(Trans)missions: Monasteries as Sites of Cultural Transfers

edited by

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Introduction

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The idea of writing and publishing the monograph *(Trans)missions: Monasteries as Sites of Cultural Transfers* was born out of the eponymous international workshop which took place at the Center for Ibero-American Studies of the Faculty of Arts of the Charles University. The workshop was held in the cooperation with the French Institute for Research in Social Sciences in Prague, the Institute of Art History of Czech Academy of Sciences and the University of Valladolid in 2017.[1] The texts included in this book in part reflect the discussions held on the occasion, although the debate on related topics continued later in personal conversations and emails between the authors and other researchers. These debates crystallized into two main ideas: first, to publish this book; and second, to continue the international workshop on regular basis. Unfortunately, the current unfavorable situation due to the global pandemic of the coronavirus disease COVID-19 has prevented the organization of the ensuing workshop, while the publication of the monograph was made possible due to the support of the European Regional Development Fund-Project 'Creativity and Adaptability as Conditions of the Success in an Interrelated World' of the Faculty of Arts of Charles University.[2]

This monograph focuses on Catholic tradition of consecrated life (*vita religiosa*) from the Late Middle Ages up to the present. Christian monasticism originated in 3rd century Egypt and over the following centuries it quickly spread across the Europe (and beyond) and became an integral part of western society. In this book we operate predominantly with the term monastery, although its meaning varies both in space and time, since it is still the most commonly used and, therefore, easy to understand term. In general terms, this term designates an institution and a building (or complex of buildings) serving as a residence for the spiritual and work activities of monks and nuns (or laics), where they live together as a community. However, in reality the tradition of monastic architecture is highly diverse, and a number of other designations can be used to describe it, such as abbey, convent, house, cloister or mission.[3] Since these denominations habitually have a narrower meaning

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[3] A monastery generally consists of a monastic church, a convent and a complex of technical and estate buildings such as granges, barns, craft workshops, gardens, orchards, water reservoirs or cemetery, etc. A convent habitually includes a chapterhouse (*capitulum*), refectory (*refectorium*), dormitory or individual cells (*dormitorium*), prelature, library and *scriptorium*, kitchen with food storehouse (*cellarium*) and balneary, which are distributed around the cloister. In addition there can also be other places, such as *parlatorium*, *vestiarium* or cells for visitors (*cella hospitum*). Depending on the status and function of the monastery there can also be a hospice (*infirmarium*) or a school (for example, school of novices or mission school). As regards the other terms that are used in relation to the monastery, the term abbey and priory designates a monastery headed by an abbot or a prior; the word convent was used predominantly in Latin languages to designate the house of mendicant orders, but lately it has been used rather to describe a house of female religious communities; a house denotes generally the residence building of the religious

(which also differs temporally and regionally), we have decided to use the term monastery to denominate religious architecture related to the monastic communities, which is more general. The same goes for the religious orders. In his book *Prosperity and Plunder* (2003), the British historian Derek Beales distinguishes between: 1) monastic contemplative orders (such as Benedictines, Cistercians and Carthusians; 2) orders of regular canons (such as Augustinians and Premonstratensians); 3) mendicant or also begging orders (such as Dominicans and Franciscans); and 4) orders of regular clerics (such as Jesuits and Piarists). The religious orders differ from each other solely in the type of *regula* (such as Rule of Saint Benedict or Rule of Saint Augustine), religious vows, divine office, daily activities, organization, etc.[4] We also have to mention that some orders are referred to more as congregations or societies as Society of Jesus. Since in the present monograph we are focusing solely on the Benedictines along with the Franciscans and Dominicans, we have decided to predominantly use the expression order or regular and/or monastic community. Eventually, although we are aware of the differences between the members of particular religious orders, their occupations and ranks (such as mendicants, canons, regular clerics, regular laics, monks or friars and nuns), unless explicitly necessary we speak of them as regulars or monks and nuns.

The female religious communities represent an exceptional case, since they cannot be divided into the same distinctive groups as the male orders, despite the fact that many of them arose as supplementary communities to the male religious orders, whether monastic (such as Benedictines and Cistercians), orders of regular canons (such as Augustinians and Premonstratensians) or mendicants (such as Dominicans and Poor Clares). Female orders usually put significant emphasis on contemplative life (*vita contemplativa*), respected strict seclusion and had a common chorus. Female religious communities more oriented towards active life (*vita activa*) – focused in particular on caregiving in healthcare and education – began to emerge until the 16th and 17th centuries (such as Angelines).[5]

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community; for which the designation of friary and/or nunnery is also used; cloister (*claustrum*) means a covered walk or open arched corridor that surrounds the inner courtyard called paradise garden (*paradisus*) of a monastery; and eventually, mission is a name for ecclesiastical missions operating in the territory of pagans – their architecture is usually less complex, see Alison I. BEACH – Isabell COCHELIN (eds.), *The Cambridge History of Medieval Monasticism in the Latin West*, Cambridge 2020, 2 vols, esp. vol. I, chap. 16. pp. 317-339; Derek Edward Dawson BEALES, *Prosperity and Plunder: European Catholic Monasteries in the Age of Revolution*, *1650-1815*, Cambridge 2003, pp. 18-19; Pavel VLČEK – Petr SOMMER – Dušan FOLTÝN, *Encyklopedie českých klášterů* [Encyclopedia of Czech Monasteries], pp. 41-42.

[4] Monasteries differ in terms of architecture and hierarchy, which varies from religious order to order. We can distinguish, for example, between individual monasteries with a general concept of monasticism (for example, Benedictine *regula* and model), the hierarchical models that emerged as part of the monastic reform movements (for example, the Cluny-system or the Cistercian model) and the monastic missions generally led by mendicant orders of regular canons and clerics (for example, Franciscans, Dominicans, Augustinians or Jesuits). These networks displayed regional differences in organization (for example, motherhouse, *filiatio*, general chapter, *visitation*) and distribution patterns (for example, Christianization of Northern and Western Europe). An overall introduction to the history of monasticism and monastic orders in the Western world including their architecture and organization is offered by an extensive two-volume collective monograph by: BEACH – COCHELIN (eds.), *The Cambridge History*, esp. vol. I, chap. 25. pp. 485-501,vol. II, chap. 59, pp. 1093-1108.

