Cistercian Worlds Programme

Online: Hosted by York Centre for Medieval Studies
July 1-2, 2021
Website: www.cistercianworlds.com

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1. Introduction

Cistercian Worlds is a two-day conference aimed at bringing together current voices – both established and new – in Cistercian scholarship. The Cistercians (plural) undoubtedly inhabited, and were shaped by, many different 'worlds'. Papers here attest to the variety and diversity of these experiences as Cistercian individuals, ideas and institutions simultaneously constructed, co-existed with, and were circumscribed by, the structures and spheres, real and imagined, of Medieval society: art and architecture, power, liturgy, history writing, gender, geography, landscapes and topography, law, psychology, medicine, patrons, theology, and networks, among others. We hope that Cistercian Worlds, overall, will help raise awareness of the diversity of approaches and exciting conversations currently taking place within the ever-expanding universe of Cistercian scholarship.

Emmie Rose Price-Goodfellow & Jack Ford, organisers.

2. SCHEDULE

JULY 1	
Time	Schedule
9:30 – 11:00	Welcome and Keynote Presentation
11:00 – 11:30	Morning Break
11:30 – 13:00	Session 1
13:00 – 14:00	Lunch Break
14:00 – 15:30	Session 2
15:30 – 16:00	Afternoon Break
16:00 – 17:30	Session 3
17:30 – 18:00	Break
18:00 – 19:30	Online Social Time & Networking

JULY 2	
Time	Schedule
10:00 – 11:00	Welcome and Keynote Presentation
11:00 – 11:30	Morning Break
11:30 – 12:30	Session 4
12:30 – 13:30	Lunch Break
13:30 – 14:30	Session 5
14:30 – 15:00	Afternoon Break
15:00 – 16:00	Session 6
16:00 – 16:30	Break
16:30 – 15:30	Roundtable Discussion

3. LIST OF PANELS

JULY 1		
Time	Session No.	Panel Title
11:30 – 13:00	1	1a: Cistercian Worlds in Portugal I - Worlds in Flux (Cistercian Horizons Project)
		1b: Cistercian Women: Liturgy, Spirituality and Power
		1c: Socio-Political Worlds and Landscapes
14:00 – 15:30	2	2a: Cistercian Worlds in Portugal II – Manuscripts, Materiality and Content in Late Twelfth Century Portugal (Cistercian Horizons Project)
		2b: Cistercian Thought: Cognition, Law and Philosophy
		2c: Writing Cistercian Histories; Cistercians Writing History

16:00 – 17:30	3	3a: Cistercian Worlds in Portugal III – Cistercian Women's Houses in the Iberian Far-West (Cistercian Horizons Project)
		3b: Cistercian Theology
		3c: Cistercians and Others

JULY 2		
Time	Session No.	Panel Titles
11:30 – 13:00	4	4a: Cistercian Networks
		4b: Cistercians and their Eastern Connections
		4c: Cistercian Landscapes
14:00 – 15:30	5	5a: Art and Architecture I – The Decoration of Cistercian Buildings
		5b: Cistercians, Illness and Death
		5c: Cistercians and their Patrons
16:00 – 17:30	6	6a: Art and Architecture II – Royal Connections
		6b: Worlds of Education
		6c: Cistercian Archives
		6d: Northern Cistercian Worlds

4. PAPER ABSTRACTS

CISTERCIAN WORLDS, DAY 1 (JULY 1)

Welcome and Keynote Presentation (9:30 - 11:00)

Prof. Emilia Jamroziak (University of Leeds): 'Cistercian Studies in the Twenty-first Century and the Journey Ahead'

Taking the longer view over the development of Cistercian studies in the 20th century, the lecture will explore the current landscape of research on the medieval history of the Cistercian order including material-based approaches (in archaeology and art-history) alongside text-based studies. Whilst it will focus on the most important mechanism shaping the current state of the field, Prof. Jamroziak will also place it in the wider context of research on monastic history and will offer her perspective on the future directions of the field.

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Session 1 (11:30 - 13:00)

1a: Cistercian Worlds in Portugal I - Worlds in Flux (Cistercian Horizons Project)

(1) Jonathan Wilson (NOVA University, Lisbon): 'The Early Private Documents of Santa Maria de Alcobaça'

Among the thousands of administrative documents of the fundo of Portugal's premier Cistercian house, Santa Maria de Alcobaça, numerous parchments inform the life, activities, and dealings of the monastery during the Medieval period. A preliminary examination of documents dating from Alcobaça's foundation by Bernard of Clairvaux in 1153 up to 1200 suggests it will be possible to elucidate the obscure initial phase of the monastery and its early relations with institutions at home and abroad. More locally, information revealed will inform the persons, practices, and materials involved in the prolific production of codices in the monastery which began c. 1170.

(2) Maria João Branco (NOVA University, Lisbon): 'Canon Law in Alcobaça: A Contradiction in Terms?'

