

## IMC 2020 Session

Session	<b>638</b>
Title	<b>The Boundaries of Monastic Institutions, II</b>
Date/Time	Tuesday 7 July 2020: 11.15-12.45
Sponsor	Forschungsgruppe 'Religion & Urbanity: Reciprocal Formations' / Max-Weber-Kolleg für kultur- und sozialwissenschaftliche Studien, Universität Erfurt
Organiser	Simone Wagner, Max-Weber-Kolleg für kultur- und sozialwissenschaftliche Studien, Universität Erfurt
Moderator/Chair	Simone Wagner, Max-Weber-Kolleg für kultur- und sozialwissenschaftliche Studien, Universität Erfurt
Paper 638-a	<b>Monks without Borders?: Invisible Walls in Eastern Mediterranean Monastic Contexts, 4th-12th Centuries</b> (Language: English) Norman Wetzig, Archäologisches Institut, Georg-August-Universität Göttingen Index Terms: Archaeology - Sites; Monasticism
Paper 638-b	<b>Intangible Boundaries: Sound and Sacred Space in the Early Middle Ages</b> (Language: English) Nicole Volmering, Internationales Kolleg für Geisteswissenschaftliche Forschung, Friedrich-Alexander-Universität Erlangen-Nürnberg Index Terms: Hagiography; Language and Literature - Celtic; Monasticism; Religious Life
Paper 638-c	<b>Protecting the Boundaries: South-West German Monasteries in the 11th and 12th Centuries</b> (Language: English) Johannes Waldschütz, Stadtmuseum und Archiv, Stockach Index Terms: Charters and Diplomats; Historiography - Medieval; Monasticism; Religious Life
Abstract	Monasteries usually secluded themselves from the world by building walls around their institutions. These walls did not only have a religious meaning but also a legal and administrative one. The physical aspect was tied to imagined boundaries being created between the religious and the secular. Imagined and physical boundaries interacted. Nevertheless, it varied how much religious communities sought to isolate themselves. The relationship between the religious and the secular sphere was highly contested throughout the middle ages. Especially in the case of less regulated communities, the boundaries were permeable and space was used both by religious as well as secular actors. Since enclosure was seen as especially important for female monasteries, monastic boundaries and their permeability seem to have been gendered. However, apart from spiritual matters monasteries were also concerned about the boundaries of their possessions. Charters and cartularies include detailed descriptions of the boundaries of specific possessions. Chronicles and vitae show how nuns and monks hoped to protect their possessions through performative acts such as processions with relics.