[5] In addition, we can distinguish between military orders (for example, Order of Saint James, Knights Templar or Knights Hospitaller), which are sometimes defined as a separate category, although Derek Beales classifies them amongst the orders of regular canons. Furthermore, we can also distinguish between congregations of regular clerics (for example, Jesuits or Piarists) and laics (for example, Theatines) which began to emerge in the age of Reformation from the 16th century onward. Eventually, there are also secular communities, societies of apostolic life and forms of consecrated life outside institutions (for example, virgins consecrated to God or the consecration of widows), see BEACH – COCHELIN (eds.), *The Cambridge History*, vol. I., esp. chap. 3 and 9, pp. 44-45, 163-188 and vol. II, esp. chap. 41, 42, 55, 56, pp. 729-738, 766-782, 783-802, 1027-1038, 1039-1056; BEALES, *Prosperity*, pp. 17-23; VLČEK – SOMMER – FOLTÝN, *Encyklopedie,* pp. 9-13.

The Order of Saint Benedict (*Ordo Sancti Benedicti*) is a mendicant order which was established in around the year 529 by Saint Benedict of Nursia (c. 480-c. 548). Its female branch was allegedly founded by the Saint's sister Saint Scholastica (c. 480-c. 543). Life in the Benedictine monasteries is governed by the Rule of Saint Benedict, although other authorities of the Church are also worshiped, such as Saint Augustine. As for the organization of female Benedictine monasteries, the heads of the large houses are the abbesses, the heads of the smaller establishments the prioresses.[6]

The Franciscans and Dominicans are classified amongst the first mendicant orders. The Franciscan Order of Friars Minor Conventuals, commonly known as Conventual Franciscans or Minorites (*Ordo Fratrum Minorum Conventualium*), was founded by Francis of Assisi (c. 1181-1226) in 1209, and the Dominican Order of Preachers (*Ordo Fratrum Praedicatorum*), whose members are commonly called Dominicans, was established by Saint Dominic (c. 1170-1221) in 1216. Begging orders began to emerge in the 13th century in relation to the process of urbanization of medieval Europe. Initially they were characterized by a life of poverty and charity, however they later acquired considerable property. The Franciscans stressed spiritual service and preaching, the Dominicans, in addition, education and sciences. Both orders are significantly contemplative and missionary. They are headed by generals, and their territory is divided into provinces led by provincials. (At the lower level of the organization, of course, there are differences between the two orders.) The Franciscan convents are headed by guardians, the Dominican ones by priors and the smaller houses by superiors.[7]

The monograph aims to present the phenomenon of a monastery as a multifaceted research theme across time and space, which can and should be studied from both the global and interdisciplinary perspectives.[8] It gathers papers by authors from various disciplinary backgrounds, including in particular art history, history, anthropology and translation studies. Eventually, it includes two short reports on monastery-related Czech projects. The chronological and geographical scope of the present book is limited to the Western tradition from the High Middle Ages up to the present, and in terms of content it specifically covers the territory of Central Europe and Spain along with its overseas colonies. The fact that the region of Central Europe was interconnected with the Spanish Empire through the Austrian and Spanish Habsburgs allows us to study the given topic in a broader international context,

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[6] VLČEK – SOMMER – FOLTÝN, *Encyklpedie*, p. 112.

[7] The Franciscan order consists of three fraternities, The First Order of Saint Francis, The Second Order, which is a female order of Poor Clares and the Third Order. Further we distinguish between the Franciscans Observants (*Ordo fratrum minorum regularis observatiae*), who are commonly called Franciscans, and the Franciscans Conventuals, who are habitually known as Minorites. However, in everyday life these terms are frequently confused, and the denomination Franciscans predominates, see BEACH – COCHELIN (eds.), *The Cambridge History*, vol. II, esp. pp. 790-791, 792, 794, 795-796, 798-799, 800, 867-868, 1023-1024; VLČEK – SOMMER – FOLTÝN, *Encyklpedie*, pp. 118-119, 120-122, 143-144.

[8] The concept of interdisciplinarity was born in the 1960s. It made possible to cross the borders of scientific disciplines and combine different methodological and theoretical approaches and concepts and respond to the needs of the postmodern, globalized society facing multifaceted problems (for example, global warming). It generated new scientific disciplines as areal studies, see Andrew BARRY – Georgina BORN, *Interdisciplinarity: Reconfigurations of the Social and Natural Sciences*, London 2013; Robert FRODEMAN, *The Oxford Handbook of Interdisciplinarity*, Oxford 2010; Julie T. KLEIN, *Interdisciplinarity: History, Theory, and Practice*, Detroit 1990; Joe MORAN, *Interdisciplinarity*, London – New York 2010. Global history deals with the history of multiple cultures or nations from a global perspective, seeking common patterns and differences, see the comprehensive overview: Sebastian CONRAD, *What is Global History*, Princeton 2017; Georg IGGERS, *Historiography in the Twentieth Century. From Scientific Objectivity to the Postmodern Challenge*, Middletown, Connecticut 2005, pp. 155-160; Bruce MAZLISH – Ralph BUULTJENS, *Conceptualizing Global History*, Boulder 1993.

and involve the Central European and Spanish territories in the global flow of information and thus incorporate the regional and national histories of individual European countries into global history.[9] This involvement is also enabled by the study of interconnecting themes, such as the cultural transfers (defined below) within and between the Old and the New World, informational flows between the Spanish and Austrian Habsburgs, the processes of individual and social identity formation,[10] representation and othering of women[11], and the missionary activities of mendicant orders in the New World together with their translation practices in both the Old and New World; and by the contextualization of monastic history and related themes within the processes of European internal and external colonization and evangelization.

