

ANZAMEMS 2017 abstracts

Catherine Abou-Nemeh

Victoria University of Wellington

“Opening the King’s Body: Autopsy and Anatomy in Early Modern Paris”

On 1 September 1715, King Louis XIV of France died in his bed in Versailles. The next day several physicians, anatomists, and attendees assembled in the palace to carry out a post-mortem examination of the deceased monarch. In addition to the Dean of the Paris Faculty of Medicine Jean-Baptiste Doye, Guy Fagon (the king’s head physician) and Georges Mareschal (the king’s first-surgeon) led the dissection. This paper situates Louis’ autopsy in the context of late seventeenth and early eighteenth century anatomical practices in Paris. In so doing, I will assess the meaning and status of autopsy, and discuss its relation to royal power and anatomical knowledge.

Anya Adair

Yale University

“The Post-Mortem Mobility of Dead Text: *Mouvance* and the Early English Legal Preface.”

The introduction to a medieval law code does important rhetorical work: among other things, it must convince its audience of the justice of the laws that follow. For authority on this matter, the legal preface (like so many literary texts) often relies on the invocation of an imagined past, founding its claim on past codes, past kings, and a shared sense of stable legal history. Yet the law code itself moves through time in a very different way: in strictly legal terms, the most recent code must take precedence, overriding and erasing past laws. Laws look forward, not back. This paper explores some of the consequences of the temporal tension between prologue and laws, and traces its effects into the ways that early medieval law codes were disseminated and preserved in the manuscript record. Bound up in this question is the purported stability of legal text itself. It is a common critical reflex to assert that upon the development of a literate administration, legal text becomes an immobile impediment to the mutability required of a just legal system. Fritz Kern’s view is both formative and typical here: in literate systems, he claims (and in sharp contrast to the fluidity of oral laws) “the dead text retains the power over life”.¹ But, I argue, this dead text is coaxed into something like life via the living hand of the scribe. Added rubrics, altered prefaces, and changes occasionally made to the laws themselves give legal texts a literary mobility as they travel through time away from the context of their original promulgation. This examination, which encompasses the prefaces attached to the early codes of Æthelberht and Wihtræd as well as those of post-Conquest kings, uses insights from scholarship on the temporality of modern constitutional law, as well as literary critical and paleographic approaches, to show the surprising *mouvance* of medieval legislation.

¹ Fritz Kern, *Kingship and Law in the Middle Ages*, trans. S. B. Chrimes (Clark, NJ: The Lawbook Exchange, 1939 (repr. 2005)), 179. See also Richard Firth Green, who similarly discusses the issue of legal flexibility in *A Crisis of Truth: Literature and Law in Ricardian England* (University of Pennsylvania Press, 2002), 127. Inflected through an argument about the claiming of poetic legitimacy by “alliterative revival” poems, Chism also notes the opposed flexibility and rigidity of “speaking tongue and written letter...eye and ear, innovation and tradition.” Christine Chism, *Alliterative Revivals* (Philadelphia: University of Pennsylvania Press, 2002), 36.

Jonathan Adams

Uppsala University, Sweden; ARC Centre of Excellence for the History of Emotions, University of Western Australia

“Idolaters, Warriors and Lovers: Muslims in Medieval Swedish and Danish texts”

Between the Viking Age and the Middle Ages, there was a noticeable change in relations between Scandinavia and the Islamic world – the sources point to a shift from travel and trade to hostility and war. Muslims did not settle in the North until the eighteenth century, and during the Middle Ages there was little contact between Scandinavians and ‘real’ Muslims. So how did Danes and Swedes imagine and describe this Other? Is there anything unusual or unexpected about the portrayal of Muslims? How does this image compare to that of the other great religious opponent, the Jew? By investigating East Norse devotional texts, travel literature, saints’ lives, romances and accounts of Ottoman warfare, this paper aims to draw out some of the major themes in medieval Scandinavian descriptions of Muslims and Islam.

Randall Albury

University of New England

“Resisting Tyrants in Renaissance Italy: The *Statesman* Model According to Baldassare Castiglione”

Resistance to tyrants in Renaissance Italy often followed the ‘Brutus model’, whereby an individual or small band assassinates an unjust ruler to gain freedom for the state and personal glory for the assassin(s). Drawing on classical writings about Brutus and Caesar, this model was the stated inspiration for many actual assassination attempts, both successful and unsuccessful. But an alternative and more subtle model for resisting tyrants could be derived from a different classical source, Plato’s *Statesman*. This approach aimed, according to circumstances, at the control, or the exile, or in extreme cases the assassination of an unjust prince. Its development in the Renaissance can be found in an apparently unlikely place, Castiglione’s *Book of the Courtier*, where it is not openly proclaimed, however, but presented ‘between the lines’ for the judicious reader to discover. Our talk explains the characteristics of Castiglione’s *Statesman* model and its differences from the Brutus model.

Kate Aldred

Monash University

“Social and Epistolary Exchange in the Estrangement of Bess of Hardwick and George Talbot”

After sixteen years of matrimony, in 1583, the politically prominent marriage between Bess of Hardwick and George Talbot, 6th Earl of Shrewsbury broke down in a dramatic and protracted conflict. Throughout their estrangement, Bess used letter-writing as a fundamental means of mobilizing her extensive patronage network, eliciting assistance from her kin and other politically influential contacts. This paper examines the role of epistolary and social exchange in Bess’s negotiation of her suit for reconciliation through a holistic analysis of her correspondence with George Talbot, and key Elizabethan political figures William Cecil, Francis Walsingham and Robert Dudley. Resituating Bess’s marital correspondence within the context of her wider patronage

network reveals new insights into the complex relations involved in courtly letter exchanges, and argues that Bess's epistolary efforts can be viewed as part of a successful early modern political suit, despite the failure of all attempts to reconcile the couple.

Rachel Allerton

Macquarie University

"Affective Piety – Moving Religiosity in Medieval Studies"

In the past forty years or so of scholarship the study of affective piety has developed into a flourishing sub-field in medieval studies. In particular, scholars have mapped the ways in which the performance of affective piety often play out upon gendered lines. This paper will offer a history of the study of affective piety in the Middle Ages, starting with Richard Southern's pioneering work on the topic in *The Making of the Middle Ages*. I will then show how the field has been transformed by innovations in feminist studies, the history of emotions, as well as the history of the body. Finally, I will consider the impact of new cognitivist studies upon the field. The changing history of affective piety offers a promising vantage point for telling a larger story about how gender matters in the field of medieval studies.

Natasha Amendola

Monash University

"Why Eve Spins"

In Giovanni Boccaccio's *De Mulieribus Claris*, a Latin compendium containing biographies of historical and mythological women, Eve is presented as a spinner. It is generally understood that this is a marker of her gender because, as the English proverb also from the fourteenth century says, "[w]hen Adam delved and Eve span, who then was the gentleman?" The archetypal figure of Eve associated with spinning is consistent with the historical association of textile production as a female activity, especially in the domestic realm. Boccaccio's attribution of spinning to Eve was, I will argue, not just an association of gender appropriate behaviour. He identified spinning negatively, as a reflection of the dangers of female carnal and emotional nature. It is for this reason that he praised women who put aside their spinning, as only then could they work on developing their minds and elevate themselves beyond their sex.

Sahar Amer

University of Sydney

"Teaching the Global Middle Ages through Technology"

The Global Middle Ages is a concept that has increasingly been used especially since 9/11 to refer to the resolute move away from the traditionally deep Eurocentric entrenchment of the field of Medieval Studies. Today it is a well-established field of study that has expanded the conventional focus on medieval Europe to take also into account the cultural productions and material conditions of a number of different medieval empires and civilizations, and it explores the historical, economic, intellectual, religious and cultural interactions and exchanges between them and Europe.

The discipline of medieval French literature has been slower than others (compared to other European languages or to fields other than literature) in adopting the global turn. Still today, many established scholars of French, even those who are sensitive to ideas of cultural diversity and hybridity, remain skeptical of the idea that the Islamicate world played a foundational role in the medieval French *literary* tradition.

It is to overcome such resistance and to address the fact that there is no hard evidence where *literature* is concerned that I believe that a recourse to technology can be especially fruitful. In this presentation, I will show how video games in particular are proving to be especially promising strategies to teach and learn about medieval *culture*, literature, and cultural interactions in general. They can be used to model the exchange and movement of texts and ideas (not just of people and goods) across vast geographical spaces, different political systems, and religious and linguistic divides. In this regard, video games are a productive methodology for studying and teaching medieval literature from a global perspective.

Penelope Anderson

Indiana University, USA

“The Gendered Lacunae of International Law: The Case of *Cymbeline*”

The official legal languages of war omit women almost entirely. In military law and international law, women feature only briefly in rules for soldiers’ behaviour and relations among nation-states. The incoherence surrounding women in early modern laws of war determines the legacy of thinking about political subjectivity, nations, and their relation to each other. These issues matter because international law, which receives its recognizably modern formulations in sixteenth- and seventeenth-century treatises, still shapes the language of human rights today.

This paper addresses these lacunae through a startling blindspot in William Shakespeare’s *Cymbeline*: despite Imogen, the apparent British heir, fighting for the Romans, she does not face charges of treason. Analysing international law’s origins in elements of English common law and Roman civil law, this paper argues that Imogen’s exceptional status, marked by gender, challenges sovereign-oriented theories of statehood by emphasizing changeable political personhood.

Bill Angus

Massey University

“Early Modern Crossroads: The Travelling Dead and the Binding of Gods”

This paper explores how ideas of spiritual movement and binding intersect at the between-space of the crossroads. The crossroads, a nexus where paths, movement, and points of decision simultaneously converge and part, has long been the site of religious and magical rituals of transformation and binding. For Shakespeare and other early moderns, crossroads were haunted places, echoing with folk memory of forbidden ritual. When Puck refers to restless spirits that ‘in cross-ways...have their burial’, Shakespeare is referencing a history of crossroads as places whose function was to arrest the movement of unquiet spirits, of suicides, murderers, and traitors, who might otherwise walk the paths of the night home to the scenes of their particular traumas. Here at

the crossroads they may be fixed, sometimes literally staked, their movement paradoxically arrested in a place of permanent transit and transition.

Peter R. Anstey

University of Sydney

“John Locke on measurement”

This paper argues that philosophical and practical problems concerning measurement were of enduring importance to Locke’s project for *An Essay concerning Human Understanding* and that his thoughts concerning them developed through his interactions with some of the leading contributors to metrology of his day. It traces the development of his ideas and proposals for measurement from the early Drafts of the Essay, to his travels in France, and then through to the years after the publication of the first edition of the Essay in 1690.

ANZAMEMS Postgraduate Session

Organiser: Aidan Norrie, University of Otago, aidannorrie@gmail.com

It’s no secret that students undertaking postgraduate studies in Medieval and Early Modern studies (MEMS) are often reminded of the difficulty in securing ongoing, academic employment post-PhD. This panel aims to equip MEMS students with details of how to deal with this “doom and gloom” outlook.

The panel will explain the many advantages that membership of ANZAMEMS provides: not only are many of these advantages not being fully exploited, but they also can help your later academic career.

The core of the panel will consist of several presentations from MEMS graduates who have made successful careers in a variety of fields. Presentations include: two academics (one early career researcher and one mid-career), who will discuss their path to their current jobs, and give advice resulting from their actual and recent experiences; two academics who have navigated job-hunting in other countries, and can speak to applying for jobs in the US, the UK, Europe, Australia, and New Zealand; an example of an alt-track job, and the kinds of alt-track jobs to look for that compliment your MEMS degree; and an alt-track success story, presented by Dr Mark Stocker, Curator of Historical International Art, Te Papa (Museum of New Zealand). All presentations include time for questions from the audience.

With this panel, we hope to provide you with the necessary tools to successfully navigate the PhD and post-PhD stages.

This panel is sponsored by ANZAMEMS.

Jake Arthur

Victoria University of Wellington

"Horticultural Holdovers: The Antipodean Afterlives of Early Modern Poetic Gardens."

This paper highlights, and seeks to account for, unexpected resonances between the poetic gardens of New Zealand settler poets and those of seventeenth-century England. Faced with an unfamiliar country, early New Zealand poets turn to gardens and their literary forbears. I argue that this is not only a case of cultural inheritance, but that the physical “forms” of the real-world garden predispose poetic gardens towards political comment. This capacity, like the forms which enable it, is fundamentally mobile and is utilised in different ways and in different generic disguises across time and space. Whether an early modern estate garden or the backyard of a New Zealand settler, poetic gardens offer resources to conceptualise relations between individual and nation. This paper traces the surprising connections between the work of seventeenth-century poets such as Lucy Hutchinson and Andrew Marvell and antipodean settler poets, showing how both groups—disparate though they are—negotiate language, nationhood, and belonging through the image of the garden.

Lisa Bailey

University of Auckland

“A site of Religious Exchange: Poitiers between Antiquity and the Middle Ages”

This paper argues that the city of Poitiers, located in south-west Gaul, was a site of exchange in multiple respects. Between the late Roman and early medieval periods it exchanged Roman rulers for barbarian ones, pagan guardians for Christian ones and civic spaces for increasingly private configurations of the city. It was as a religious site, however, that Poitiers attracts our primary attention. As the location of Radegund’s monastery, the host of the Holy Cross fragment, and the site of a famous revolt by nuns, it was the centre of a series of rather uneasy exchanges between secular and religious powers. These exchanges focused on arguments over the delimitation of sacred and secular spaces, people and objects, and shed an interesting light on the developing tensions within one early medieval Gallic city.

Merridee Bailey

ARC Centre of Excellence for the History of Emotions, University of Adelaide

“The History of Meekness in the Early English Dictionaries”

Today the concept of meekness holds little meaning and is no longer seen as a quality to which one should aspire. Yet, meekness in medieval England was a valued character trait. Its prominence in religious, secular, didactic, and legal sources suggests meekness had a high currency as a way for people to think through and articulate ideas about political power and hierarchy, religious belief, understanding behaviour and the self, obedience and restraint. Meekness was also a universally valued trait among young and old, women and men, the wealthy and the poor, religious and lay. How we’ve moved from that position to one where the word meekness is no longer readily part of our modern vocabulary, and where the positive attributes associated with meekness have become much more negative, are questions explored in this paper through an investigation of how the early dictionaries, beginning with the *Promptorium parvulorum*, c. 1440 through to Samuel Johnson’s great dictionary of 1755, defined meekness. It is a short step from thinking about how dictionaries transmitted particular ideas about meekness to seeing if this explains how everyday people understood meekness as a concept. Can these texts be used to understand what meekness meant to people in different historical periods?

Michael David Barbezat

University of Western Australia

“Fighting the Phantom: Coover’s *The Public Burning* and Burning Medieval Heretics”

In its very name, Robert Coover’s 1977 novel, *The Public Burning*, invokes modern conceptions of medieval capital punishment to make a value judgement about Cold-War American identity. The novel portrays the execution of supposed communist spies Julius and Ethel Rosenberg as a modern parallel with the burning alive of medieval heretics. In the novel, this execution takes place on a stage in Times Square, narrated by Richard Nixon and accompanied by living personifications of America and its enemy in the form of Uncle Sam and the Phantom (of communism). Beyond an invocation of medievalism as synonymous with barbarism, the novel actually provides a compelling account of how collective identities take shape through emotionally laden processes of violent exclusion. This paper reads medieval accounts of the burning of heretics through the lens of this modern novel, arguing that Coover’s satire offers a compelling asynchronic account of the role of persecution in collective self-imagination.

Katie Barclay

University of Adelaide

“Mobile Emotions in Eighteenth-Century Scotland”

Histories of the family have identified the ways that individuals sought to transmit emotion, and so feelings of family connection and attachment, over space and time. In such analyses, both material culture – letters, diaries, gifts – and constructions of space and distance have often been prominent, as distance is viewed as collapsed to strengthen intimacy or perhaps utilised to enable a restructuring of emotional worlds. Yet, if we take seriously the proposition that emotion is spatial, that is constructed through material conditions and spatial boundaries, then an exploration of mobility opens a conversation around how emotions are changed and shaped as people move through space and place. This paper explores how mobility informed the structures of intimacy amongst lower order Scots in the eighteenth century. It not only explores how emotion was enabled or created across distance but how it was made through movement in place, taking seriously how spatial boundaries shape the emotions of the mobile Scottish family. In doing so, it moves discussion of the ‘emotional community’ from shared discourse to embedded and situated social relationships of intimacy.

Sharenda Holland Barlar

Wheaton College, USA

“Buen Camino, Peregrino. Globalization and the Modern Pilgrim”

Globalization has opened doors to travel and, with technology usage, the Camino de Santiago pilgrimage in Spain is no longer seen as only a religious journey. What are the main reasons for doing the Camino de Santiago today? Are pilgrim objectives still primarily spiritual in nature? Are they increasingly personal? Do pilgrims experience a “sacred” transformation along the Way? It is clear from a series of interviews with modern pilgrims that globalization and technology have changed the way they view the Camino and concrete examples in this paper will offer evidence of these findings. The historical implications of the Camino are relevant today when one observes the contemporary applications of the pilgrimage. Although most pilgrims still use the traditional paths,

shelters, and landmarks, the juxtaposition of ancient and modern alongside sacred and secular presents a unique experience to the modern pilgrim.

Alexandra Barratt

University of Waikato

“Round and round and round it goes’: Notes on the Origin and Circulation of The Fifteen Oes”

"Round and round and round it goes But where it comes from, nobody knows": The so-called Fifteen Oes of St Bridget of Sweden was an enormously popular devotional text that circulated widely in England and continental Europe in the Later Middle Ages, in both the Latin original and many vernacular languages. It was near-standard, for instance, in manuscript and early printed Sarum books of hours. But little serious work has been done on its origins, other than to disprove convincingly the connection with St Bridget (unfortunately still propagated, even today, by the Internet) and to suggest, less convincingly, that it might be connected with the English Birgittines of Syon Abbey. This paper will offer some thoughts on its origins and circulation, with particular reference to the manuscript and iconographical traditions, and will suggest some of its possible biblical, liturgical, and other sources.

Lisa Beaven,

University of Melbourne

“Images as Sites of Knowledge and Intercultural Exchange: Diplomacy and the Copying of Manuscripts at the Court of Philip IV”

Recent studies in cultural diplomacy have positioned the ambassador at the heart of early modern cultural exchange. But while there has been recognition recently of the ways in which literary texts function as sites where intercultural contact is performed, there has been less recognition of the role images played in such transactions. This paper seeks to redress the balance by focusing on the actions of Camillo Massimo, papal nuncio to the court of King Philip IV of Spain from 1654 to 1658. While in Spain Massimo commissioned copies from two manuscripts for his personal collection, and brought them back to Italy with him. One was a sixteenth-century album of drawings of Italy by Francesco da Hollanda, then and now in the Escorial library, and the other was a manuscript that had recently arrived in Madrid from the Americas. Both commissions reveal the crucial importance of images in transmitting knowledge across cultures and bridging linguistic divides.

Sarah A. Bendall

University of Sydney

“Re-shaping Appearances: Non-Elite consumption and the Dissemination of Structural Female Undergarments in Seventeenth-Century England”

Scholarly discussions of structural undergarments in the sixteenth and seventeenth centuries – bodies, busks and farthingales – usually focus on how the elites of early modern society used them to display privilege, power and wealth. However, focusing only on this social group is problematic as it has created an inaccurate understanding of the use of structural undergarments. Analysis of probate records, court records, literature, and diaries, as well surviving artefacts, paints a better

picture revealing that a much wider range of women than previously thought consumed these garments in seventeenth-century England.

This paper will discuss the dissemination and consumption of originally elite, court-based structural undergarments throughout the middling and common sorts, both urban and rural, in England during the seventeenth century. It analyses the effects that the widespread mobility and exchange of these garments had on the hierarchy of appearances in England between 1580-1680.

Andrew Benjamin

Monash University

“The Play of Images: Modes of Figuration in Saint John of Damascus”

Saint John of Damascus' three *Treatises on the Divine Image* offer a defense of divine Images. Throughout the *Treatises* there are interpretations of passages in the Hebrew Bible central to understanding the image in general and those that are concerned with the forbidding of images (e.g. *Exodus* 20:4). These interpretations are linked to the substantive claim that the human is the image of God; the human can figure as God's image. A question arises: What conception of figuration is at work? That question can only be addressed with the recognition that the *Treatises* are involved in a hermeneutic project. Within their Biblical interpretations there is the creation of the 'figure' of the Jew. The Jew is named (e.g. *Treatise* 1.54) and biblical references proliferate. In other words, the text constructs a figure that is then able to figure within Saint John of Damascus' hermeneutic project. The aim of this paper to link this created figure to the image of God.

Annie Blachly

Monash University

“The Prophecy and The Maid: The making of the Holy Maid of Kent”

Prophecy has offered a way to transcend social limitations, to become both a notable figure as a conduit of God. Whilst the position of a visionary could be one of esteem, offering a sanctified holiness, it was also a dangerous position, especially when one's prognostication broached upon the realm of political prophecy. Elizabeth Barton, the Holy Maid of Kent (1506-1534), offers a vehicle in which to examine the use of political prophecy as a tool of rebellion; this paper will argue that her meteoric rise and fall from grace demonstrates an appropriation of traditional paths of female visionaries, in order to construct a 'Holy' identity that would allow create a platform for dissidence.

Eleanor Bloomfield

University of Auckland

“Family, Faith and Fortune: the Blackburns, 1400 – 1450”

Throughout the first half of the fourteenth century the Blackburn family - rich, astute and ambitious - were among the leading citizens in one of medieval England's most important cities: York. The Blackburns were a mercantile family whose roots originally lay in Lancashire; during the fourteenth century they crossed into Yorkshire and in the late 1390s moved to York itself, probably with the expectation of making their fortune there. From the detailed wills left by Nicholas Blackburn, the family patriarch, and his wife Margaret we know that this expectation was fulfilled. The wills reveal how the Blackburns' lives were shaped by two over-arching concerns: faith and family. Linking and facilitating the two is fortune; the distribution of wealth stipulated by the wills illuminates the Blackburns' relationships with both God and family, and is the means by which these relationships

are expressed and delineated.

Dóra Bobory

Central European University, Budapest

“Trading Secrets: Transfer of Knowledge between Alchemy and Mining”

The Hofkammerarchiv in Vienna houses a number of unpublished “filed alchemical petitions.” These were written mostly by Italian mining experts to the Habsburg ruler and his representatives in mining towns in Upper Hungary. The writers of these petitions claimed to be in possession of wonderful, brand new, previously unheard of methods which could revolutionize the production of noble metals in the mines, saving time and money. The supplicants usually offered their expertise and trade secrets in exchange for a patent which would guarantee them one third or quarter of the gain, in some cases for the rest of their lives. The formulations in these documents combine the factual language of down-to-earth mining technology with alchemy’s tendency to secrecy. In my paper I explore the context of these petitions, the whys and ways alchemical knowledge was offered to answer the mining industry’s growing need for new efficient methods.