Although the Cistercian Order theoretically forbade contacts with the outside world, we know that practice was far from that original desideratum for isolation. The same is true for the monks of Alcobaça. There is substantial evidence on the extensive and relevant work of many of the Cistercian monks of Alcobaça as judges delegate and councillors of the Portuguese kings, during the late 12th and the early 13th century, in cases particularly relevant for the ecclesiastical and political life of the recently legitimized Kingdom. This paper will analyse the role played by those men, the reasons for their choice, the law cases they were commissioned to judge and their lives, focusing especially on their relation to the kings of Portugal and the Papacy, as well as with the Cistercian Order.

(3) João Luís Fontes and Paulo Lopes (NOVA University, Lisbon): 'A Failed Project: The Fifteenth-Century Portuguese Launch of the Benedictine Observance'

The recent edition of the *Carteggio* (epistolary) of the abbot D. Gomes Eanes, from the monastery of Saint Mary of Florence is the pretext to revisit the failed project of introducing the Benedictine observance in Portugal, along with the abbot's participation in the attempts, supported by Kings João I and Duarte, to develop an ecclesiastical reform in the Portuguese realm. Along with the letters sent and received by the abbot, other documents from the archive of the Portuguese Cistercian monastery of Alcobaça will allow us to understand such a project, where men (lay and ecclesiastical), texts and legal documents play a significant part in the construction of new religious proposals.

1b: Cistercian Women: Liturgy, Spirituality and Power

(1) Elizabeth Freeman (School of Humanities, University of Tasmania): 'Medieval Cistercian Nunneries and Their "Outdated" Liturgical and Consuetudines Manuscripts'

In this paper I will examine manuscripts which were originally produced in houses of Cistercian monks but which ended up owned by houses of Cistercian nuns. In doing so, I will raise questions about the so-called different worlds of medieval Cistercian monks and nuns, as well as the so-called different worlds of "official" and localised liturgical practice. Some of the manuscripts I have in mind are the primitive breviary (the pre-1147 "outdated" breviary that the Cistercian monks of La Bussière gave to the nuns of Saint-Just in 1340 at the foundation of that nunnery), an outdated breviary sent to the Cistercian nuns of Clairmarais, and the mid-13th-century French-language *Ecclesiastica Officia* and *Benedictine Rule* (for a Cistercian nunnery, perhaps Flines, and printed in 1878 in Guignard's *Les monuments primitifs de la règle cistercienne*), and perhaps some other manuscripts.

(2) Sr. Ana Laura Forastieri, OCSO (Mother of Christ Monastery, Argentina): 'St Gertrude of Helfta, a Cistercian Mystic from the Thirteenth Century'

Cistercian spirituality, during the twelfth and thirteenth centuries, is remarkable for its coherence and inner unity between theory and practice of monastic life. Cistercian nuns of the thirteenth century illustrated with their own lives the spiritual doctrine of the Cistercian Fathers of the previous century, giving rise to a mystical, affective and feminine current, which embodied the doctrine developed by the monks. One of the most prominent exponents of this female nuptial mysticism is Saint Gertrude of Helfta. I here show through her writings the central aspects of the Cistercian spirituality, offering so a joint approach to her work.

(3) Julie Hotching (School of History, Australian National University): 'Negotiating Authority: Cistercian Nuns and their Provosts in Late Medieval Germany'

This paper examines aspects of the power dynamics between Cistercian abbesses and their provosts, the senior cleric with whom they jointly governed the monastery. Scholarly narratives of the monastic have tended to associate the introduction of reform into female monasteries with a loss of autonomy and authority for nuns. Yet, as recent analyses of women's exercise of authority and power have shown, power is relational and also fluctuates, shaped by various factors such as local circumstances, personal attributes and, in this context, monastic structures. My interest here is to explore how Cistercian abbesses navigated the complex structural and relational spaces that limited or enabled their actions to exercise authority. A transition of authority, such as when a newly elected abbess took office or a new provost was appointed, created a space for renegotiation of expectations, authority and identities. Drawing on archival, visual and material evidence from the female Cistercian monastery of Medingen (near Hamburg), I examine how nuns negotiated authority with their provosts during these transitional phases. Attention to the strategies nuns and provosts employed to express, maintain and extend authority yield insights into nuns' self-image as Cistercian, how they drew on this identity to promote reform and their authority, and into gendered relations of power.

1c: Socio-Political Worlds and Landscapes

(1) José Antonio López Sabatel (University of Wales Trinity St David): 'Cistercians and Peasantry in La Ribeira Sacra (Galicia, Spain)'

This paper analyses the role of the white monks as guarantors and disseminating agents of the seigneurial system in this specific area of Galicia – La Ribeira Sacra – (North-western Spain)

during the Late Middle Ages. With the aim of achieving this, I have proceeded to examine the cartularies produced by the most significant Cistercian houses located in this area – San Salvador de Ferreira de Pantón, Santa María de Montederramo, and Santa María de Xunqueira de Espadañedo.