As the title of the book suggests, it puts special emphasis on two phenomena: first, on (trans) missions, i.e., it focuses on the processes of European internal and external evangelization from the national and transnational perspective (such as Franciscan monasteries as a tool of catholic mission in the New World, Benedictine monasteries as sites of shaping local religiosity and/or temporality); and second, on cultural transfers (defined below), i.e., on such questions as how monasteries contributed to information flows and exchanges of cultural practices (such as making and reading of illuminated manuscripts, transfers of religious practices, such as processions, and the translation and circulation of religious texts).

In the current monograph we intend to present the space of the monastery as a site of (trans) missions and cultural transfers at the regional, national and transnational level, since we seek to disrupt the traditional western idea of a monastery as an enclosed space, which stems from the past centuries and generally dominates people's imagery to the present. In fact,

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[9] Although it is not appropriate to speak of nations in the modern sense of the word in the period of the Early Middle Ages, when awareness of nationality was just emerging, we use the term nation to indicate that history as a science was constituted in the 19th century in deep connection with the idea of nation and nationalism and, therefore, it is still frequently defined by the borders of nation states, see IGGERS, *Historiography*, esp. chap. I, pp. 23-30.

[10] The social identity theory was developed by H. Tajfel, a British social psychologist of Polish descent, at the beginning of the 1970s. It has generated a quantity of research and nowadays is one of the most significant general theories dealing with the role of the categorization process in social identity phenomena and the theory of the group, see Henri TAJFEL, 'Social Categorization. English Manuscript of 'La catégorisation sociale'', *Introduction à la Psychologie Sociale* 1, 1972. Since the 1980s the concept of identity has become an important tool in contemporary history and humanities and researchers began to explore how individuals represent and construct their identity. While the literature on this topic is vast, little attention has been paid to the influence of migration on identity formation and/ or transformation, see Charles WESTIN – José BASTOS – Janine DAHINDEN – Pedro GOIS (eds.), *Identity processes and dynamics in multi-ethnic Europe,* Amsterdam 2010.

[11] The mere existence of social differences makes people evaluate the others, predominantly on behalf of their group, see John Charles TURNER – Henri TAJFEL, in: William G. Austin – Stephen Worchel (eds.), *The Psychology of Intergroup Relations*, Chicago 1986, pp. 7-24. It implies that the negative definition is the most effective and people tend to create their identity by delimitation, i.e., by setting boundaries between 'us' and 'them'. Thus, 'otherness' represents one of the key factors in the process of self-identification and social integration. Within these processes people generate ideas about themselves (auto-stereotypes) and others (hetero- or xeno-stereotypes), which are contained in the so-called images of 'otherness' and gazes (for example, male gaze, urban gaze and colonial gaze). The European images of alterity along with the migration of stereotypes and its representations are studied, for example, by the American historian Ruth Mellinkoff, who studied the othering of Jews in medieval culture and art and the migration of these stereotypes between witches and Jews (for example, yellow color, peaked or pointed hats, vulgar gestures, physical and moral closeness to the devil, etc.), see Ruth MELLINKOFF, *The Mark of Cain*, Berkley 1989. In her two-volume study *Outcasts...*, she asks important questions about the attitudes of Christian society towards the other and pays attention to the pictorial signs (such as iconographic motifs, attributes, gestures, patterns and colors, and physical attributes) used by medieval artists to identify the outcast figures (such as Jews, heretics, Muslims, blacks, executioners, prostitutes, lepers, gamblers, foot soldiers, entertainers and peasants), see idem, *Outcast: Signs of Otherness in Northern European Art of the Late Middle Ages*, Berkeley 1993, 2 vols.

though the world monastery (from Greek MONOS, a solitary person) itself suggests the idea of withdrawal from society (life in seclusion), and as we just have seen[12] Christian monasticism is based on strict discipline and rules, in reality monks and nuns did not remain passively enclosed within the monastery walls, but to the contrary interacted with broader society at the religious, cultural, social, political and economic level.

The monasteries acted as tools of Catholic (trans)missions, i.e., as instruments of conscious individual and/or public politics, becoming centers of religious missions and promoters of internal and external colonization, Christianization and/or confessionalization.[13] Christian universalism, together with the need to integrate the pagan populations of non-European or non-Europeanized nations, as well as to legitimize the armed conquest and/or re-conquest of their territories, led the Catholic Church to establish a complex set of missionary methods based on the construction of missions, religious (such as catechesis, theatre of evangelization, and the art of conversion used as *Biblia pauperum*) and secular (such as western methods of agriculture, pastoralism and crafts) instruction of catechumens and neophytes, integration of selected elements of pagan pre-Christian religious and cultural habits and customs (such as adaptation of Catholic liturgical calendar to the local festivities, appropriation of pagan sacred places as miraculous springs of water) into Catholic religiosity and the cult of local saints, the learning of vernacular languages (such as translation and linguistic activities of monks and missionaries, including the writing of dictionaries and grammar books of foreign tongues) or even local population resettlement (such as from mountains or tropical rainforests to fertile agricultural areas, etc.).[14]

The missionaries were the first to penetrate the 'new', 'undiscovered' territories, producing intercultural and interconfessional interactions and facilitating knowledge transfers with Natives and their culture. They described the 'unknown' lands and their populations, they studied vernacular languages and local habits and traditions and wrote chronicles, reports, letters, grammar books and sermons. From the contemporary perspective some missionaries are even considered promoters of modern science, such as Bernardino de Sahagún,[15] a Franciscan missionary known as the first anthropologist of the New World.

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[12] See footnote 4.

