Sciences,
University of Zagreb,
April 15–17, 2026

Pro tempore is the journal of history students at the Department of History at the Faculty of Humanities and Social Sciences, University of Zagreb, published annually since 2004. The journal publishes various scientific papers, reviews, interviews, and other contributions relating to the fields of history, archaeology, art history, and other related fields. One of the primary purposes of the journal is to offer students a platform for publishing their works, thus encouraging student research activity and their professional development. With that in mind, the editorial board has decided to organize a conference for young researchers for the fifth consecutive year, but on a larger scale by inviting both domestic and international researchers to contribute to the topic of egodocuments, corresponding to the theme of the 21st issue of the journal. Egodocuments, texts such as autobiographies, memoirs, journals, travelogues, and correspondence, in which the author writes about himself or herself, represent a specific and valuable, but sometimes neglected, type of historical source. Studying egodocuments necessarily entails interdisciplinarity and the use of historiographical, but also sociological, anthropological, literary, imagological, and other approaches. The conference presentations by students and young researchers, which are intended to be published in the 21st issue of *Pro tempore* depending on individual agreements with the presenters, together with the keynote lecture by Michaël Green from the Polish University of Lodz, cover a wide range of historical eras, from Late Antiquity to contemporary times, offering diverse thematical and methodological perspectives united by the common focus on egodocuments.

The Conference Editorial Board
April 15, 2026

PROGRAM SKUPA

Konferencija se održava u Vijećnici
Filozofskog fakulteta Sveučilišta u Zagrebu

Srijeda, 15. travnja 2026.
Vijećnica Filozofskog fakulteta

12.00 **Registracija** (predvorje Knjižnice Filozofskog fakulteta)

13.00 **Otvaranje konferencije**

Uvodna riječ i pozdrav **Matije Pudića**,
glavnog urednika 21. broja časopisa *Pro tempore*
Konferenciju otvara prof. dr. sc. **Hrvoje Gračanin**,
zamjenik pročelnika Odsjeka za povijest

13.20 **Alessandra Adornato**, *I Was There: Egeria's Account
as a Manifesto of the Late Antique Egodocument*

13.40 **Weronika Jadwiga Zimoch**, *Oral History Interviews as
Egodocuments and their Potential Use in Research
on the Collective Memory of Academic Communities*

14.00 **Cecilia Lundström**, *Art on Art: Art Spiegelman's MAUS
as a Broader Historical Usage of Egodocuments*

14.20 **Diskusija** (moderator: **Filip Bačurin**)

20.00 **Večernji program** (kviz)

Četvrtak, 16. travnja 2026.
Vijećnica Filozofskog fakulteta

- 10.00** **Gostujuće predavanje** prof. dr. sc. **Michaël Green**,
An Uncomfortable Source? Egodocuments and Related Sources in Historical Research
- 11.00** **Kratka pauza**
- 11.10** **Olivera Dimovska**, *The Epistolary Discourse of John Chrysostom in the Letters to Olympias: A Philological, Historical, and Philosophical Analysis*
- 11.30** **Maja Hučić**, *From Hermit to Reformer: The Epistolary Persona of Peter Damian*
- 11.50** **Arturo Maria Maiorca**, *Reminiscences of a Friar in China: the Letter and Tombstone of Andrea da Perugia*
- 12.10** **Jesús Tadeo Solero Perea**, *Frontier Autobiographical Representations: The Case of Catherina Fernández*
- 12.30** **Diskusija** (moderator: **Mihaela Mrkša**)
- 12.50** **Pauza za ručak** (do 14.20)
- 14.20** **Tia Grgin**, *Egodokumenti autora čija je smrt nadmašila život*
- 14.40** **Marija Batrac i Lidija Batrac**, *Religijsko iskustvo u autobiografiji Margery Kempe*
- 15.00** **Mihai Ghionea**, *Experiencing Captivity, Constructing Islam: Comparative Perspectives from Late Medieval Christian Egodocuments in the Context of Ottoman Expansion*

- 15.20** **Karlo Košir**, *Zatočenik nevjernika o sebi i drugima: Autobiografija Osman-age Temišvarskog*
- 15.40** **Diskusija** (moderator: **Nera Kapustić**)
- 16.00** **Pauza za kavu**
- 16.10** **Ajda Pajnič**, *Cukrarna Through the Eyes of the Protagonists of Early Slovenian Modernism*
- 16.30** **Lara Lednik**, *Majčinska ljubav u egodokumentima slovenskih intelektualki na prijelazu stoljeća*
- 16.50** **Sara Očko**, *The “I” in Collective Representation: Intervention Notebooks as a Form of Working Class Egodocuments*
- 17.10** **Dorota Magda**, *Biography as an Egodocument? Pejo Yavorov’s Goce Delchev. Biography as a Case Study*
- 17.30** **Diskusija** (moderator: **Tamara Klačinski**)

Petak, 17. travnja 2026.

Vijećnica Filozofskog fakulteta

- 10.30** **Gellért Kréz**, *Clashing Narratives: The Twofold Portrayal of Artúr Görgei in the Memoirs of Honvéd Colonel Bódog Bátor-Schulcz*
- 10.50** **Péter Matolcsi**, *The Life of Royal Children Through Diaries. The Everyday Life of the Exiled Habsburg Family in Spain (1922–1923)*

- 11.10** **Ana Furlan Sfarčić**, *Franjo Fuis – moderni način reportaže i prikaz zagrebačkih beskućnika u međuratnom razdoblju*
- 11.30** **Luna Labenz**, *Fleeing West, Writing East. Fragments of a Family Correspondence in Divided Germany (1951–1954)*
- 11.50** **Diskusija** (moderator: **Luka Jerković**)
- 12.10** **Pauza za kavu**
- 12.20** **Janica Petrak i Adrian Filčić**, *Glose kao zrcalo učenika: egodokumentacija u renesansnoj zbirci Horacija*
- 12.40** **Antonio Tomić**, *Zapisci Izidora Kršnjavoga – primjer egodokumentskoga povijesnoga izvora*
- 13.00** **Meldin Kešetović**, *Memoari Besima Ibiševića kao egodokument: politička svakodnevnica i konstrukcija sjećanja u Srebrenici (1987–1992)*
- 13.20** **Stanko Glavinić**, *Pioneers of Dalmatian Archaeology in Correspondence with Vienna: The Example of Otto Benndorf's Nachlass*
- 13.40** **Diskusija** (moderator: **Karlo Košir**)
- 14.00** **Podjela zahvalnica**
- 14.20** **Zatvaranje Konferencije**

CONFERENCE PROGRAM

The conference is being held in the Council Room
at the Faculty of Humanities and Social Sciences,
University of Zagreb

Wednesday, 15th April 2026

Council Room at the Faculty of Humanities and Social Sciences

- 12.00** **Registration** (Library Hall)
- 13.00** **Opening ceremony**
Opening words by **Matija Pudić**,
Editor-in-Chief of the 21st issue of *Pro tempore*
The conference is opened by prof. dr. sc. **Hrvoje Gračanin**,
Deputy Head of the Department of History
- 13.20** **Alessandra Adornato**, *I Was There: Egeria's Account
as a Manifesto of the Late Antique Egodocument*
- 13.40** **Weronika Jadwiga Zimoch**, *Oral History Interviews as
Egodocuments and their Potential Use in Research
on the Collective Memory of Academic Communities*
- 14.00** **Cecilia Lundström**, *Art on Art: Art Spiegelman's MAUS
as a Broader Historical Usage of Egodocuments*
- 14.20** **Discussion** (Moderator: **Filip Bačurin**)