(2) Juan A. Prieto Sayagués (Universidad Complutense de Madrid): 'Secular power and the Cistercian Order during the late Middle Ages. Patronage, Abuses and Reforms (c. 1284-1474)'

We will analyse the relations between the different members of the secular power – monarchy, nobility and urban oligarchies – with the Cistercian monasteries of the Crown of Castile during the late Middle Ages. We will review the few foundations made in this period, the privileges granted by members of the royal family and the donations made by the nobility and the urban patriciate to their monasteries and religious communities. We will address the support or rejection of the secular power to the Cistercian reform undertaken by Martín de Vargas from the monastery of Montesión. Finally, despite a decline in devotions to traditional orders during the late Middle Ages, many powerful people continued to choose to be buried in Cistercian monasteries, where they commissioned liturgical services to perpetuate their memory.

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Session 2 (14:00 - 15:30)

2a: Cistercian Worlds in Portugal II – Manuscripts, Materiality and Content in Late Twelfth Century Portugal (Cistercian Horizons Project)

(1) Catarina Fernandes Barreira (Institute for Medieval Studies, NOVA University, Lisbon): 'Three Books from Alcobaça: A View from the Liturgy'

A primary function of the monastic *scriptorium* was the production of books to serve the crucial Opus Dei – the correct and efficient observance of the feasts of the Temporal and the Sanctoral cycles, the due performance of the eight daily canonic rituals of the Divine Office and the singing of the Mass. With a focus on three liturgical codices produced in Alcobaça during the last quarter of the 12th c. to the 16th c. this paper highlights possibilities for a more-precise dating and a richer contextualisation of manuscripts by examining them through the lens of liturgical performance.

(2) Conceição Casanova and Catarina Gonçalves (REQUIMTE Lab, School of Science and Technology, NOVA): 'Bookbinding through Time: Singularity and Regularity in Santa Maria de Alcobaça'

Examination of the technical evolution of book binding in the monastery of Alcobaça and analysis of the early conservation praxis implemented by the monks has presently focussed on full case studies performed on three codices dating to the late-twelfth and early-thirteenth centuries. So far, indications are that it will be possible to trace a close relationship between manuscript content and material features which, in turn, will enable the tracing of individual

historical biographies for codices following an 'objects biography' methodology. Among other things, the technological singularity of early bookbinding in Alcobaça can now be compared with the regularisation of book binding practices observed in later periods as the process became more 'standardised' over time.

(3) Catarina Miguel, Silvia Bottura-Scardina, and Shatila Algaf (Hercules Lab, University of Évora): 'Pigments, Paints and Blushes: The Palate of Illumination in early Alcobaça'

Ongoing investigation into the material composition of three illuminated codices from Alcobaça, early products of the monastic *scriptorium* which was established in about 1170, has revealed important information concerning the activities surrounding book production in the abbey in addition to details of the biographical trajectory of some manuscripts. Continuing efforts involving in-situ, non-invasive processes to examine colour and writing-ink paints provide data for comparative analysis enabling connections and comparisons to be made with other scriptoria both in Iberia and beyond.

2b: Cistercian Thought: Cognition, Law and Philosophy

(1) William North (Carlton College): 'Remaking the Middling Mind: Narrative, Allegory, and Cognitive Reform in the Works of Galand of Reigny'

Active in the first half of the 12th century, Galand, a monk of Reigny, composed two works, *Parabolarium* and his *Libellus Proverbiorum*. Both present edifying stories drawn from daily life and the secular world, which Galand then allegorized to draw out deeper spiritual meanings. This paper contends that in this project Galand sought to affect a more fundamental cognitive development in his reader: creating and training an allegorical imagination. His works reveal that the capacity to find meaning beyond the letter—whether in the Bible or in life—could not be assumed but had to be actively created.

(2) John Bugbee (University of Virginia): 'How "Gentle" Laws Might Aid Modern Impasses: Bernard's Precept and Dispensation'

Developing work in the speaker's monograph *God's Patients,* this presentation considers the rich and, to modern ears, largely unfamiliar notion of "law" available in Bernard of Clairvaux's *On Precept and Dispensation* – a notion neither rigorist nor antinomian, according to which humans form unpredictable and "living" relationships with laws, almost as they do with other humans. It then suggests how Bernard's ideas might assist contemporary scientists (Lee Smolin, Stuart Kauffman) and philosophers (Bas van Fraassen) who, sensing the limits of the last four centuries' rigorism about law, seek new concepts for the relationship between events and the regularities perceived in them.