[13] Traditionally western historiography has conceived Christianity as one of the crucial conditions of the West's expansion (in terms of the European sense of exceptionalism), see Christopher DAWSON, *Religion and the Rise of Western Culture: The Classic Study of Medieval Civilization*, London 1991; idem, *The Formation of Christendom*, New York 1967. Later, especially in relation to decolonization or spatial turn along with increasing interest in the study of relation between the center and periphery, the processes of European colonization, exploration, Christianization and cultural interaction were reinterpreted, see Robert BARTLETT, *The Making of Europe: Conquest, Colonization and Cultural Change, 950-1350*, London 1994; Nora BEREND (ed.), *Christianization and the Rise of Christian Monarchy: Scandinavia, Central Europe and Rus' c. 900-1200*, Cambridge 2007; Emilia JAMROZIAK – Karen STÖBER (eds.), *Monasteries on the Borders of Medieval Europe: Conflict and Cultural Interaction*, Turnhout 2013; Dane KENNEDY (ed.), *Reinterpreting Exploration: the West in the World*, Oxford – New York 2014; Boje MORTENSEN, *The Making of Christian Myths in the Periphery of Latin Christendom (c. 1000-1300)*, Copenhagen 2006; James MULDOON – Felipe FERNÁNDEZ-ARMESTO (eds.), *The Medieval Frontiers of Latin Christendom: Expansion, Contraction, Continuity*, Farnham 2008; Andrew F.WALLS, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*, New York – Edinburgh 2002.

[14] For the missionary methods of Catholic Church see an authoritative history of Christianity that focuses on how Christianity spread all over the world: Kenneth Scott LATOURETTE (ed.), *A History of the Expansion of Christianity*, 7 vols., New York 1937-1945, esp. vol. 1. For the Franciscans, see Bert ROEST, *Franciscan Literature of Religious Instruction before the Council of Trent*, Leyden – Boston 2004. For missionary methods used by Catholic Church in colonial Spanish America, see an exhaustive monograph by: Pedro BORGES, *Métodos misionales en la cristianización de América, siglo XVI*, Madrid 1960.

[15] Bernardino de Sahagún (c. 1499-1590) worked in the 16th Century Viceroyalty of New Spain (1635-1821). (We have

The missionaries were also frequently actively involved in politics, since they participated in the holding and administration of territory, distribution of labor force and assessment and collection of revenues and taxes. The monasteries facilitated Christianity across all social classes and related to both the poor villagers and peasants and rich stakeholders and land owners from the nobility (and later also bourgeoisie or representatives of political power), playing an important intermediary role between the state, its authorities and its subjects.[16]

The monastic communities shaped the local spiritual and material culture through devotional and educational practices. They organized local religious life by managing the liturgy, catechism, preaching, festivities, processions and pilgrimages. However, all these activities also served as agents of social discipline, since they contributed to the formation and shaping of individual and social identity and impacted the cultural and geopolitical frontiers between regions and states and/or migration flows on the local, national, transnational and transcontinental level. In this light, the activities of the Church can be understood as signs of the dominance of the Western culture and the exclusive status of the Christian faith. Furthermore, as the French philosopher and cultural critic Michel Foucault pointed out, the medieval Christian monasteries were places not only of dominance, but of disciplination in general, where modern disciplinary and surveillance techniques (such as disciplination of body or time) which would significantly affect the shape of Western modern society were born.[17]

In this book we understand the term cultural transfer[18] as it was coined by the French historian Michel Espagne in the 1980s. M. Espagne promoted a transnational approach which aimed solely at the study of the history of translation and circulation of knowledge beyond the

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to take into consideration that all missionary activities were driven by an attempt to know and hence evangelize the 'other', not by a scientific interest.), see Ascensión HERNÁNDEZ DE LEÓN-PORTILLA (ed.), *Bernardino de Sahagún: diez estudios acerca de su obra*, México 1997; Miguel LEÓN-PORTILLA, *Bernardino de Sahagún*, Madrid 1987; Victoria RÍOS CASTAÑO, *Translation as Conquest: Sahagún and Universal History of the Things of New Spain*, Madrid 2014.

[16] Eventually, the missionaries could even represent the executive and judicial power, especially in times of transition and colonization as demonstrated, for example, by the case of Vasco de Quiroga (c. 1470-1565), the first bishop of Michoacán in colonial Mexico, who turned Michoacán (historical and contemporary Mexican state) into his own state based on the utopian model of Thomas More, see José PRAT, *Don Vasco de Quiroga: otra forma de encuentro de España y México*, Madrid 1992; Bernardino VERASTIQUE, *Michoacan and Eden: Vasco de Quiroga and the Evangelization of Western Mexico*, Austin 2000; Geraldo WITEZE JUNIOR, 'Vasco de Quiroga rewrites Utopia', in: Juan Pro (ed.), *Utopias in Latin America: Past and Present*, Brighton – Portland 2018.

[17] Michel Foucault dealt solely with a special type of Christian spirituality associated with the emergence of monastic life in the fifth and sixth centuries AD, the relationship between monasticism and ancient philosophy, as well as the formation of the individual subject and the relations of power and knowledge. See esp. the analyses of Cassian's *Cenobite Institutions* and its conception of anchorite's training in the eleventh and twelfth lectures of 19 and 26 March 1980. Michel FOUCAULT, *On the Government of the Living: Lectures at the Collège de France, 1979-1980*, London 2014, pp. 252-320. In his work, however, he develops a number of ideas and concepts that can be applied to the study of monasteries. For example, in her PhD. Thesis, Katalin Pataki, a Hungarian historian, studies Enlightenment church policies during the 18th century dissolutions of ecclesiastical institutions while applying Foucault's concept of governmentality, see Katalin PATAKI, *Resources, Records, Forms: The Implementation of Monastic Policies in the Kingdom of Hungary under Maria Theresa and Joseph II*, (PhD. Thesis), Budapest 2019. For the disciplination, temporality and technologies of time control see chapter 7 of this book.