Karen Bollermann and Cary J. Nederman

Independent Scholar, and Texas A&M University

“Dirty Laundry: Thomas Becket’s Hairshirt and the Making of a Saint”

The study of contemporary accounts of the events surrounding the murder of Archbishop Thomas Becket at the side altar of Canterbury Cathedral in December 1170 has focused primarily on the significance of the assassination itself as confirmation of his saintliness. Yet, it must not be forgotten that members of Becket’s own Canterbury community had been, during the years of his exile and up to his murder, deeply divided over support of him and the rightness of his cause. Clearly, the “turbulent priest” was dead, but the glorious martyr was not yet born in the eyes of those closest to him. Only when, as the body was finally being prepared for burial, a surprising discovery was made of such a revealing nature that Becket was recognized by all as a martyred saint—underneath his stately vestments, Becket wore (and had long worn) a hairshirt, crawling with lice, maggots, and other vermin. All lingering suspicions that Becket’s “conversion” from worldly courtier to spiritual archbishop had been a pretense, a fabrication designed to bolster his claim to authority against King Henry II, fell away. It was the hairshirt, and not the murder, that made the martyr. We buttress our interpretation with a careful examination of all of the late twelfth-century texts composed by those directly affiliated with Becket’s cause—including John of Salisbury, Edward Grim, and Herbert Bosham—as well as by authors, such as Garnier of Pont-Sainte-Maxence, who wrote second-hand accounts in the immediate aftermath of the murder.

Judith Bonzol

University of Sydney

“For all the physicke wee can use, ... is to no purpose without calling upon God.’ Demonic Possession, Medicine and Religion in Early Modern England”

(Robert Burton, *Anatomy of Melancholy* (Oxford, 1621), II, i, ii, p. 291)

In early modern England physicians and clergy played an important role in the diagnosis and treatment of demonic possession. The medical practice of university-educated physicians, surgeons and apothecaries, although derived from humanist philosophy, was robustly shaped by orthodox Christian beliefs. In a society where illness could be interpreted as supernatural, due either to witchcraft or because of divine intervention, the clergy not only offered spiritual guidance, but also acted as healers. Astrological physicians practised conventional Galenic medicine but also attempted to conjure spirits to advise them about their patients, and designed magical talismans as protection against witchcraft. This paper considers the dilemma faced by physicians in a culture where medicine, religion, and magic were inseparably entwined and asks if some members of the medical community were better equipped than others to handle the emotional complexities of demonic possession. I consider the therapies used by medical practitioners when treating supernatural afflictions, and argue that many healers were limited by social, religious, and legal restraints from responding adequately to the emotional needs of their patients.

James Braund

University of Auckland

“German Travelling Naturalists in the Early Modern Period: Trials, Tribulations, and Achievements”

2017 marks the 300th anniversary of the death of the early German naturalist Maria Sibylla Merian, who is rightly celebrated nowadays for her magnificent natural history artwork and her pioneering contribution to entomology, a significant part of which resulted from fieldwork done in the tropical forests of Dutch Surinam. Merian was just one of several German naturalists of the early modern period who travelled to distant lands in the late 17th and early 18th centuries. Working with, or more often for, the expanding commercial and imperial projects of other European nations, these pre-Linnaean travelling naturalists became, and remain to this day, important early sources of knowledge about non-European flora, fauna and peoples. This paper will briefly discuss the respective backgrounds, motivations and experiences of six of these early German travellers, and consider the interesting ways in which their individual stories and achievements often prefigure those of subsequent scientific travellers.

Lindsay Breach

University of Canterbury

“Legal Interchange: A Hebrew Progenitor for the *use* in English Law? (1189 – 1300)”

This paper explores the common belief about a connection between the *use*, a legal arrangement to protect property, and the Third Crusade. The *use*, however, is an arrangement absent from the common law treatises of the thirteenth century. The evidence indicates crusaders preferred to rely on tested institutions to protect their property. However, the Third Crusade and the ingenuity of Richard I appears to have made a profound change to English law that indirectly connects the *use* to the crusade movement. The creation of the Jewish Exchequer (c 1194), presided over by common law judges who acted on the advice of rabbis, created a forum for legal interchange between law makers and the customs of England’s Jewish population. This court, designed to hear pleas related

to credit agreements appears to have paved the way for the development of the medieval *use* towards the end of the thirteenth century.

Amelia R. Brown

University of Queensland

“Seaside and Shipboard Evidence for Byzantine Maritime Religion”

Medieval mariners took to the sea for many different purposes: fishing, trade, pilgrimage, warfare or piracy. Yet whether they sailed from the grand Theodosian Harbor of Constantinople or a remote island cove, the mariners of the eastern Roman or 'Byzantine' empire shared one thing in common: they practiced both seaside and shipboard Christian (or Jewish) religious rituals to request a safe return to shore. Recent harbor-side and underwater excavations provide important new evidence for Byzantine maritime religious practices, from pre and post-travel votives dedicated ashore to icons, amulets and inscriptions from shipwrecks. In this paper I report on preliminary results from my survey of material evidence for Byzantine maritime religion. This evidence is significant for understanding the distinctive material culture, mobility and exchange practices of Byzantine mariners, and the transmission of Byzantine technologies, festivals and relics to the west.

Andrew Brown

Massey University

“Foreign Exchanges: Identities in Late Medieval Bruges”

Foreign merchants came to the metropolis of Bruges primarily to make commercial contacts, but their exchanges with locals were cultural as well as economic. This paper explores the relationships between foreigners (particularly the German Hanse, Spanish and Italian ‘nations’) and their civic hosts, and the effect exchanges between them had on expressions of identity. The alterity of foreign merchants was tempered, in the eyes of locals, by their mutual urbanity and business interests; but it could also be sharpened when disputes arose. Foreign merchants could identify patriotically with their homelands, but to what extent were declarations of patriotism shaped by commercial necessity and the urban environment?

Megan Cassidy-Welch

Monash University

“Domina gentium, princeps provinciarum: the feminisation of cities in the rhetoric of the crusades”

Crusade preachers and commentators had always found useful the image of Jerusalem as a woman, and many sermons and chronicles contain reference to biblical verses (frequently from Lamentations), which speak of the city of Jerusalem as a wife, mother, grieving widow or despoiled bride. Indeed, the feminisation of the city is a particular feature of crusading rhetoric in general, and other locations including Constantinople, Damietta, Lisbon, Acre and others were often gendered feminine in texts and images of the high Middle Ages. This paper will examine the connections between the female body and the city in various preaching and narrative sources of the twelfth and thirteenth centuries. The use of biblical imagery (both Old and New Testaments) was increasingly deployed to justify holy war and to claim ownership of spiritually and politically significant places.

More specifically, the feminisation of the city allowed for discursive reflection on violence as a constitutive element of crusading. By representing cities such as Damietta as a 'vile adulteress', commentators like Oliver of Paderborn and Jacques de Vitry were able to assert the purification of the city through invasion. By talking about the city of Cairo as the 'whore of Babylon', preachers of the crusade could invoke the apocalyptic and urgent dimension of holy war. By writing about Jerusalem as a captive who pleads for liberation, chroniclers asserted the need for male military action. The overall suggestion of this paper is that the image of the female city served a number of spiritual, military and rhetorical purposes at a time when the holy war was increasingly being refined and articulated. This paper explores a range of texts from the First Crusade (particularly the four main participant chronicles – the *Gesta francorum*, the *Historia de Hierosolymitano itinere* of Peter Tudebode, Raymond of Aguiliers' chronicle and the eyewitness account of Fulcher of Chartres); sources from the end of the twelfth century and into the thirteenth (including William of Tyre's *Historia rerum in partibus transmarinis gestarum*, and its continuations including the Old French *L'Estoire de Eracles* and the closely related *Chronique d'Ernoul et de Bernard le Trésorier*); commentaries on the Fourth and Fifth Crusades (such as Villehardouin's chronicle, the letters of Jacques de Vitry, bishop of Acre, and the *Historia Damiatina* of Oliver of Paderborn); and others. The range of texts spans a considerable period of time and genre, but allows for continuity and change in representations of the feminized city to be explored and contextualized.

Wai Fong Cheang

Chang Gung University, Taiwan.

"War in Shakespeare's *Henry V*"

War involves mobility, the moving of armed force or weapon, which renders military conflict possible. This paper studies the representation of war in three screen productions of William Shakespeare's *Henry V*—*Henry V* directed by Laurence Olivier (1944), *Henry V* by Kenneth Branagh (1989), and *William Shakespeare's Henry V* by Thea Sharrock (2012). The Prologue in the original *Henry V* makes an apology for the limitation of the play to present the military conflict between England and France by referring to the stage as "this unworthy scaffold," which cannot hold "the vasty fields of France" (Prologue 10-13). Since it is generally understood that screen renderings are capable of more graphic representations than that of the stage, war on screen with images of mobility and violence may generate new sophisticated significations other than those originally intended in Shakespeare's play. The paper shall reinterpret the new significations in the three films.

Hugh Chevis

University of Western Australia

**"How important was the extended family to commercial innovation in the early modern period?
A case study of the adoption of Spanish merino wool in English cloth"**

The creation of an English woolen cloth made entirely of Spanish merino wool was achieved by the mid-seventeenth century. By then there was a reliable supply of Spanish wool, involving a trade triangle of New World cod for Spanish wool, and also settled markets. However, experimentation with Spanish wool in English cloth began much earlier, by clothiers in the mid to late sixteenth century. These clothiers had close family connections with a diverse group of merchants and

mariners, who were traders to the Iberian peninsula, France and the Low Countries, and were amongst the pioneers in the cod trade from the New World, and on other trade frontiers. The established trade links of the mid to late seventeenth century, in supplying Spanish wool to England and creating markets for English cloth made of Spanish wool, have their beginnings in the sixteenth century amongst those created by these connected families. These families were consistently at the forefront of many new strategies - to develop the supply of raw materials, of new manufacturing techniques, new products, and of expanding markets. In my paper I will explore how their collective experience allowed for successful innovation.

Malcolm Choat (co-presenting with Rachel Yuen-Collingridge)

Macquarie University

“Jean Mabillon, Pierre Hamon, and the first forged papyrus in Europe”

In his *de re Diplomatica* (first ed. 1681), Jean Mabillon included in the section on “Roman scripts of the earliest age” a papyrus which read *C. Julii Caesaris Testamentum L. Pisone socero recitatum in domo. Idibu septembris*. Although Mabillon soon realised something was wrong, it was not until the 2nd edition in 1709 that he apprehended the extent of the deceit, and the identity of its perpetrator: Pierre Hamon, a scribe of Charles IX working in the Kings Library at Fontainebleau in the mid-16th century, who had added the title to a genuine Latin papyrus from the time of the Emperor Justinian. As part of a wider project on forged papyri, this paper situates an analysis of this papyrus and the episode within the history of the discovery of ancient papyri and the development of criteria for authentication of documents begun by Mabillon in the *de re Diplomatica*.

Sajed Chowdhury

National University of Ireland, Galway

“The Reception and Circulation of Elizabeth Tudor’s Writings in Early Modern Manuscript Miscellanies”

At this point in time (July 2016), 41 out of the 150 manuscript miscellanies catalogued and inventorized by RECIRC contain the works of Elizabeth Tudor. This statistic suggests that Elizabeth I was one of the most commonly circulated female authors in manuscript miscellanies. This paper will take as its starting-point the straightforward question: which of Elizabeth’s works was the most widely transcribed and why? In doing so, it hopes to shed light on how the writings of Elizabeth could influence manuscript compilers’ portrayals of gender, power, authorship and authority.

Edwina Christie

University of Oxford

“Reading Seventeenth-Century Prose Romances”

Readers have left marks of use scattered throughout the pages of seventeenth-century English and French prose romances. Drawing on annotations left in extant copies of prose romances such as John Barclay’s *Argenis* (1621) and Percy Herbert’s *The Princess Cloria* (1655-61), as well as letters from the Anson family at Shugborough and the commonplace books of John Lowther and Robert

Boyle, this paper will suggest some ways English readers engaged with both English and French prose romances. It will identify common reading strategies: reading à clef, reading geopolitically, reading for language acquisition, and reading romances as conduct books. It will draw particular attention to women's reading practices and suggest that copies of printed romances often proved a site of original literary production both for individuals and for communities of readers. Finally it will observe that romance reading was frequently a communal activity which offered opportunities for play-acting and performative self-identification within both single sex and mixed reading networks, and that this mode of textual engagement continued well into the eighteenth century.

Jennifer Clement

The University of Queensland

"Love and Metaphor in Richard Sibbes' *Bowels Opened* (1639)"

As unfortunate titles go, Richard Sibbes' sermon series *Bowels Opened* could today earn top marks. In the seventeenth century, however, the metaphor of bowels was used to refer to the deepest feelings, especially love and compassion. Sibbes' reading of the Song of Songs demonstrates the truth of Sophie Read's observation that Protestant conceptions of scriptural interpretation valorize metaphor as the best way to express divine truth. Recent studies of early modern religion and literature have focused on the Eucharist to the near-exclusion of other aspects of the liturgy. I suggest that the sermon needs to be examined as a meta-discourse that prepares the Eucharist for those about to receive it. In this context, Sibbes' Reformed conception of metaphor stresses a communion of feeling rather than a communion of eating, emphasizing sermon over Eucharist. Most importantly, metaphor, for Sibbes, is not simply ornamental; it is the only way of describing, and even experiencing, God's love.

Victoria Coldham-Fussell

Victoria University of Wellington

"The comedy of complaint"

Edmund Spenser's *Complaints* volume was published in 1591, though it is no exaggeration to say that complaint – the poetry of loss, lament, and discontent – is part of the fabric of all his works. Complaint can be heavy-going at times, and certainly the rumination and querulousness of the *Complaints* has made the volume proverbially unpopular. Yet its pivotal relation to Spenser's other works, and in particular *The Faerie Queene*, is increasingly appreciated. Some of the best work in this area brings out the irony of complaint by emphasising its theatricality – for example, drawing attention to the heavily biased and unreliable nature of Spenser's plaintive narrators or registering the paradoxical fertility of 'poetic decline' as a subject. My paper takes this criticism further by looking at some surprising ways in which Spenserian complaint undermines and even pokes fun at itself. It addresses the conference theme by invoking, for the purposes of comparison, Spenser's classical and medieval roots, and the cross-pollination of complaint and comic literary genres such as mock-epic and beast fable.

Charlotte Colding Smith

International Fellow, German Maritime Museum, Germany

“Peace, War and Whale Stranding: Whale Warnings, News and scientific Discovery from the Sixteenth to Eighteenth Centuries”

The whale looms within early print culture, ranging from signs of danger on the open seas to warnings of warfare and the beginnings of industrial whaling. This paper will consider early printed newsheets, maps and scientific studies from the sixteenth to early eighteenth centuries from German-speaking lands and the Low Countries to trace how the growing collection, exchange and transfer of information about the whale and whale strandings reflected shifts in knowledge arising from travel, expanding commercial networks and cultural interactions. Specific focus will be on depictions and descriptions of beached whales from mythologies of monsters to scientific research, by artists including Goltzius, Collaert and de Bry. In doing so, it will explore how scholarly exchanges of information, news pamphlets and scientific diagrams influenced perceptions of the whale in early modern society and the long reach of these stories into the mythology of the whale still present today.

Marcia Colish

Yale University

“Authority and Innovation in Bernard of Clairvaux’s *De gratia et libero arbitrio*”

Bernard of Clairvaux’s *De gratia et libero arbitrio* holds a distinctive place in the debates on grace and free will that have engaged western Christendom since the patristic era. While some scholars contextualize Bernard’s robust defense of free will in philosophical terms, whether ancient, high medieval, or modern, most commentators locate him in the previous Christian tradition. The relationship of Bernard’s position on free will to that of Anselm of Canterbury has received diverse assessments. Even more attention has focused on Bernard’s relationship to Augustine, with no consensus. This paper aligns itself with scholarship accenting Bernard’s departures from Augustine. It also argues that Bernard found in John Cassian--an authority rarely noticed by readers of *De gratia*--a model for the strategy of oblique criticism of Augustine he deployed in that work, as well as a substantive doctrine which Bernard accepted in part but also partly rejected.

Judith Collard

University of Otago

“Mary and the Man of Sorrows: Representing the Divine in Matthew Paris”

Matthew Paris as a monk at St Albans Abbey was exposed to a range of ideas and images both from his reading and through the arrival of travellers to his monastery. He also drew on the knowledge of his colleagues. As a result his works reveals a range of influences that include contemporary practices of devotion, scholastic diagrams and more traditional religious imagery. The Man of Sorrows and the Vera Icon both find a place in his manuscripts, as does representations of the Madonna and Child. In this paper I intend to examine depictions of Mary and Jesus as well as more diagrammatical representations of faith that reflect both Paris’s monastic location and his particular interests as a monk and as a scholar/artist.

Victoria Condie

Fitzwilliam College, University of Cambridge

“Between Worlds: the afterlife of medieval manuscripts in the Alfred and Isabel Reed Collection”

What does it mean to be a collector of medieval manuscripts in New Zealand? The question is weighted by the complexities of trans-global exchange and its effect on cultural identity. This paper will consider the manuscripts and fragments of Bibles and Books of Hours in the Alfred and Isabel Reed Collection held at the Dunedin Public Library. It proposes that they speak less of cultural links and more about what they represented in and of themselves. These emigrant texts as spiritual and material entities have fulfilled their original purpose, but in Reed’s collecting this is complicated by the arguably deliberate construction of a 19th century *bildungsroman* in that they simultaneously tell the story of their collector. They come to exemplify the vital way in which medievalism is consumed afresh once it crosses temporal and global boundaries.

Marie-Louise Coolahan

National University of Ireland Galway

“Orinda’s Name: Adaptations and Revisions of Katherine Philips”

Scholars have long known that Katherine Philips, the ‘matchless Orinda’, was widely circulated in manuscript – to the extent that Peter Beal has acclaimed her as the most successful female poet of the seventeenth century. Recent work grounded in the *Catalogue of English Literary Manuscripts*, however, has suggested that the groundswell of miscellany circulation occurred following the print publication of *Poems* (1664 and 1667). Judging from RECIRC’s preliminary results, Philips was second only to Queen Elizabeth in the popularity stakes of circulation and reception. Moreover, our research has uncovered hitherto unknown examples of the adaptation of Orinda’s works and her reputation. These discoveries will be the focus of this paper.

Sally Couper

Massey University

“The ‘strange’ and ‘clerklie’ terms of John Rolland’s *Court of Venus*”

John Rolland’s *Court of Venus* (c1560) has generally been regarded as a backward-looking poem, recycling the motifs and poses of Chaucerian love allegory on the eve of the Scottish Reformation. Complicating this, is its strenuous coinage of new words. The *Oxford English Dictionary* currently records *The Court of Venus* as the earliest or sole evidence for 68 words, mostly Latinate. The present paper refines this figure, and relates it to Rolland’s mining of Latin dictionaries then circulating, including the *Dictionarium* of Ambrosius Calepinus. By characterizing his “strange” and “clerklie” neologisms in opposition to “toun termes”, Rolland seems to bind himself to the courtly philological tradition of his exemplars, Gavin Douglas and David Lindsay. However, his self-conscious objectification of this language reveals his distance from it, and – like the rest of his poem – his mobility between courtliness and urbanity.

Ellie Crookes

Macquarie University

“Nicolette in the Nineteenth Century: Medievalism, Orientalism and Gender Discourse.”

The name ‘Nicolette’ refers to the Saracen heroine of the anonymously written French chantefable *Aucassin et Nicolette*, which dates from the late 12th to early 13th century. ‘Nicolette’ is employed in my work as signifier that functions beyond this specific work. As such, ‘Nicolette’ is used to cluster together examples from British art and literature of the nineteenth century that engaged with the ‘medieval middle-eastern woman’ as a trope. An examination of various examples of nineteenth-century ‘Nicolettes’ reveals a fascinating intersection of orientalism, medievalism and issues around gender, and it is this fusion of key facets of nineteenth century society and culture that will be studied in this paper.

John Crossley

Monash University

“A Sense of Proportion: Jacobus de Ispania and the Problem of Semitones”

For the medieval encyclopaedist, Jacobus de Ispania, writing in the early fourteenth century, Boethian mathematics formed the basis of music theory. His monumental work, the *Speculum Musicae*, is one of a number of books that are widely known but rarely read, just like the much later work of Copernicus. In this article I strive to contextualize the forces driving Jacobus and to understand how and why he devoted so much of his *Speculum* to mathematical proportions and the problem of semitones. The roots of the problem go back to ancient Greece—Euclid of course—but Jacobus did not use, and probably did not understand, Eudoxus’s treatment of continuity. Indeed it was not until the nineteenth century that this was adequately resolved. As Karen Desmond has said, we need to read Jacobus ‘in the context of the interdisciplinary program of learning in the medieval university and its reliance upon Aristotelian modes of understanding’. The work of Jacobus shows us how people around 1300, and particularly in the University of Paris, were slowly accommodating to the newly rediscovered works of Aristotle and the later.

Peter Cunich

University of Hong Kong

“Landed Mobility: The Court of Augmentations and the Circulation of Land in Mid-sixteenth-century England”

Traditional accounts of the dissolution of the English monasteries in the 1530s assert that the ex-monastic lands were quickly squandered by a succession of spendthrift royal administrations that paid little heed to the potential long-term value of these new crown lands. More recent research has indicated that the management and ultimate alienation of the landed estates expropriated by the Tudor monarchs was a much more fluid process, involving both sale and exchange, together with ongoing confiscations from individuals and corporations well into the reign of Elizabeth I. At the centre of this system of land exchange and mobility were the two successive courts of Augmentations (1536-1554) that were tasked with administering an increasingly complicated and changing portfolio of crown lands in the years following the dissolution process. This paper will argue that the crown lands continued to be a significant source of royal income until at least the

reign of Mary Tudor and will seek to explain how the Court of Augmentations acted as a facilitator for the circulation and exchange of land in the middle decades of the Tudor century.

Carole Cusack

University of Sydney

“Medieval Pilgrims and Modern Tourists: Visiting Walsingham (England) and Meryem Ana (Turkey)”

This paper examines the visitor experience at the Marian shrines of Walsingham and Meryem Ana. Walsingham was a popular pilgrimage until the Reformation, when Catholic sacred places were disestablished or destroyed by Protestants. Meryem Ana is linked to Walsingham: both shrines feature healing springs and devotion to the cult of the ‘holy house’ of the Virgin Mary. Walsingham is a now home to multi-faith pilgrimages, New Age seekers, and secular tourists. Meryem Ana is a rare Christian shrine in Islamic Turkey, where mass tourists rub shoulders with devout Christians supporting the small Greek Catholic community. This paper emerged from the experience of walking the Walsingham Way in 2013 and visiting Meryem Ana in 2015. Both shrines are marketed through strategies of history and heritage, making visiting them more than simply tourism. Both sites offer a constructed experience that references the Middle Ages, bringing modern tourism into conversation with medieval pilgrimage.

