

Martyrs in Space and Time **Die Raumzeitlichkeit des Martyriums**

Erfurt, June, 8 to 9

Martyrs create space and time. They do so through the actions they take, the fate they suffer, the stories they prompt, the cultural narratives against which they take place and the retelling of their tales in different places and contexts. As such martyrs are dynamic realities that evince differing responses and play a variety of roles. A single martyr may come to exist in several spaces and times and play multiple roles as spaces and times change and new cultural conditions recreate new modes of meaning making and understanding.

This workshop invites participants to explore the ways in which emergent Christian and Jewish martyrdom in its broadest sense (as event, memorial, polemic, apology, ritual, politics, ideology, ethics, exhortation, etc.) as well as its reception and reconfigurations from late antiquity to present takes place and makes time in differing cultural contexts and social situations. As such it will contribute to the spatial turn advanced across multiple disciplines. To date, a very few scholars have deployed the tools of social geography to the martyrological traditions of early Christ religion, emergent Judaism, and later. There are even fewer attempts to understand how martyrologies use and produce concepts of time and how these are related to space. Space-time investigation awaits both a synchronic and diachronic exploration. This conference seeks to fill a lacuna by inviting consideration of differing moments in martyrological tradition and how they created new modes of space and time through enactment, remembrance and persuasion.

The conference invites contributors to explore how differing martyr narratives, phenomena and cultural practices engage pre-existing time-space configurations to result in new appropriations of earlier traditions. How are time and space created and practiced in the worlds in which martyrdom accounts emerge and what new modes of time and space do martyrs and their audiences create? What multiple forms of space-time do martyrs create as they are considered, remembered, celebrated, castigated, etc. in new times and new situations? What spatial theorists and spatial concepts are particularly useful for engaging martyr phenomena? How does space-time investigation change and challenge how more traditional accounts treat this subject matter? What new questions does a space-time analysis raise for the study and what new directions for investigation does it invite?

Harry O. Maier
Katharina Waldner