[18] Michel ESPAGNE – Michael WERNER (eds.), *Transferts: les relations interculturelles dans l'espace franco-allemand (XVIIIᵉ et XIXᵉ siècle)*, Paris 1988. Among western historians the topic is addressed, for example, by British historian William O'Reilly, see William O'REILLY, 'Ireland in the Atlantic World: Migration and Cultural Transfer', in: J. Ohlmeyer (ed.), *The Cambridge History of Ireland*, Cambridge 2018, pp. 385-408. In the Czech Republic, Veronika Čapská in particular deals with the topic, see Veronika ČAPSKÁ et al., *Processes of Cultural Exchange in Central Europe, 1200-1800*, Praha – Opava, 2014.

national borders. In recent decades studies on cultural transfers and transmissions history have developed rapidly and provide an abundant variety of research possibilities (such as gender aspects, minority literatures and translative activities).[19] In accordance with this definition, the authors of the present monograph are interested in cultural transfers and exchanges of complex information packages as formulated by the Hungarian medievalist József Laszlovszky,[20] whether they are objects, ideas, persons, technology, experience, way of life, etc.

Over the centuries the monasteries became not only centers of contemplative life, but also important sites of production and cultural (and also economic) transfers. The monasteries served as centers of medieval philosophy and education and represented a fertile ground for spiritual and material culture, where literature, music and visual arts and crafts were produced and interchanged.[21] The monks and nuns wrote, rewrote, copied and illuminated manuscripts and other literary works, such as sermons, confessional mirrors, catechism, hymn-books, translations, grammar books, dictionaries, vocabularies, but also herbals or recipe books, frequently completed with meticulous works of art such as bookbinding, illuminations and manuscript making[22] (in fact most books made between 6th and 12th century were created

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[19] See the fourth volume of the book series Studies on Cultural Transfer & Transmission, which offers articles with reflections and new perspectives on cultural transfer and transmission history (for example, gender aspects, minority literature), its research possibilities and methodology, see Petra BROOMANS – Sandra van VOORTS (eds.), *Rethinking Cultural Transfer and Transmission: Reflections and New Perspectives*, Groningen 2012.

[20] József Laszlovsky spoke about informational packages in his keynote speech *Transfer, Translation and Transmission of Knowledge in Monastic Networks. Research Directions and Approaches in the Study of Medieval and Early Modern Patterns* by which he opened on September 25, 2017 the workshop (*Trans)missions: Monasteries as Sites of Cultural Transfers*, see *Transfer, Translation and Transmission of Knowledge in Monastic Networks – Keynote Speech by József Laszlovszky* [on-line], [consulted 20 August, 2019], accessible from: https://cefres.cz/en/events/event/laszlovszky-transfer-monastic-networks. He also dealt with the issue of communication, transfers of ideas and materials, hierarchical structures of religious orders and monastic networks in a project which he led together with professor Gabor Klaniczay in cooperation of the Department of Medieval Studies at Central European University with the Research Center on Comparative History of Religious Orders at the Technical University of Dresden, see *Communication and Knowledge Transfer in Medieval Monastic Networks* [on-line], [consulted 14 August, 2019], accessible from: https://medievalstudies. ceu.edu/projects/communication-and-knowledge-transfer-medieval-monastic-networks.

[21] Indeed, the monasteries used to be self-sufficient autonomous economic units. They relied on the natural and agricultural resources available in their local environment and frequently held and managed monastic estates and granges. They produced and preserved their own food (and frequently also their own wine necessary for the celebration of the Eucharist). And they traded agricultural and medical raw materials such as plants, fruits, vegetables or grains, breeding animals and agricultural products such as honey, beer, pastry or material drugs. Monasteries were also promoters of herbal medicine and grew medicinal plants in their gardens, see BEACH – COCHELIN (eds.), *The Cambridge History*, vol. II, esp. chap. 45, pp. 831-846; Ian KERSHAW, *Bolton Priory: The Economy of a Northern Monastery, 1286-1325*, London 1973; Katalin PATAKI, 'Healers, Quacks, Professionals: Monastery Pharmacies in the Rural Medical Marketplace', in: Fabrizio Baldassarri (ed.), *Controversies in Intellectual History and Medicine: The Case of Losers, Heretics, and Outsiders* [on-line], (=*Society and Politics* 12/1), 2018, pp. 32-49, [consulted 26 July, 2019], accessibile from: https:// socpol.uvvg.ro/docs/2018-1/03.Katalin_Pataki.pdf; idem, 'Medical Provision in the Convents of Poor Clares in Late-eighteenth-century Hungary. Cornova', *Revue České společnosti pro výzkum 18. století* 6/2, 2016, pp. 33-58; Michael SPENCE, *The Late Medieval Cistercian Monastery of Fountains Abbey, Yorkshire: Monastic Administration, Economy, and Archival Memory*, Turnhout 2020. The wider literature is discussed in: Richard ROEHL, 'Review: The Ecclesiastical Economy of Medieval Europe', *The Journal of Economic History* 46/1, pp. 227-231.

[22] Details on manual labor, monastic reading culture and other aspects of daily life in a monastery can be found in the Benedictine guidelines for monastic life: Benedict, *Rule of Saint Benedict*, chapters 6, 38 and 48. Copying ancient books and texts was one of main monastic activities. Instructions on how to became a good scribe are to be found in: Cassiodorus, *Institutiones* [on-line], book 1, chapter 30, [consulted 12 August, 2019], accessible from: https://faculty. georgetown.edu/jod/inst-trans.html. See the project of the Department of Medieval Studies of Central European University available in English, Italian, Hungarian and Russian: *Medieval Manuscript Manual* [on-line], [consulted 12 August, 2019], accessible from: http://web.ceu.hu/medstud/manual/MMM/home.html. For the early history of monasteries, monastic libraries, traditions and inner workings, see Lionel CASSON, *Libraries in the Ancient World*, New

there). Many of them were also skilled craftsmen and artists, who – in order to furnish and decorate the monasteries and its facilities – made objects of everyday use, such as ceramics, baskets, furniture and pieces of art such as devotional paintings, sculptures and relics.[23] They were frequently multitalented personalities who often mastered a series of disciplines, arts and crafts, such as Hildegard of Bingen,[24] a 12th century Benedictine abbess who was mystic, composer and artist in one. They interacted with broader society (such as patrons, donors, artists, craftsmen, nobility and authorities.) and engaged in a significant manner in national and transnational flows of information and cultural transfers, playing both a conservative (such as copying the works of ancient philosophers) and innovative role.[25] Indeed, the monastic idea itself was an object of cultural transfers, being transferred and translated in many different ways (e.g. hymns, *vita* of saints, *regula* of orders) and different languages (such as Latin as the medieval *lingua franca* versus vernacular languages, language of mission and language of administration).

