

Francesco, ma una piccola parte dei pellegrinaggi era diretta anche a San Giacomo di Compostela e in Terra Santa ovvero a Gerusalemme, il che distingue notevolmente il comune parentino dalla maggior parte dei comuni dell'Adriatico orientale del Tardo Medioevo. È particolarmente sorprendente la presenza di un unico pellegrinaggio a Gerusalemme se prendiamo in considerazione che Parenzo era una delle tappe di pellegrinaggio più importanti sulla via marittima che portava da Venezia attraverso l'Adriatico orientale fino alla *Terra Sancta*. L'autore assume che le complesse circostanze politiche e militari subentrato dopo la forte pressione ottomana e la conquista dell'Impero bizantino, accompagnata dalle irruzioni militari nell'entroterra dei comuni dell'Albania e della Dalmazia, e che interessarono non soltanto il territorio della Terra Santa ma anche l'Adriatico, furono il fattore decisivo nella diminuzione del numero di pellegrini in Palestina, specie quelli degli strati sociali più bassi. Per questi motivi, il fenomeno del pellegrinaggio, come è stato possibile ricostruire dagli atti notarili, ha costretto i testatori ad indirizzare i legati per i pellegrinaggi verso centri di pellegrinaggio più sicuri per poter realizzare l'obiettivo fondamentale – l'ottenimento dell'indulgenza postuma ovvero l'assoluzione dei peccati per la salvezza delle loro anime e il raggiungimento della vita eterna.

Pilgrimage as a form of piety among the late medieval inhabitants of the commune of Poreč

Summary

Based on the analysis of last wills and codicils of the inhabitants of the city of Poreč and its district from the second half of the fifteenth century written by Poreč notary Anthony de Teodoris and some other notaries from his office, the author examines the phenomenon of pilgrimage in the late medieval commune of Poreč. By applying methodological approaches established in the works of foreign and Croatian medievalists and by researching above mentioned notary documents, the author analyses the social status and gender of Poreč's pilgrims as well as pilgrim shrines which were popular among communal denizens. The author concludes that just like in any other urban dwelling on the East coast of Adriatic, testamentary bequests were donated by male and female testators from all social strata of Poreč's society. Special attention was given to the destinations visited by late medieval pilgrims of Poreč. Same as in other contemporary cities and towns, there were two basic types of pilgrimages – *peregrinationes maiores* (pilgrimages to Jerusalem, Saint James in Compostela, and Rome), and *peregrinationes minores* (pilgrimages to Loreto, Recanati, Ljubljana, Trsat and many other pilgrim shrines). According to European historiography medieval pilgrimages may be also divided into international (e. g., those to Jerusalem, Saint Catherine of Sinai, Saint James in Compostela, *ad limina apostolorum* in Rome, Aachen, Mariazell, Saint Anthony in Vienne, and so on), regional (e. g., Mary's pilgrim shrines in Loreto, Recanati, Saint Nicholas' holy place in Bari, and other pilgrims' destinations) and local (in case of Poreč, e. g., Saint Mary on Trsat, as well as Saint Mary in Zažično [Donje Pazarište], Saint Leonard in Ljubljana, Saint Vitus in Brdovec near Zaprešić, and other holy places, some of which gained both regional and local character).

The examination of late medieval pilgrimages of Poreč shows that the analysis can be carried out in both ways mentioned. What is particularly interesting and characteristic for pilgrimages from Poreč is the extreme domination of pilgrimages taken to the apostolic Rome and St Mary's Loreto, and to some extent to Assisi where Saint Francis' cult flourished, but there is also a small number of pilgrimages taken to Saint James in Compostela and the Holy Land, i. e. Jerusalem, which makes the commune of Poreč stand out among most of the other communes of the East coast of Adriatic in the Central and the Late Middle Ages. Particularly surprising is only one mention of pilgrimage to Jerusalem, keeping in mind that Poreč is first station on the main naval route from Venice over the Eastern coast of the Adriatic to *Terra Sancta*. The author presumes that complex political and military circumstances which have seized the area surrounding the Holy Land, as well as strong Ottoman military presence, the downfall of Byzantine Empire, and military incursion in the hinterlands of the communes on the east coast of Adriatic in Greece, Albania and Dalmatia, were crucial factor in the drop in numbers of pilgrims heading for Palestine, especially the ones from lower social strata. It can be concluded that testators from Poreč, for already mentioned reasons, donated testamentary bequest or personally went on pilgrimages to shrines closer to that commune, in particular to Rome and Assisi which were in that period most popular pilgrim shrines among the European pilgrims. Of course, the main reason for their pilgrimages was always the same – to receive posthumous indulgences, i. e. the partial or general absolution of sins in order to save their souls and the attainment of eternal life.