Heather Dalton

History, University of Melbourne

“When forsaken by my relations”

On 21st of January 1684 Daniel Skinner of London was buried in the churchyard of St Olave’s. Skinner’s will, written three weeks earlier, encapsulated his family’s interactions with a myriad of locations across the globe. While Skinner’s father and uncles had made and lost fortunes in the East India Company, he had made his shipping wine across the channel and running properties in Barbados. Skinner was the linchpin in a family as riven as enriched by extending Briton’s trading reach. While he left his three daughters and eldest son, Daniel - a Cambridge graduate, valuable objects and money, Skinner treated his five younger sons very differently. While calculating that those engaged in trade in India and the Atlantic would, in all likelihood, ‘not live to return to England’, Skinner assumed that Augustus, who was engaged in the Levant trade and to whom he had lent the most money, would be the one most likely to live. He was wrong. It was Augustus who died first - young, alone and thinking of his mother. This paper looks at how the Skinner family dealt with both geographic and social mobility and alienation, and the impact of losing sons in distant places.

Karen Daly

University of Wollongong

“Writing Space: Discursive Itineraries of Early Spanish Pacific Narratives of Exploration”

Ricardo Padrón identifies medieval travel narratives as discursive itineraries; that is, way-finding narratives that describe a sequential line of travel to a destination. I will follow a brief discussion of

the conceptualisations of space in Spanish medieval travel narratives, such as the *Embajada a Tamorlán* by Ruy González de Clavijo (1403-1406), with an analysis of early Spanish narratives of Pacific exploration, including Prado y Tovar's *Relación Sumaria* (1605-06) and the *Memoriales* of Queirós (1608-1614). In the later narratives, the vast marine expanse of the Pacific Ocean means that the familiar city-to-city descriptions of arrival and departure that denote linear progression through space in medieval travel narratives can no longer serve the descriptive needs of the author-narrator. Building on earlier research, I will compare the descriptive and narrative techniques of medieval and early modern spatial representations to understand how two vastly different environments impact the changing nature of geographic description by Spanish travellers.

Louise D'Arcens

Macquarie University

"Worlding Medievalism: Exploring the Limits of 'the Global Medieval'"

A globalising impulse in medieval studies has led to an expanded understanding of 'the Middle Ages' that encompasses non-European societies and accommodates cross-cultural, inter-imperial and trans-hemispheric encounters. In this decentralised account, the cultures of the post-Roman medieval West are part of a network that extended across the known world. This paper considers the implications of this new direction for medievalism studies. Although the breadth of the term 'medievalism' has been much discussed, scholars take for granted that its historical reference point is medieval Europe and the British Isles, despite the era's continuing presence in texts and artefacts from around the modern world. So can there be 'world medievalism', and if so, what are its limits? Can all coeval societies between the fifth and fifteenth centuries be available for medievalist uptake? Does a globalised concept of medievalism displace the term's Eurocentric legacy, or reinforce it? These questions will be explored through an examination of medievalist examples from different cultural settings.

Clare Davidson

University of Western Australia

"Mobile emotions and the temporality of desire in *Troilus and Criseyde*"

The narrator of *Troilus and Criseyde* informs that his description of the intimate interactions between the lovers, as well as the omission of description of those interactions that may be contentious, must be subjected to the corrective impulses of 'yow that felyng han in loves art'. This paper argues that all readers, past and present, are involved in such a process of correction, not only according to the medieval philosophy that considered every human prone to feel love, but through the act of interpretation that constructs the reading experience. Historiographical concern with the movements and feelings that register emotions within the feeling subject appear to be pre-empted by the poem itself, which reminds that as language changes over a thousand years, consequently '...to wynnyn love in sondry ages, / In sondry landes, sondry ben usages'. With a focus on the mobility of ethically ambiguous depictions of love, in this paper I consider the emotional exchange that occurs between reader and historical narrative.

Julie Davies

University of Melbourne

“Peter Goldschmidt on the Grave Dangers of Atheism and Witchcraft”

Peter Goldschmidt, the controversial Pastor of Sterup, wrote two substantial works at the turn of the eighteenth century in which he argued that atheism represented a great danger to society. In both the *Hellish Morpheus* (1698) and *The Defender of Depraved Witches and Sorcerers* (1705) Goldschmidt supported his philosophical and theological arguments with images and accounts of witchcraft and other supernatural events. By considering Goldschmidt’s works within the context of broader debates and traditions, this paper will trace the influences that shaped Goldschmidt’s approach to atheism and witchcraft, including the works of Christian Kortholt, Balthasar Bekker, Henry More and Joseph Glanvill. This paper will also explore some of the key cases that Goldschmidt used to support his arguments and how this evidence was used to evoke emotional responses from his readers by emphasising the immediacy and intensity of this threat.

Mark Dawson

Australian National University

“Mobile and exchangeable complexions? Travel and the humoral body”

Scholarship on early modern physiology has emphasised how the humoral body was considered thoroughly ‘permeable’ and therefore wholly ‘mutable’. Especially for those moving beyond Western Europe, migration was, supposedly, transformative. As one recent study of colonial Latin America has it, Spaniards swapping an Old for a New World thought that if “you eat their food... you will become like them” – looking as well as behaving like Indians. Certainly early modern English travellers anticipated alterations to the balance of the four vital fluids constituting their bodies – the phlegmatic, sanguine, choleric, and melancholic humours. Yet judging by the steps taken when trying to exchange one home for another, geographic mobility entailed morbidity, not a vibrant metamorphosis. Such concern suggests the English had a different understanding of themselves: that their complexions were innate and, among the healthy at least, abiding.

Lindsay Diggelmann

University of Auckland

“Mournful Exchanges: Networks of Royal Grief in Anglo-Norman Texts”

Historical and imaginative literature from the Anglo-Norman era (11th-12th centuries) is full of representations of royal grief in action. Grief is used in several ways: as a marker of correspondence between king and subjects, as a signal of proper and respectful recognition of the loss of loyal warriors or worthy opponents, and as a spur to forceful action against deserving enemies. On the other hand, grief expressed by kings themselves or imposed on others unfairly as a consequence of royal actions can signal weakness, passivity, or the abuse of power. Moments of intense grief also contain a strong gendered element, either reinforcing or threatening royal masculinity. What is noticeable is that expressions of grief contribute to networks of emotional exchange between rulers and ruled, where royal grief can influence but also be influenced by the emotional states attributed to subjects, enemies, and family members

Paige Donaghy

University of Queensland

“In Widows and Virgins, the more Salacious or Lustful’: The *Mola* and Unmarried Women”

In early modern Europe, the mola (also called a false conception, mole or mooncalf) was a lump of formless flesh that had ‘obscure’ signs of life and motion, and which could be caused by defective male seed, or a woman’s sexual imagination. The history of the mola has had little scholarship, being absorbed into, or overlooked by, histories of monstrous births or gynaecology. This paper will thus explore exchanges between medical and cultural knowledges as to the role of women’s sexual imagination or ‘night pollutions’ in the generation of the mola. Culturally, unmarried women like virgins or widows were typically viewed as more ‘lustful’ or predisposed to ‘venery’, and this notion was informed by medical knowledge, which viewed unmarried women as susceptible to diseases because of their unspent ‘seed’. Ultimately, I will argue that both discourses informed the theory that virgins or widows could generate a mola independently, through ‘lascivious converse’, ‘venerous dreams’ and sexual imagination or masturbation.

Allan Drew

Victoria University of Wellington

“Temporal Mobility and Characterization: Eve’s Lament in Lucy Hutchinson’s *Order and Disorder*”

Eve’s lament in Lucy Hutchinson’s *Order and Disorder* is twice the length of the comparable passage in Milton’s *Paradise Lost*, indicating the relative importance of this event in Hutchinson’s poem. Its importance is intrinsically connected to the work the lament does for Eve’s characterization in *Order and Disorder*, facilitating the temporal mobility of the idea of Eve. That is, Eve functions as a character within the poem’s narrative biblical paraphrase but also as an exemplar. In the latter capacity, Eve can move through time from biblical prehistory to Hutchinson’s present, and become available as an emblem by which modern behaviour can be modelled and judged. Hutchinson’s portrayal of Eve, exemplified in her elaboration of Eve’s lament, can go so far as to conflate the poet’s persona with Eve’s, facilitating

Eric Dursteler

Brigham Young University

“The Mobile Mediterranean and Migration in the Early Modern Era”

The migration of tens of millions of people has been one of the defining features and challenges of the early 21st century. Europe has become one of the primary destinations, and the Mediterranean one of the chief points of entry into the continent. In response to this seemingly unprecedented phenomenon, European leaders have attempted to make the Mediterranean and its outlying islands, bulwarks in a watery cordon intended to seal out the waves of increasingly desperate refugees and migrants from Africa, the Levant, and beyond, fleeing political, economic, and social turmoil and devastation. At the heart of this stance is an assumption that some sort of inherent disconnection cleaves Europe from the southern and eastern shores of the Mediterranean, and that the sea serves as a fluid rampart that has long preserved this natural, historical rupture. Viewed from the perspective of the pre-modern era, however, this view is highly problematic. For many years scholars thought that the sea functioned as a barrier to movement, forcing its diverse

populations to remain fixed in place. More recent scholarship, however, has definitively shown that in fact Mediterranean peoples were highly mobile, and that the sea's liquid landscape facilitated rather than blocked movement. Indeed, mobility was deeply rooted in the collective mentality of the region, and as Peregrine Horden and Nicholas Purcell have shown, relative proximity and the ease of travel were central to the seaborne connectivity that was one of the Mediterranean's distinguishing characteristics.

This paper will examine the motivations and mechanics of Mediterranean mobility in the early modern era. Labour mobility, including trade, shipping, agriculture, pastoralism, fishing, and soldiering, was a primary impetus for many. Natural occurrences such as drought, famine, disease, or earthquake drove many migrants. Political and military events could also influence migration patterns. Peasants throughout the Mediterranean, for instance, often expressed their dissatisfactions with their feet by fleeing Christian for Ottoman rule. Movement in the opposite direction also occurred, though with less frequency. Viewed over the *longue durée*, current migration, rather than an exception, fits into a historical pattern of mobility and connectedness that the Mediterranean has historically served to facilitate rather than barricade.

Gabriella Edelstein

University of Sydney

“Navigating Censorship through Mobile Authorship: Collaboration in *Eastward Hoe*”

In 1605, Ben Jonson and George Chapman were jailed after being accused of libelling the Scots in *Eastward Hoe*. The playwrights' different versions of this event, and indeed, their textual relationship to the play, reveals much about how collaboration and censorship were competing systems defining authorship in the early modern period. By using *Eastward Hoe* as example, this paper is an attempt to decipher the mechanics of collaborative writing in the context of Jacobean censorship, exploring how playwrights asserted and denied their own authority in a playmaking culture of dispersed responsibility. What emerges is the interstice between the playwrights' reliance on a collaborative system of social, financial and legal credit which ensured their success, and their rejection of this network in order to prove their innocence. The playwrights' attempts at navigating these two systems is ultimately bulwarked by the power of the state to denominate who they considered the authors of a play.

Kirk Essary

University of Western Australia

“‘It may be frothy, yet it be clean water still’: Metaphors of Christ’s Emotions from Calvin to Donne to Reynolds”

In comparing Christ's emotions with those of the rest of humanity, multiple prominent seventeenth-century English writers borrow a metaphor from John Calvin's commentary on John, where we find in a sixteenth-century English rendering: “if you conferre his passions with ours, they shall no lesse differ, then faire and cleere water which runneth pleasantly, doeth differ from pudly and muddy fomes.” John Donne, Edward Reynolds, and James Ussher all make use of the metaphorical comparison between clear and clean water, on the one hand, and muddy and foul water on the other when writing about Christ's experience of emotion. This paper traces this metaphor of

emotional movement and its significance for thinking about the religious affections in the sixteenth- and seventeenth centuries.

Lara Farina

West Virginia University

“Haptic Reading for Medievalists”

As a practice, reading has long been understood in terms of movement. From the mnemonic paths between *topoi* advocated by monastics, to the “ascendance” of mystical readers, to the travel guidance offered by pilgrimage narratives, the textual culture of the Middle Ages is especially rich in engagements with moving readers. Much of my published work argues that we should not reduce these descriptions of readerly movement to metaphor alone, but should rather understand medieval reading as active somatic performance. In this paper, I will explore the haptic possibilities for *our* reading of medieval artefacts, in particular the sensory and affective participation that digital platforms can and cannot enable. To do this, I will briefly review medieval models of moving with texts and then discuss the design and implementation of an experimental website, *The Middle Shore*, that I am editing for Electric Press (see electric.press/titles.html for a description).

Matthew Firth

University of New England, Australia

“Anglo-Saxon Royal Saints and the Trope of the Treacherous Woman: The Martyrdoms of Ss. Kenelm and Æthelberht”

The unique character of the treacherous woman in Anglo-Norman hagiography is an evident product of the social and religious milieu in which the hagiographical narrative was constructed. The *Passio S. Æthelberhti* and *Vita et miracula S. Kenelmi* record the martyrdoms of Anglo-Saxon royal saints at the hands of shallowly drawn, yet powerful, female antagonists. Within written hagiographical narrative, these women are not characters rich in complex motivation, but rather didactic exemplars tailored to a Christian Anglo-Norman audience. Yet the *Passio* and *Vita* only show these women in one stage of narrative evolution, and the transmission history of the trope displays a complicated progression of the motif within living narrative. Æthelberht’s martyrdom shows evidence of a vernacular tradition prior to the *Passio*, with divergent traditions ascribing differing roles and culpability to his murderer. In contrast, Kenelm’s martyrdom was likely a fiction first represented in the *Vita*, with the character of the treacherous woman present in its genesis. This paper will explore the evolution of the trope of the wicked woman and the endemic traditions, social concerns, and political commentary that comprise her characterisation.

Sally Fisher

Monash University

“‘the said Princesse willed’: Margaret Beaufort's will and the transmission of status”

Margaret Beaufort (1443-1509) drew up her first will in May 1472, a month before marrying her third husband. In later years, Margaret devoted considerable attention to her will. One of her contemporaries recalled that about seven or eight years before her death, around the same time each year, Margaret had her testament and will read to her and renewed 'after her mynde and

pleasure.' Margaret's final will, prepared in 1508, is the subject of this paper. Adopting a dynamic use of the term 'transmission', the will is analysed as a document open to considerable authorial adaptation. In this paper I consider how Margaret used her will to transmit her high status. With a focus on her exequies, I argue that Margaret sought to associate herself with earlier medieval women of high status in order to confirm her own status. Margaret's will also operated as a text through which her high status was transmitted into the future. As Margaret looked to the past, present and future her will is proven as an act of transmission on multiple fronts.

Jane Fitzgerald

The University of Newcastle, Australia

“Seeking sanctuary: Early modern perceptions of Irish refugees”

The refugee experience was endemic in early modern Europe. The seeking of refuge and sanctuary resulted in the, sometimes involuntary, exchange of peoples, cultures and experiences. This paper focuses on the aftermath of the 1641 Irish Uprising, when countless Protestant English and Scottish settlers across Ireland were forcibly expelled from their homes. At least 8,000 refugees sought sanctuary in England and Scotland, as well as in different locations in Ireland. Refugee numbers and experiences are recorded in the 1641 Depositions – refugees' witness statements. Many of these statements detail experiences of violence, trauma, and personal loss. Protestants in England and Scotland expressed near universal sympathy towards the victims of the uprising. However, this paper argues that local communities' feelings towards refugees in their midst were complex. Despite a shared belief system and cultural background, it is evident that many refugees were viewed with suspicion and often struggled to survive.

Eleanor Flynn

University of Melbourne, Australia and University of Divinity, Australia; Melbourne Medical School

“How Women Knew how to behave in the Face of Death and Dying, and why this was Important”

This presentation explores the educative role of the illuminations accompanying the Office of the Dead from 100 fifteenth century Books of Hours from France and the Netherlands on the behaviour of women in the face of death. These illuminations featured religious and domestic rituals authenticated by historical studies plus archeological findings. Women are overly represented in the domestic deathbed and dying scenes and less commonly depicted in the scenes of recitation of the office, funeral and burial. Everyone depicted demonstrates calm reverential behaviour. The Church's death and burial rituals were designed to ensure that the souls of believers were saved, including time in Purgatory. I argue that the detailed depiction of the rituals in these Books of Hours aimed to educate the female reader in the required behaviour, both physical and spiritual, to ensure the salvation of their own souls and the rapid transit through Purgatory of their relatives.

Elizabeth Freeman

University of Tasmania

“Cistercian Nunneries and their Cartularies in Medieval England”

There is a lot we don't know about the three dozen or so Cistercian nunneries that existed in England between the twelfth and sixteenth centuries. But three of these nunneries produced

cartularies which survive to this day – Marham, Nun Cotham, and Stixwoud. How many more cartularies might there have been that are since lost? This paper will examine the characteristic features of these cartularies, identifying both what is conventional and what is distinctive about them, and in turn trying to extrapolate from these conventional and distinctive elements to suggest broader points about female Cistercian monasticism in medieval England more broadly. While there is clearly evidence in the cartularies of particular instances of tension concerning the membership (or not) of Cistercian nunneries within the international Cistercian communion, this paper will also examine instances of collaboration, to try to gain a picture of monastic life in the long term as well as instances of short term disruption.

Elinor French

Monash University

"Records of a Remembered Past: Memory and Remembering in the Toulouse Inquisition Depositions of Doat 25 and 26, 1273-1282"

The deposition records of Doat 25 and 26 regarding the investigation of heresy in the thirteenth century have been examined as textual documents and as products of the inquisition. Most of the research conducted on these depositions discusses the extent to which these documents were edited and curated by the inquisition and their resulting lack of trustworthiness as records of remembered past events. This paper suggests that while the documents are edited, details remain that reveal more of the original testimonies than previously thought. The dominant scholarship on memory from a medieval perspective examines memory as either an intellectual or socially constructed concept, while cultural and social histories of medieval memory draw on issues of identity, communication, and representation. Through a discussion of these records in the context of theories of memory and remembering, I will demonstrate how these documents can be considered as records of a remembered past.

Thomas Fudge

University of New England

"Jerome of Prague's Rejoinder to the "Croaking of Frogs and Toads in Medieval Swamps"

Richard FitzRalph characterized late medieval intellectual debates as the croaking of frogs and toads in swamps. While the merits of that claim may be challenged, the grasping of something merely for the sake of possessing that knowledge without any particular or useful applicability has produced much croaking in the marshes of the Middle Ages. Jerome of Prague (c.1378-1416) a Czech intellectual and associate of Jan Hus, represents an exception. His extensive travels and energetic debates reveal important linkages between ideas and practice, between "heresy" and reform. In the end, his own croaking brought him to the pyre as a condemned heretic during the Council of Constance.

Marina Gerzić

University of Western Australia

"Shaping Richard III: Intertextuality, fandom, and the (mobile) body in *The Hollow Crown: War of the Roses* (2016)"

The crucial importance of Richard's deformity in William Shakespeare's *Richard III* is a consequence of the reliance upon the body of the actor that produces the character. Richard's body takes a different form with every adaptation, and an audience, in turn, waits to see what Richard's distinctive body will look like in each performance. Intertextual references often play a big part in the audience's interpretation and understanding of an actor's performance. Just as the twisted shape of Richard III looms large over Shakespeare's first tetralogy of English history plays (*Henry VI*, parts 1-3 and *Richard III*), so too Benedict Cumberbatch's performance as Richard casts a shadow over the second series of the BBC television adaptation of Shakespeare's history cycle, *The Hollow Crown: The War of the Roses* (2016). This paper will analyse how Cumberbatch's Richard is a creation of patchwork intertextual references that updates and adapts medieval and early modern ideas of disability that Shakespeare incorporates into his creation of the evil hunchback Richard III. Filming, editing, and costume choices recall recent media such as *House of Cards* (2013–present) and *Game of Thrones* (2011–present), and along with Cumberbatch's own intertextuality from his previous roles (such as Sherlock Holmes, Frankenstein and his monster, etc.), and celebrity status, are used to shape Richard's disabled body and morally corrupt character for the small screen. The paper will also examine the resulting reception of Cumberbatch's creation of a new (mobile) Richard; one that is influenced by his intertextuality and celebrity and that exists both inside the adaptation as a character, and outside the adaptation in the realm of fandom. Recalling Richard Burbage's apparent prowess and popularity in the role of Richard III, this "new Richard", dubbed by the media as 'sexy Richard' sees Cumberbatch's actor's body become an adaptive site where Shakespeare's Richard as played by Benedict Cumberbatch and "Benedict Cumberbatch" the "celebrity" conflate. This leads to a fascinating emotional reader response to Cumberbatch's performance – a defence and glamorising of Shakespeare's Richard's evil twisted body, character, and actions by some of Cumberbatch's fandom.

Andrew Gillett

Macquarie University

"Late Antiquity and the Global Middle Ages: What Paradigms Say to Each Other"

This paper uses the recent growth of the Global Middle Ages as a historical paradigm to interrogate an earlier, comparable field of trans-regional and trans-disciplinary study. Late Antiquity blossomed onto the academic stage in the early 1970s, seeking to embrace both the late 'Classical' world and its early medieval European and Middle Eastern heirs into a single, sweeping purview. Two generations later, the scope of its periodisation continues to evolve, with one leading scholar recently expanding 'Late Antiquity' to the whole first millennium CE, firmly overlapping with the Global Middle Ages. But in the current millennium, a series of reactionary challenges, intellectual appropriations, and disciplinary path dependencies have arguably squandered the early potential of Late Antiquity, by reinforcing exceptionalist and essentialist conceptions of proto-Europe. The development of Global Middle Ages, with its explicit consciousness of issues of modernity, coevalness, and post-colonial roots, casts into relief the limits of Late Antiquity.

Erin Griffey
Keynote Speaker

Anat Gueta
Avshalom Institute and Hebrew University, Israel.
“16th and 17th Century Printing of Hebrew Books by Christians”

Starting 1540 AD, Hebrew printing became a respectable economical and cultural pursuit in the European printing capitals. During the subsequent 100 years, about 5600 Hebrew titles, stretching across a variety of topics, were printed in over 150 print houses spread across 76 different locations in Europe and Turkey. Some print houses produced hundreds of titles, and some only one or two. They were anything from a one-man operation to big printing houses that employed dozens of workers. Many fonts and traditions concerning the formats originated from that period. Those affect the facets of the Hebrew print till our day and age, as far as the Talmud, Hagaada and the different prayer books. Those print houses from the 16th century were the ones who initiated such revelations like the adding of indices and 'modern interpretation' of old texts (that came along side with the old text itself). One might think those books were printed by Jews, and only for Jews however, it is apparent that the role of Christians in this activity was significant, and their involvement within the industry spread across many of its facets. I will review the part Christians played in this activity. I will attempt to answer the question as to the source of interest of the Christian printers, publishers and consumers showed in Hebrew book by analyzing different aspects of the Hebrew imprint industry between 1540 and 1640 ad.

Antonina Harbus
Macquarie University
“The Cultural and Linguistic Translation of the Language of Emotion from Latin to Old English”

This paper will consider the negotiation of discursive sense and linguistic constraint in the translation of language dealing with emotion from Latin to Old English, (including the vernacular terms and phrases that connote ideas captured by *affectus*, *gaudium*, *tristitia*, and *irrito*). Using examples from a range of prose, poetic and glossed texts, it will consider what was at stake — and how multiple competing considerations dealing with human affect were managed — at the point of translating culturally important Latin texts into Old English. When viewed as a dynamic cognitive and cultural encounter, the moment at which complex concepts are re-lexicalised and refashioned from the host to the target language has implications for considering cross-cultural exchange in relation to the emotions more broadly. The textual traces of this process also open up the examination of the interplay between evolved human universals on the one hand and context-specific influences on the other, permitting insight into culturally-situated affective-cognitive functioning.