- 20.00** **Evening program** (quiz)

Thursday, 16th April 2026

Council Room at the Faculty of Humanities and Social Sciences

- 10.00** **Keynote lecture** by prof. dr. sc. **Michaël Green**,
An Uncomfortable Source? Egodocuments and Related Sources in Historical Research
- 11.00** **Short break**
- 11.10** **Olivera Dimovska**, *The Epistolary Discourse of John Chrysostom in the Letters to Olympias: A Philological, Historical, and Philosophical Analysis*
- 11.30** **Maja Hučić**, *From Hermit to Reformer: The Epistolary Persona of Peter Damian*
- 11.50** **Arturo Maria Maiorca**, *Reminiscences of a Friar in China: the Letter and Tombstone of Andrea da Perugia*
- 12.10** **Jesús Tadeo Solero Perea**, *Frontier Autobiographical Representations: The Case of Catherina Fernández*
- 12.30** **Discussion** (Moderator: **Mihaela Mrkša**)
- 12.50** **Lunch break** (until 14.20)
- 14.20** **Tia Grgin**, *Egodocuments of Authors whose Death Surpassed Life*
- 14.40** **Marija Batrac** and **Lidija Batrac**, *Religious Experience in the Autobiography of Margery Kempe*
- 15.00** **Mihai Ghionea**, *Experiencing Captivity, Constructing Islam: Comparative Perspectives from Late Medieval Christian Egodocuments in the Context of Ottoman Expansion*

- 15.20** **Karlo Košir**, *The Prisoner of the Infidels about Himself and Others: The Autobiography of Osman Ağa of Timișoara*
- 15.40** **Discussion** (Moderator: **Nera Kapustić**)
- 16.00** **Coffee break**
- 16.10** **Ajda Pajnič**, *Cukrarna Through the Eyes of the Protagonists of Early Slovenian Modernism*
- 16.30** **Lara Lednik**, *Analysis of Motherly Love in the Egodocuments of Slovenian Women Intellectuals at the Turn of the Century*
- 16.50** **Sara Očko**, *The “I” in Collective Representation: Intervention Notebooks as a Form of Working Class Egodocuments*
- 17.10** **Dorota Magda**, *Biography as an Egodocument? Pejo Yavorov’s Goce Delchev. Biography as a Case Study*
- 17.30** **Discussion** (Moderator: **Tamara Klačinski**)

Friday, 17th April 2026

Council Room at the Faculty of Humanities and Social Sciences

- 10.30** **Gellért Kréz**, *Clashing Narratives: The Twofold Portrayal of Artúr Görgei in the Memoirs of Honvéd Colonel Bódog Bátor-Schulcz*
- 10.50** **Péter Matolcsi**, *The Life of Royal Children Through Diaries. The Everyday Life of the Exiled Habsburg Family in Spain (1922–1923)*

- 11.10** **Ana Furlan Sfarčić**, *Franjo Fuis – A Modern Approach to Reportage, Showcasing the Homeless in Zagreb during the Interwar Period*
- 11.30** **Luna Labenz**, *Fleeing West, Writing East. Fragments of a Family Correspondence in Divided Germany (1951–1954)*
- 11.50** **Discussion** (Moderator: **Luka Jerković**)
- 12.10** **Coffee break**
- 12.20** **Janica Petrak** and **Adrian Filčić**, *Glosses as a Mirror of the Student: Egodocuments in the Renaissance Collection of Horace's works*
- 12.40** **Antonio Tomić**, *The Notes of Izidor Kršnjavi – An Example of an Egodocument as a Historical Source*
- 13.00** **Meldin Kešetović**, *The Memoirs of Besim Ibišević as an Egodocument: The Politics of Everyday Life and Memory Construction in Srebrenica (1987–1992)*
- 13.20** **Stanko Glavinić**, *Pioneers of Dalmatian Archaeology in Correspondence with Vienna: The Example of Otto Benndorf's Nachlass*
- 13.40** **Discussion** (Moderator: **Karlo Košir**)
- 14.00** **Closing ceremony**

Sažetci izlaganja

Abstracts

Alessandra Adornato

PhD student

University of Barcelona

I Was There: Egeria's Account as a Manifesto of the Late Antique Egodocument

The *Itinerarium Egeriae*, also known as the *Peregrinatio ad loca sancta*, is a precious 4th-century document attributed to Egeria, a Christian woman from Galicia who undertook a pilgrimage to the Holy Land between 381 and 384 AD. Written in epistolary form and in late Latin, the work is considered one of the first egodocuments of Christian antiquity, as well as one of the oldest written accounts of a woman's journey. The text, which survives incomplete, opens with a description of Egeria's journey through Syria, Sinai, and Palestine, and continues with a detailed account of liturgical celebrations in Jerusalem, particularly Holy Week. The author displays surprising autonomy, profound biblical scholarship, and a keen eye, interweaving geographical, religious, and personal observations. The work is rich in subjective expressions ("I saw"—*vidi*, "I rejoiced"—*maximum gaudium habui*, "it seemed to me"—*mihi videbatur*) that reveal the pilgrim's experience and the spiritual value of the journey.

Weronika Zimoch

Graduate student

Nicolaus Copernicus University in Toruń

Oral History Interviews as Egodocuments and their Potential Use in Research on the Collective Memory of Academic Communities

Biographical interviews gathered by oral historians fit perfectly into the theory of egodocuments and self-testimonies formulated by Jacob Presser and Winfried Schulze. A single recording of a conversation can be the subject of biographical research devoted to one person, their experiences, and their inner world. After collecting a group of interviews with people functioning within the same environment, it is possible to examine the collective memory of that environment. The aim of this paper is to discuss how oral history interviews can be and are used in research on the history and memory of professional groups, using the academic environment as an example. The presentation will discuss the concepts of oral history, biographical interviews, and collective memory. Next, the author will describe how oral history interviews fit into the theory of egodocuments. Two oral history projects will be presented, whose research groups are employees of two Polish universities – Nicolaus Copernicus University in Toruń and the University of Lodz. Finally, examples of research topics related to the collective memory of academic communities will be presented, which have been or may be undertaken on the basis of the collected sources. This will make it possible to show the wide range of possibilities for using interviews in research based on egodocumentary sources. The method used to prepare this paper will be primarily literature analysis – monographs created as part of projects, both those already published and those awaiting publication, and other publications. In addition, a critical analysis will be conducted of sources cited in a project carried out at Nicolaus Copernicus University in Toruń, which the author has the pleasure of directing.