(3) Eduardo Carrero Santamaría (Universitat Autònoma de Barcelona): 'The *Ecclesiastica Officia* through the Senses: An Approach to the Cistercian Ideal of Staging the Liturgy'

The writing of the Cistercian *Ecclesiastica Officia* in the first half of the twelfth century meant the will to carry out a perfect codification of its liturgy, which differentiated the Cistercian reform from the liturgical customs of other monastic orders. This paper will deal with the rich information that its editors offered us about the organization of the interior of the church and the cloister, the liturgical activity of the monks and, above all, the wealth of allusions to sound through chant and to the scenography of the church through its furniture and liturgical lighting. The references we can find in the *Officia* to the choir stalls, the high altar and the surrounding chapels help us to approach an ideal sensorial interpretation of a liturgical ordinary

2c: Writing Cistercian Histories; Cistercians Writing History

(1) Gabriele Passabì (Sidney Sussex College, Cambridge): 'Universal Chronicle-Writing in the Cistercian Cloister: The Case of the *Continuatio Mortui Maris*'

With a few exceptions, Cistercian engagement with universal chronicle-writing has been overlooked by recent studies. The *Continuatio Mortui Maris*, a twelfth-century continuation of the universal chronicle of Sigebert of Gembloux produced at the Norman Cistercian monastery of Mortemer, provides a hitherto neglected evidence for the practice of universal chronicle-writing in the Cistercian cloister. By analysing Paris, BnF, Lat. 4863, the working-copy of the *Continuatio Mortui Maris*, the paper will explore the intellectual and political stimuli that influenced the changing approaches of the Cistercian community to the ambition of universality enshrined in universal chronicle-writing.

(2) Jesse P. Harrington (Cambridge/Independent Scholar): 'Crossing the Rubicon: The Cistercians and Caesar in Aelred of Rievaulx's *Relatio de Standardo*'

This paper concerns the historical, literary, and theological image of Julius Caesar in St. Aelred of Rievaulx's celebrated, mid-twelfth-century *Relatio de Standardo* ("On the Battle of the Standard"). The character of Julius Caesar is a largely unnoticed but deeply embedded part of this work, which Aelred used to comment in sophisticated ways on the nature of history, Christian civilisation, and the vicissitudes of fortune. Complementing the familiar "Ciceronian revival" in Aelred's *Spiritual Friendship*, it will be argued that Aelred also participated in the twelfth-century classical revival of Caesar, and that he was an especially astute and perceptive theological reader of Henry of Huntingdon's twelfth-century account of Caesar in Britain.

(3) Jenny Day (University of Wales Centre for Advanced Welsh & Celtic Studies): 'Yale's Heaven: Valle Crucis Abbey in the Poems of Gutun Owain'

The gentleman-poet and scribe Gutun Owain was a frequent visitor to Valle Crucis during the tenure of abbots Siôn ap Rhisiart and Dafydd ab Ieuan in the second half of the fifteenth century. This paper considers his portrayal of the abbey complex and estate in his praise poems addressed to these men, and the means he uses to associate both Valle Crucis and its abbots with the pre-Cistercian and pre-Norman past.

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Session 3 (16:00 - 17:30)

3a: Cistercian Worlds in Portugal III – Cistercian Women's Houses in the Iberian Far-West (Cistercian Horizons Project)

(1) Luís Rêpas (Institute for Medieval Studies, NOVA University Lisbon): 'The Wives of Christ: Female Cistercian Communities in the Middle Ages'

The commonly prevailing image of Portuguese Female Cistercian monasticism in the medieval period carries with it associations with the noble elites, apparently owed to the fact of the first of these monasteries having been founded by King D. Sancho I's daughters, Teresa, Mafalda and Sancha, which are the most well-known and which were the first to be studied. However, this is merely one aspect of the Cistercian nunneries since, under the obedience of the same monastic order, there lived seven communities made up of nuns of differing social status and enjoying very different levels of wealth and aspiration. The purpose of this paper is to demonstrate the multifaceted nature of Cistercian convents in Portugal during the thirteenth and fourteenth centuries, presenting a comparative view of the various houses.

(2) Catarina Fernandes Barreira, Conceição Casanova, Catarina Miguel (Institute for Medieval Studies, NOVA University Lisbon): 'Four Centuries of Books, Rituals and Nuns; Lorvão from the Thirteenth to Sixteenth Centuries'

This paper presents an overview of the recently launched project investigating the nunnery of Lorvão, the first Cistercian female house to be established in Portugal. An interdisciplinary operation embracing the period c. 1200-1600, the principal focus is on a corpus of 36 illuminated liturgical codices of the conventual library collection. Through an examination of the role of nuns in the commissioning of works, and the creation and conservation of their own library, this project is a significant contribution to gender studies within the panorama of Portuguese monastic studies. Present indications are that, in addition, the data currently being gathered will enable a detailing of the peculiarities of codices leading to identification of their scriptoria of origin

(3) Mário Farelo and Luís Rêpas (Institute for Medieval Studies, NOVA University Lisbon): 'Visitations and Revelations; Recent Discoveries from the Late Fifteenth Century'

This paper stems from a set of documents that have gone unnoticed concerning the visitations to Portuguese Cistercian monasteries, namely those made by the abbots Pedro Serrano, of Piedra (1484-1487) and Pierre de Virey, of Claraval (1492). For the most part unknown to experts, this presentation aims to present the main archival and subject features of such documentary set, as well as to look at the ways in which this documentation may contribute to a better knowledge of various themes associated to Portuguese *cisterciana*, from the visitation process to architecture, from recruitment to the use of monastic spaces.