Rosanne Hawarden
University of Canterbury
“Triangulating the texts and illustrations of the 1642 Dutch expedition to New Zealand and Tonga”

The 1642 encounter of a Dutch expedition led by Abel Tasman, with the inhabitants of New Zealand and Tonga is the source of the earliest images and descriptions of Māori and Tongan culture. His journal is also one of the earliest records of their indigenous watercraft. Some partial copies of Tasman's journal are still extant. The 1705 book by Nicolaas Witsen, *Noord en Oost Tartarye* also contains images and references from Tasman's journey. Mack and Hawarden (2014) have argued that Witsen had access to the journals of other expedition members and therefore contains supplementary information. Using this overlooked source, landscapes can be correlated to known headlands and bays with recorded archaeological sites. Triangulating the Tasman texts and images to those in Witsen, supports this contention and provides further evidence for the seafaring abilities of both societies. This has relevance for scholars of Pacific migration and builders of replica Polynesian craft.

Mack, R. and Hawarden, R., 2014, A possible pre-Tasman canoe landing site, or *tauranga waka*, in Golden Bay, South Island, New Zealand, *Bulletin of the Australasian Institute for Maritime Archaeology*, 38: 111–124.

Adam Hembree

ARC Centre for Excellence in the History of Emotions, University of Melbourne

“Amphitheatres of the Body: The Occult Force of Natural Language”

The “natural Language of the Hand,” having escaped the curse of Babel, has “been sanctified and made a holy language,” states John Bulwer in *Chirologia*, his 1644 “manual” on the power of gesture. Drawing on biblical interpretation and classical rhetoric, Bulwer and many of his contemporaries reinforce the power of embodied signification in the circulation of meaning. This paper examines the role of gesture in Renaissance English Drama's efforts to distinguish theatrical action as both an ancient art and a burgeoning commercial practice. The body renders sensible what is hidden, demonstrates secret passions and motives. To perform passions—and to receive them—is thus an exercise in occult discovery. It is no coincidence that early modern critics and champions of the theatre both describe actors' ability to “bewitch” and “enchant” their audiences. My essay will investigate how the theatre embraced and reinforced this conception of playing as a magical art.

Joni Henry

Independent Scholar

“The Circulation of Fashionable Saints' tales in merchants' books: Piecing Together a Chaucer and Lydgate Miscellany”

In the fifteenth century, a Norwich merchant commissioned a book which is now in two parts: CUL, MS Ee.2.15 and Cambridge, Magdalene College, Pepys Library, MS 2030. Until my research, the close association of the two manuscripts had not been recognised. There are eight surviving texts, including Lydgate's *SS Edmund and Fremund* and Chaucer's 'Man of Law's Tale'. Doodles in the margins of both books provide suggestive ways of reading these texts as a coherent collection and provide insights into the functions of hagiography when transported into a mercantile reading culture. Doodles of fashionable gallants and tennis games depict secular pursuits seemingly at odds with the religious or didactic concerns of the surrounding texts. If, however, didactic moral reading is also considered a pleasurable leisurely activity, then the juxtaposition is not at all jarring. When the texts re-circulated in a mercantile context, the moral and religious concerns of the Fisher Miscellany's hagiography can be reinterpreted as promoting a moral universe in which fashionable

secular pursuits and mercantile trade occurred without saintly censure. My paper is based on a chapter in a forthcoming book *Mighty Protectors of the Merchant Classes* currently being edited by Cynthia Turner Camp and Emily D. Kelley.

Zoë Henry

University of Auckland

“So can a Sinner like me’: Emotion and Punishment in the West, c. 500 – 800”

Punishment in the medieval world was a popular form of entertainment and a common feature of public life. Public forms of punishment were intended by the authorities to be a terrifying experience for spectators, but they also gave spectators the opportunity to evaluate their own spiritual relationships with God, that if ‘such an unfortunate wretch can be thus saved, (as) the reasoning goes, so can a sinner like me’ (Merback, 1998). This paper explores the place of punishment in late antique and early medieval religious thinking. In particular, it examines the use of emotion as a methodology for understanding the ways in which punishment was constructed and how spectators were central to the performance of the punishment. It was important that the violence normally associated with punishment was customised to the spectators so that it was seen to be done, understood, and eventually communicated out to the masses.

Rebecca Hill

University of California

“Mapping Michael Scot (and Other Rogue Clerics): How Records, Rosters and Blacklists Reconstruct Geographical Manuscript Transmission”

Access to the writings of Aristotle via Arabic-to-Latin translations had a transformative and enduring impact on university and theological communities in England and France, and left a subsequent mark on early vernacular literature. While the works of Christian translators such as Gerard of Cremona have clearly demarcated paths of transmission into Western centres of learning, hitherto, little is known about the logistics of transmission of translations by Michael Scot and similar wandering clerics who ‘fell off the map.’ By combing through university faculty records and cross-referencing them with church records of possible heretical activity, I trace the unusual paths of these contentious manuscripts, from the scribe to the faculty of arts discussing them in secret. This original research is part of the greater picture of my dissertation, which examines the impact of Arabic literary forms on early Middle English as a literary and eventually national language.

Assistant Professor Rhema Hokama

Singapore University of Technology and Design

“The matter of desire: Gender mobility and lyric exchange in two Sidney family sonnet sequences”

Mary Wroth and Sir Philip Sidney both remake the lyric song in their efforts to conceptualize female desire—to describe what this desire looks like, how it expresses itself, how it undoes itself. The interpolated songs provide formal poetic spaces outside of the sonnet sequence proper in which Wroth and Sidney take liberties to comment upon or even contradict the poetic and philosophical aims of the body of sonnets proper. I focus, in both Wroth’s *Pamphilia to Amphilanthus* and Sidney’s

Astrophil and Stella, on the lyric song as both a form and a forum for female desire in a literary genre that traditionally portrayed the female beloved as a silent and unresponsive object of another's longing. I argue that Wroth radically reappropriated her uncle's interpolated song in her efforts to describe a female desire that demands its own bodily satisfaction. Wroth's para-sequential lyrics register her keen materialist conception of female desire, revealing a sustained attention to the corporeal aspects of both poetry-making and erotic longing. My approach will be a comparative one, tracking Wroth's innovations alongside those of her uncle, who like his niece, recognized the astonishing capacities of the lyric song within the secular love sequence.

Julie Hotchin

Australian National University

“Send them as many greetings as there are stars in heaven’: Nuns, Mobility and Affective Ties in Late Medieval Germany”

The movement of nuns from one convent to another to implement the customs of a new monastic observance was one of the characteristic strategies employed by monastic reformers to promote religious change in women's religious communities. In seeming contradiction to the monastic precept of stability, nuns were enjoined by their vow of obedience to leave their own convent to assume leadership roles in other monasteries, often some distance away. A nun's absence from her community could last for years, creating a deep sense of loss among her sisters. These women aroused diverse responses in their new communities, from biting initial hostility to warmth and gratitude as they developed relationships over time. Drawing on convent narratives and letters by nuns, this paper explores the emotional dimensions of nuns' movement between monastic communities to implement reform. Attention to the emotions aroused by nuns' mobility from and into communities in this context offers insights into the affective ties that bound nuns together and the role of emotion in producing religious change.

Mark Houlahan

University of Waikato

“Extant and writ in choice Italian’: Shakespeare, Boccaccio and *All's Well that Ends Well*”

Shakespeare, to the despair of sentimental, literal minded biographers, almost certainly never went to Italy. Most likely he came to know “choice Italian” through the transmission of texts across Europe, in original languages and in vernacular translations; through interactions with Italian speakers, such as John Florio and through visiting commedia troupes. By these means it is clear that Shakespeare knew at least some of the tales from Boccaccio's great collection of stories, *The Decameron*. In this paper I will build on recent work redefining “source study”. As an example of the mercurial complexity of Shakespeare's use of “source”, I will work on the intertwining of tale 9 from day 3 of *The Decameron*, with Shakespeare's late comedy, *All's Well that Ends Well*.

Martha Howell

Keynote Speaker

Gillian Hubbard

Victoria University of Wellington

“Meandering spiritual journeys: allegories of Virgil in Landino and Spenser”

The spiritual journey of the soul is a theme of Italian humanism. In the allegorical treatment of the *Aeneid*, *Disputationes Camaldulenses* (1474) the Italian writer Cristoforo Landino sees temperance as a cathartic virtue which will bring the hero Aeneas to Italy, and, allegorically, the soul to knowledge of the Divine Mind. Leaving Troy is, for example, to leave pleasure behind. Aeneas' dual heritage from Anchises and Venus represents the struggle of the flesh against the spirit, something Landino makes explicitly Pauline. Aristotelian distinctions about temperance and continence are aligned with the Apollonian message of temperance: *nosce teipsum* (“know thyself”). Spenser's journeying second book of *The Faerie Queene* belongs to this tradition of the progress of the soul to spiritual knowledge through virtue, similarly drawing together Aristotelian, Platonic and Pauline approaches to the virtue of temperance. A certain meandering waywardness in *Faerie Queene* II can also be read against this tradition.

Jessica Hudepohl

University of Queensland

“And he shall be made anathema: The Rise in Christian Influence on Frankish Law during the Carolingian Period”

As the Carolingians rose to power, so too did the power of the Frankish Church and its influence on secular matters. The Carolingians' reliance on the Church for legitimization led to a greater incorporation of religious terminology in the writing of new laws and legal practices. A clear example of religious influence is seen in case of Lothar II's attempts to divorce his wife and marry his mistress from 857 until his death in 869. The punishment of excommunication and its implications on social and political interactions between neighbouring kingdoms saw Lothar's family intervene, and prevented him from leaving his wife. In light of such a famous case, this paper seeks to trace and evaluate the shift in Frankish religiosity from the Merovingian period, when divorce was allowed and Christianity was adhered to only when it suited rulers, to the Carolingian period, where practicing Christianity affected all aspects of life.

Lorna Hutson

Keynote Speaker

Wojciech Iwańczak

University Kielce, Poland

“Culture at the Court of Charles IV in Late Medieval Bohemia”

At the end of Middle Ages the court in Bohemia was already a well-developed institution. In the reign of Charles IV the Empire had a permanent capital, Prague, for the first time since the times of Charlemagne. Culture of the court of Charles IV has three origins. First inspiration by French culture because Emperor spent childhood at the French court. The second point of reference were imperial traditions dating back to the times of Charlemagne, or even Constantine. The third source that greatly shaped John of Luxembourg's son court was the legacy of the Přemyslids, the first Slavic

dynasty in Bohemia. Charles IV was open to various experiences, especially he liked music, not only sacred, but also secular. We know the names of the musicians at his court. The court of Luxembourg's dynasty was a very interesting place on a European and international scale where we have mixture of different cultural influences.

Sybil Jack

University of Sydney

“Prerogative, privilege and power – a neglected aspect of royal English legal control in the 16th and early seventeenth century”

Historians of the common law have displayed very little interest in the Exchequer and its law and practices. Even the magisterial John Baker slips into error when summarising its history. Apart from Bryson's work on equity, Lloyd Guth and David Lidington on penal statutes, and some work on the specialised history of the exchequer of Pleas its role and its distinctive character have been ignored. This paper will briefly examine 'law', 'course' and 'custom' in the Exchequer and in what ways the barons may have been seen as different from the judges in ordinary common law courts. The exchequer was specifically, as Sir Thomas Tempest said, the court 'wherin the matters of the Treasure and revenues of the crown were handled...a matter which was of the greatest consideracon and highest estimacion in the law and ...the ligament of peace, the preserver of the honour and safety of the realm and the sinews of war.' The paper will make plain the role the court played in the law of the kingdom and royal authority.

Katherine Jacka

University of Sydney

“Routes and Kingdoms: The *Book of Roger* in Context”

The *Book of Roger* is large-scale world geography compiled in Arabic by the Muslim polymath Idrīsi at the behest of King Roger II of Sicily. The work was a huge undertaking, taking some fourteen years to complete. Although the *Book of Roger* was a pioneering geographical work in Europe, in the Islamic East it was part of a tradition of geographical writing and cartography –*al-masālik wa-l-mamālik* (Routes and Kingdoms) - which had developed in Iraq from the mid-ninth century. This paper will argue that Roger II had a similar motivation in commissioning the *Book of Roger*, demonstrating how Idrīsi's work on the *Book of Roger* played an integral part in Roger's construction of empire, highlighting how the Norman king unabashedly adapted the practices of his enemies to ensure his own success.

Carolyn James

Monash University

“In Praise of Women: Giovanni Sabadino degli Arienti's *Gynevera de le clare donne*”

In June 1492, the Bolognese notary and secretary Giovanni Sabadino degli Arienti sent Isabella d'Este a manuscript copy of his recently completed work, *Gynevera de le clare donne*, an anthology of

female biographies, inspired by Giovanni Boccaccio's mid-fourteenth century Latin text, *De mulieribus claris*. Arienti's subjects were not famous women from the classical past, as Boccaccio's were, but individuals whose memory was still fresh in contemporary annals, archival sources, oral testimony and, in several cases, his own recollections. While Boccaccio had presented very unusual women, hardly to be emulated by ordinary people, Arienti's models of female virtue resembled the well-educated, sophisticated and politically active aristocratic women that the author had in mind as his audience, and for whom he wrote in Italian, not Latin. The eighteen-year-old Marchioness of Mantua responded promptly and appreciatively to Arienti's gift, promising to model herself on the illustrious women in the collection. Although the *Gynevera de le clare donne* has been studied to some extent in recent decades, that work has been done almost entirely by literary scholars. This essay explores the historical context of the text and argues that although there is no explicit theoretical framework for the biographies, there is a distinct political agenda and a pedagogical intent in the work that was directed at dynastic consorts, such as Isabella d'Este, or the dedicatee of the text, Ginevra Sforza, wife of the leader of the Bentivoglio oligarchy in Bologna. These women, and others like them, exercised a significant degree of authority in their respective states, but there was little consensus about female interventions in the political realm. Arienti sought both to influence the princely consorts of northern Italy with his vision of responsible government and to defend the notion that women were fit for power by pointing to contemporary examples of female virtue and achievements.

Diana Jefferies

University of Western Sydney

“There ys the madde man’: Exploring the representation of madness in Sir Thomas Malory’s *Sir Tristram de Lyones* in the *Morte Darthur*”

Accounts of madness in literature are an opportunity for humanities scholars to explore how cultural representations have contributed to the stigmatisation of those living with mental illness today. This paper examines two incidences of madness found in the Book of *Sir Tristram de Lyones* in Malory's *Morte Darthur*. Arthurian literature's two most famous knights, Tristram and Lancelot, experience incidents of madness that can be examined against the knights' usual representations as deserving great honour for their fighting prowess and courtesy in the court of Arthur. This comparative analysis can, therefore, enable us to see exactly what types of behaviours were seen as mad and to uncover the attitudes of other knights to both Tristram and Lancelot during these episodes. From this perspective, it is possible to examine whether or not the knights experienced stigmatisation and how this may have further affected them during the periods of madness.

Karen Jillings

Massey University

“Fasting as a response to plague in early modern Scotland”

In Scotland from 1566 onwards, fasting was one act of special worship promulgated by both civil and ecclesiastical authorities in response to (natural) disasters, including the recurrent outbreaks of plague which afflicted or threatened communities throughout the nation until well into the eighteenth century. Set within an interpretive framework of providentialism, these special days of moderation in diet, clothing and behaviour were attempts by repentant sinners to appease the

wrath of their God in order that He might remove His vengeful hand and avert communal suffering. In so doing, as this paper will show, national fasts were important communal events which gave a vital sense of agency to a cohesive moral body of believers in their efforts to interpret and assuage the disaster of pestilence.

Chris Jones

University of Canterbury

“Sanctity with Consent: A Dominican Model of Kingship in the Thought of John of Paris”

Louis IX is one of few near contemporaries to appear in the Dominican John of Paris’ *De potestate regia et papali*, where he is held up as a model amongst France’s ‘holy kings’. It was, John noted, Louis’s ‘visible merits’ that had led to his canonisation. But to what extent did such merits shape John’s understanding of kingship? This paper re-examines the normative model of secular rule presented in *De potestate*. It will seek specifically to establish the extent to which it owed its foundation to uniquely Dominican influences. Alongside ‘traditional’ Dominican sources for political concepts, such as the thought of Aquinas, it will consider ideas of kingship in other works, such as the Dominican *vitae* created to promote Louis’s sanctity and the *Legenda aurea*. In so doing, it will re-evaluate John’s approach to popular assent in selection of the ruler and the necessity of establishing the consent of those governed.

Aydogan Kars

Monash University

“The Beloved as a Mirror: Embodied Mediations of the Image of God in thirteenth-century Persian Sufism”

This study explores the expansion of the popular microcosm – macrocosm homology between human and nature to their divine source in medieval Persian Sufism. With a close reading of thirteenth century Persian Sufi literature in Khurāsān, the study aims to display that human nature was described as a microcosm that mirrors not only creation, but also, and indeed primarily, God. The correspondence between human soul and divine image is always mediated, either by the “book of nature,” understood as the macrocosm, or the “book of forehead,” depicted as the embodied, divinizing companionship of Sufi wayfarers. As Shams-i Tabrīzī (d.1248) put it, “no book is more useful than the forehead of the companion.” This study will focus primarily on the latter, understudied, socially constitutive, embodied form of mediation between human nature and the image of God, introducing a wide variety of examples from thirteenth century Persian Sufism.

Christianna Kay

Victoria University of Wellington

“Power, patronage, and noble marriage in the courts of Elizabeth I and James VI & I, 1558-1625”

A patron-client relationship is a direct exchange. In the case of an early modern monarch and a noble, the exchange might be material benefit or career advancement for loyalty, political support, or service. Thus, patronage can be closely linked with power and a monarch’s management of

patronage can determine the success of his or her reign. My research centres on monarchical patronage of and involvement in noble marriages as form of power. Marriages were important in that they created an opportunity for the establishment of patron-client relationships between the monarch and his or her nobility. With a focus on Elizabeth I and James VI & I, both of whom used patronage as a main source of power, I hope to reveal how effective their involvement in noble marriages ultimately was, but especially regarding their policies on the Anglo-Scottish union, religion, and succession; the themes of my work.

Nick Keenleyside

New Zealand Maritime Museum

“Revisiting scenes of encounter in original accounts of the voyages of Mendaña [1585] and Quirós [1606] to Oceania”

First-hand accounts of the expeditions from Peru led by Álvaro de Mendaña de Neira to the Solomon Islands in 1568 and by Pedro Fernández de Quirós to Vanuatu in 1605 can contribute to contemporary understanding of the complex interactions between early modern Spanish expeditions and Indigenous communities in Oceania. Two selected accounts highlight the expectations, tensions and contradictions raised by these first encounters. On the expedition to the Solomons, Gómez Hernández Catoira chronicled a voyage embarked on with religious justifications but driven by secular motivations. The journal of Fray Martín de Munilla documented with uncomfortable honesty, the voyage of Pedro Fernández de Quirós to Vanuatu. An analysis of the way the original texts have been treated through translation and commentary over the centuries also reveals an uneven change of discourse and attitudes towards both the voyagers and the communities of the Solomon Islands and Vanuatu.

Moirá Kenny

University of Sydney

"Beyond These Walls: female authorship and narrative in Renaissance Venice"

This paper aims to address how Moderata Fonte, Lucrezia Marinella and Arcangela Tarabotti came to write about the outside world in their own unique ways, despite their physical seclusion. As women they were enclosed by family, by their family house, by convent walls, by the cell, and, finally, in the discursive prison constructed by social mores. Writing in seclusion shaped the individual writing styles of all three women, sometimes helping to focus their work, and sometimes galvinising their arguments against imposed solitude. But Fonte, Marinella and Tarabotti found ways to have their work reach an audience, whether through the letters they exchanged with famous and influential men, or through the work being performed or shared in public gatherings. Despite the barriers of physical seclusion, these writers managed to participate in a lively exchange of ideas and debate, engaging in an intellectual transaction barred them by the unwritten cultural laws of Venice.

Gordon Kipling

University of California

“Fouquet, the *Martyrdom of St Apollonia*, and the arts of appropriation and interpretation”

Because Fouquet has been thought to have depicted the *Martyrdom of Apollonia* (Hours of Étienne Chevalier) as a 'realistic' view of an actual fifteenth-century theatre in performance, it has never seemed important to seek for contemporary appropriations of this miniature. Fouquet's contemporaries, however, were familiar with the painting, and it played an important part in an iconographical exchange. Fouquet's miniature appropriates from his predecessors and contemporaries just as Fouquet's fellow artists appropriated the *Martyrdom*. One image in particular shows Fouquet's contemporary, Master François, appropriating one of the most important figures in the painting, the man apparently directing the actors with a staff while referring to a text. In so doing, he interprets the miniature and places it in a context that may well help us understand how he "read" Fouquet's image and sought to put the borrowed figure into a longstanding tradition of theatrical representation. His appropriation and interpretation, moreover, tells us a great deal about the limits to which we can use Fouquet's miniature as a model for understanding medieval theatrical history.

Martin Laidlaw

University of Dundee, Scotland

"Salian Law and the Depictions of Women in Frankish Hagiography"

The *Lex Salica* is a system of civil and statute laws which were formed in the reign of Clovis. One feature of these laws which would endure in France until the late fourteenth century is the exposition on Frankish inheritance laws, and their relation to the concept of Terra Salica. The law favoured a system of patrilineal succession, which excluded the possibility of female inheritance of land or title. Despite this, women formed a central part of Frankish religious and literary culture. The religious veneration of females was an enduring topic, with hagiographical writings on Saint Balthildis and Saint Burgundofara produced on their deaths. Through analysis of both the *Vita Baldechildis* and Jonas Bobiensis' *Vitae Burgundofara*, I will investigate how Frankish hagiography interacts with Salic Law, and how the gender bias present in patrilineal Frankish succession laws is challenged through the promotion of female rulers and cultural figures to sainthood.

Roberto Lambertini

University of Macerata

"*Sicut advenae et peregrini*. The Mobility of Mendicant Friars and Cultural Exchange in the XIV Century"

Since the beginning of their history, mobility has been a distinctive feature of the mendicant religious orders in comparison to earlier monastic traditions. Building on the results of recent scholarship on the subject (Courtenay, Mulchahey, Roest, Senocak, Schabel, Duba) and on my investigations concerning in particular the case of Bologna, the paper shows how the educational system of the Mendicant orders contributed to the diffusion of a shared knowledge that originated in the Universities, but was not limited to those institutions, especially thanks to the web of mendicant *studia* scattered all over Europe. Mobility and exchange can also contribute, however, to the diffusion of ideas that are not welcomed the authority: the renewed attempts of the leaders of the mendicant orders to keep under control the literary output of their confrères reveal, although indirectly, the intellectual potentiality of their educational institutions.