Cecilia Lundström

Alumna

Lund University

Art on Art: Art Spiegelman's *MAUS* as a Broader Historical Usage of Egodocuments

Art Spiegelman's comic book *MAUS* has been a subject of debate over its potential autobiographical nature (Iadonisi 1994, Łysak 2003). *MAUS* is both the story of the author's relationship with his father, as well as his father's survival of the Holocaust as a Jew in Poland. This presentation will revolve around *MAUS* as an intersecting egodocument. *MAUS* is both autobiographical and biographical, as it tells the story of the author's father, but through the story of the author. Arguably, the role of art as self-expression in personal narratives is often overlooked in egodocument research. *MAUS* will stand as an example of how the format of egodocuments can be explored and how they can be theoretically reflected around and used in historical research. The presentation will split in two parts. The medium of comic books as egodocuments will coexist with the general reception on *MAUS*. The part about the medium will explore the use of comic books to express a personal narrative about one's own life. This section will explore what happens to an egodocument when it is 1) intended for a wide audience, and 2) written in the specific form of comic books. The second section is about the reception of *MAUS*. *MAUS* has been called a work of fiction, despite it being an (auto)biographical story. When the story revolves around the Holocaust, it becomes very precarious to call it fiction since that can play into the narrative of Holocaust denial – simultaneously, it can be difficult to discern where fiction starts and ends (Spiegelman 2011, p 150–151). Studying *MAUS* as an egodocument will then broaden the idea of what an egodocument can be, and how it can be used in historical research, thus providing an important contribution to the field.

Michaël Green

Professor

Centre for Self-Narratives, University of Lodz

An Uncomfortable Source? Egodocuments and Related Sources in Historical Research

For a long time, historians regarded egodocuments as problematic sources: subjective, unreliable, and of limited representativeness. Their personal character seemed to undermine their evidentiary value. Over the past five decades, however, egodocuments have moved from the margins to the centre of historical inquiry, becoming indispensable for research on, among others, everyday life, migration, education, emotions, religion, and cultural practices. The term “egodocument” itself is a methodological construct, introduced to define a specific category of personal sources and to foreground the interpretative challenges they entail. Since the 1970s, parallel and sometimes competing concepts, such as “life-writing”, have emerged in different scholarly traditions, each reflecting distinct historiographical priorities. This lecture revisits the history of the concept of “egodocument” and situates it within a broader landscape of related terminologies. It will explore why these sources were once considered “uncomfortable” and how their perceived weaknesses have become methodological strengths. Drawing on examples from art history, literary history, and religious history across Western, Central, and Northern Europe, I will outline key methodological considerations and demonstrate the analytical potential of egodocuments for contemporary historical research.

Olivera Dimovska

PhD student

University of Belgrade

The Epistolary Discourse of John Chrysostom in the *Letters to Olympias*: A Philological, Historical, and Philosophical Analysis

The paper aims to analyse the letters of John Chrysostom addressed to the deaconess. They are examined from the perspective of a Byzantine egodocument. The aim is to explore the historical context, the ecclesiastical-political conflicts, as well as the personal pain and suffering reflected in the letters. The analysis adopts an interdisciplinary approach, including literary, historical, ecclesiastical-political and philosophical perspectives. This research analyses the original Greek text, with special attention to linguistic, rhetorical devices and stylistic features. The letters are considered as rhetorically shaped discourse addressed to a specific recipient, in which certain authorial characteristics are constructed. The letters possess a strong personal dimension. They demonstrate spiritual consolation and pastoral care, and at the same time convey the experience of persecution, personal pain and suffering. Suffering is interpreted from the perspective of spiritual maturation. The study also examines the historical context of Chrysostom's persecution, the accusations against Olympias, and the broader church-political tensions of the period in which they lived. It analyses the connection between personal suffering and the contemporary church situation. In the final section, the degree of subjectivity and rhetorical control in the text will be assessed, in order to determine whether the author constructs a biased position or a spiritually shaped, moderate, and well-argued position. The paper proposes reading these letters as a complex egodocument in which personal voice, theological reflection, and historical reality are intricately intertwined.

Maja Hučić

PhD student

Catholic University of Croatia

From Hermit to Reformer: The Epistolary Persona of Peter Damian

Peter Damian (1007–1072) was a monk, cardinal, Doctor of the Church and one of the key advocates of the Gregorian Reform, who left behind an extensive body of correspondence comprising 180 letters. These letters function simultaneously as a form of spiritual confession and as an instrument of ecclesiastical renewal. This paper examines selected letters through two complementary approaches. The first part analyses the construction of Damian's epistolary persona – from a modest, ascetic monk to an authoritative promoter of the reform movement. Particular attention is given to the tension between his professed humility and the actual authority that his letters shape and reproduce. The second part considers this epistolary representation through the lens of symbolic capital, asking whether Damian mobilizes his reputation, rhetoric of humility, and moral authority in the service of reform. Taken together, these approaches explore whether his letters are in fact carefully crafted ego-constructions that actively respond to the needs and tensions of his time.

Artur Maria Maiorca

PhD student

University of Trieste, University of Udine

Reminiscences of a Friar in China: the Letter and Tombstone of Andrea da Perugia

The topic of relations and exchanges between the West and the East has recently gained increasing significance and interest, leading to ongoing research. In medieval history, however, interest has remained limited to a few documents, such as the travel accounts of Giovanni da Pian del Carpine, Odorico da Pordenone, William of Rubruck, and, of course, Marco Polo's *Il Milione*. Other histories and documents, however, have not received the same attention. A prime example is the letter sent from China to Europe in 1326 by Andrea da Perugia, a minor friar and bishop of Zaiton, and his tombstone discovered in 1946. This paper therefore analyses the letter sent by the friar to the Father Guardian of the convent of San Francesco al Prato in Perugia, highlighting aspects related to the journey he undertook and the sentiments he expressed toward his homeland. It also examines his missionary work in China and his relationship with institutions, and focuses on his religious thought and closeness to the Franciscan and spiritual message. Finally, it provides a brief analysis of the tombstone, a key element in the study of the Christian presence in China, which concludes the life cycle of Andrea da Perugia. In conclusion, this paper aims to present a new analysis of two well-known egodocuments that deserve greater prominence in studies of East-West relations.

Jesús Tadeo Solero Perea

PhD Student

Autonomous University of Madrid

Frontier Autobiographical Representations: The Case of Catherina Fernández

Merit and service relations constitute a primary source in the historiography of the Hispanic Monarchy, but their analysis as egodocuments offers new perspectives. These texts, crafted by individuals to request royal rewards for their military, administrative, or personal achievements, function as autobiographical narratives that reveal the subject's self-representation, rhetorical strategies, and interaction with power. Like diaries or memoirs, they capture the author's personal voice, intertwining historical facts with subjective perceptions, making them valuable egodocuments for studying identities, gender, and social dynamics in the early modern period. This presentation proposes classifying merit relations as a subcategory of egodocuments, emphasizing their introspective and performative character. To illustrate this, a practical case will be analysed: the relation of Catherina Fernández, descendant of soldiers in the service of the Catholic king, in 1662. This document, preserved in the General Archive of Simancas, details her indirect contributions through logistical and family support, revealing how women navigated gender restrictions to assert their agency. Through a critical and thematic analysis, the potential of these texts in historiography will be explored, highlighting interpretive methodologies that integrate interdisciplinary approaches, such as gender history and linguistics. The paper will contribute to the debate on egodocuments by demonstrating how these relations expand this corpus.