3b: Cistercian Theology

(1) Jack Ford (University College London): 'Healthy Body, Healthy Mind: *Eucrasia* and *sanitas* in the Medical Approaches to Affectivity of William of Saint-Thierry and Richard of Saint-Victor'

How did the latest Greco-Arabic medical theories shape Cistercian understandings of the body and soul in the twelfth century? A comparison of the medical terminology of William of Saint-Thierry's *De natura corporis et animae* (c.1140) and Richard of Saint-Victor's *De statu interioris hominis* (c.1162-1773) reveals how medicine was absorbed into Cistercian and Victorine spiritual psychology under the rubrics of *eucrasia* ('balance'/'good mixture') and *sanitas* ('soundness') with the aim of diagnosing and curing the illnesses of both body and soul which hindered human affectivity. William and Richard signal that the integration of medicine and spirituality must be contextualised within a broader shift in twelfth-century anthropology: a worldview, present both inside and outside the cloister, which recognised that a better understanding of the blurred boundaries of man's twofold nature – part earthly, part divine – was needed for cultivating a healthy body and mind to aid spiritual progress, affectivity and union with God.

(2) Rev. Laura Marie Grimes (Hildegard House): 'Summa Theologiae Sapientiae: Gertrud the Great's Spiritual Exercises as Theological Masterwork'

This paper analyses key texts in Gertrud the Great of Helfta's 'Spiritual Exercises', arguing that it is her systematic theological « Summa » in a lyrical devotional format. It engages, and attempts to clarify, confusion and inconsistencies in classifying medieval European works as monastic, scholastic, or vernacular theology. Finally, it contests gendered assumptions which often exclude even the most scholarly and sophisticated female authored texts from any of these genres, confining them solely to the category of mysticism

3c: Cistercians and Others

(1) Antoni Grabowski (The Tadeusz Manteuffel Institute of History, Polish Academy of Sciences, Warsaw): 'The World Beyond Ours. Cistercians on Outsiders'

In Cistercian narrative texts of the late twelfth and early thirteenth century, many peoples outside the Latin Christian world were described. Among them were Pagan Slavs, inhabitants of the Levant and North Africa, and the new and previously unknown Mongols. The paper attempts to show the literary and narrative structures that made possible their inclusion into the Cistercian monks' worldview. It is about what the descriptions were and how they were constructed.

(2) Laura Moncion (Centre for Medieval Studies, University of Toronto): 'Recluses in Cistercian Worlds: Inspiration, Community, and Critique'

The brief and obscure vita of the thirteenth-century recluse Haseka describes a struggle between Cistercian and Benedictine monasteries over the right to bury her body. After a lengthy process involving the local bishop, the Cistercians were able to exhume her body and rebury it

on their premises. Why would they have gone to such trouble to bury a humble recluse? This paper will argue that recluses were considered by Cistercians to be important spiritual figures who could inspire, support, and occasionally critique them. I will consider three main areas: recluses' piety in light of Cistercian ideals, their ties (formal or informal) with Cistercian houses, and their practical roles regarding monasteries and individuals

(3) Georgie Fitzgibbon (University of Birmingham/British Academy): 'For Fear of the Multitudes: Defining the Boundaries of Sanctity in the Cistercian World'

Twelfth-century Cistercians had a complicated relationship with other monastic groups and the laity. This paper will argue that throughout the twelfth century Cistercian monasteries carefully curated the image of their saints in an attempt to prevent them crossing the border into wider veneration. Cults were managed in such a way as to highlight the differences in observance between the Cistercians and their monastic contemporaries, and create a boundary around the Cistercian 'world'.

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Online Social Time & Networking (18:00 – 19:00…)

To end a day of fascinating and stimulating papers we invite you to join us for an (optional) hour of relaxed conversation with your fellow conference participants.

End of Day One.

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CISTERCIAN WORLDS, DAY 2 (JULY 2)

Welcome and Keynote Presentation (10:00 – 11:00)

Prof. Constant J. Mews (Centre for Religious Studies, Monash University, Australia): 'Redefining the Soul in Cistercian Perspective: Reason, Affect and the Path of Music'

Cistercian thinkers are often classified as described as pursuing monastic rather than scholastic theology, defined by a contemplative rather than an analytic focus. In this paper, I question the usefulness of such a binary perspective by considering Cistercian thought about the soul through a fresh look at the *De spiritu et anima*, widely circulated in the thirteenth century as the work of Augustine. I shall argue that it is the work of Alcher of Clairvaux, the friend of Isaac of Stella to whom Isaac sent a treatise on the soul. While the *De spiritu et anima* is often described as derivative in compiling insights from many different sources, it should be read as a response to Isaac's letter. It connects original insights of Isaac to earlier currents of thought about reason and the affects of the soul, drawn from Augustine and developed by both William of Saint-Thierry and Bernard of Clairvaux. I wish to connect these ideas to Cistercian thinking about plainchant as a vehicle for expressing insights of the soul. While the arguments of the *De spiritu et anima* about the powers of the soul may have been criticised by Albert the Great and

Thomas Aquinas, for whom Avicenna and Aristotle were more important authorities, they were much appreciated by Alexander of Hales and Bonaventure. In this way, Cistercian ideas played an important role in the development of Franciscan theology in the thirteenth century.