Cheyenne Langan

University of Queensland

“Transgressive Transactions: The Violent Exchange of Love and Sex in Early Modern Drama”

The early modern stage was filled with overt displays of sexuality and sexual licentiousness, incest, sexual violence, and dark desires, as characters navigated the complex and often violent emotion of love. Focusing on Shakespeare's *Titus Andronicus* (1588-93) and John Ford's *Tis a Pity She's a Whore* (1633), this paper argues that in these plays sexual love becomes both a weapon and a commodity through which to exercise and restrict power. The bedroom and the female body become key battlegrounds of the public and private divide, as accusations of rape, questions of besmirched honour, revenge, and pregnancy force private acts into the public sphere. Personal desires and political actions are bound together, as individuality and public interest become entangled. The paper discusses the ways in which feelings of love and desire are bound up with urges to consume and destroy, which relate to contemporary issues of bodily and financial control.

Victoria Legkikh

Institut für Slawistik, Universität Wien

“A double reception in formation of princely service: the service to St. Alexander Nevsky as a model”

St. Alexander Nevsky, canonized in XVI century became one of the most respected saint princes in Rus. The service to St. Alexander Nevsky was written in XVI century by Sir Monk Michael, a monk at the Christmas Monastery in Vladimir. He created princely services (and sometimes vitas) for new Russian saints. Most of his services are a combination of verses and hymns and more or less exact borrowing. The service to St. Alexander Nevsky is one of the most refined creation of Sir Monk Michael: Michael uses different hymns from different services, combining them into one canon and, although the adaptation of hymns is insignificant, their combination creates the impression of an original creation. Later hymns to St. Alexander Nevsky, originally borrowed from other Byzantine or Slavonic services, became themselves models for further princely services, and this fact created a double reception of translated hymns. For this paper I analyze several Russian princely services, where hymns to St. Alexander Nevsky were borrowed and adapted.

Rebecca Wartell Lobel

Monash University

“Refuge or Refuse?: Venetian Candia and the absorption of Sephardic Jewish refugees in the mid-sixteenth century”

The tumultuous century after the Expulsion of the Jews from Spain had Sephardic Jewry in a state of transience, searching for religious tolerance and economic opportunity throughout the Mediterranean. Constantly shifting policies toward Jewish migration and the aftermath of the forced conversion of tens of thousands of Jews further complicated the situation as individual identities and communal religious traditions were severed. By the middle of the sixteenth century, many Sephardic refugees set their sight on the Ottoman Empire, as subsequent expulsions and anti-Jewish policies in Christian Europe made life untenable. Venetian Crete was a stepping stone toward this destination, where under Islam, Jews and *conversos* were able to openly practice Judaism and live without fear of expulsion as a protected religious minority. This paper examines a letter that was issued from

authoritative Ottoman rabbis to the native Romaniote Jewish community of Crete in 1567, admonishing them for their poor treatment of Sephardic migrants and demanding communal solidarity during this refugee crisis.

Andrew Lynch

University of Western Australia

“Chaucer as Catholic Poet in Victorian England”

In the 1850s, Charles Dickens deplored ‘the fears and superstitions of ... [medieval] people’, whom he saw as ‘in slavery to the priests’. Yet around the same time, Chaucer, a medieval Catholic, was adopted as a staple of Englishness: Ruskin called him ‘the most perfect type of a true English mind in its best possible temper’. The general downplaying of Chaucer as a poet of religious feeling in the Victorian era can be related to the desire to claim him, although a Catholic, as a national icon. On the other hand, some Victorian assessments of Chaucer suggest that he did not seem ‘Catholic’ enough to meet emotional expectations of a religious poet of the ‘Age of Faith’. This paper looks at the place of religious emotion in Victorian readings of Chaucer, analysing evidence gathered from scholarly and critical commentaries, anthology selections, reviews, modernisations and retellings.

Robin Macdonald

ARC Centre of Excellence for the History of Emotions, University of Western Australia

“Feeling Time and Place: Missionary Dreams in New France”

Historians of seventeenth-century Jesuit missions in New France frequently analyse missionaries’ ‘adaptability’ to what they perceived to be challenging Indigenous landscapes and lifestyles. Much has been made of these missionaries’ willingness to shape religious practices to suit the needs of the Algonquian and Iroquoian peoples they sought to convert. Yet little attention has been paid to the ways in which Jesuits adapted *mentally* and *emotionally* to their surroundings. Whilst some scholars argue that missionary minds and beliefs were unaffected by Indigenous conceptions of the sacred, this paper challenges this view. Drawing on Jesuit accounts of dreams and visions, notably those of Isaac Jogues, I argue that Jesuit mentalities were moulded both by environment and by Indigenous conceptions of sacred practices, which were often linked to what anthropologists Jennifer Birch and Ronald Williamson call ‘ancestral landscapes’. Bodily experiences of these landscapes, I argue, shaped missionaries’ dreams, visions, and mentalities.

Jack MacIntosh

University of Calgary

“Conflict and change in the notion of demonstration”

Seventeenth century thinkers from Bacon on became increasingly dissatisfied with what was seen—plausibly, though not completely accurately—as the scholastic notion of demonstration. An alternative, moral demonstration, with roots in law, theology, and experimental philosophy came to be seen as a necessary conceptual tool for the natural philosopher. In this paper I sketch this development, and look at an interesting side issue it threw up: a dispute between logicians and mathematicians on the acceptability (or not) of various mathematical results. Both sides had

plausible arguments and the various discussions throw light on a number of side issues with an interest of their own.

Alicia Marchant

University of Tasmania

“The Affective Performance of Heritage in Early Modern Antiquarian Texts”

In his preface to the *Britannia* (1586), an extensive survey of British antiquities, William Camden describes his motivation for its composition: ‘I would to restore antiquity to Britaine, and Britaine to its antiquity.’ Camden, along with other notable antiquaries such as John Leland (d.1552), envisaged his practices as having restorative qualities: the long hidden and neglected past could be recovered through experiential and physical engagement with extant material remains, through the antiquary’s movement through heritage spaces, excavation and cataloguing, and nostalgic reminiscing that recalls and commemorates the past. A key aspect to this process was the composition of a text that was both a survey of the materiality of heritage spaces and a narrative of the antiquary’s embodied and affective experiences of those spaces. In this paper I will explore the processes of antiquarianism, and consider the antiquarian narrative as a simulacrum to evoke nostalgia, that offered the reader a textual reproduction through which to explore and recall heritage without direct physical engagement

Nancy Marquez

Victoria University of Wellington

"Early modern Christianity in the 'Latin' Cities of Asia: Manila, Macao, and Edo (1580-1640)"

During the seventeenth century, Portuguese and Spanish missionaries established trading posts in East Asia that ultimately linked the Americas, Europe, and Greater Asia within the first global economy. As purveyors of commerce and Christianity, Iberian settlers transplanted cultural norms associated today with the “Latin” countries of the Americas and Southern Europe, producing culturally hybrid cities in (South) East Asia. This paper will focus primarily on seventeenth-century “relations,” or eye-witness accounts, to examine Christian practices in Edo, Macao and Manila. Accounts of political upheavals and religious syncretism that resulted from attempts to adopt or reject Christianity, show that early diplomats, like Sebastián Vizcaíno (1548–1624), and resident aristocratic women played significant roles in the process of changing attitudes to religious behaviour in newly Christianized urban centres as much as the missionaries themselves.

Mark Masterson

Victoria University of Wellington

“Dreams, Visions and Desire in the Letters of Emperor Konstantinos VII Porphyrogennetos and Theodoros of Kyzikos”

Eighteen letters that passed between Konstantinos VII Porphyrogennetos and Theodoros of Kyzikos are notable for their homoerotic warmth. Scholars shy away from analyzing these letters (probably from the 940s) on this basis, dismissing the erotic language as mere metaphor. If we consider dreams and visions with desire in two of the letters, one by Konstantinos and an answering one by

Theodoros, we will see that homoeroticism exists in dreams and in waking visions. The letters show homoerotic desire as a thing of imagination beyond conscious control *and* of conscious rumination. Presented as phenomenologically varied, homoerotic desire's different modes make it a metaphor for friendship that advertises its non-metaphoricity. Is it time to grant that we cannot rule out actual desire between these two men? If not that, then these letters must at least attest to relatively low rates of what we could call, anachronistically, homophobia during the Macedonian dynasty

Jessica McCandless

University of Adelaide

Anne of the Ascension and the Emotional Cost of Upholding the Teresian Constitutions

In the early seventeenth century, a Carmelite convent was founded in Antwerp to be a safe haven for English exiles. Not long after its foundation, the Carmelite friars sent a letter to the Prioress, Anne of the Ascension Worsley, requesting the burning of the nuns' constitutions. The friars would not accept the reformed Carmelite's right to choose their own (often Jesuit) confessors. What ensued was a lengthy and highly emotional battle that saw numerous exchanges between Carmelite nuns and friars, universities and lawyers, the Infanta, and finally ending with a Papal bull. The emotional toll this had on Anne and her religious community, is documented through her personal writings. This paper will seek to untangle the exchanges between Anne, the friars and her supporters using a history of emotions lens to understand how this affair affected her, and her sisters, both spiritually and emotionally.

Erin McCarthy

National University of Ireland, Galway

"Methodologies, Emerging Trends and the 'Big Picture'"

This paper will outline the project's preliminary findings with regard to the quantitative 'big picture'. It will describe our methodology as applied to the manuscript miscellany and identify the major trends that are emerging. Questions to be addressed include: which women and textual genres are circulated most often and widely in our sample of miscellanies? What are the most common forms – adaptation, simple transcription, response – of reception? Did women's texts circulate anonymously, like most manuscript writing, or did readers show a particular interest in writing by women? This paper will offer some provisional answers and highlight directions for further qualitative analysis.

Karen McCluskey

The University of Notre Dame, Australia

"From Local Obscurity to Civic Heroes: the Elevation of Domestic Saints and 'beati' in Venice in the Seventeenth and Eighteenth Centuries"

Venetians had an uneasy relationship with their domestic saints and *beati*. Since the later Middle Ages their veneration remained highly localised and low key, quite in contrast to the spectacular attention given to their contemporaries on the rest of the peninsula. However, in the seventeenth and eighteenth centuries, a new attitude emerged which saw a number of Venice's minor holy figures elevated to the rank of civic hero. From 1619 to 1771, no less than five visual programmes

honouring clusters of holy Venetians were commissioned for the churches of Sta. Maria dell'Orto, Sta. Maria della Salute, San Luca, San Rocco and Sta Maria della Consolazione. Previously ignored or deliberately quashed, their sudden shift in status, from obscure individuals to collective civic heroes, is notable. This paper explores the political, social and religious motivations underlying Venice's upwardly mobile saints and *beati*.

Amanda McVitty

Massey University

"Making the Man of Law: Identities and Exchange in Common Law Culture c.1399-1520"

The discourses and practices of the common law were integral to English political culture in the 'long fifteenth century', yet we have little historical understanding of the 'man of law' as a gendered ethical, social, and political identity. There is a rich vein of literary scholarship on the deployment of legal discourses and common law ideals in poetry and other imaginative texts, but from the perspective of legal history, the common law is generally studied through the traditional lens of institutions, structures, and procedural developments. This paper shifts the focus onto the men who practiced, shaped, and contested the law - common lawyers but also apprentices, clerks, and scribes. It asks how they constructed and performed heterogeneous (and sometimes heterodox) identities, and how they positioned themselves in relation to the law as an ethical and political ideal as well as a professional discipline. Making innovative use of legal records and other archival sources, it highlights fertile exchanges between literary and legal culture; between vernacular and Latinate discourses; and between chivalric and civic models of manhood.

Sven Meeder

Radboud University Nijmegen, Netherlands

"Ninth-century Monte Cassino and its Network of Knowledge"

The monastery of Monte Cassino, Benedict of Nursia's historical foundation, was refounded in the eighth century, and quickly grew to become one of the most important scholarly centres in early medieval Europe. Of crucial importance for the Carolingian rulers and monastic networks in Francia thanks to its association with St Benedict, Monte Cassino was itself however at the borders of the Carolingian realm, and its geographical position therefore engendered relations with centres in Benevento and papal Rome, as well as with Byzantium to the east. On the basis of the surviving manuscript evidence, this paper will discuss the role of Monte Cassino as a broker of texts and ideas: how and whence were learned texts transported to Monte Cassino and how and where to were they further disseminated? In this paper I aim to demonstrate that it is possible to glimpse the contours of the network of knowledge within which Monte Cassino functioned.

Paul Megna

University of Western Australia

"Comic Medievalism and Transhistoric Emotion in Anthony Minghella's *Two Planks and a Passion*"

According to an old adage, all it takes to create good theatre is 'two planks and a passion'. Although the two planks in question are most frequently taken as the ingredients for a rudimentary stage,

Anthony Minghella's 1985 play, *Two Planks and a Passion* comically reimagines them as the wood necessary to construct the crucifix in a medieval passion play. Set in 1392, *Two Planks and a Passion* chronicles the people of medieval York putting on a passion play for King Richard II and Anne of Bohemia. Drawing on Louise D'Arcens' work on comic medievalism, this paper explores how Minghella's play traces 'transhistoric lines of cultural continuity that enable a kind of modern laughing in the Middle Ages'. By staging a meta-dramatic performance of an enduring medieval genre, *Two Planks and a Passion* forges an emotional identification between its audience and the medieval actors and audience imagined therein.

Malcolm Mercer

Curator of Tower History and Tower Special Collections, Royal Armouries, Tower of London
"Prince Henry, Alexander the Great and the Meaning of Royal Armouries II.88"

The armour of Prince Henry, eldest son of James I, is one of the earliest and finest decorated Dutch armours known to exist. It is the first of the Stuart royal armours surviving from the royal collection and was presented by the Low Countries veteran, Sir Francis Vere in 1608.

Historians know that Prince Henry developed a deep and passionate interest in warfare. This particular armour is decorated with bands of chased and gilt strapwork containing scenes from the life of Alexander the Great.

While acknowledging that this armour was a reflection of the Prince's martial character the individual stories etched upon it have not been fully considered fully; in particular their significance as a Mirror for Prince's device. In this paper the author will examine the scenes depicted on the armour and their relevance to the expectations being placed upon Prince Henry as heir to the throne.

Jo Merrey

University of Western Australia

"Changing clothes: a consideration of the freedom of passage afforded by significant garments in two Middle English romances"

In this paper I will explore two characters for whom clothing acts as a means to support an identity that allows them access to a necessary locale: King Horn and Emaré. Protagonists of Middle English romances, Horn and Emaré, are both displaced persons. Clothes play a significant narrative role in the course of each character's attempts to reclaim a secure place in society. In the case of Horn, the key garment is a palmer's cloak that masks his nobility and identity; for Emaré, a mysterious and highly ornate cloth passes through a number of hands and is eventually made into a robe that seems to enhance her beauty, or people's impression of it, and promotes her position in society. Through comparing the narrative uses of the key garments in the romance, I will consider how clothes allow for the definition of, and entrance into, gendered spaces and identities.

Constant Mews

Monash University

“The Image of the Human Being as a Microcosm in Latin Christian Thought in the Twelfth Century”

This paper explores twelfth-century thinking about a human being as not just made in the image of God (Genesis 1:26), but as a lesser world or microcosm. The most famous exposition of this image is by Bernardus Silvestris in his *Cosmographia*. While this is often read as purely Platonist in its inspiration, I argue that while Augustine displays little overt sympathy with the notion of the human being as a lesser world, because it interferes with his understanding of original sin, others, like Jerome, did pick up this notion from their reading of Origen. I compare Bernard’s perspective to that of other twelfth-century writers who sought to combine Augustine’s understanding with this notion of a little world. I close with reflection on what happened to this image in the thirteenth century, in response to the writing of Dionysius the Areopagite and John of Damascus, alongside more Aristotelian conceptions of the universe and the human being.

Geoff Miles

Victoria University of Wellington

“The First Night of Pygmalion: An Early Seventeenth-Century Latin Play”

The story of Pygmalion and his statue was an immensely popular one in early modern England. But the lightly amused romantic fable of Ovid’s *Metamorphoses* takes a much darker and more satiric turn in the period, as it becomes entangled with a complex of distinctively Renaissance Protestant anxieties – about Petrarchan love, pagan or papist idolatry, the deceptiveness of art, and the dangerousness of the female sex. This paper will look at an early seventeenth century Latin playlet called *Pygmalion*, 260 lines long, probably written by an Oxford or Cambridge scholar in the 1630s or 1640s, and preserved in a Bodleian Library manuscript (Rawlinson MS D317). This text, which has received little critical attention since it was published in *Modern Philology* in 1949,² is in some ways typical of early modern approaches to the Pygmalion story; but it also surprisingly raises issues about the myth which would not become general cultural currency until the nineteenth century.

Graeme Miles

University of Tasmania

“Michael Psellos Between Platonism and Christianity”

Though Michael Psellos’ (1017-1078) work is now, thanks to a series of new editions, more accessible than ever before, there remains a great deal to be interpreted, and in particular two central questions require address: what is Psellos’ relationship to Christianity? What is his relationship to Neoplatonism? It is well known that there were suspicions of Psellos’ orthodoxy, to which he responded vigorously, though differently in different contexts. His “Admission of Faith”, is a carefully conventional document, but his epistolary responses to Keroularios and Xiphilinos on this issue are rather more spirited and individual statements of his position. As a “Consul of the Philosophers” in eleventh-century Constantinople, Psellos was obliged to respond to, and in a sense to represent, pre-Christian, “Hellenic” learning in a Christian society. The immense complexity of the philosophical, literary, rhetorical and religious traditions that Psellos, like other Byzantine thinkers,

² R. H. Bowers, ‘An Anonymous Renaissance Pygmalion Playlet (Rawlinson MS D3127)’, *Modern Philology*, 47.2 (Nov. 1949), 73-81.

inherited, was such that it offered great scope for choosing one's own position, and for combining positions and ideas from previous authors in new ways. Of this kind of intellectual freedom, Psellos made considerable and brilliant use. One of the major traits of his thought, which has become increasingly apparent to scholars approaching his work from a number of angles, is the ability to unite apparent contradictions, to find middle ground. Naturally, no single paper is going to exhaust these topics, but I hope, through close readings of some telling texts, to offer provisional observations on Psellos' thought in general, and in particular to further the understanding of Psellos' complex, "Typhoean" nature, and some of the delicate balances which he was able to strike.

Charlotte-Rose Millar

University of Queensland

"Interpreting the Nightmare Encounter in English Witchcraft Narratives"

In early modern English witchcraft narratives, witches were believed to have a strong bond with the Devil, an entity who most commonly appeared to them in the shape of a familiar spirit. This spirit, generally described as a domestic or common animal such as a cat, dog, toad or ferret, made a pact with the witch, bonded with her, did her bidding and, in return, sucked blood from teats on her body. These teats were often located on the genitals or breasts. In this paper, I want to explore a number of unusual narratives in which the familiar spirit appeared to female witches (or, rather, women who would later become witches) in their beds, at night, and sat on their chests, a phenomenon often described as a "nightmare" experience. The paper will speculate as to how we should understand these night-time encounters and places particular emphasis on contemporary understandings – be they medical, supernatural or sexual.

Anna Milne

University of Canterbury

"Effaced and Effacing: Poverty and the Dominican Historical Tradition"

Compared to his temporal and ideological contemporary, Saint Francis of Assisi, the founding Saint of the Dominican Order, Dominic of Guzman appears in the written record as a 'rather dull man', a 'self-effacing saint'. He is generally seen by modern commentators as wholly disappointing as both a saint and as a founder of a religious order. In this paper I look at the ways in which Dominican methods of writing in the thirteenth and fourteenth centuries have contributed to the overall perception of their founding saint. I argue that fundamental ideas concerning the order's poverty contributed to the development of 'effacing' techniques in both their physical performances and their historical and hagiographical writings. I explore the methods through which self-effacing practices uniquely constructed and exploited within the development and expression of a Dominican charisma, were internalised in the production compilation texts such as the encyclopaedia *Speculum Historiale* of Vincent of Beauvais and in the *Legenda Aurea* of Jacopo da Varazze.

Adelina Modesti

La Trobe University

"The Circulation and Exchange of Relics at the Court of Vittoria della Rovere, Grand Duchess of Tuscany"

Relics by their very nature are mobile and they are also invested with emotional and spiritual meaning. In the early modern period they were exchanged and collected, gifted, sought after, and inherited, and were housed in urn-like sacred monstrosities that facilitated their display and mobility. The paper will examine the relics that circulated in the Medici court of the seventeenth-century Grand Duchess of Tuscany Vittoria della Rovere, focusing on those she herself collected, gifted or exchanged, the elaborate monstrosities she commissioned to house and display them, and on the collections that she inherited from her grandmother Duchess Livia della Rovere, from her mother-in-law Archduchess Maria Maddalena of Austria, and from her brothers-in-law, Cardinals Leopoldo and Giovan Carlo de' Medici. Vittoria della Rovere's governance of holy relics thus expressed both a collective Medici faith, and her own deep spirituality, thereby legitimating her authority to govern the Tuscan people and state.

Clare Monagle

Macquarie University

“Poor Maternity: Clare of Assisi’s Letters to Agnes of Prague”

During the first half of the thirteenth century, Clare of Assisi and Agnes of Prague sustained a long epistolary relationship. Clare's part of the correspondence is extant, and reveals much about the intersection of the language of gendered piety and political ambition in this period. This article seeks, in particular, to place Clare's use of maternal imagery within the context of her attempts to build patronage networks in order to support her ambitions to secure the 'Privilege of Poverty' for herself and her sisters, the right to live without landed endowments and claustration. This paper will place the correspondence between Clare and Agnes into traditions of women's epistolarity, arguing that the genre of the letter offered a privileged space for the engagement of women into political life in the Middle Ages. In particular, I will consider Clare's extant letters in relation to those of Hildegard of Bingen and Catherine of Siena.

Tessa Morrison

University of Newcastle, Australia

“The Bronze and Golden Book of the Renaissance Architect Filarete”

Filarete wrote *Libro Architetonico* between 1460 and 1463, it was the second Renaissance book written on architectural theory. *Libro Architetonico* propagated a new theory of architecture in which Filarete presents his theories with practical examples by designing an ideal city, Sforzinda, named after Francesco Sforza, the insurgent Duke of Milan. This was the first fully articulated ideal city in history and predates Thomas More's *Utopia* by 50 years. The text is a historical-political narrative and more than a presentation of his architectural theories. To legitimise his architectural theory in the narrative he excavates an ancient city with the same plan and architecture as Sforzinda, demonstrating that his architectural theory had an antecedent. The details for both cities were recorded in the Bronze and the Golden books which were placed in the cities foundations. This paper examines the relevance and relationship of these two books with the architectural development and practices of his day.

Alistair Murray

Victoria University of Wellington

“Wax, Stone, Flesh: Reading Andrew Marvell’s Elegiac Bodies”

Though many of Andrew Marvell’s elegies involve some poetic confrontation with the dead or dying bodies of their subjects, the specificity which characterises these bodies has often been effaced in critical accounts which solicit the text for broader political meanings. Against this universalising tendency, this paper proposes that reading specifically for the body of the subject allows us to seek out new critical avenues into Marvell’s elegies. While existing studies of the genre have paid sustained attention to poetry itself as a means of furnishing elegiac consolation, this essay locates the aestheticised body of the elegised person at the centre of this process. In their development of a distinctly bodily aesthetic, Marvell’s elegies invest the body or corpse, as a tangible focal point for collective and private grief, with interpretative and regenerative potential as an aesthetic object. Reading for the body in these works, I suggest, also offers a useful corrective to presentist accounts of the genre which proceed from the assumption that earlier elegiac traditions tended to evade the corporeal realities of death.