Tia Grgin

Prijediplomski studij

Sveučilište u Splitu

Egodokumenti autora čija je smrt nadmašila život

Rad „Egodokumenti autora čija je smrt nadmašila život” (Sylvia Plath, Anne Sexton, Hart Crane) u sebi sadrži moralnu osnovu, utemeljenu na hipotezama o inherentnoj etičkoj skliskosti egodokumenata kao književne forme. Naslov se veže uz sociološki fenomen, varijaciju biografskog redukcionizma – povezivanja poznatih osoba isključivo s njihovim najvećim uspjehom ili neuspjehom kao oblikom kategorizacije ukupnog „summa summarum“ jednog života. Očito je da konotacije smrti kao osobnog uspjeha izazivaju nelagodu, no samo razrješenje te nelagode počiva na nestabilnim tezama. Cilj ovog rada jest ustvrditi treba li slijediti moralni kodeks humanizacije ili intelektualizacije prilikom čitanja egodokumenata. Kroz detaljno proučavanje egodokumenata ovih pisaca rad najprije izgrađuje argument o potrebi nadopunjavanja znanja o autorima, produbljivanja empatije i razvoja osobnog odnosa prema njima – kao oblika etičkog rasta čitatelja. S druge strane, kada se u rad uvodi teorijski okvir intelektualizacije, što je osobito vidljivo u akademskim krugovima, njegovim rastom osoba postupno postaje literarni pojam. Dolazimo do naizgled neoriginalnog zaključka da je kombinacija pristupa ključni aspekt očuvanja moralnog nerelativizma, no zbog forme u kojoj je rad pisan (argument, protuargument, ponavljanje), do tog zaključka dolazimo putem važnog i rijetkog postupka gotovo matematički strukturiranog zaključivanja. Povijesne figure i njihovi egodokumenti iznimno su važni za povijest kao znanost, no kod književnika ostaje pitanje: koliko smo daleko spremni ići u humanizaciji kako bismo zaštitili naše povijesne figure?

Tia Grgin

Undergraduate student

University of Split

Egodocuments of Authors Whose Death Surpassed Life

The presentation “Egodocuments of Authors Whose Death Surpassed Life” (Sylvia Plath, Anne Sexton, Hart Crane) contains in itself a moral foundation, based on the hypothesis of the inherent ethical slipperiness of egodocuments as a literary form. The title refers to the sociological phenomenon, a variation of biographical reductionism – which sees relating famous people exclusively with their greatest success or failure as a form of categorising the “summa summarum” of one’s life. It is obvious that the connotations of death as a personal success cause unease, however the resolving of such unease is based on unstable theses. The goal of this presentation is to conclude whether we should follow humanisation or intellectualisation as a moral code when reading egodocuments. By detailed analysis of egodocuments of these writers the presentation firstly builds an argument about fulfilling knowledge, deepening empathy, and developing a personal relationship toward the authors as a form of ethical development of the reader. On the other hand, when the reading is based on the theoretical framework of intellectualisation, which is often the case in academic circles, the degree of intellectualisation increases, and the author gradually becomes a literary term. We arrive at a seemingly unoriginal conclusion the combination of approaches is a key aspect of preserving moral non-relativism. Because of the way in which the presentation is structured (argument, counterargument, repetition) we arrive at this conclusion via an important and rare process of almost mathematically structured inference. Historical figures and their egodocuments are incredibly important for history as a scientific discipline, however literary writers do pose the question: how far are we prepared to take humanisation in order to protect our historical figures?

Lidija Batrac i Marija Batrac

Prijediplomski studij

Sveučilište u Zagrebu

Religijsko iskustvo u autobiografiji Margery Kempe

U ovome radu prikazuje se religijsko iskustvo Margery Kempe u kontekstu društvenih i vjerskih okolnosti kasnosrednjovjekovne Engleske te se ispituju načini na koje njezina duhovnost oblikuje identitet i utječe na način na koji su je doživljavali njezini suvremenici. Polazi se od pretpostavke da je Margeryn izraz duhovnosti nerazdvojivo vezan uz tijelo i emocije, koje u njezinu djelovanju postaju sredstvo komunikacije s Bogom i istodobno izvor sukoba sa suvremenicima. Njezina pobožnost ukorijenjena je u afektivnoj tradiciji misticizma, obilježenoj proživljavanjem Kristove i Marijine patnje suzama, ekstazom i performativnim gestama koje prelaze granice uobičajenog religijskog ponašanja. Na temelju sekundarne historiografske literature pokazuje se da Margeryna tjelesna i emocionalna ekspresija funkcioniraju kao prilagodba postojećim modelima ženskog misticizma, ali i kao individualiziran oblik pobožnosti koji redefinira njezinu ulogu unutar zajednice. Društvena reakcija na njezino djelovanje pak ukazuje na napetost između institucionalne regulacije duhovnosti i osobnog religijskog nadahnuća.

Lidija Batrac and Marija Batrac

Undergraduate students

University of Zagreb

Religious experience in the autobiography of Margery Kempe

This paper presents Margery Kempe's religious experience in the context of social and religious circumstances of late medieval England and examines the ways in which her spirituality shaped her identity and influenced the way she was perceived by her contemporaries. It assumes that Margery's expression of spirituality is inextricably linked to the body and emotions, which in her work become means of communication with God and at the same time a source of conflict with her contemporaries. Her piety is rooted in the affective tradition of mysticism, marked by the experience of the suffering of Christ and Mary, tears, ecstasy and performative gestures that exceed the boundaries of conventional religious behaviour. Based on secondary historiographical literature, it is shown that Margery's bodily and emotional expression functions as an adaptation to existing models of female mysticism, but also as an individualized form of piety that redefines her role within the community. The social reaction to her work, in turn, points to a tension between the institutional regulation of spirituality and personal religious inspiration.

Karlo Košir

Prijediplomski studij

Sveučilište u Zagrebu

Zatočenik nevjernika o sebi i drugima: Autobiografija Osman-age Temišvarskog

Autobiografija Osman-age Temišvarskog rijedak je primjer te književne vrste u ranonovovjekovnoj osmanskoj književnosti. Autor, rodom iz Temišvara, opisao je svoja iskustva habsburškog zarobljeništva tijekom Bečkog rata. Putujući i boraveći u hrvatskim zemljama u 17. stoljeću, zabilježio je vrijedne podatke o svakodnevnom životu u njima. Jedanaest godina (između 1688. i 1699. godine) proveo je kao zarobljenik u kućanstvima austrijskih vojnih dužnosnika u Kapfenbergu i Beču, odakle je uspio pobjeći i vratiti se u rodni Temišvar, a autobiografiju je dovršio u Istanbulu, u četvrti Tophane, gdje je i preminuo. U izlaganju se autobiografiji pristupa iz imagološke perspektive, analizirajući načine na koje Osman-aga oblikuje predodžbe o sebi i Drugome. Posebna se pozornost posvećuje konstrukciji vlastitog identiteta u odnosu na religijsko, kulturno i političko okruženje habsburškog svijeta u kojem se subjekt nalazi, kao i načinima na koje subjekt percipira njegove stanovnike, njihove običaje, vrijednosti i svakodnevne društvene prakse. U tom se kontekstu razmatra međuodnos autopredodžba-heteropredodžba, odnosno kako se slika o sebi oblikuje u dijalogu, suprotstavljanju ili preuzimanju elemenata slike o Drugome te se time nastoji uputiti na činjenicu da je oblikovanje vlastitog identiteta nerazdvojivo od načina na koji autor konstruira i interpretira Drugoga.