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Session 4 (11:30 – 12:30)

4a. Cistercian Networks

(1) Ghislain Baury (Le Mans Université): 'Cistercian Nunneries' Networks in Castile (12th-13th centuries)'

As part of the RECIMA research program, which aims at crossing the fields of Network Studies and Medieval Cistercian Studies, this paper will discuss the relationships between Cistercian abbeys in the Crown of Castile in the 12th and 13th centuries. Reading the 2500 surviving texts of the 36 existing nunneries led to the constitution of a database of about 700 documentary co-occurences of either two abbeys of women, or an abbey of women and an abbey of men. A gynocentric network analysis has then been conducted, evidencing strong and weak ties between women's abbeys or between women's and men's abbeys.

(2) Laurent Nabias (Centre d'histoire des sociétés Médiévales et Modernes (MéMo), University of Nanterre): 'The Nobility Networks of the Royal Cistercian Abbey of Chaalis (1180-1250)'

The present research aims at studying complex relationships between the monastic community of the Royal Cistercian abbey of Chaalis (near Paris) and individuals outside the Order, mainly members of the French nobility and other ecclesiastical communities, studied in the numerous documents of the Chaalis cartulary dated between 1180 and 1250. Using network analysis, the contribution intends to highlight new eventual collaborations of a Cistercian abbey outside the Cistercian Order hierarchy, and to emphasize the priority that the French nobility from medieval "Île-de-France" gave to the Cistercian Order in their strategies of religious beneficence, to hope their support in return for their dominium on people and lands.

4b. Cistercians and their Eastern Connections

(1) James Cogbill (Worcester College, Oxford): 'Abbatial Authority at Cîteaux and the Theotokos Evergetis'

The eleventh-century Monastery of the Theotokos Evergetis (Constantinople) gave rise to a hugely influential school of Byzantine coenobitic thought. The size of its associated textual corpus offers a rare opportunity to examine Byzantine monasticism alongside a contemporaneous Latin movement with something approaching an equal source basis. In this paper, I will draw upon this corpus and early Cistercian legislative, hagiographical and epistolographical sources to discuss the two schools' differing conceptualisation and practice

of abbatial authority. In particular, I will explore the respective importance placed upon the abbot's pastoral role.

(2) Youyoung Jung (EHESS, Paris): 'Cistercians in Byzantium: Another Encounter of East and West'

Cistercians have made successful missions in Greek territories during the Fourth Crusade through their explorations with religious passion and curiosity to Eastern World. This communication mainly addresses to the role of Cistercians in Byzantium as a cultural intermediary between East and West. Cistercians have actively made interactions with Byzantines, and they didn't hesitate to investigate the most opulent city in Medieval Mediterranean World, Constantinople. This work will examine the contacts between East and West which were provoked by Cistercians, also analyse their comprehension to the Byzantine world and relics as a collection of cultural exchanges.

4c. Cistercian Landscapes

(1) Freya Horsfield (Durham University): 'The Cistercian Taskscape and Environmental Change'

Cistercian monasteries gained a reputation for the 'transformation' of marginal locations. Recent interpretation of the archaeological and historical record however found evidence that Rievaulx Abbey, the first Cistercian monastery in Northern Britain, may not have been the remote and hostile locations portrayed by some medieval writers. This investigation was facilitated by the concept of taskscape. Taskscape was originally developed by anthropologist Tim Ingold in 1993 to describe an array of related, interlocking activities. Taskscape may therefore offer a paradigm through which to better understand the cultural contexts and world views in which Cistercian monasticism developed.

(2) Victoria Hodgson (University of Bristol): 'Scottish Cistercian Landscapes: Adapting the Framework'

Scotland's medieval religious institutions were mapped onto pre-existing secular and spiritual landscapes; the world of the Cistercians conformed to these established boundaries. Moving beyond the purely economic significance of landholding, this paper will demonstrate that the Cistercians were important actors in long-term processes of landscape continuity and change. Through consideration of territorial units, cult landscapes and parish boundaries, it will show that landscape comprised both the physical and cultural context for the Cistercians in Scotland, and that we cannot understand their world without it.

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Session 5 (13:30 – 14:30)

5a. Art and Architecture I – The Decoration of Cistercian Buildings

(1) Valeria Carta (University of Cagliari): 'The Abbey of Santa Maria di Paulis'

In Sardinia there are three Cistercian churches. Only one of this, Our Lady of Paulis, is preserved in its original form, despite being in a state of ruin. A document from 1205 remember the foundation of the structure by a Sardinian king who made several offerings to the religious centre. The examination of the structure permits to highlight decorative elements which are extraordinary interesting but still problematic to interpret. The crosses painted in addition to figurative sculptures are relevant to understand some of the symbolisms of the decoration of Cistercian buildings in medieval Sardinia.