Jane-Heloise Nancarrow

ARC Centre of Excellence for the History of Emotions; University of Western Australia; University of York

“Emotions3D: Accessing interactive and immersive digital cultural heritage”

This paper showcases Emotions3D - an innovative digital cultural heritage project which uses photogrammetric modelling to create an online collection of three-dimensional artefacts. The key aim of Emotions3D was to annotate digital resources to tell innovative, unique histories tied to the material properties of objects. The project, in collaboration with a range of UK museums and cultural heritage partners, was designed to shape affective reactions and strengthen user engagement. These are heightened by the interactive formats of the collection: viewable online, on a mobile device, 3D printed or accessed in virtual reality using the Google Cardboard viewer.

This paper will discuss the role of 3D technology in promoting access to cultural heritage; 3D digital curatorial decisions; and emotional interactivity with augmented cultural heritage content. This paper will also explore the role of digital technologies in heritage outreach and the digital humanities, and examines the theoretical relationship between material form, function and three-dimensional artistic display.

Jane-Heloise Nancarrow, Lisa Beaven, Tessa Morrison, Brian Shanahan and Michaels Ovens
“Interactive Digital Technologies for History and Cultural Heritage: A Roundtable Exchange”

This session brings together panellists at the forefront of innovation in digital technology for cultural heritage and medieval and early modern studies. The panel will provide short snapshots of a range of projects which use digital technology as research tools, and explore the emergence of technology in wider historical, architectural and archaeological inquiry. Some of the key technologies that will be discussed in detail include GIS mapping; 3D modelling using CAD, laser scanning and photogrammetry; and immersive visualisation for virtual and augmented reality.

The Roundtable seeks to generate discussion around particular questions:

- What are the advantages of using specific digital technologies, and what new sources and readings emerge as part of the research experience? How can we adjust our range of methodologies to include technical and technological inquiry to address novel research ideas?
- How does the process of using new technologies necessitate collaborations across disciplines? And how does it change the research outputs we present? If we are operating in the digital space, then often we are presenting research data visually, rather than as text. What are the implications of this?
- In a rapidly changing technological environment, how sustainable are our digital projects? Given the amount of material being collected and created, what should be archived and how should it be archived? What sorts of formats and metadata are required to create a meaningful and accessible archive?
- What is the role of digital cultural heritage in pedagogy and public outreach for medieval and early modern studies?

Penelope Nash

University of Sydney

“Deceit, Theft and Pride in the Medieval Ruling Women’s Travel Plans”

In the tenth century in Germany the royal/imperial court travelling was not a matter of paying idle and unplanned visits to their subjects. Travel was an essential feature of rulership: to bring the royal presence to the subjects, to set down the laws, to resolve disputes and to demonstrate the Godly power of the rulers. Ruling women participated with their ruling men to enable the peripatetic government to function. This paper uses examples from the late tenth century to illustrate the multiple ways queens exercised power. The *puella*, Theophanu, brought a baggage train of goods from Constantinople to her wedding to King, later Emperor, Otto II. In 990 she made a pilgrimage to Rome on the anniversary of her husband’s death and from as *imperator* ordered the distribution of largesse to monasteries in Italy. In 994 Empress Adelheid instructed Abbot Gozpert of Tegernsee to accommodate her and her entourage of people and animals. These and other examples show how the women effectively arranged or re-ordered the affairs of the state as a direct result of their travels.

Kathleen Neal

Monash University

“Moving Allies: Edward I’s Expenses for his Daughters as Diplomatic Exchange”

This paper proposes a new political interpretation of Edward I’s expenses on luxury goods for his adult daughters in the late 1290s. Biographers have characterised this as the indulgent extravagance of a doting father upon his demanding offspring. During the 1290s, these daughters and their new dynastic connections in the houses of Holland, Bar and Brabant, were of vital importance to Edward’s diplomatic and military conflict with his cousin, Philip IV of France. Using the evidence of filial correspondence, and drawing from recent scholarship on the significance of father-daughter networks to the exercise of rulership, I propose a new interpretation of Edward’s expenses for his daughters as part of his wider political strategy. This reading reveals the role of daughters as dynastic and diplomatic agents, and their vital contribution to the practice of rulership.

Cary Nederman
Keynote Speaker

Jane Nelson
University of Adelaide

“Shakespeare meets Hermes Trismegistus: *King Lear* and Christian Hermetism – a religion of the mind”

Following Frances Yates' seminal work on Giordano Bruno and the Hermetic tradition published in 1964, Anglophone scholarship has perceived Hermetic thought in terms of alchemy, magic, astrology and cabala. The religious philosophy at the core of the *Corpus Hermeticum* has been largely neglected. However, European scholarship in Italy and the Netherlands, including some recently translated, has thrown light on the 15th and 16th centuries' Christianising of the *Corpus*, once considered wholly pagan. The 17 tractates carry two paradoxical injunctions: to evangelise the doctrine, and to reveal it only to initiates. It is my contention that the religious philosophy contained in the *Corpus* was known in England and influenced Shakespeare, and that his treatment of the well-known old tale of King Leir and his daughters both conceals and reveals knowledge of particular and identifiable sections of the *Corpus*.

Mark Neuendorf
University of Adelaide

“Moving the Heart: Madness and the Sympathetic Exchange in Eighteenth-Century Britain”

Historians have long identified the eighteenth century as a turning point in popular attitudes towards the mentally ill in Britain, marked by a surge of interest in melancholy and derangement, but also a growing unease at the sight of some mad people, which facilitated their sequestration from spaces of polite sociability. This paper seeks to make sense of these contradictory attitudes, through an examination of the practices that structured society's emotional responsiveness to spectacles of madness. It argues that spectators' behaviours towards the insane in this period were fundamentally shaped by the quality of aesthetic response elicited in the sympathetic exchange. At a time when moral philosophy dictated that humane regard be bestowed upon those subjects who could elicit a pleasing 'sentimental' response in a beholder, middling spectators became increasingly polarised in their appraisals of the mad, directing their charitable expenditure towards those 'poor lunatics' who could prompt the desired 'sympathetic movement', while disavowing those subjects that frustrated or dispelled such idealised emotional exchanges.

Jennifer Nicholson
University of Sydney

“‘Borne’: Shakespeare at the Edge of English”

William Shakespeare's masterful use of English is at the centre of his writing and its place in the English literary canon. However, his reputation for originality is strangely at odds with the wide range of source material he used. One such source widely agreed to have influenced the playwright is the *Essais* by Michel de Montaigne, which critics assume was available to Shakespeare via John

Florio's 1603 translation. While the influence of the original French text remains mostly absent from critical thought, *Hamlet* was first performed at least two years prior to Florio's translation. The play draws not only from Renaissance ideas about Stoicism shared by Shakespeare and Montaigne's contemporaries, but from the latter's use of language. With reference to Travis Williams' observations about 'to be or not to be' and Montaigne's 'De l'Age', this paper will consider not the Englishness but the Frenchness of Shakespeare's *Hamlet*.

Aidan Norrie

University of Otago

"The King, the Queen, the Virgin, and the Cross: Catholicism versus Protestantism in *Elizabeth* and *Elizabeth: The Golden Age*"

The way in which historical films depict conflict often says much more about contemporary issues than it does of those belonging to the period depicted on the screen. Both of Shekhar Kapur's films about Queen Elizabeth I of England – *Elizabeth* (1998) and *Elizabeth: The Golden Age* (2007) – clearly reflect and repurpose contemporary religious tensions. While a film about Elizabethan England cannot avoid engaging with religious politics, this paper argues that Kapur took contemporary religious debates, and repurposed them for his films. This repurposing is visible in the depictions of Catholics and Protestants: Catholics are depicted as evil and scheming – a metaphor for modern religious fundamentalism; whereas the Protestants, embodied by Elizabeth, are depicted as being moderate and secular – people who wish to rise above religious divides, and rule for the common good. This paper will also touch on the racial undertones that influence depictions of different religions and their adherents. Kapur's films, therefore, should be seen as an attempt to make sense of modern religious fundamentalism and intolerance.

Aidan Norrie see also ANZAMEMS Postgraduate Session

Sheilagh Ilona O'Brien

University of Queensland

"Fear and Desire: Encounters between Witches and Devils in Early Modern England"

Witches in early modern England encountered the Devil in various forms, and their interactions with him displayed a number of reactions. Many expressed fear of the Devil, his actions, or the potential consequences of becoming a witch. In many cases the Devil's words and behaviour were also described. In most cases the Devil was portrayed as a seducer, offering witches what they desired in return for what he desired – their service and soul. This paper will examine the emotional circumstances and effects of the transactional exchange between witch and Devil in early modern England. The examination of witches' emotional reactions to the Devil, and their understanding of the Devil's own emotions will deepen our comprehension of the meaning and understanding witches and their interrogators had of the circumstances of witches' pacts with the Devil.

Jessica O'Leary

Monash University

"Dynastic Diplomacy: Beatrice d'Aragona, Queen of Hungary (1457-1508), Widowhood, and Maintaining Power"

The Neapolitan House of Aragon married two of its daughters, Eleonora (1450–93) and Beatrice (1457–1508) into the duchy of Ferrara and Kingdom of Bohemia respectively, and its head, Ferrante (1458–94), and his sons used their kinswomen’s mobility to achieve diplomatic objectives. Using the case study of Beatrice d’Aragona’s marriage to King Matthias Corvinus of Hungary, I will argue that women marrying abroad and becoming mobile was a catalyst for family diplomacy, a type of diplomacy practiced alongside ambassadorial diplomacy. Their mobility was especially important during times of political instability, because as wives they had privileged access to information concerning those in power. Beatrice was widowed without an heir and thus she used her family connections for diplomatic ends in order to (unsuccessfully) prevent her expulsion from Hungary and become its ruler. This presentation will analyse the letters and diplomatic reports exchanged between Naples, Ferrara, and Hungary during this period to argue that mobile women who married abroad were important diplomatic agents, especially when their marital courts became unstable or threatened.

Michael Ovens

ARC Centre of Excellence for the History of Emotions, University of Western Australia

“*Thine Enemy*: Virtual Reality, Interpersonal Combat, and the Vocabulary of Action”

Many readers of medieval and early modern literature skip over scenes and descriptions of interpersonal violence – the shattering lances, crushing blows, and piercing thrusts of chivalric combat. The reason why this is the case is complex but has to do, in part, with the lost vocabularies of motion upon which such representations founded. Where a modern reader might see only a procession of literary tropes, a medieval reader could see a complex exchange of socio-political ethics encoded in the physical mobility of the combatants. This paper will discuss the opportunities and challenges encountered during the development of *Thine Enemy*, a collaborative attempt to create an educational virtual reality game for the HTC Vive which allows player-students to learn these vocabularies of motion through a first-person exchange of knowledge with non-player-characters. In addition, I will seek to make virtual reality equipment and a playable version of the game *Thine Enemy* available for conference attendees to experience the game for themselves.

Samantha Owens

Victoria University of Wellington

“The Princess Appeared as Diana: The Roles of Amateur and Professional Dancers in German Courtly Ballets, 1660–1690”

It has been estimated that for every opera performed in the German-speaking lands during the seventeenth century around three ballets were presented. Yet while the latter genre’s importance as a means of princely representation is more than amply demonstrated by the central role played by aristocratic dancers, such large-scale courtly musical-theatrical productions also offered a significant opportunity for collaboration between artists from many different fields and from across the social spectrum. This paper draws upon a significant collection of printed programme booklets documenting German courtly ballets dating from the second half of the seventeenth century that present detailed evidence regarding the roles danced by the nobility and professionals alike. What were the roles traditionally allotted to dancing masters in such ballets? And what roles (if any) were

considered the preserve of the aristocracy? Furthermore, to what extent did these characterizations reflect an individual's position within the broader courtly hierarchy?

Catherine Padmore

La Trobe University

"Resisting Hilliard in search of Teerlinc"

The first English-born artist to excel at miniature painting was Nicholas Hilliard (1547-1619), who trained as a goldsmith before going on to paint Elizabeth and her successor, James. He documented his process and influences in his *Arte of Limning*, but there is a lacuna at the centre of his text—he does not reveal how he made the shift from goldsmith to painter, nor who taught him the closely guarded secrets of the illuminator's workshop. The name most compelling in its omission is Levina Teerlinc (1515?-1576), a Flemish woman appointed as royal paintrix to the English court from Henry VIII to Elizabeth and thought by many to be the most likely candidate for the transmission of these techniques. This paper examines Hilliard's manuscript for evidence of a working relationship between the two, producing a resistant reading which argues for his debt to a marginalised female painter.

Rebecca Panter and Lynn Ramey

Vanderbilt University, USA

"From Boudour to Blanchefleur: Medieval Textual Transmission Vectors in 3D Immersive Environments"

How did texts and ideas circulate within and between societies in the Middle Ages? Potential vectors of movement include pilgrimage, crusade, merchant caravans, and itinerant performers, to name a few. However, scholars usually cannot identify specific moments and locations when stories moved from one location to the next. For the medieval period, this lack of data has historically been the cause of heated debates about questions of influence. We are proposing a new approach using computer simulations in the Unity game engine to model the ways that texts and ideas could have moved in and among cultures. While we may never have all versions of a story with changes and variations as it moved from one culture to the next, we can use computers to model the exchange of objects, texts, and people. By making these moments visible we can test theories and vectors of transmission.

Thandi Parker

University of Canterbury

"Roll Call: The political motivations behind the inclusion of women on the Canterbury Roll"

Gender has been largely overlooked in the study of political thought represented on genealogical chronicle rolls. The Canterbury Roll is a fifteenth-century genealogical chronicle roll. The five-metre long parchment is a genealogy of the kings of England, and traces the lineage of the contemporary ruler Edward IV back to the biblical figure of Noah. It is recognised as a political propaganda tool, constructed to support Henry VI's claim to the throne. Following the Wars of the Roses, it was

altered to show Edward IV's 'rightful' claim. The roll-maker, and the roll's Yorkist editors, selected or highlighted text to shape audience's political perceptions. This makes the representation of women on the roll a particularly interesting topic. Who did they include? Who did they deliberately exclude? The four identified scripts give us differing information, which can be pieced together to understand the role of women in political discourse in the Middle Ages.

Patricia Patrick

Brigham Young University Hawaii, USA

"'You learn me noble thankfulness': Distorting Gratitude in *Much Ado about Nothing*"

As Felicity Heal points out, "the most remarkable range of reflection on the nature of the gift in early modern England comes from the literary imagination of Shakespeare." Scholars have illuminated the richness of Shakespeare's thinking on giving and gratitude in *King Lear*, *The Merchant of Venice*, and the Roman plays. My essay proposes that exchange is also central to *Much Ado about Nothing*. Shakespeare depicts the stability of community as threatened by distorted practices of gratitude which break off rather than reinforce ties and which replace grateful returns with retaliation.

Patricia Pender

University of Newcastle, Australia

"Princess Elizabeth, Katherine Parr, and the *Prayers or Meditations*"

Less than a year after Katherine Parr published her *Prayers or Meditations* (1545) with the royal printer Thomas Berthelet, her twelve-year-old stepdaughter Princess Elizabeth presented Henry VIII with a manuscript volume of this work translated into Latin, Italian and French as her New Year's gift. This paper combines material analysis of the book-as-object with rhetorical analysis of the book as gift, examining the fabric covers embroidered by the princess with the initials HR and KP in gold and silver threads, alongside Elizabeth's representation of her own and her stepmother's literary labour in the manuscript's dedicatory epistle. Both the physical and formal attributes of this text, I will argue, illuminate the complex dynamics of allegiance and allusion behind its precocious, bravura display of textual and linguistic agency.

Anita Perkins

Otago University

"Mobility and German Travel Writers of the Saddle Period (1770-1830)"

How does the experience of travel transform culture over time? This is the question at the heart of a book based on my PhD, 'Travel Texts and Moving Cultures', which brings together two main areas of scholarship: the cultural analysis of German literature and film and the emerging field of mobilities studies. This presentation focuses on the mobile experiences recounted by writers in a significant period of social change, coined by Reinhart Koselleck as, 'the saddle period' of 1770-1830. One example is Georg Forster's *A Voyage Round the World* (1777), which recounts the young German scientist's journey to New Zealand with Captain Cook. The presenter draws on travel text examples to look at how mobile experiences were conveyed with reference to transformations in technology, education and culture, and how in the saddle period, a culture founded on mobilities and a desire for travel emerged.

Mimi Petrakis
Monash University

“Those Creatures in Pursuit of Fame’: The Communicative Power of Artemisia Gentileschi’s Self-Portraits”

The talent of female painters in the seventeenth century was often thought to be a by-product of their immense beauty. This was an idea that subsequently rendered these women as objects of keen fascination. The prolific painter Artemisia Gentileschi (1593–1654?) took advantage of this appeal and the numerous requests for her own self-portrait by patrons. This paper discusses the ways in which Gentileschi gave these images as gifts in order to entice, persuade, and seduce. Exploring the nature of the tailored self-portraits Artemisia produced for consumption, this study asserts that through disseminating these works across Europe the painter was able to accrue both commissions and notoriety. Additionally, this paper deconstructs the personas Artemisia constructed and communicated through these paintings, and examines the way in which the artist asserted both her womanhood and exceptional talent.

Kim M. Phillips
University of Auckland

“The Breasts of Virgins: Sexual Reputation and the Female Body in Medieval Culture and Society”

Many European medical treatises of the thirteenth to fifteenth centuries included advice to young unmarried women on breast enhancement. However, improvement did not imply augmentation but rather reduction. These recipes and techniques have never been discussed in detail by medieval historians, and indeed have hardly been noticed, despite strong recent attention to the history of women’s bodies. Indeed, scholarly literature on the medieval cultural meanings and significance of women’s breasts is relatively limited, and such work as exists has presented the view that breasts were understood less as erotic objects than in terms of religion and nutrition. My paper will contend that more attention should be paid to life cycle in considering women’s breasts, as those of maidens, mothers, and older women were perceived rather differently from one another. It will summarise the medical advice on repressing breast growth, trace its origins in ancient and early medieval medical texts, and will argue that it reflects wider understanding of bust size and texture as signifiers of sexual experience. Maidens were enjoined to suppress their breasts not merely out of aesthetic concern, but also in order to protect their sexual reputations. The paper thus contributes not only to our understanding of medieval bodies, but traces aspects of mobility and exchange in the transmission of medical theories from antiquity to the later Middle Ages.

Michael Pickering
Trinity College, University of Melbourne

"Radical Pietism and Vampiric Rage: Affect as Raison d’être in the *Geistliche Fama* (1733)"

This paper examines an obscure entry in the well-known eighteenth-century radical Pietist journal, the *Geistliche Fama*. Ostensibly penned by the notorious alchemist, theologian and physician Johann Conrad Dippel, the text is a recapping of the ‘vampire scandal’ that emerged in the early eighteenth century. In it, the vampire is constructed as a wrathful and sometimes fearful being, an entity

brought into existence and maintained chiefly through its own lingering emotions: anger at having been torn prematurely and suddenly from life; fear; continued pursuit of desires it held while alive; and rage at being unable to fulfil those desires in its semi-corporeal, 'undead' state. While such a construction is indeed supported by a Neo-Platonic framework permitting recourse to notions of the 'astral spirit', it also draws deeply upon the emotive lexicon of German Pietism: to destroy the vampire is depicted as being analogous to the process of overcoming one's earthly desires.

Justin Pigott

Australian Catholic University

'Exchanging Constantinople for Antioch: The Capital Crimes of John Chrysostom and Nestorius'

Analysis of the troubled Constantinopolitan tenures of both John Chrysostom and Nestorius have been deeply influenced by their reputations for being fiery disciplinarians and overbearing hierarchs – character traits that are placed front and centre in explaining the hostility that both Syrians faced from within Constantinople. However, this paper argues that such a view of John and Nestorius' episcopal management fails to take into account the full scope of Constantinople's episcopal abnormality. Teleological perspectives of the city's development have served to conceal the extent to which heavy imperial patronage of the Constantinopolitan church fundamentally altered the parameters of episcopal management there. By placing such institutional anomalies at the forefront of analysing the Syrians' tenures, rather than their personalities, it will be argued that their episcopal strategies sat well within the normative bounds and expectations of a bishop. It is only at the capital that such actions constituted intolerable episcopal crimes.

Janice Pinder

Monash University

"Guiard of Laon and the Corpus Christi"

Guiard of Laon, chancellor of the University of Paris (1237) and later bishop of Cambrai (1238-1247), and one of the supporters of the movement to establish the feast of Corpus Christi, wrote a number of sermons and treatises on the Eucharist. One of his sermons, on the twelve fruits (or benefits) of the Eucharist, circulated almost exclusively in French, and was widely copied in collections of moral and spiritual advice. A number of these manuscripts have come to light since the French sermon was edited by P.C. Boeren in 1956. Although the original sermon is thought to have been composed around 1220, the earliest manuscripts of the French translation date to the last quarter of the thirteenth century. This paper will explore the manuscript contexts of the transmission of the French sermon, and its possible links with beguines and Corpus Christi.

Sylvain Piron

École des hautes études en sciences sociales

"Should the scholar have a descent?"

In the early years of the 14th century, in Padua, a learned and friendly discussion took the form of an exchange of letters in sophisticated Latin verse between Lovato Lovati and Albertino Mussato, on the advantages and inconvenience of having children. The same discussion was repeated soon after in Tuscany, in a more succinct form, between the much less famous Cambio da Poggibonsi and Geri d'Arezzo. A medievalist would immediately recognise here echoes of a more famous debate, on whether the philosopher should marry – started by Heloise in her long letter against marriage (partly lost, partly incorporated in Abelard's *Historia calamitatum*). Yet, in Central and Northern Italy around 1300, the situation was very different. A remarkable number of leading intellectuals and

artists had made the choice to remain lay people, active in civic life. Hence, most of them were married: the real question for them was whether to have children, balancing the glory of transmitting to future generation the name of the family, or running the risks of being unwillingly trapped in political conflicts, because of turbulent sons who might too easily get caught in violent political events, and could therefore cause the ruin and banishment of the whole family. Put simply, this is the core of the debate between the married and childless Lovato and his friend Mussato.

The debate between the two has been recently discussed by Ronald Witt, in his magisterial book on the origins of humanism, while the exchange between Cambio da Poggibonsi and Geri d'Arezzo remains more obscure. In my paper, I would like to examine as closely as the sources allow the family situation of a number of lay intellectuals active on the Italian scene in the years 1280-1320 and observe, in very practical terms, the advantages and inconvenience of having a descent.