Karlo Košir

Undergraduate student

University of Zagreb

The Prisoner of the Infidels about Himself and Others: The Autobiography of Osman Ağa of Timișoara

The autobiography of Osman Ağa of Timișoara is a rare example of an autobiography in the context of early modern Ottoman literature. The author, born in Timișoara, described his experience as a captive of the Habsburgs during the Great Turkish War. While travelling and staying in Croatian lands during the 17th century, he recorded valuable information about everyday life therein. He spent eleven years (between 1688 and 1699) as a captive of Austrian military officials in Kapfenberg and Vienna, from which he managed to escape and return to his hometown, Timișoara. His autobiography was completed in the Tophane district of Istanbul, where he also passed away. The presentation approaches the autobiography from an imagological perspective, analysing the ways in which Osman Ağa shapes perceptions of himself and the Other. Special attention is given to the construction of his own identity in relation to the religious, cultural and political surroundings of the Habsburg world in which the subject is located, as well as to the ways in which the subject perceives the population, customs, values and everyday social practices of that same world. In this context, what is considered is the interplay of the self-image and the heteroimage, in other words the ways in which the image of the self is shaped by dialogue with, opposition against or adoption of elements of the image of the Other. This fact leads to the conclusion that the shaping of one's own identity is inseparable from the ways in which the author constructs and interprets the Other.

Mihai Ghionea

Graduate student

University of Bucharest

Experiencing Captivity, Constructing Islam: Comparative Perspectives from Late Medieval Christian Egodocuments in the Context of Ottoman Expansion

Two of the key tools in the Ottoman conquest of the Balkan Peninsula, a historical process of paramount importance, were enslavement and ransom. Recent historiography has focused mainly on the central role of the *akıncı* raiders in preparing the conquest and on the “raiding economy” they built. However, the subjective dimension of captivity has rarely been examined through a comparative lens. This paper proposes a comparative analysis of three different egodocuments from the fourteenth and fifteenth centuries: the letter of Gregory Palamas, *The Bondage and Travels of Johann Schiltberger* and the treatise of Georgius of Hungary. The three sources, written in three different languages, employ distinct rhetorical strategies shaped by their intended audience and polemical purpose. This paper argues that the experience of captivity in the Ottoman Empire was stratified and defined by the former social status of the captives and was integrated into a coherent system of economic exploitation. The representation of this experience varied depending on the polemic purpose of each of the authors and their corresponding audience. These three egodocuments are indispensable for understanding the subjective experience of Christian captives and slaves in the Ottoman Empire, as well as for studying the Christian perception of the Turks and Islam during the Late Crusades. Analysed together, the three egodocuments highlight the link between violence, ransoming, slave trading, military, and political power from a personal and subjective standpoint in the greater context of the Ottoman conquest of the Balkans.

Ajda Pajnič

Graduate student

University of Ljubljana

Cukrarna Through the Eyes of the Protagonists of Early Slovenian Modernism

In 1828, a sugar refinery was established in Ljubljana, which soon became the city's central industrial plant, but then collapsed due to a devastating fire. The building, which took on the name Cukrarna, thus lost its original purpose and throughout the 19th century, depending on the circumstances, played a very diverse role. At the end of the century, the centre of Slovenian modernism took shape in its premises; Slovenian writers Josip Murn, Dragotin Kette, Ivan Cankar and Oton Župančič lived and worked there. In the 20th century, Cukrarna also took on many, even conflicting, functions, and as a cultural monument in the renovated form of Ljubljana's largest gallery space, it has been preserved on the Poljane embankment to this day. The interesting and diverse history of Cukrarna building affords it the title of cultural heritage and gives it a symbolic and multifaceted meaning. In the main part of my research, I focus on the period of Slovenian modernity and analyse egodocuments that fundamentally contribute to this kind of collective-memory conception. These documents are primarily the memories, letters, and correspondence of writers who lived, visited, and died in Cukrarna. At the same time, I reflect on the research framework that such sources make possible: how to incorporate them into interpretation, how to compare them with other sources, and how to use them to get an image of Cukrarna. I seek to treat egodocuments as a key source that fills the gaps left by other historical sources, while at the same time maintaining an epistemologically critical stance toward them. I also aim to demonstrate how selected egodocuments, as part of historical knowledge, co-shape the role of Cukrarna as a cultural monument.

Lara Lednik

Diplomski studij

Sveučilište u Ljubljani

Majčinska ljubav u egodokumentima slovenskih intelektualni na prijelazu stoljeća

Kao što je već u naslovu istaknuto, tema rada usmjerena je na odnos prema majčinstvu i konstruktu majčinske ljubavi na prijelazu iz 19. u 20. stoljeće na temelju analize egodokumenata slovenskih intelektualki. Izlaganje je podijeljeno na dva dijela – teoretski i empirijski. U prvom dijelu predstavljen je diskurs emocionalnog stanja 19. stoljeća u kojem opisujem društvene promjene, poput industrijske revolucije, angažmana Crkve, bolesti, porasta obrazovnih mogućnosti i umjetničkoga razdoblja romantizma, koje uspostavljaju nove emocionalne norme, oblikuju privatnu sferu i redefinišu majčinstvo. Na temelju toga vidimo da majčinstvo treba proučavati u širem kontekstu interpretacijom okoline, društvenih odnosa i vrijednosti, no također i u užem kontekstu shvaćanja obitelji te podjele rodnihi uloga unutar nje. Drugi dio oslanja se na privatne dokumente – uglavnom na intimna pisma, ali i na dnevnike, književna djela i kolumne časopisa „Slovenka“. Središnje mjesto zauzimaju izvori „odozdo“, zbog toga što su u njima iskustva majčinstva i s njima povezana osjećanja izražena neposrednije nego u nekim drugim izvorima, poput matičnih knjiga ili sudskih spisa. Zanima me na koji se način u spomenutim izvorima prepoznaje majčinska ljubav, koji su njezini elementi u tim opisima prisutni, a ponajviše kako su žene same shvaćale, vidjele i opisivale majčinstvo. Posebna pažnja posvećena je metodologiji – pristupačnosti izvora i upotrebljivosti portala „pisma.org“ – kao i ograničenjima koja takvi izvori stavljaju pred istraživače. Pisma pružaju uvid u povijest svakodnevnog života, posebno u osjećanja, što od istraživača zahtijeva poseban napor i veće osobno distanciranje. Komparativnom metodom prikazat ću razlike u stavovima koje žene izražavaju o majčinstvu u pismima i novinskim člancima.

Lara Lednik

Graduate student

University of Ljubljana

Analysis of Motherly Love in the Egodocuments of Slovenian Women Intellectuals at the Turn of the Century

As the title itself suggests, the topic deals with the relationship towards motherhood and the construct of motherly love at the turn of the 19th and 20th century, namely by analysing the egodocuments of Slovenian women intellectuals. The presentation is divided into two sections – theoretical and empirical. In the first the emotional spirit of the 19th century is introduced by describing the societal changes which include the industrial revolution, Church influence, appearance of new diseases, enlargement of education opportunities and artistic romanticism, all of which established new emotional norms, shaped the private sphere and redefined motherhood. As we can see, motherhood needs to be studied in a wider context by interpreting the environment, social relations, and values, as well as the narrower context by understanding the family and the division of gender roles within it. The second section relies on private documents – mostly intimate letters, but also diaries, literary works, and columns in the Slovenian journal *Slovenka*. Sources “from below” are central for this topic because they represent the experience of motherhood and related feelings in a more obvious way than other sources such as registry books or court records. This presentation shows how motherly love is represented in the sources, which elements are present, and how women themselves understood and described motherhood. Special attention is paid to the methodology – the availability of the sources and the usability of the website “pisma.org” – as well as the limitations these sources impose on the researcher. Letters offer an insight into the history of everyday life, especially feelings, which requires a special effort from the researcher to distance themselves from the subject. Using the comparative method, the differences in attitude of women toward motherhood in letters and newspaper articles will be shown.