(2) Dario De Cristofaro (Università degli Studi di Firenze): 'Some Considerations around the XIII-XIV's Centuries Decoration of Chiaravalle della Colomba (Italy)'

Just a few kilometers away from Piacenza, the Cistercian abbey of Chiaravalle della Colomba stands out on the important track of the via Francigena. Built in the XII century, in the XIII and XIV centuries this structure received a rich pictorial and plastic decoration that involved the whole church and the sacristy. Even the sandstone capitals of the cloister received an intense embellishment. These decorations imply a series of problematics: who realized these paintings? Some Cistercian monks, or, more probably, external painters? And, especially for the position of the abbey, which role does the pictorial decoration of the sacristy play in the kulturtrasfer of the giottesque style in the first years of Trecento?

5b. Cistercians, Illness and Death

(1) Amelia Kennedy (Yale University): 'Crip Time in the Medieval Monastery: Cistercian Writers on the Time-Scapes of Infirmity, c.1150-1250'

This paper analyses monastic narratives of infirmity through the lens of 'crip time,' a term that denotes the temporal rhythms associated with and/or made possible by disability. Drawing on twelfth- and thirteenth-century Cistercian miracle stories and vitae, the paper delineates the boundaries and intersections among multiple time-scapes in monastic communities. Although Cistercian writers sometimes portrayed crip time negatively—as a disruption to spiritual progression—they also saw redemptive value in crip time-scapes. Moreover, crip time was never fully confined to the monastic infirmary; the temporal rhythms of illness and disability could unfold virtually anywhere in the monastic community, which was to some degree designed to accommodate a range of physical abilities and attributes.

(2) Edmund Wareham (St Edmund Hall, University of Oxford): 'From this World to the Next: Rituals around Death in South-West German Cistercian Nunneries'

This paper examines ritual and liturgical practices surrounding dying and death in south-west German Cistercian nunneries in the later Middle Ages. Alongside the material culture of the nunnery, the paper argues that we must draw on pragmatic sources written by the nuns themselves to aid the running of their community. Through this written and material evidence, the paper suggests that convent life on the eve of the Reformation was far from being in chronic decline. Rather practices around death and dying were some of the many ways in which nuns negotiated their enclosed status and their relationship with the world outside.

5c. Cistercians and their Patrons

(1) Diana Lucía Gómez-Chacón (Universidad Complutense de Madrid): 'Cistercian Observance in Late Medieval Castile. The Artistic Patronage of the Founders' Descendants in the Monastery of Montesión (Toledo)'

The monastery of Montesión was founded as part of the observant reform of the Cistercian Order in Castile at the end of the Middle Ages. We have preserved relevant remains of the primitive monastery that offer us an approximate knowledge of the patronage of the Álvarez de Toledo family. However, the material and written testimonies of the enlargement of the main chapel (1463-1488), the documents and descriptions preserved concerning the missing chapels of the Visitation and Saint Catherine of Alexandria, as well as the role as patrons assumed by the founders' descendants still lack a profound analysis that would offer us a broader acquaintance of this Cistercian monastery's history.

(2) Asami Miura (Toyo University): 'Negotiating with the Neighbour: Helfta and Count Mansfeld at the End of the 13th Century'

This study explores the relationship between a female Cistercian monastery, St. Mary in Helfta, and its patron family, focusing on their conflict and negotiation to understand Helfta's economic, religious, and literary strategies. Through an examination of references to the attack on the monastery in 1284 by Gebhard of Querfurt, a grandson of the founder, analysis of various sources, such as charters, chronicles, and vision literature, suggests the possibility of a new approach to the world of religious women and the Cistercian Order.

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Session 6 (15:00 – 16:00)

6a. Cistercian Art and Architecture II - Royal Connections

(1) Herbert González Zymla Rites (Complutense University of Madrid): 'Ceremonies and Architecture in the Monastery of Saint Mary of Piedra'

The monastery of Piedra (Zaragoza) was founded by Alfonso II of Aragón in 1195. In 1262 his monks built the abbey church that, ruined, reaches our days. This communication proposes the study of the topography of the abbey church of Piedra combining the material and documentary sources that have survived to this day to establish the interrelation between liturgy, rites, ceremonial and architecture.

(2) Maria Cristina Rossi (Università La Sapienza, Roma): 'Cistercian Style in the Federico II Age in Southern Italy'

My work wants to examine the Cistercian style, art and architecture in Southern Italy during Federico II age. The study is very important for some Cistercian monuments (churches), when you can find the characteristic part of Federico II art (especially sculpture). Therefore, it's very

interesting the customer and the link between Cistercian order and Imperator: Federico II called Cistercian workers to build his castles. I want to show you the abbey of Santa Maria di Ripalta in Apulia and the church of Santa Maria Maggiore di Lanciano in Abruzzo.

