

M27 TRIUMPHAL ARCHES AND URBAN ENTRIES: MUTATIONS OF AN URBAN RITUAL IN CHRISTIAN EUROPE (16TH-20TH CENTURIES)

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Period: Early modern/Modern

Date: Friday, 31 August 2012

Time: 09:00-12:30

Room: 326

Description

In Early modern times, the urban triumphal entry plays with a number of mediums: pageants, then more and more painted tableaux. As historical studies have shown in recent decades (including recently the work of Elodie Lecuppre-Desjardin concerning the Flemish cities of the Burgundian State), the topics are treated as a dialogue between the princely or ecclesiastical power and the urban power - the political actors deciding the programs. The messages and their embodiment are dependent upon these powers and their nature. The long-term evolution of these ceremonies, to their relics in the twentieth century, however, remains little studied, perhaps because these forms of collective expression almost disappeared during the decades following the Second World War. The triumphal arches erected in the industrial cities of Upper Silesia in 1922 to greet the Polish Army pertains yet to that legacy; and similarly, at the same time the pageants animating the processions of Corpus Christi in Pas-de-Calais mining villages are a distant echo to the Flemish rituals of the triumphal entries of Charles V. The hypothesis of the existence on the long view of an urban culture of self-representation may be raised. Its verification requires a study of the evolution and mutation of these rites of triumphal entries. Their essential components were: a parade visiting relevant places, greeting rituals, Triumphal arches build for the procession. Such ceremonies are based on a urban specific culture of representation. Its evolution shall be analyzed, focusing on issues such as: composition of the processions, its itinerary, arrangement of the various actors, gestures and words exchanged between those who are entering and those who receive them, Triumphal arches allegories. Can we measure both geographical and temporal extension of such ceremonies throughout Christian Europe? Can we identify regional peculiarities? How did these customs spread in space and time? Are we to observe transfers, for example from secular to religious ceremonial? How did (or not) these rites adapt to the advent of the industrial city (or not) and to the changes of the nature of powers? Did these changes affect the topography or the form of the ritual in a given city? At what point do we note the decline of this specific form of urban culture? Two axes can be privileged to address these issues: studying on the long-term the rituals of a city, and tracking the spread of a specific form of representation of the European urban community linked to the triumphal entries.

Scientific Programme

- 1200 THE CITY AND EPHEMERAL ARCHITECTURE IN SIENA BETWEEN 15TH AND 18TH CENTURY: TRIUMPHAL ARCHES, CEREMONIAL APPARATUS AND RITUAL PATHWAYS**
Bruno Mussari (University of Reggio Calabria, Urban Architectural Heritage (Pau), Reggio Calabria, Italy)
- 1133 THE SOLEMN ENTRIES AND THEIR REPRESENTATION ON PAPER: A COMPLEX RELATION. THE CASE STUDY OF SPANISH MILAN (16TH-17TH CENTURIES)**
Massimo Alberico Petta (University of Milan, Seregno, Italy)
- 1030 SIND WIR HELDEN? A BRIEF ARCHITECTURAL HISTORY OF THE ÄUßERES BURGTOR IN VIENNA**
Jonathan Blower (University of Edinburgh, Berlin, Germany)
- 938 KING GEORGE AND QUEEN VICTORIA'S TRIUMPHAL ENTRIES IN THE 'ANCIENT CITY OF EDINBURGH': PORTRAYING A MODERN URBAN IDENTITY IN THE XIX CENTURY**
Giovanna Guidicini (University of Plymouth, Department of Architecture, Edinburgh, U.K.)
- 832 MOSCOW TRIUMPHAL ARCHES: BRINGING PERCEPTIONS OF WAR AND PEACE TOGETHER)**
Olga Zinovieva (The Lomonosov Moscow State University, Faculty of Arts, Moscow, Russia)
- 500 "ECCE SACERDOS MAGNUS": BISHOP'S ENTRANCES IN REGIO PATRONATO DIOCESES. A COMPARISON BETWEEN KINGDOM OF NAPLES AND PORTUGUESE SPACES. (XVI-XVIII c.)**
Paola Nestola (University of Coimbra, Centro de Historia da Sociedade e da Cultura, Coimbra, Portugal)