Kerry Plunkett

University of Newcastle, Australia

“Come, my dear children, come and happy be;” Considering Lady Hester Pulter’s poetry as pedagogical practice

Lady Hester Pulter was both a mother and a poet. As a mother she was expected to be a virtuous role model and provide her children with a moral education. A poet’s role, according to Sir Philip Sidney, was to teach virtuous knowledge. The influence of Sir Philip Sidney’s poetic treatise *A Defence of Poetry* is evident in Pulter’s manuscript. Sidney describes poetry as “the first light-giver to ignorance, and first nurse, whose milk by little and little enabled them to feed afterwards of tougher knowledge’s.” This paper proposes that Pulter chose to combine her role of mother and poet to best educate her children on the paramount subject of virtue. This paper traces, through Pulter’s engagement with Sidney’s poetics, the role of poetry in education from classical antiquity through to the seventeenth century and discusses how it is preserved and transformed in the hands of a mother.

Ursula Potter

University of Sydney

“The Woman’s Counsellor. The Changing Role of Physicians in Early Modern Drama”

Women’s health was traditionally in the hands of midwives until this started to change in the mid-sixteenth century as physicians challenged the competence of midwives and promoted their own services. Their success is evident in the sheer number of women consulting physicians in the early 1600s, such as John Hall, Richard Napier and Simon Forman. For dramatists this rising social status of physicians was a rich source of satire, and their special standing with female patients even more so. Middleton’s *The Fair Quarrel* (1617), includes a rare scene between a physician and a young woman who is pregnant, who turns to the physician to help hide the pregnancy from her father. How the consultation proceeds and its outcomes are of singular significance in the representation of the physician. It suggests the play was tapping into a social reality in early modern London which saw physicians increasingly perceived as intimate counsellors to their female patients which aroused deep-seated levels of envy and mistrust in husbands and lovers.

Gordon Raeburn

ARC Centre of Excellence for the History of Emotions, The University of Melbourne

“Emotional Responses to the Massacre at Dunaverty, Scotland, 1647.”

In May 1647, following the siege of Dunaverty Castle in Kintyre, Scotland, by Covenanter forces, more than three hundred men, women, and children were slaughtered, despite rumoured quarter from the victorious Covenanters. This massacre, however, was not simply the result of a conflict between Covenanters and Royalists, as the vast majority of those killed were from the Highlands and Islands of Scotland, and therefore culturally distinct from the Covenanters, who in the majority were from the Scottish lowlands. This paper will investigate the emotional reactions to this event. It will consider the importance of religious differences between the two groups, as well as the cultural differences between the Covenanters and Royalists. Did the two groups involved react in emotionally distinct ways, and what was the emotional impact of this event upon the communities involved?

Eleonora Rai

ARC Centre of Excellence for the History of Emotions, University of Western Australia

“The Power of Words: Rhetoric and religious emotions in Paolo Segneri Senior’s *Quaresimale* and Giampietro Pinamonti’s *Il Sacro Cuore di Maria Vergine*”

In the second half of the 17th century, the Jesuit missionaries Paolo Segneri Senior (1624-1694) and Giampietro Pinamonti (1632-1703) covered a great part of the Italian Peninsula preaching and acting in theatrical plays of a religious nature. Their innovative, emotionally charged rhetorical and theatrical techniques were a mainstay of their missions, conducted in Catholic areas where ignorance of dogmas and disaffection to the sacraments ruled. These religious men had the ability to move the listeners’ hearts to an internal conversion through the power of their words and extremely effective theatrical methods. Segneri became one of the most successful orators in early modern Italy and he had several epigones who promoted his successful rhetorical and theatrical techniques in Europe. This paper will deal in particular with the role of rhetoric and emotions in two of the major works composed by these two Jesuit preachers: the *Quaresimale* and *Il Sacro Cuore di Maria Vergine*. These two works show how various rhetorical approaches could move feelings and rouse emotions in the public with very different stylistic approaches.

Lynn Ramey (See Panter, Rebecca)

Sarah Randles

University of Melbourne

“The Middle Ages Transported – Medieval Objects in Australian Collections”

There is a significant number of medieval items in Australian collections, but with the exception of the illuminated manuscripts and a few works of exceptional significance, such as the 1297 Magna Carta in Parliament House, these objects have become invisible as medieval traces and are virtually unknown to scholars and the general public. While the field of medievalism is well-developed in an Australian context, it has focused primarily on creative responses to the Middle Ages, and has largely ignored the presence of medieval material culture. This paper will consider some of these medieval objects in Australian collections, and the ways that they have both responded to and produced

Australia's relationship with its European past, and therefore provide valuable evidence for an understanding of the development of Australian cultural identity.

Emma Rayner

Victoria University of Wellington

“Restraint she will not brook’: *Paradise Lost* and the Epic Contest between Body and Soul”

Though several commentators have likened Adam and Eve's Edenic conversations to those that feature in earlier body-soul dialogue poems, the particulars of this parallel have rarely been expounded at length. This paper explores *Paradise Lost*'s potential debt to such verse dialogues as the eponymously-authored “Saint Bernards Vision” (1640) and Richard Brathwaite's “The Last Trumpet” (1635), and posits that Adam and Eve are not dramatic characters so much as they are allegorical personifications of, respectively, the soul and the body. Select discourses between the human pair – notably those found at the start and close of Book IX – evince the similarity between the fraught nature of the marital union Milton depicts and that between body and soul, especially as the threat of divine punishment exacerbates tensions between the two interlocutors. Particular attention is afforded to how the (definitively gendered) qualities that distinguish flesh from spirit are reversed when one speaker displays superior argumentative skill over the other. In doing so, it is possible to view the essential concerns of the 17th-century body-soul dialogue as a continuation of the subject matter of Milton's epic: in other words, as – and because – Adam and Eve face the consequences of their original sin at the end of *Paradise Lost*, soul and body come to replay the original parents' woes as they face their final denouement.

Julian Real

University of Auckland

“The Cockered Youth in Early Modern Drama”

To ‘cock’ a child was to spoil them through over-indulgent parenting, and was believed to result in effeminate, foolish, and prodigal youths. This feared outcome was supported by a hybrid moral convention that synergistically combined biblical doctrine, Aristotelian ethics, and humoral science, and which was used to promote patriarchal values. The potential for cockered children to undermine the state and commonwealth was a primary concern, and frequently warned against in contemporary literature. Drama also reflects this fear, and the cockered youth plays an often central role in plays of the period, offering a didactic element that is lost upon modern audiences who are unaware of this cultural focus.

Bronwyn Reddan

University of Melbourne

“Gendering eloquence: Strategies of authorship in fairy tales by French women, 1690-1709”

1690-1709 saw the emergence of a new literary genre: the fairy tales published by French women active in late seventeenth-century Parisian salons. According to Allison Stedman, the women writers who created this genre transformed the oral eloquence of salon conversation into a series of socio-literary interactions in which the exchange of texts created literary communities of readers and writers (*Rococo Fiction in France*, 2013). The meta- and paratextual framing of tales published by Marie-Jeanne Lhéritier, Henriette-Julie de Murat and Marie-Catherine d'Aulnoy illustrate the

complex strategies of self-representation used by early modern women writers. Lhéritier frames her work with a theory of translation defending the abilities of women writers. D'Aulnoy literally writes herself into her frame-tale narrative as a celebrated author, and Murat professes a "fatherly love" for her literary creations. This paper argues that these strategies of authorship contributed to ongoing debate about the status of early modern women writers.

Claire Renkin

Yarra Theological Union, University of Divinity

"Galloping Girls': From the Cloister to the Open Road: How the *Painted Life of Mary Ward* (1650s) Re-imagines Spatial Boundaries"

This paper investigates a little known visual source about seventeenth-century nuns on the move. A cycle of fifty paintings celebrates the religious life of Mary Ward (1585-1645) and now reposes in Augsburg. Thought to have been commissioned by Ward's followers from unknown artists during the 1650s and '60s, the paintings chronicle the Yorkshire women's efforts to reform traditional spatial polarities (between apostolic and contemplative life). A fifth of the paintings depict Ward's travels throughout Europe as she lobbied unsuccessfully to free her order from the rule of claustration. The paintings use affective devices to legitimate Ward's audacious claims for her Ignatian-inspired vision of women religious moving out of the cloister into the world.

Kriston R. Rennie

University of Queensland

"Freedom and Protection in Medieval Monasteries"

This paper defines the special relationship between Rome and exempt French monasteries in the Middle Ages. It examines the origins, nature, and development of monastic privileges, which ultimately contributed to shaping the ecclesiastical and political structure of pre-modern Europe. Focusing on individual French monasteries and their struggles to secure papal protection, this paper questions the socio-political and legal reasons impelling such relationships and the consequences for all involved. It argues that the processes for attaining monastic autonomy strengthen our understanding of local spiritual-secular politics, helping also to explain an emerging and independent image of papal authority.

Gordon Reynolds

University of Canterbury

"Shifting Populations and Gender Expectations: The Changes in Frankish Levantine Attitudes to Women Between the Second and Seventh Crusade"

Women frequently accompanied crusading armies travelling to the Levant but their motives for doing so have seldom been fully explored. The number of references by eyewitnesses to women participating in combat during this period rises simultaneously with references to the culture of sexual laxity within the Latin States. This paper will explore the links between these two phenomena, and whether the perception of greater sexual freedom could be indicative of a society granting greater social freedoms to women following their service on a crusade. The analysis of this study is drawn from Muslim, Byzantine and crusader/pilgrim eyewitness accounts as well as chronicles and popular medieval chansons and stories about crusading. All of these sources are steeped in their own cultures' perceptions of gender. By analysing this gender-culture landscape, we may better

understand how medieval women viewed crusading and the possibilities that such physical and social mobility could hold.

Maria Roberts

University of Newcastle, Australia

“The Botanist’s View: Joseph Banks and the Australian Landscape of 1770”

Joseph Banks, amateur botanist, famously accompanied James Cook on the first Endeavour voyage in which Cook mapped the east coast of New Holland in 1770. Banks kept a journal throughout this voyage in which he describes the daily activities of his small party, who collect and document specimens as they circumnavigate the globe. On the Australian leg of this journey Banks records the impressions he has of the land and the samples he gleans of the landscape as they pass. The landscape seen through his eyes is both strange and strangely predictable. Yet if we read Banks’ journal now we may do so not in order to discover what the Australian landscape was really like in 1770, but rather to ‘explore in reverse’; to look at the history of ideas informing Banks’ own account of his travels, and to consider the intellectual context for his global quest to accumulate data.

Zita Rohr

Macquarie University

“Sisters Who Did It For Themselves: Female Domestic ‘Republics’ of Power in Pre-Modern Europe”

This paper proposes a methodology as to how we might create a new gendered history of the genesis and evolution of the modern state. For pre-modern royal dynasties, where little if anything was private, politically galvanized elite women were at the forefront of crucial political and diplomatic undertaking. The late medieval and early modern domestic households of royal and elite men and women were intimately interconnected in monarchical politics; there was really no such thing as a public/private divide in government, politics and diplomacy. Elite pre-modern women were perfectly positioned for, competent in, and fundamental to the development of the territorial monarchies that won the geopolitical conflicts of early modern Europe, and which were the progenitors of the modern state. This paper argues that female ‘domestic’ households were critical to the geopolitical success of these territorial monarchies, and that they were cornerstones in the development of the early modern state.

Elisabeth Rolston

University of Canterbury

“‘The Imperial Character’: The Byzantine Imperial Ideal in the Twelfth Century”

The twelfth century saw what has been acknowledged by historians as a change in the nature of Byzantine emperorship with the reign of Alexius I Comnenus and his succeeding dynasty. Comnenian rule has been associated with an emphasis on military achievement and a greater dynastic focus. Alexius therefore serves as a significant subject for analysing the concept of the ‘ideal emperor’ in the twelfth century. His reign was documented by his eldest daughter Anna Comnena in the *Alexiad*, and the civil servant John Zonaras in his universal chronicle, the *Epitome Historiarum*. These works offer two markedly different interpretations of an imperial ideal and Alexius’s ability to fulfil these ideals. While Anna Comnena draws on Biblical and Classical traditions to establish a model of

emperorship that closely aligns with Alexius, the emperor falls short of the standard imposed by John Zonaras that prioritises the welfare of the state.

Sarah C.E. Ross
Victoria University of Wellington
“Relocating Alice Egerton”

In 1634, at the marriageable age of 15, Lady Alice Egerton performed the role of the Lady in *Comus*. Here, according to canonical literary history, Egerton’s story ends, but in fact her afterlife is long and intriguing, its traces dispersed across the fragmentary and ephemeral records of several households. This paper traces Egerton from Ludlow to Ashridge, to the musical soirees of Henry Lawes in London, and back to Wales. It explores geographical places and book places—dedications, frontispieces, inscriptions, and addresses—in which she is to be found, and pays particular attention to her intersections with other women and girls, including her sister-in-law Elizabeth Egerton (née Cavendish), Elizabeth’s sister Jane Cavendish, and Katherine Philips. Via Egerton, the paper explores the movement of girls and women between aristocratic households, and their occupation of elite places and spaces of literary and cultural production.

Frank Russo
University of Sydney
“Beyond the diocesan archives: constructing a fictional account of a travelling lay preacher in Early Modern Kingdom of Naples”

The paper explores the author’s construction of a fictional account of a travelling lay preacher in the seventeenth-century Kingdom of Naples. Although the author’s research has not uncovered exact examples of individuals who might form the foundation for the development of such a character, research into a range of social phenomena from the period supports its construction. The paper explores research into itinerancy in Southern Italy during the Early Modern period, including histories of travelling religious missions, such as those of the Jesuits, as well as itinerant performers, vagabonds, charlatans and vendors. It also considers the author’s archival research on individuals tried by the Inquisition in relation to crimes such as feigned holiness, administration of communion outside of religious office and the selling of fake religious objects, and how these strands of research have assisted in building the narrative of the travelling lay preacher.

Juanita Feros Ruys
University of Sydney
“Carnal Compassion: Peter Abelard’s Conflicted Approach to Empathy”

The speaking voice of Peter Abelard’s *Historia calamitatum* seethes with emotions, not least one we might characterize as self-pity. Yet while Abelard ostensibly constructs his *Historia* in order to elicit a sympathetic response from his readers and so prompt his recall from Brittany to the Schools of Paris, at every turn he refuses the concept of empathy. He characterizes it as unmanly, painful, shameful, liable to lead to dangerous actions, and a feminized performative mode. In the Letters subsequently exchanged with Heloise, where she offers expressions of sympathy, Abelard responds with a hard-edged analysis of the nature of *compassio* which underlines its function as, literally, a

‘suffering-with’, arguing that if she is truly in sympathy with him, she will long for his death as much as he does. This paper then moves to outline the theory of empathy / *compassio* evinced in Abelard’s theological and ethical writings. It reveals how in the *Problemata* and *Ethics*, Abelard rigorously pursues definitions and understandings of *compassio* and *miser cordia* that juxtapose and even contrast them with justice and reason. In Letter 7 to the Nuns of the Paraclete, Abelard argues against the practical effects of empathy in a culture that values the corporate over the individual. In short, in Abelard’s analysis of empathy we find *compassio* depicted as potentially dangerous, contingent, possibly contrary to reason, and no trustworthy guide to right action. Abelard’s views thus offer a flip-side to Sarah McNamer’s recent description of the ‘medieval invention of compassion’ as a feminized, vernacular mode tied to affective piety. By contrast, Abelard’s views characterize a Scholastic, Latinate, non-mystic approach to that empathy that remains deeply ambivalent about it.

Riccardo Saccenti

Fondazione per le Scienze Religiose Giovanni XXIII

“From Wisdom to Science: A Witness of the Theological Studies in Paris in the 1240s”

The development of new methods of analysis of the biblical text and of discussion of the doctrinal issues is one of the specific features of the 12th century European cultural “renaissance”. With the works of Peter Lombard and of his disciples and followers, this large use of dialectic and semantic within the theological discourse prepared a radical change in the understanding of theology. Within the context of the Parisian university, as well as in the activities of the studia generalia of the Dominicans and Franciscans, the Sentences of Peter Lombard became the corner stone of the education and theological training but also the basic index of the major theological questions. It is around this text and its cultural heritage that during the 1240s theology started to be assumed as a matter of science rather than of wisdom. The prologues contained in the ms. Paris, Bibliothèque Nationale de France, lat. 15652 offer a precious witness of such change. These texts were composed during the 1240s by several masters who lectured the Sentences in Paris and offers a clear vision of the passage to the practice of a scientific approach to the contents of Peter Lombard’ four books. The paper aims to show the impact of such new understanding of theology through the analysis of the texts of the Parisian manuscript, in order to show how this significant novelty can be defined as a sort of “epistemological revolution”.

Pippa Saloni

University of Canterbury, and Jane Franklin Hall, University of Tasmania

“Kahu, Cloak, Pluvial: Intersections in Method and Meaning across Medieval Cultures. Definition of a Project”

My paper will outline a project I am developing that aims at comparing the symbolism of cloaks in pre-European Maori society with those worn by priests of the Roman Catholic Church in the later Middle Ages. The arrival of the Maori people in New Zealand is generally placed between the tenth and thirteenth centuries, at a time when religious symbolism permeated European culture.³ In both cultures cloaks could be used to define sacred space, although the understanding of what was ‘sacred’ and the ‘space’ defined, differed. The ceremonial copes worn by the prelates of the Latin

³ Te Rangihiroa (Peter Buck), *The Evolution of Maori Clothing* (Wellington: Board of Maori Ethnological Research, 1926), p.xviii.

Church were sumptuously embroidered, often with genealogical episodes. Silks, precious metals, and gems were woven into the fabric of the garment. Papal inventories boast of *'capâ ac alio panno, sericis, plumarii operis multiplici varietate distinctis'*, where 'featherwork' refers to the couched embroidery technique.⁴ In both cultures cloaks were favoured as gifts and used as shrouds. My comparative study of cloaks and their meaning, set within the parameters of two distinct cultures, will hopefully shed new light on human instincts of self-adornment and textile traditions.

Paul Salzman

La Trobe University

"Behn There Done That: Aphra Behn's Posthumous Fiction"

A decade after Aphra Behn's death, a number of short stories and novellas attributed to her began to be published. While some debate has occurred over the authenticity of this posthumous fiction, I am interested in considering why Behn's authorial signature had such currency at the end of the seventeenth and into the eighteenth century. This is in part a historical question about transmission, but given my position as editor of this fiction for the new Cambridge University Press complete works edition of Behn, I want to analyse what is at stake when we query the 'authenticity' of the texts of an author whose fortunes have fluctuated as wildly as Behn's.

Tatjana Schaefer

Victoria University of Wellington

"Crossing the gender threshold: Beatrice vs. Shakespeare's cross-dressing women"

When Shakespeare's heroines find themselves without protection in a male-dominated world, a common comedic solution is to cross-dress and become a man. Surprisingly, this works well for them most of the time. Crossing the gender threshold does not stand in the way of the all-important conclusion of heterosexual marriage, and it provides a unique opportunity to represent women's interests to a receptive male audience. But such gender mobility brings its own problems, and crossing back into the women's domain means relinquishing male privileges as part of the happy ending. *Much Ado's* Beatrice, however, navigates her patriarchal world successfully without the need to cross-dress. Rather than becoming male on the outside, Beatrice is inherently masculine on the inside; not a woman in men's clothes, but a masculine mind inside a woman's body. My paper shall explore how Beatrice's natural masculinity functions differently from the artificial masculine disguises of the cross-dressing heroines.

Edward Schoolman

University of Nevada

"Imagining Migration and the Emergence of Hereditary Nobility in the Kingdom of Italy"

In 851, a Frankish palace count named Hucbald travelled to Italy to join the retinue of the Carolingian Emperor Louis II, accompanied by his family to Tuscany. Once established, he used his

⁴ '... a cope and other fabric, in silk and featherwork, all things distinguished by variety...', from a Papal letter of Pope Nicholas IV (1288-1292) thanking King Edward I of England for textile gifts. Thomas Rymer, *Foedera, Conventiones, Literae et cujuscunque generis Acta Publica inter Reges Angliae et alios...* (London 1816), I, ii, p. 752.

status to position his children in the most important political and social networks of the ninth century, planting the roots of what would become a number of noble families in the tenth and eleventh century. After presenting the history of the family as it is gleaned from charters and other documentary sources, this paper explores the issue of the reception of the migration of the first generations of the family in later works such as the chronicles of Peter the Deacon (12th c.), Salimbene de Adam (13th c.), Tolosanus (13th c.), and Giovanni Villani (14th c.), which adjust and revise the origins and the initial migration of these noble families to fit particular later medieval and Italian perspectives.

Michele Seah

University of Newcastle, Australia

“Riding and Hunting: Why Fifteenth-Century English Queens Travelled”

It is an accepted dictum that the households of queens in fifteenth-century England did not reside permanently in any one location and that queens travelled for a variety of reasons. This paper will examine one specific reason a queen might undertake travel, that is, to ride and hunt; an activity that simultaneously conjures notions of leisure as well as social expectations. It will explore various aspects of this type of activity as pursued by queens in later fifteenth-century England, including the motivations for undertaking such activity, some of the locations to which queens travelled to ride and hunt and when they might have done so. In doing so, this paper will shed light on the lifestyles of the queens and evaluate the relationship between the queens' participation in hunting and riding and their ability and opportunities for building and maintaining their political and social networks as a means of gaining additional insight into larger questions of mobility and networks.

Deborah Seiler

University of Western Australia

“*Sir Launfal* and the Role of Relationships in his Social and Physical Mobility”

Thomas Chestre's late medieval *Sir Launfal* contains a scene where the eponymous hero finds himself destitute to the point of where his companions, Arthur's two nephews, leave because he cannot afford to look after himself, much less them. The scene makes clear that the loss of his social status has had real physical and emotional consequences, restricting his ability to engage with his world. He cannot attend events because he no longer has the requisite social standing, cutting him off from emotional and social support. He cannot physically leave town because he lacks the necessary (and basic) accoutrements for his horse. In this paper, I will explore how social relationships affect the physical aspects of Launfal's life, resulting in his significantly restricted physical mobility. I will argue that Launfal's relationship with Arthur and Arthur's nephews play central roles in his social and physical mobility, though for quite different reasons.

Karin Sellberg

The University of Queensland

“Matrixial Monsters: On the Centrality of Early Modern Teratology in Feminist Historiography”

Feminist histories of medicine and sexuality have developed an important focus on discourses of monstrosity and prodigality. Scholars like Margrit Shildrick (*Embodying the Monster*, SAGE, 2001) and Elizabeth Stephens (*Anatomy as Spectacle*, Liverpool UP, 2013) have argued that there is something monstrous or prodigious about femininity itself in early modern science. Shildrick particularly discusses anatomical accounts of the 'matrix', or uterus, arguing that men of science feared its uncanny capacity for reinvention and change. This paper will investigate the political space opened up by these feminist histories, and reconsider the historical bases for their claims. Examining early modern proto-teratologies by Ambroise Pare and Helkiah Crook, I will particularly focus on the conceptual ways in which the monstrous becomes 'matrixial', emancipatory and feminine (Bracha Ettinger, *The Matrixial Borderspace*, Minnesota UP, 2006) in feminist histories of science. I will argue that feminist historians have appropriated this scientific concept for political purposes, but the concept has also shaped feminist historiography.