Sara Očko

Graduate student

University of Ljubljana

The “I” in Collective Representation: Intervention Notebooks as a Form of Working Class Egodocuments

Alojz Diacci began working in the Laško mines in 1921 and was elected as a worker’s representative (*zaupnik*) of the Second Group of the Miners’ Cooperative in 1930. Between 1932 and 1937, he kept handwritten intervention notebooks in which he recorded his negotiations with management of the mine concerning lay-offs, wage reductions, voting rights, and social benefits during the economic crisis of the 1930s. At first glance, the protocols appear to be functional administrative records. However, their consistent use of first-person narrative and systematic recording of outcomes reveal a parallel process of self-documentation. By categorising interventions according to whether management accepted, modified, postponed, or rejected specific demands, this study analyses patterns of managerial response and reconstructs the practical limits of trade union influence within the enterprise. Through this evaluative recording, Diacci documents not only events but also his own role as mediator and representative. The notebooks thus articulate workers perspective, organisational self-documentation, and political subjectivity in practice. As a hybrid of administrative record and personal evaluative evidence, they can be defined as an organisational workers egodocument in which the individual “I” operates as collective representation.

Dorota Magda

PhD student

University of Lodz

Biography as an Egodocument? Pejo Yavorov's *Goce Delchev. Biography* as a Case Study

This paper rethinks the concept of the egodocument through an unusual example: biography. It examines Pejo Yavorov's biography of Goce Delchev, a Bulgarian/Macedonian revolutionary and the author's close friend, written shortly after Delchev's death and published in 1903, in the shadow of the Ilinden Uprising. Written after the failed uprising, the book had a clear ideological purpose: it aimed to keep alive the ideals of the IMRO and to sustain the Macedonian struggle for freedom despite the defeat. In traditional genre terms, biography is not considered an egodocument since the author writes about someone else. However, recent approaches define egodocuments more broadly, as texts that reveal the author's own voice and perspective. In this paper, I argue that while writing about Delchev, Yavorov also writes about himself. Through his selection of events, narrative strategies, emotional language, and explicit value judgments, he constructs an image of the hero that reflects his own beliefs and experiences. Although he rarely mentions his direct participation in the events described, his presence is constantly felt throughout the narrative. The biography can therefore be read as an indirect form of self-expression and a kind of self-portrait. This case demonstrates that biography may function as an egodocument and invites us to reconsider strict genre boundaries.

Gellért Kréz

Graduate student

Eötvös Loránd University

Clashing Narratives: The Twofold Portrayal of Artúr Görgei in the Memoirs of Honvéd Colonel Bódog Bátori-Schulcz

The War of Independence of 1848–1849 was one of the most defining historical experiences of 19th century Hungary, and the former participants and witnesses wrote about it in a multitude of works. One of these books was Bódog Bátori-Schulcz's *Memoirs of the War of Independence of 1848/9* (*Bátori Schulcz Bódog emlékiratai 1848/9-ki szabadságharczból*), published in 1870. The book was the result of the joint work of the title character, Colonel Bátori, and Ödön Egervári, an academic official and former military lieutenant. Bátori was satisfied with the complex genre of the volume, but the pages of the publication contain different authorial concepts and significant differences in the interpretation of the past. The book's narrative about Artúr Görgei is a particularly fascinating problem, since Ödön Egervári, as an adamant believer in the traitor myth that unfolded after the general's surrender at Világos, asserted his own vision against the personal recollections and more permissive assessment of Bátori. Yet in the colonel's letters, we find no trace of protest against arbitrary editorial action. His silence must have been motivated by the realisation that a memoir intended to build his own remembrance could not be a successful publication if it sought to rehabilitate a general who was still regarded as a traitor by the solid majority of the public. The question of Görgei's alleged treason provoked such intense emotions in 19th century Hungarian public life that Bátori-Schulcz ultimately accepted the dominance of his ghost-writer's narrative.

Péter Matolcsi

Graduate student

Eötvös Loránd University

The Life of Royal Children Through Diaries. The Everyday Life of the Exiled Habsburg Family in Spain (1922–1923)

As it is well known, after the dissolution of the Austro-Hungarian Empire in 1918, Charles I (1887–1922) made two unsuccessful attempts to reclaim the Hungarian throne in 1921. Subsequently, Charles was detained on the Portuguese island of Madeira, where he soon died of pneumonia. What he left behind was not just the legacy of a centuries-old ruling dynasty, but an emotionally shattered wife, Zita de Bourbon-Parme (1892–1989), and their eight children, who were left in disdain on an entirely foreign land. Unfortunately, biographers of Zita and her firstborn son, Otto von Habsburg (1912–2011), do not devote much attention to this period of the family's history. It is overshadowed by Zita's long and devoutly religious life, as well as Otto's future role as a defining European politician. In historical research, it is quite a marvel when new sources come to light; however, in this case we are fortunate enough to experience just that: in the care of the Otto von Habsburg Foundation, there are over a hundred diaries written about the everyday life of Charles' and Zita's children from 1918 to 1935, which were only brought to light in recent years. The diaries were mostly written by one of Zita's most trusted court women, Duchess Marie Therese Korff von Schmising-Kerssenbrock, and by Otto's educator Heinrich von Degenfeld-Schonburg. In this presentation, I will concentrate on the roughly one year between the death of Charles (1st April 1922) and the departure from Lequeitio in February 1923. I will present possible uses of these personal historical sources and attempt to outline the 'mental landscape' of the children of an exiled ruling family.

Ana Furlan Sfarčić

Prijediplomski studij

Sveučilište u Zagrebu

Franjo Fuis – moderni način reportaže i prikaz zagrebačkih beskućnika u međuratnom razdoblju

Velika gospodarska kriza tridesetih godina 20. stoljeća bila je najteže razdoblje za urbana područja kao što je Zagreb, gdje su društvene posljedice i ekonomske katastrofe bile najjače i najvidljivije. Osim što je kriza gotovo uništila temeljne gospodarske aktivnosti i stvorila masovnu nezaposlenost, otvorila je vrata dugo nadolazećem socijalnom kolapsu koji je najviše pogodio radničku klasu i beskućnike. U gradu u kojem su se rubna naselja poput Trešnjevke i Trnja neplanski ubrzano širila, socijalna netrpeljivost postajala je sve izraženija. Posebno su ranjivi bili oni bez stalnog krova nad glavom, koji su često tražili utočište na gradskim ulicama, kolodvorima i improviziranim skloništima. Rad se teorijski oslanja na pristupe socijalne povijesti s naglaskom na istraživanje svakodnevice marginaliziranih društvenih skupina i analizu socijalnih posljedica gospodarske krize u urbanom kontekstu. Ispituje se način na koji novinarski tekst oblikuje percepciju siromaštva, beskućništva i društvene nepravde. Novinari poput Franje Fuisa zabilježili su svakodnevnicu siromašnih i marginaliziranih skupina prikazujući realističnu svakodnevnicu borbe za preživljavanje. Fuisova reportaža *Niz strminu bijede* nije samo reportaža već je i oštar komentar društvene nepravde. U toj se iznimnoj i revolucionarnoj reportaži individualnog iskustva analizira kako je socijalna kriza tridesetih oblikovala životne uvjete u Zagrebu s naglaskom na beskućnicima i kako su ti događaji utjecali na širu društvenu dinamiku. Franjo Fuis, poznatiji pod pseudonimom Fra-Ma-Fu, jedan je od najvažnijih predstavnika hrvatskog novinarstva i književnosti u međuratnom razdoblju. Unatoč velikim izazovima koje je preživio kao dijete njegov talent i inovativni pristup omogućili su mu da postane začetnik modernoga reportažnog novinarstva u Hrvatskoj.

