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# CONVIVIUM

Convivium IX/1, 2022 thematic issue:

## Dynamics of Medieval Landscape Cultural shaping of the Anthropocene (3rd–16th centuries)

Deadline for abstracts: **30 June 2021**

Deadline for complete articles: **30 November 2021**

*Edited by Ivan Foletti, Martin F. Lešák, Adrien Palladino*

Research on medieval landscape has substantially matured in the last years, especially with the seminal studies of the geographer Veronica Della Dora, the historian Ellen F. Arnold and the art historian Alexej Lidov. The maturation has probably stemmed from the scholarly debate around the concept of landscape, especially by anthropologists such as Tim Ingold and Eric Hirsch, and human geographers like John Wylie. In art history, however, the field seems to be still partially neglected. While the traditional idea of medieval people's being unable to appreciate a long-distance view of an area of land seems to have been abandoned, the experience of the landscape as a multisensory activity and living phenomenon is, for the medieval period, far from having been systematically explored. In this thematic volume, *Convivium* intends to investigate case studies from all around the Mediterranean (and beyond) in which the dialogue between nature and culture, landscape and manmade artefacts, is particularly complex, and whence written sources and material evidence provide data showing the importance of the landscape as indissociable from visual cultures.

Eleventh- and twelfth-century descriptions of the Mont-Saint-Michel are uniform in establishing that fact that a dialogue between nature and culture—what we would today call 'landscape design'—drew much attention from contemporary viewers. In the medieval mind, churches and towers were completing the tide-island 'miracle' of nature. Furthermore, as documented for the medieval Southern Caucasus, prayers and buildings transformed the experience of space into a spiritual one. Landscape experience is dependent on the moving body of pilgrims and travelers reaching sacred spaces and holy sites; and artefacts—but also traces of the divine presence, as in the case of Mount Sinai—played an essential role in it. Changes of weather, visibility and invisibility of the sites, and the sound of bells, broaden the perception of the sacred. The sacralized landscape, both in imagination and sensorial reality, can within this frame be considered as a liminal zone, enlarging the sacred presences in concentric circles.

This volume, with transdisciplinary ambitions, wishes to provide a platform to analyze the fundamental importance of the landscape experience in intense dialogue with artefacts.

**Further information on:** <http://www.earlymedievalstudies.com/convivium.html>

**Submission:** Abstracts and articles should be sent to Adrien Palladino, executive editor of the journal ([palladino.adrien@gmail.com](mailto:palladino.adrien@gmail.com)). After acceptance of an abstract by the editors, the finalized article will be submitted to a process of double-blind peer review.