As regards the content of the present monograph, it consists of seven papers written by a group of investigators and scholars from Czech Republic and Spain. It offers an interdisciplinary view of issues related to the phenomenon of the monastery written from different disciplinary backgrounds, namely from art history, history, anthropology and translatology. The book commences with two art-historical and one historical study dedicated to the ambience of Medieval Bohemia, female monastic contemplative and mendicant orders and to the production and reception of illuminated manuscripts, which were written by three Czech and Slovak female scholars Daniela Rywiková, Lenka Panušková and Renata Modráková.

Although the monasteries, both male and female, were an important part of Western medieval culture, the history of monasticism has been highly gendered, and female monasticism has remained marginal, frequently being perceived as spiritually, socially and economically at an inferior, declining level. Fortunately, due to the recently increased interest in women's history, recent works (such as those of Marilyn Oliva, Susan Marti, Steven Vanderputten and Jeffrey F. Hamburger) show us a significantly different picture of female monasteries, pointing out

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Haven 2002. For the books and libraries within monasteries, see BEACH – COCHELIN (eds.), *The Cambridge History*, vol. II, esp. chap. 53, pp. 975-997; For the institution and history of copying within the monastic tradition, see Stephen GREENBLATT, *The Swerve: How the World Became Modern*, New York 2011. An overview of Medieval book culture (for example, Carolingian Revival and the Ninth Century Renaissance) is offered by: Leighton Durham REYNOLDS – Nigel Guy WILSON, *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature*, Oxford 1974.

[23] For an overview of artistic production within monasteries, see BEACH – COCHELIN (eds.), *The Cambridge History*, vol. I, esp. chap. 27, pp. 519-541 and ibidem, vol. II, esp. chap. 54, pp. 998-1026. In recent years, a number of publications have been written in the Czech Republic mapping the artistic and literary production of monasteries. For the artistic production of Bohemian Benedictine monasteries, see Linda LEFFOVÁ – Gita ZBAVITELOVÁ – Kateřina HILSKÁ – Ky KRAUTHAMER, *Open the Gates of Paradise: The Benedictines in the Heart of Europe 800-1300*, Prague 2015. For the Benedictine Emmaus Monastery in Prague, see Kateřina KUBÍNOVÁ (ed.), *Slovanský klášter Karla IV: zbožnost, umění, vzdělanost = The Slavonic Monastery of Charles IV: Devotion, Art, Literary Culture*, Praha 2016. Interesting papers related to the artistic production of female monasteries or manuscript miniatures are to be found in: Waldemar DELUGA – Daniela RYWIKOVÁ (eds.), *Medieval and Early Modern Art in Central Europe*, Ostrava 2019.

[24] For the work and personality of Hildegard of Bingen see BEACH – COCHELIN (eds.), *The Cambridge History*, esp. pp. 738-739, 119-120, 659-660, 681, 665-666, 679, 704-705, 711, 721, 723, 878-879; Suzanne LORD, *Music in the Middle Ages: A Reference Guide,* Westport 2008, pp. 32-33, 80; Jeffrey F. HAMBURGER – Susan MARTI (eds.), *Crown and Veil: Female Monasticism from the Fifth to the Fifteenth Centuries*, New York 2008, pp. 137, 139, 141, 153, 155, 158-159.

[25] The monks invented, for example, a musical notation based on spoken syllables. For a historical survey of music in medieval Europe from Antiques to the fifteenth century, from plain chant to late medieval polyphonic song and all types and forms of music (for example, Gregorian chant, The troubadours of France, Meistersingers of Germany, the Cantus Firmus of Italy), see LORD, *Music*; Jeremy YUDKIN, *Music in medieval Europe*, New Jersey 1989.

the fact that they made up integral part of the local social and spiritual landscape, and that their inhabitants not only led an active life in local communities, but that they had a profound impact on medieval culture.[26] The nuns served as models of piety, enjoyed significant social prestige, exercised political power, produced and commissioned architecture and pieces of art and were involved in shaping the attitudes and behaviors of the laity, as demonstrated, for example, by Kunigunde of Bohemia (1265-1321), a member of the Přemyslid dynasty and abbess of the Benedictine Monastery of St George, the oldest Czech monastery (founded in 976) and located at Prague Castle, which is mentioned in all three above-mentioned texts.

In her study, Daniela Rywiková, an assistant professor of the Department of Art History and Cultural Heritage of the University of Ostrava, Czech Republic, deals with the spiritual struggle against sin which due to the catholic doctrine of original sin accompanied the life within the walls of medieval monasteries, as well as the everyday life of laity. Using the example of *Liber depictus*, a Bohemian 14th century illuminated codex and its illustrations (especially the depiction of the *Woman of Sins* and its comparison with other similar contemporary representations), she introduces the readers to the medieval imagery of sin and examines its various iconographical and (poly)semantic roots and meanings. She points out that the medieval allegorical thinking worked frequently with animal symbolism (such as wolfs, foxes, lions, snakes, dragons, bats and birds associating human nature (and solely its negative characteristics such as vices) with animals, and demonstrates that the figure of the *Woman of Sins* was not only a symbolic expression of deadly sins but also the model example of a hermaphrodite monster. Furthermore, Rywiková asserts the issue of sexual identity and its perception in the Middle Ages, demonstrating that this type of hermaphrodite representations (such as *Gryllus*) was a result of a manipulation with the female body that stemmed from the contemporary misogynistic views of the female physiognomy. She shows that female body was perceived as a derivation of the normative male one and, hence, that the monstrous figure of the 'diabolic hermaphrodite' was perceived as a representation of the Antichrist and the 'open' world ruled by the Devil, in contrast with the immaculate (virgin) body of Mary embodying the antagonism between good and evil, salvation and damnation, virtue and sin, the monastery and the world. Eventually, she deals with the (poly)semantic meanings of the given representation within the period theology, alchemy and Christian ethics putting emphasis solely on hermetic philosophy and natural sciences.