Ana Furlan Sfarčić
Undergraduate student
University of Zagreb

Franjo Fuis – A Modern Approach to Reportage, Showcasing the Homeless in Zagreb during the Interwar Period

The Great Depression of the 1930s was the most difficult period for urban areas such as Zagreb, where social consequences and economic catastrophes were the strongest and most visible. In addition to almost destroying core economic activities and creating mass unemployment, the recession also opened the door to the long-awaited social collapse that struck the working class and the homeless the hardest. In a city where suburbs like Trešnjevka and Trnje extended rapidly without urban planning, social intolerance became more prominent. The people without a roof over their head became especially vulnerable, seeking refuge on city streets, railway stations and improvised shelters. This work relies on theoretical approaches of social history, focusing on researching the everyday life of marginalized social groups and analysing the social consequences of the Great Depression in an urban context. What is examined is the way in which reportage shapes the perception of poverty, homelessness, and social injustice. Journalists like Franjo Fuis recorded everyday life of poor and marginalized groups, showing a realistic daily struggle for survival. Fuis' reportage *Niz strminu bijede* (*Down the Slope of Misery*) is not just a reportage in and of itself, but also a sharp commentary on social injustice. This revolutionary reportage of Franjo Fuis' personal experience analyses how the social crisis of the thirties shaped living conditions in Zagreb, focusing on the homeless, as well as on how those events shaped the wider social dynamics. Franjo Fuis, better known under the pseudonym Fra-Ma-Fu, is one of the most important representatives of Croatian journalism and literature during the interwar period. Despite great challenges in his childhood, his talent and innovative approach enabled him to become a pioneer of modern Croatian reportage journalism.

Luna Labenz

Undergraduate student

Karlsruhe Institute of Technology (KIT)

Fleeing West, Writing East. Fragments of a Family Correspondence in Divided Germany (1951–1954)

“Fleeing West, Writing East. Fragments of a Family Correspondence in Divided Germany” examines a privately preserved collection of letters (1951–1954) written by the author’s grandmother, Dagmar, who fled from East to West Germany in 1952. The correspondence is asymmetrical, as only Dagmar’s letters to her mother remaining in the German Democratic Republic have survived. Through close source criticism, this study explores the construction of a “narrative self” within these letters and its divergence from the historical subject. While the letters construct a persona of ideological devotion within the socialist Free German Youth (FDJ), a surviving archival fragment from her training school presents a different institutional assessment. This record documents social transgression and a resulting disciplinary crisis, revealing a discrepancy between her epistolary self-fashioning and the official record of her conduct. The correspondence documents her precarious early years in the West, where she navigated male-dominated occupations while remaining materially dependent on support coming from East Germany. Drawing on Sigurður Gylfi Magnússon’s microhistorical framework, the paper treats this “singular case” not as a mere representative sample of the German division, but as a site where systemic change, gender roles and familial bonds converge as contingent and ambivalent processes. By contrasting the epistolary self-fashioning with archival records, the study highlights the “singularization” of historical experience. Finally, it reflects on the epistemic opportunities and ethical challenges of working with family archives, arguing for the preservation of egodocuments as vital fragments of mentality that are often lost to generational transition.

Stanko Glavinić

PhD student

University of Zagreb

Pioneers of Dalmatian Archaeology in Correspondence with Vienna: The Example of Otto Benndorf's *Nachlass*

The German classical archaeologist Otto Benndorf was a prominent figure in the cultural and scholarly life of Vienna during the Austro-Hungarian Monarchy. He arrived in 1877 to assume the position of head of the Archaeological-Epigraphical Seminar at the University of Vienna. In 1897, he resigned his professorship to become the first director of the Austrian Archaeological Institute, a position he held from 1898 until his death in 1907. Benndorf's *Nachlass* is preserved today at the Austrian National Library in Vienna, within the Collection of Manuscripts and Old Books. It comprises over 1,500 letters, making it one of the most extensive legacies in the field of antiquity studies in the German-speaking world. Some of the letters addressed to Benndorf were signed by the pioneers of archaeology in Dalmatia: Don Frane Bulić and Mihovil Glavinić. Bulić attended Benndorf's lectures as a student, while Glavinić met him through collaborative work. More specifically, Benndorf was deeply involved in the research of archaeological sites and historical monuments in the Austrian crown-land province of Dalmatia, particularly in Split and Salona. A comparative examination of the existing, long-term correspondence between Bulić, Glavinić and Benndorf reveals that their relationships were not merely collegial but also friendly – even familial – throughout their careers. Furthermore, as a figure of authority within the Ministry of Religion and Education, Benndorf was able to influence the professional trajectories of both Glavinić and Bulić. Through selected letters treated as egodocuments, this presentation will demonstrate how these intertwined connections with Vienna shaped not only their careers but also the study of antiquities and the broader development of archaeology in Dalmatia.

Adrian Filčić i Janica Petrak

Alumni

Sveučilište u Zagrebu

Glose kao zrcalo učenika: egodokumentacija u renesansnoj zbirci Horacija

Rukopis s djelima Kvinta Horacija Flaka (Quintus Horatius Flaccus, Cod. Ms. philol. 124), koji se danas čuva u Niedersächsische Staats- und Universitätsbibliothek Göttingen (SUB Göttingen), nastao je u sjevernoj Italiji u drugoj polovici 15. stoljeća te nudi bogat materijal za proučavanje renesansnih obrazovnih praksi. Horacijevu ime cijenjeno je u rimskoj književnosti, već od kasne antike njegovi su stihovi ušli u školski kanon, a ostali su u upotrebi sve do danas. Raznovrsnost njegova tematskog opusa te umijeće pisanja rezultirale su zanimanjem za njegov rad. Tako ni ovaj rukopis nije iznimka. Rukopis je ispunjen glosama, interlinearnim napomenama i marginalijama koje svjedoče o aktivnom čitanju. Ovi tragovi otkrivaju čitatelja ili čitatelje koji Horacija koriste kao praktičan alat za učenje metra, retorike, povijesnih i geografskih referenci. Kroz nekoliko reprezentativnih glosa cilj je prikazat kako se u rukopisu prepliću elementi trivija i kvadrivija te kako se klasični tekst uklapa u obrazovni sustav renesanse. Teorijski okvir našeg istraživanja temelji se na kombinaciji koncepata egodokumenta u širem smislu, pristupa povijesti čitanja te uvida u humanističku pedagogiju. U tom okviru glose promatramo kao tragove čitateljske prakse i kao proizvod onovremenog obrazovanja, koji nam omogućuju rekonstrukciju načina na koji je jedan istaknuti klasični autor u 15. stoljeću korišten, tumačen i internaliziran. Cilj našeg izlaganja nije ponuditi završne rezultate, zato što je istraživački projekt u početnoj fazi, nego pokazati istraživački potencijal ovakvog tipa izvora. Izlaganjem nastojimo otvoriti pitanja o tome kako marginalije i glose mogu funkcionirati kao oblik egodokumentarne građe te što nam mogu otkriti o čitateljima koji ih bilježe i o njihovim metodama učenja. Nadamo se potaknuti raspravu o pristupima ovakvim izvorima i mogućnostima koje nude za proučavanje povijesti čitanja i obrazovanja.