6b. Worlds of Education

(1) Jacob Doss (University of Texas, Austin): 'Preparing for their Heavenly Groom: The Role of Ascetic Florilegia in the Moral Formation of New Cistercian Recruits in the Late Twelfth Century'

This paper examines how Cistercians socialized new recruits into their new monastic world. In the late twelfth century, a compiler from Clairvaux abridged and edited Defensor of Ligugé's early eighth century florilegium, the *Liber scintillarum*, which was then bound alongside other works essential to the formation of new recruits in a late twelfth-century manuscript from Clairvaux, Troyes, BM, MS 518. This copy of the *Liber scintillarum* draws together the various memories and experiences of a novice, whether that be of his previous education or that day's liturgy and connects them to monastic ethics as part of the process of socializing the fresh convert into the Cistercian world.

(2) Emmie Rose Price-Goodfellow (Centre for Medieval Studies, University of York): 'Keeping up with the Claravallians: The Role of Clairvaux in the *Exordium magnum*'

Conrad of Eberbach's 'Exordium magnum' has often been described as both a narrative history and an exempla collection, and scholars have sometimes struggled to understand the relationship between these two aspects of the text. Through an examination of the role of Clairvaux in this collection – in particular how Conrad created a historical narrative that placed Clairvaux centrally within the history of the Cistercian Order – this talk aims to explore the crucial role played by history within this didactic text, and examines how Conrad turned Clairvaux into a model for the rest of the Order to follow.

6c. Cistercian Archives

(1) Lucrezia Signorello (University of Rome La Sapienza): 'Texts and Context: Readings and Readers in the Roman Monastery of Santa Croce in Gerusalemme'

In 1873 the Kingdom of Italy, after the conquest of Rome, confiscated the properties of the Church, including the Cistercian library of Santa Croce in Gerusalemme: thus began the "war of codes". The collection was really very precious: not only medieval manuscripts and rare printed books, but also modern manuscripts of considerable interest. These volumes, that are a tangible testimony of the theological and cultural interests of the monks, show traces of the life within the walls of the monastery and offer an original look at the Roman Cistercian reality during the last centuries of the papal dominion over the Urbe.

(2) Ciro Romano (University of Naples): 'Cistercian Documents in the Naples State Archives'

This paper concerns the Cistercian documents of the suppressed monasteries (the fund Corporazioni religiose soppresse). This large and precious complex of documents is made up of the archives of the religious corporations suppressed at various times starting from 1799 and until 1867. The main measures, which concerned numerous monasteries and convents, are those of 1799, of the years 1807 and 1809 and of the years 1866-1867. During the French decade, also the monastic corporations belonging to rule of St. Benedict were suppressed throughout the kingdom, including the Cistercians. The intent of the contribution will be to present the Cistercian documentation (especially of the modern age) preserved in the State archives of Naples with references to specific documents useful for building the documentary history of a Cistercian monastery in the city, that of Santa Maria Donnaromita (1500-1808).

6d. Northern Cistercian Worlds

(1) Synnøve Midtbø Myking (University of Bergen): 'Cistercian Manuscripts in Medieval Denmark and Norway: Traces of a European Network'

This paper explores the Cistercian impact on the Danish and Norwegian manuscript culture(s) of the High Middle Ages. In both kingdoms, Cistercians formed close ties with the local elites, playing important political and cultural roles. Through a series of case studies, the paper shows how the Cistercian network helped to develop book culture in medieval Denmark and Norway, promoting the circulation of texts, manuscripts, and scribal habits between continental Europe and Scandinavia.

(2) Thomas Barrows (St Louis University): 'Furness in the West: Rebellious Cistercians in the Unruly World of the 12th Century Irish Sea'

Contrasting with their frequently frustrated ambitions in England, the brothers of Furness had considerable material success in the broader world of the north Irish Sea through the patronage of semi-autonomous maritime princes and lords. Considering the role of Furness and her daughter houses in the Isle of Man and Ulster, the strategic importance of these abbeys' geographic locations, and their connection to critical coastal castles, it was in this far western Cistercian world under the patronage of John de Courcy and the Crovan kings that Furness' independent tendencies were less of a hindrance and perhaps an asset.

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Roundtable Discussion (16:30-17:30)

To bring the proceedings to a close, please join us for a roundtable discussion involving researchers across all career stages, who will seek to bring the themes of the conference together.

Roundtable participants: Prof. Janet Burton (University of Wales Trinity Saint David), Dr. Michael Carter (English Heritage), Dr Jesse Harrington (University of Cambridge), Prof.

Emilia Jamroziak (University of Leeds), Dr Amelia Kennedy (Yale University) and Dr. Martha G. Newman (University of Texas, Austin).

Chairs: Emmie Rose Price-Goodfellow (University of York) and Jack Ford (University College London).

End of Day Two.

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