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[26] For a broad introduction to the history and visual culture (for example, art, architecture, literature, liturgy, religious practices and economy) of female monasticism in the Middle Ages, from Late Antiquity to the Reformation in German Empire, Frankish Gaul, Langobard Italy, and Anglo-Saxon England see the collective monograph written by a diverse range of scholars from numerous disciplinary backgrounds and edited by a pair of leading figures in the study of female monasticism Jeffrey F. Hamburger, a scholar of medieval monasticism, mysticism and manuscript illumination, and Susan Marti, a scholar of the art of female monasticism and manuscript illumination and a curator for exhibitions on the Middle Ages, see HAMBURGER – MARTI (eds.), *Crown and Veil*. An interesting study of the eleven female monasteries in the diocese of Norwich between 1350-1540 suggests that nuns were more active in local community life than their male counterparts and also more popular. The book also emphasizes the fact that the majority of nuns came from the gentry families and not from the upper gentry or aristocracy as has been thought and reveals the possibility of social mobility within the nunnery, see Marilyn OLIVA, *The Convent and the Community in Late Medieval England: Female Monasteries in the Diocese of Norwich, 1350-1540*, Woodbridge 1998. Steven Vanderputten, a historian of the society and culture of the medieval West, argues against the common view of religious women between 800 and 1050 as disempowered. He based his book on a study of primary sources from forty female monasteries laying in Lotharingia, see Steven VANDERPUTTEN, *Dark Age Nunneries: The Ambiguous Identity of Female Monasticism, 800–1050*, Ithaca – New York 2018.

The following two papers are dedicated to a similar environment and period – St George's monastery in Prague. The first one was written by L. Panušková, an art historian specializing in the history of Czech early medieval art, who works at the Institute of Art History of Czech Academy of Sciences. In her study Panušková examines the manuscript of the *Passional of the Abbess Kunigunde* – one of the most famous Czech illuminated early medieval manuscripts. She questions the traditional interpretation of this extraordinary piece of art, which has been interpreted within the context of personal devotion and/or the religious and devotional practice of St George's Monastery in Prague, and decides to address the question of its possible audience in more detail. She concludes – based on a variety of visual and written contemporary evidence – that a wider audience should be considered.

The third text was written by R. Modráková, a specialist of Department of Manuscripts of the National Library of the Czech Republic. Her study addresses the role of the aforementioned St George's Benedictine Monastery and its cultural history within the Benedictine nunneries in the Lands of the Bohemian Crown. Modráková pays particular attention to the transmissions of cultural ideas and thoughts from outside and inside the given monastery, which had a unique position within the Czech lands as it served as an educational center for young women from the higher social strata. Her study is based on the study of a corpus of medieval manuscripts from Benedictine conventual libraries and aims to depict a colorful world of medieval religious society emphasizing the fact that the Benedictine female monastery interacted with an abundant array of different social groups and their members: the internal ones (such as abbesses, nuns and novices), and the external ones (such as family and staff members, priests, canons, donators, founders, laics or members of royal courts and especially widows [*matronae*] living in the cloister and young women [*puellae*] to be educated there). She concludes that the St George's Monastery played a significant role in contemporary religious life, since it was a place where important religious practices and festivities (such as Eastern Dramas) were performed, as well as in the social and political life (especially within the Royal Palace), since its court is situated in the heart of Prague Castle.

The study by M. Brenišínová, an assistant professor of the Center for Ibero-American Studies of the Charles University, Czech Republic, deals with the monastic architecture and art of the 16th century Viceroyalty of New Spain (1635-1821) commissioned by the Franciscan order in order to evangelize the Native inhabitants of contemporary Central Mexico. The study is interdisciplinary. It combines classical historical procedures (such as study of contemporary written evidence, source criticism) with art history (such as iconographical and iconological analysis) and the theories and concepts of the symbolic and interpretative anthropology (esp. by Clifford Geertz and Victor Turner). It is based on the study of current written and visual evidence (esp. annals and chronicles) in form of a set of mural paintings located in Huaquechula and Huejotzingo, two small municipalities of Puebla State. Brenišínová addresses the practice of performing processions in 16th century New Spain, a tradition which stems from both involucrated cultures – the Western and the Mesoamerican one. She examines the mutual relations between these two traditions, as well as the transmissions of ideas between the Old and New World. The study aims to shed light on the meanings of these representations and the religious practice being displayed in them from the point of view of early colonial society, the distribution of power and its functioning. She concludes that the religious processions played a core role in the process of shaping the social identity of early colonial society, since

they enabled the consolidation of the *status quo*, while having at the same time a significant subversive potential due to the emphasis put on equality and brotherhood.