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Glosses as a Mirror of the Student: Egodocuments in the Renaissance Collection of Horace's Works

The manuscript containing the works of Quintus Horatius Flaccus, created in Northern Italy during the second half of the 15th century and kept today in the Niedersächsische Staats- und Universitätsbibliothek Göttingen (SUB Göttingen), offers a rich source for studying Renaissance educational practices. Horatius is a well-known figure in Roman literature. His verses became part of the educational canon in late antiquity and have remained there ever since. The diversity of his thematic range and the skill of his writing created great interest in his works. This manuscript is filled with glosses, interlinear notes, and marginalia which attest to active reading. These traces reveal the reader or readers who used Horatius as a practical tool for learning metre, rhetoric, and historical and geographical references. The goal of the presentation is to show how elements of the trivium and the quadrivium are intertwined and how a classical text fits into the Renaissance educational system by analysing several representative glosses. The theoretical framework of our presentation is based on a combination of the broader concept of egodocuments, approaches to the history of reading, and insights into humanist pedagogy. Within this framework, we observe glosses as traces of reading practice and as products of the educational context of the time, which enables us to reconstruct the ways in which a distinguished classical author was used, interpreted, and internalized in the 15th century. Considering that this research project is still in its initial phase, the goal of the presentation is not to offer final conclusions, but rather to show the research potential of this type of historical source. With this presentation we attempt to pose new questions about how marginalia and glosses can function as egodocuments and what they can reveal about the readers who left them behind and their learning methods.

Antonio Tomić

Doktorand

Sveučilište u Zagrebu

Zapisci Izidora Kršnjavoga – primjer egodokumentskoga povijesnog izvora

Izidor Kršnjavi značajan je hrvatski povjesničar umjetnosti, likovni kritičar, književnik, prevoditelj, slikar, sveučilišni profesor i političar s kraja 19. stoljeća. Najznačajniji je kao predstojnik Odjela za bogoštovlje i nastavu kontroverznog bana Károlyja Khuena-Héderváryja, tijekom čijeg su mandata izgrađene brojne kulturno-prosvjetne građevine. Osim književnoumjetničkih djela napisao je i autobiografska djela *Pogled na razvoj hrvatske umjetnosti u moje doba* i *Autobiografija* te memoare koji su 1986. godine izdani pod danas poznatijim naslovom *Zapisci: Iza kulisa hrvatske politike*. U izlaganju će se nastojati prikazati kontekst nastanka i sadržaja memoara, kao i analizirati mogućnosti, točnosti, prednosti, rizici i nedostaci korištenja njegovih memoara u istraživačke historiografske svrhe.

Antonio Tomić

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The Notes of Izidor Kršnjavi - An Example of an Egodocument as a Historical Source

Izidor Kršnjavi is a notable Croatian art historian, art critic, artist, writer, translator, professor, and politician from the late 19th century. He's most notable as chairman of the Department of Religious Affairs and Education under the controversial Croatian ban Károly Khuen-Héderváry, who built numerous cultural and educational buildings during his tenure. Besides his literary and art works, he wrote the autobiographies *Pogled na razvoj hrvatske umjetnosti u moje doba* (*An Insight into the Development of Croatian Art in My Time*) and *Autobiografija* (*Autobiography*), as well as memoirs published in 1986 under its presently more famous title *Zapisci: Iza kulisa hrvatske politike* (*Notes: Croatian Politics Behind the Scenes*). This presentation will show the context of the creation and contents of the memoirs. It will also analyse the possibilities, more precisely the advantages, risks, and disadvantages of using his memoirs in history research.

Meldin Kešetović

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**Memoari Besima Ibiševića kao egodokument:
politička svakodnevnica i konstrukcija
sjećanja u Srebrenici (1987–1992)**

Rad analizira memoare Besima Ibiševića, posljednjega prijeratnog načelnika Općine Srebrenica, kao primjer egodokumenta koji svjedoči o političkoj svakodnevici i procesima radikalizacije u kasnoj socijalističkoj i ranoj postsocijalističkoj Bosni i Hercegovini u razdoblju od 1987. do 1992. godine. Memoari se razmatraju ne samo kao narativni izvor o lokalnim događajima već i kao tekst u kojem autor aktivno konstruira svoju političku ulogu, legitimitet i moralnu poziciju u vremenu duboke društvene krize. Polazeći od teorijskih pristupa egodokumentima i studija sjećanja, rad primjenjuje kvalitativnu diskurzivnu analizu s ciljem identifikacije obrazaca selektivnog pamćenja, retoričkih strategija i narativa odgovornosti. Posebna pozornost posvećena je odnosu između individualnog iskustva i šireg političkog konteksta, kao i pitanju o tome u kojoj mjeri memoari reflektiraju stvarnu dinamiku lokalne vlasti, a koliko predstavljaju naknadnu interpretaciju događaja. Rad pokazuje da memoari Besima Ibiševića istovremeno predstavljaju vrijedan izvor za rekonstrukciju političkih procesa na lokalnoj razini i problematičan historiografski materijal koji zahtijeva kritičko čitanje i kontekstualizaciju. Time se upućuje na potencijal, ali i ograničenja egodokumenata u istraživanju recentne historije, posebno u postkonfliktnim društvima obilježenim traumom i konkurentskim politikama sjećanja.

Meldin Kešetović
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**The Memoirs of Besim Ibišević as an Egodocument:
The Politics of Everyday Life and Memory
Construction in Srebrenica (1987–1992)**

This work analyses the memoirs of Besim Ibišević, the last pre-war municipal mayor of Srebrenica, as an example of an egodocument that testifies to the politics of everyday life and the processes of radicalisation in the late socialist and early post-socialist Bosnia and Herzegovina between 1987 and 1992. The memoirs are considered not only as a narrative source about local events, but also as a work in which the author actively constructs his own political role, legitimacy, and moral position in a time of deep social crisis. Starting from the theoretic approaches to egodocuments and memory studies, this work applies a qualitative discourse analysis with the goal of identifying patterns of selective memory, rhetorical strategies, and narrative responsibility. Special attention is given to the relationship between individual experience and the broader political context, as well as to what extent the memoirs reflect the real dynamic of local governance, as opposed to showcasing a subsequent interpretation of the events. This work shows that the memoirs of Besim Ibišević are, at the same time, a valuable source for reconstructing local political processes, yet also a problematic work of historiography that requires critical reading and contextualization. This points to both the potential and limitations of using egodocuments in researching recent history, especially in post-conflict societies marked by trauma and opposing politics of memory.

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