The following pair of studies is written by a pair of translatologists – Antonio Bueno-García and Jana Králová – and it is dedicated to the issue of translation practice of mendicant orders during the Middle Ages and Early Modern Era in the context of contemporary translatology. In accordance with both authors, we have to assert that the history of translation of mendicant orders has long been overlooked by historians and other experts. The groundbreaking change in this field occurred with the collective monograph *Cultural Translation in Early Modern Europe* (2007) edited by Peter Burke, a British historian dealing with cultural, social and anthropological history, in which an international team of historians deals with the practice of translation especially in Early Modern Period and onwards – conceiving the practice of translation as part of cultural history and examining its role in the process of spread of information in Early Modern Europe.[27]

Antonio Bueno-García, a professor of translation and interpretation of the University of Valladolid, Spain, focuses in his study on the question of how notions about the Dominican missions are reflected in the works of Dominican translators and lexicographers and how these reflections could be used and applied to contemporary translation theory. In brief, the paper aims to understand the translatological reflections of religious translators over time. Specifically, it analyzes various types of paratexts (such as prologues – *desiderata*, dedications and acknowledgements, introductions or epilogues) that enable us to know in more depth and detail the work and practice of monastic translators, showing that they frequently considered in their translative practice not only the different cultural and linguistic environments or the work being translated along with the personality of the author of the translated text, but that they even tried to adapt the texts to the contemporaneous period of time and its cultural codes and habits. Eventually, A. Bueno-García points out that the translators frequently thought of their readers along with their familiar and social environment (such as ecclesiastics, devotees, young people, adults and scholars in the field) to whom they adapted their final works.

The following study by prof. Jana Králová, the deputy director of the Institute of Translation Studies of the Charles University, Czech Republic, covers the same topic dealing with the monastic translation practice. J. Králová introduces her text by observing how the references to the translative practice of Franciscan and Dominican Orders in the Czech specialized literature have been scarce – not only in general, but also in the field of translatology. She finds this fact more than interesting, since – according to her – the translative practice of religious orders could offer a significant number of fresh and useful insights into the current practice of translatology, its concepts and notions. Furthermore, she points out that by way of contrast, in Spain the number of studies dealing with the translative activities of mendicant orders has been increasing over recent decades (as well as in the rest of Europe or Latin America), and she relates this steep increase to the special position of the translative activities of monks in the context of the history of Monarchy of Spain and its processes (such as reconquest, the conquest of the Americas, and the Wars of Spanish-American Independence.). In addition,

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[27] Peter BURKE – R. Po-chia HSIA (eds.), *Cultural Translation in Early Modern Europe*, Cambridge 2007. For literary production and translative activities of male monasteries see Miguel Ángel VEGA CERNUDA – David PÉREZ-BLÁZQUEZ (eds.), *Los escritos misioneros: estudios traductográficos y traductológicos*, Madrid 2020; Miguel Ángel VEGA CERNUDA, *Traductores hispanos de la orden franciscana en Hispanoamérica*, Lima 2012.

she also deals also with the issue of contemporaneous translation research and practice (esp. translation and interpretation) and emphasizes the importance of the study of written evidence, such as chronicles or paratexts, and its cataloguing that would, in her opinion, enable the analysis of the history of translation and its study from the philological, thematic and translative perspectives. In addition, she underlines the fact that the translation works of the monks represent unique evidence of so-called intercultural communication, which is currently better known as semiotic translation, since the monks had to struggle during the translation not only with linguistic and philological issues, but also with the cultural differences. For this reason their works frequently have strong socio-anthropological and aesthetic components that in the opinion of the author should be appreciated by scholars as valuable historic evidence. Eventually, she recalls that the frequently omitted or even 'invisible' figures of translators should deserve more specialized attention and raises other interesting topics and research possibilities, such as the application of gender perspective (for example the study of transfers between the male and female orders), that interested researchers could study in relation to the practice of monastic translation.

The final paper brings us back to the Benedictine environment, although in contemporary times. The authorial team for this paper is a pair of researchers – Barbara Spalová and Jan Tesárek from the Institute of Sociological Studies of the Faculty of Social Sciences of the Charles University, Czech Republic. Their study focuses on an understanding of the changing roles of the Benedictine monasteries in contemporary Czech and Austrian societies. It examines the different ways that the monasterial institutions construct and produce time, distinguishing between two main levels of temporality: first, the monastic temporality stemming from the monastic spiritual and meditative tradition; and second, the temporality of 'slow time' as it is frequently characterized by the public. The paper is based on comparative field research carried out in Czech and Austrian Benedictine monasteries together with an analysis of public media discourse. The paper demonstrates how monasteries as contemporary institutions are shaping time and temporality (such as by distinction praxis, by life rhythmization or by enacting long-term traditions.), and at the same time how they are perceived by the general public (such as spiritual wellness) against the background of the relationship between the individual self and identity on one hand and the relationship between the monasteries and society in its social and historical context on the other. Eventually, the paper asks whether and how the monasteries could serve as a source of new temporality.

Eventually, we included at the end of the book a pair of short reports representing projects related to the phenomenon of the monastery. The first one is written by Jan Zdichynec from Department of Czech History, Charles University, who introduces us in his text to a project intended to gather and present monastic historiography (such as chronicles, calendars, memoir books and annals) of Medieval Czech Lands via internet database *The Bio-Bibliographical Database of Members of the Religious Orders Living in the Czech Lands in the Early Modern Age* (*BBDR*).[28] Currently, the database contains about 2 500 entries.

The final, second brief text compiled by Kateřina Charvátová, Head of the Center for the Study of Cultural and Historical Heritage at the Department of History and Didactics of History of the

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[28] The database is accessible via the catalogue of the Institute of History of the Czech Academy of Sciences, available in Czech, English, German, Polish, Slovak and Latin: *ON-LINE katalog – zadání dotazu* [on-line], Historický ústav AV ČR Projekt Řeholníci – katalog Clavius, [consulted 14 August, 2019], accessible from: http://reholnici.hiu.cas.cz/katalog/.

Faculty of Education of the Charles University, together with Radka Ranochová from the same Department, presents an original Czech website *Klášterní stezky*[29] (in English *Monastic Routes* or *Monastic itineraries*) which is intended to present selected monasteries built by regular orders in the Czech lands and offer solely practical information and educational programs to the general public.

Editor's acknowledgement

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[29] *Klášterní stezky* [on-line], Klášterní stezky 2016-2021, [consulted 14 August, 2019], accessible from: https://www.klasterni-stezky.cz.