Brian Shanahan

National University of Ireland

"Digital archaeology and affective performance... getting to know deserted medieval settlements"

Deserted settlements are evocative, tantalising and challenging places. They may inspire romantic speculation or they may invoke silence and introspection. Ruins may also serve as symbolically charged pedagogical props that illustrate particular perceived follies of times past. My perception and understanding of these places is coloured by repeated visits alongside revelations in light of new information from observations, surveys, discourses and chance discoveries. These iterative steps embed new memories and emotional responses too. Remote sensing techniques and computer visualisation offer further ways to investigate, to record and to engage with the fabric of deserted settlements. They facilitate topographical analysis, but they also provide a somewhat augmented phenomenological experience of a place in time. In this paper I will consider how my engagement with Irish medieval settlements has been transformed through accessing and creating augmented 3D digital records.

Peter Sherlock

University of Divinity, Australia

"Forgetting in early modern England"

In recent years cultural historians such as Daniel Woolf, Nigel Llewellyn, and Alex Walsham have investigated how memory worked in early modern England. These studies have considered family and local histories, oral culture, antiquarian scholarship, the commemoration of the dead in funeral monuments, and religious and social rituals. This paper aims instead to investigate theories and practices of forgetting in early modern England. It focusses on developments in two areas - eucharistic theology, and the doctrine of purgatory - in order to understand the extent to which forgetting the past was crucial to the English Reformation.

Stephanie Shing-Kelly

University of Adelaide

"Patronage across the Channel: The Religious Networks of Honor, Lady Lisle"

As wife of the Lord Deputy of English-occupied Calais (1533-1540), Honor, Lady Lisle maintained – as historians such as Barbara Hanawalt have shown – extensive ‘networks of influence’ which extended across the English Channel. To date, however, the religious dimensions of these networks, and of the patron-client exchanges which so often underpinned them, have not been adequately explored. This paper traces the spatial and spiritual breadth of Lady Lisle’s religious patronage networks, through an analysis of the Lisle family’s substantial extant correspondence. It shows that her activities in this area ranged from presentations to benefices in England, to hospitality to evangelical preachers sent to Calais by Archbishop Cranmer, to contact with the convents of Catholic France. In doing so, it uses Lisle as a case study through which to examine the mechanisms, motivations and impact of lay Englishwomen’s religious patronage, paying particular attention to the interaction between Lisle’s own staunch religious conservatism, and the rapid theological and political changes of the early English Reformation.

Maree Shiota

University of Heidelberg

“In the Margins: the Papacy and the Empire on late medieval English genealogical rolls”

English genealogical chronicle rolls focus, unsurprisingly, on English history, the English kingdom, and English monarchs – however, England does not exist in a vacuum. Rather, as this paper will show, the rolls’ makers and readers placed the English kingdom in a broader European world. This paper assesses some broad assumptions that lie behind the layout, image and text on a series of genealogies from fifteenth-century England, which reveal how the Papacy and the Holy Roman Empire were viewed in relation to England. The rolls are both an important form of historiography during the late Middle Ages, and documents that can be read for a broader understanding of political culture as well as the extent of circulation of knowledge regarding European political powers. The Papacy and the Empire provided not only a framing device on the rolls, but also an intellectual, temporal and spiritual backdrop to the world in which the English rulers operated.

Takashi Shogimen

University of Otago

“The ‘Living’ Body Politic of Marsilius of Padua”

The fourteenth-century Italian political philosopher Marsilius of Padua was by training a physician. This biographical fact, however, has been overlooked. The relationship between his political thought and his medical knowledge has not been explored until recently. Joel Kaye, for instance, examined how the notion of humoral balance played a key role in Marsilius’ political theory. The proposed paper offers an alternative account of Marsilius’ use of medical knowledge in his political conceptualisation. Marsilius deployed his understanding of organic psychology to conceptualise the political community as a body whose heart gives life to and controls the rest of the body by virtue of *virtus* that conveys ‘spirit’ through the circulatory system. This constitutes an alternative model to John of Salisbury’s famous metaphor of the body politic that highlights the functional relationships among organs and bodily members.

Emma Simpson

University of Queensland

"Exchanging Agency through Marriage in Margaret Cavendish’s 'Assaulted and Pursued Chastity'"

Margaret Cavendish's *Natures Pictures* includes an address to the reader in which she admonishes the reading of romance purely for pleasure, and, in keeping with popular convention, claims that in her own romances her "endeavour is to express the sweetness of virtue". In this paper, I take up Deborah Boyle's work in suggesting that Cavendish's prose romances use virtue to create an (albeit complicated) proto-feminist reading. This paper argues that "Assaulted and Pursued Chastity" complicates the transfer of agency through marriage as it is previously seen in the romance prose genre, specifically in relation to political alliances and feminine spaces. Cavendish's use of cross-dressing elicits a reader response which simultaneously encodes women and femininity into a restrictive patriarchal society at the same time as it gives them a licence to greater freedom.

Hannah Skipworth
Monash University

"O human, speak these things that you see and hear': Hildegard of Bingen's use of *homo* as an enabler of cultural exchange"

In the opening to her first visionary text, *Scivias* (Know the Ways), Hildegard of Bingen (1098-1179) used the term *homo* to re-gender the space in which she was writing. By identifying as a 'human' rather than a woman, Hildegard created a literary space in which she could comment on Scripture and Christian practice, as the mouthpiece of God. This paved the way for her visionary career, in which she produced two Saints' Lives, a host of correspondences, three visionary treatises, and embarked on a preaching tour along the Rhine River. This use of varied written genres and communication mediums enabled Hildegard to transmit her understanding of the Church beyond the walls of the monastery and contributed to her project of embedding her region in salvation history.

Hannah Smith
University of Canterbury

"Jews, Monks, and Martyred Children: The Narrative Transmissions of Ritual Murder Accusations in England during the Twelfth and Thirteenth Centuries"

The Jewish presence in medieval England lasted for just over two centuries but this presence gave rise to a myth which has persisted into the twenty-first century: the accusation that Jews ritually murder Christian children. This paper will explore the dissemination of these accusations throughout England following their emergence at Norwich in 1144. The analysis of the textual accounts that have survived on the deaths of William of Norwich, Harold of Gloucester, Robert of Bury, Adam of Bristol, and the murder of a French orphan in Winchester provide a basis for understanding how these allegations developed as a narrative tradition that spread throughout England. These accusations inspired anti-Semitic legends that have survived through the centuries in political rhetoric. Understanding the origins of these narratives allows for an exploration of the nature of cultural transmission in the Central Middle Ages.

Ros Smith

University of Newcastle, Australia

“Early modern women, marginalia and transmission”

Recent critical work has developed a range of roles through which early modern women were engaged with texts: as authors, editors, patrons, translators, printers, consumers and readers. However, the role of annotator is rarely considered as one of these roles – it is, ironically, marginalised. This paper examines examples of early modern women’s marginalia within prayer books and bibles in order to argue for annotation as a significant additional term in expanded models of early modern women’s transmission of texts. As a record of reading practices, marginalia provides a rich history of how texts were transmitted to women. As a site of textual composition, across a surprising range of forms and a spectrum of rhetorical sophistication, marginalia provides the opportunity for women’s transmission of new, hybridised texts to future readers. In both of these overlapping forms, marginalia provides a largely unexplored corpus through which ideas of early modern women’s textual circulation, reception and production might be reconfigured.

Lana Starkey

University of Queensland

“‘What new found *Rhetorick* is thine?’ Freedom of interpretive practice and exchange in Abraham Cowley’s *The Mistress* (1647)”

Abraham Cowley’s reputation as a writer of love lyrics has declined steadily since the early eighteenth century when Dr. Johnson asserted that Cowley’s *The Mistress* has no power of seduction: she plays round the head, but reaches not the heart.’ Twentieth-century critics have likewise focused on a lack of authentic feeling in the poems. In Cowley’s version of the love lyric there is a sense of a closing of a genre, a feeling, perhaps, that the only life to be got out of the style is through a strategy of self-parodic excess. In the words of David Trotter, Cowley “writes poems about his inability to write a certain kind of poem.”

This paper will discuss the formal innovations of, and interpretive challenges presented by, key poems from *The Mistress*, reading them in the context of the English Civil War. I will suggest that Cowley’s love lyrics betray a lack of commitment to the courtly personae of the Renaissance love lyric, and that this lack of commitment in turn registers an anxiety about what constitutes the realm of private experience in the politically divided England of the 1640s.

Ryan Strickler

Australian Catholic University

“Apostates and Converts: Religious Mobility in Seventh-Century Byzantium”

The seventh century was a period of significant military conflict for the Byzantine Empire. Dawning with significant losses to the Sassanid Persians and setting with rich territories under Islamic Arab rule, the Byzantines faced defeat on an unprecedented scale. Moreover, defeats at the hands of two major non-Christian forces, the Zoroastrian Persians and Muslim Arabs, struck a blow to the notion that the Byzantines were chosen by God, whose favour was evidenced by material and military success. Literary sources, such as hagiographies, *adversus Judaeos* literature, and apocalyptic literature from the period record a surprising number of accounts of religious apostasy or conversion by Byzantine subjects, both Christians and Jews, to the religion of their conquerors. These accounts reveal that while some conversions took place under duress, most appear to have been voluntary.

Considering these sources, this paper examines the nature of religious mobility in seventh century Byzantine society.

Jason Taliadoros

Deakin University

“Consent, Power, and the Political Community: Communal versus Individual ‘Rights’ in the Twelfth and Thirteenth Centuries”

This paper examines notions of communal versus individual ‘rights’ in the twelfth and thirteenth centuries in the English context. It asks what can be learned about the presence of communal rights in this period from key legal and “constitutional” documents, such as Magna Carta and other statutes—and the incipient development of the English common law, as against the influence of *ius commune* learning. Some seminal studies, by Antony Black in the Cambridge History of Medieval Political Thought, J.C. Holt, Alan Harding, and Sir Maurice Powicke, among others, have tended to occlude the existence of individual rights in this period, yet their discussions lack the rigorous language that informs modern studies of rights. This paper attempts to apply such terminological and conceptual rigour to the sources, with a sensitivity to their context, thus informing broader scholarly debates on the emergence of rights in medieval England.

Jeremy C. Thompson

University of Leiden, Netherlands

“Networking Early Medieval Schools: A Study of Grammatical and Rhetorical Manuscripts from the Loire Valley.”

The University of Leiden has a rich collection of Loire valley manuscripts from the early Middle Ages, and this fall I will delve into the grammatical and rhetorical texts with an eye toward their circulation and exchange in the ninth and tenth centuries. This paper, which will represent the first fruit of that research, aims to attach them to known intellectual circles and to explore the contributions made by the anonymous glossators. By tracing the manuscripts’ circulation I propose to elicit intellectual and scholarly networks in the ninth century and to shed light on the liberal arts formation of the tenth and early eleventh centuries. In this reading the manuscripts serve as evidence at once for the sociology of early medieval schools—with their personal relations (charisma, grudges, etc.) and institutional instability—and for the concrete influence, re-use and re-ordering of intellectual content.

Matthew Topp

Centre for Medieval and Renaissance Studies, Monash University

“‘The Memory of Me’: Transmitting a Memory of Self to Posterity in the Zibaldone Quaresimale of Giovanni Rucellai”

In his commonplace book, the *Zibaldone Quaresimale*, the Florentine merchant Giovanni Rucellai (1403-1481) reflected that his achievements in life had brought him great contentment, because they “redounded in part to the honour of God, to the honour of the city, and to the memory of me.” This famous quote, often cited by historians as representative of Renaissance Florentine patricians and their patronage, also invites another question; what is the significance of “the memory of me”, why was it important to preserve and transmit it, and how was this to be achieved? In this paper, I

will explore Giovanni's conceptions about memory and the commemoration of individuals, arguing that for Giovanni and his contemporaries, those individuals who had acquired good *onore* and *fama* were in turn considered 'worthy of memory'.

Elizabeth Towl

Victoria University of Wellington

"Far from home: The Annotations in an Alfred and Isabel Reed Special Collections Bible"

Two leaves of a 1583 Geneva Bible held in the Alfred and Isabel Reed Special Collections at Dunedin Public Libraries contain a number of biographical, historical and medical annotations. On one of those leaves appears a series of three annotations that record aspects of the construction of the steeple of Halifax Church (now Halifax Minster) and the maintenance of its roof. Each of these entries are dated, but their dating cannot be taken at face value; the first dated entry, for example, is for 1566, seventeen years prior to the printing of the book in which it appears. This 1566 entry includes, too, references to a prominent parishioner, John Waterhouse, linking the stages of his life to the construction of the steeple. This paper will focus upon the historical and biographical annotations which link the book firmly to a place so far away from its current home.

Julian Vesty

University of Canterbury

"From Parchment to Pixels: Digitising the Canterbury Roll"

From being an obscure parchment roll with a limited audience, the Canterbury Roll has enjoyed unprecedented exposure thanks to its digitisation. The Maude Roll, hidden from the world until its acquisition by Canterbury College in 1918, is now displayed to the world thanks to its digitisation. The lay viewer can enjoy unlimited access to the roll, with detailed commentary explaining its history and purpose. However, how close can the scanned image of the roll come to handling the real thing? How does one convey the texture, the age and the tactile qualities of the roll on a computer screen? Can aspects of the original Roll be lost in the process of digitisation, and if so, what steps can be taken to preserve those qualities? This paper will cover the development of the Roll's digitisation, discussing the inclusion of the Roll as a part of the modern digital experience.

Kathryn Walls

Victoria University of Wellington

"Chaucer and Spenser: Comparing their Final Prayers"

The exchange treated here is cultural. As is well known, Spenser represented himself in *The Faerie Queene* as following in the footsteps of Chaucer, and adopted a consistently medieval authorial persona. The Tudors are prophesied, but never appear, and we must interpret Spenser's numerous chivalric romances allegorically in order to infer his post-Reformation perspective. Spenser's indebtedness to Chaucer comes to the fore at the end of the *Mutabilitie Cantos*, when "he" responds in all humility to the wisdom of Nature, a character of his own making. Chaucer had of course responded with a retraction to the sermon preached by his own Parson. The Parson had preached on the Sacrament of Penance, the very Sacrament that (as embodied by the sale of indulgences) provoked Luther and prompted the Reformation. The question arises as to whether

Spenser, by substituting the (albeit Chaucerian) personification of Nature for Chaucer's Parson, was writing Protestant polemic.

Brendan Walsh

University of Queensland

"Demonic Possession in Print: The John Darrell Controversy and the Diffusion of Early Modern Puritanism"

John Darrell (c.1562—?) remains one of the most controversial figures in the early modern period. Darrell, an Anglican clergyman with strong Puritan views, rose to prominence as an exorcist with a series of dramatic dispossessions, leading to the Church of England labelling him as a religious dissident. The subsequent 1598 trial became one of the defining points of Anglican debate in the late Elizabethan and early Jacobean periods. The controversy surrounding Darrell was largely perpetuated through a pamphlet conflict (1597-1603), in which the Puritan factions and the Church engaged in public debate. This paper will examine some of the key elements of this textual exchange, highlighting how the circulation of possession pamphlets during this period was a key strategy in spreading Puritan ideology. In doing so, I will explore how demonic possession developed into a powerful piece of religious propaganda for Puritans, particularly focusing on the role that it played in the overarching theological conflicts of early modern England.

Abaigéal Warfield

ARC Centre of Excellence for the History of Emotions, University of Adelaide, Australia

"The Construction and Propagation of Fear of the Devil in Sixteenth-century German News Reports"

"A strange wondrous evil story... in which one feels the force of the Devil" so went the opening lines of a pamphlet in 1551, concerning a woman who murdered her own four small children, as the "Devil's art controlled her will". Reports circulated widely throughout the Holy Roman Empire telling tales of the devil's antics, fomenting fear of the devil. This paper will examine the ways in which the devil was believed to be operating, and how he was presented as a threat in *Neue Zeitungen*, non-periodical news reports. News reports played a significant role in expressing what was threatening or should be deemed as threatening, often using stories of criminals and sinners to act as 'living sermons' to move their readers. Through examining how the devil was represented in these sources we can begin to understand how fear of the devil was constructed during this period.

Anna Welch

Information Officer, History of the Book: Collection, Development and Discovery, State Library Victoria, Australia

"Aura, Authenticity and the Ambiguity of Objects: The Spensley Plaquettes in the National Gallery of Victoria"

Plaquettes are small decorative reliefs in metal, usually lead or bronze, depicting Classical or Christian subjects. As a class of object, they originate in Italy and spread throughout Germany and Spain, and were mostly made between 1450 and 1600. Their subjects were often drawn from famous compositions by leading artists. They seem to have been used (alone and through

attachment to other objects) in diverse ways in both domestic and formal liturgical settings. Scholarship has offered contrasting interpretations of the original purpose and meaning of plaquettes, from the purely functional to the entirely devotional. More recently, researchers have observed that these two purposes were not mutually exclusive, and have challenged the homogeneity inferred by the term "plaquette". This paper uses the Spensley plaquette collection in the National Gallery of Victoria to explore the conceptual issues inherent in the study of objects that blur the boundaries between categories of historical analysis: private and communal, devotional and liturgical, secular and spiritual.

Fiona Wells-Lakeland

Waikato University

"The Circulation of *Witch*: The character and meaning of *witch* in four Jacobean plays and the work of Terry Pratchett"

The word *witch* has the power to manifest specific details of a witches character and anatomy in the mind of the contemporary reader. Witches found in Early Modern Demonologies, witch trial pamphlets, and Classical depictions have influenced the writers of four Jacobean plays –John Marston's *Sophonisba*, Thomas Middleton's *The Witch*, William Rowley, Thomas Dekker & John Ford's *The Witch of Edmonton*, and Shakespeare's *Macbeth*. The plays cast the witch as a transgressive woman who operates outside of the boundaries of socially accepted female gender roles. She is both in character and physicality the embodiment of wicked intentions. In contrast to these accepted forms of the witch, the witches in Terry Pratchett's *Weird Sisters* (1989) are recast as the heroes. Pratchett asks us to rethink the generations of meaning behind the word *witch*. Not all women in black hats and witches, and not all witches wear black hats.

Derek R. Whaley

University of Canterbury

"Borrowing Across Time & Space: How the French Created the Salic Law"

When fifteenth-century French jurists began crafting a succession law that would subsequently be used in all future French royal and ducal successions until 1830, they did so by borrowing from a rich legal history that dated back to the sixth century. They based this law anachronistically on a single misinterpreted clause of the pre-feudal *Lex Salica*. But these jurists also borrowed heavily from Roman, civil, and local customary laws, blending them together with historical symbolism and mythical foundational figures to create the First Law of France: *The Salic Law*. Within 200 years, this law spread outward from Paris across Bourbon Europe, quickly becoming one of the most well-recognised laws of royal succession. But this transplantation of ancient barbarian customs onto Romanised French legal doctrine was not fluid, and in the wakes, one glimpses the very mechanisms and precedents that were put in place to allow such a transformation to occur.

Peter Whiteford

Victoria University of Wellington

"The Mobility of the Hare"

In 1982, Faber and Faber published *The Rattle Bag*, an anthology of poetry intended for children, selected by Seamus Heaney and Ted Hughes. Reviews drew attention to the splendid inclusiveness of the selection, and the deliberate subversion of any formal principle by which the contents were arranged. Heaney and Hughes relied on alphabetical order, with the result that—sandwiched between a poem by Patrick Kavanagh ('My father played the melodeon') and Walter de la Mare's 'Napoleon'—is a short medieval lyric, 'The Names of the Hare', translated by Seamus Heaney. The poem appears again in Heaney's *Opened Ground*, but neither publication provides a source for the lyric, which appears first in the famous tri-lingual miscellany, Bodleian Digby 86. In this paper, I will consider the translation of the poem as exemplifying in miniature the circulation of texts as cultural exchange, and Heaney's interest in medieval sources of inspiration.

Gordon Whyte

Monash University

"A physical soul for Augustine from the Middle East in the eleventh century: a critical exchange of ideas through the hinge point of the Mediterranean"

Alexandrian medical theory was reintroduced into Latin from Greek sources by Alfanus of Salerno beginning in c.1065. Nemesius (4th C) has much more Galenic theory than Salernitan doctors then had and its description of the soul was very different from the Augustinian tradition. Alfanus and his group constructed an *Articella*, a primer of modern medicine to complement the old model of Gariopontus. Alfanus recruited Constantine the African to prepare an *Isagoge* to Galenic theory (Hunayn ibn Ishaq, 9th C) from Arabic. Constantine's *Pantegni* from Ali al-Abas al-Magusi (10th C) gave enormous detail and authority to Galenic/ Aristotelian medicine. These new works stimulated immediate interest in Normandy, England and Chartres and established Aristotelian natural philosophy as a real force for change in northern Europe.

Carol J. Williams

Monash University

"The emotional language of Abelard's songs"

The love songs that Abelard composed for Héloïse have not survived. She said that these songs "were so lovely in words and tune and so often sung, that the name of Abelard was on everybody's lips and even the unlearned could not forget him, being charmed by his melodies." Fortunately, Abelard wrote other songs for Héloïse that have survived, allowing us to test her claim. In Abelard's Letter 16 (Prologue to the Sermons), addressed to "Héloïse, sister to be revered in Christ and loved" he draws on her past ties to him, as wife sister and consort. He refers to a "small book of hymns and sequences" that he had earlier completed at her bidding. The hymns are doubtless those found in the Hymnal for the Paraclete, a collection of new settings for the liturgical year which in contrast to other collections of hymns was homogeneous in style. The hymns were grouped by metre and thus very few melodies needed to be learned afresh. The sequences must refer to the six *planctus* or laments written in the voices of a number of Old Testament characters. *Planctus* 6, in which David laments for Saul and Jonathan (2 Kings 1.17-27), is probably the most famous of these and is the only one for which a reliable, original music setting survives, though they would all have been sung. In contrast to the communal hymns, the laments are all in the first person and provide a deeply personal reflection on the tragic events which inspired them; they are virtuosic in language and

almost shockingly intense in emotional range. This study considers the link between Abelard's language and the expression of specific emotions and, wherever possible, examines how music serves to intensify that expression.

Madi Williams

University of Canterbury

“Conquest, Chieftainship and the Magna Carta: Notions of rulership in *Te Ao Māori* and Medieval Europe”

This paper will explore notions of rulership in *Te Ao Māori* and medieval Europe. It examines the relevance of these ideas in relation to the Magna Carta in New Zealand and the evolution of conceptions of land tenure. Inspired by stories such as that of Earl Warenne declaring that ‘[m]y ancestors...conquered their lands with the sword, and I will defend them with the sword against anyone wishing to seize them’, it will examine cases of *take raupatu* (achieving rights through conquest) and the impact of this on land tenure.

Is there anything that can be learned from looking at these two conceptions of rulership? Are there any similarities between ideas of rulership in *Te Ao Māori* and medieval Europe? Or is comparing these two societies merely another attempt to drag Māori into the progress narrative through a comparative approach?

Zaellotius Wilson

Arizona State University

“Marital Gifts: Understanding the Beatus of Sancha and Fernando I and the Diurnal of Sancha and Fernando I as Exchanges of Power”

This paper seeks to explore how Queen Sancha of León used her dynastic royal culture to exchange social acceptance for authoritative power. In 1047 and 1055 she commissioned two fully illuminated manuscripts to facilitate the trade, with each acting as a gift that she could donate on behalf her husband. Each book represents a public and private exhibition of Sancha's ambition to be accepted as an equal ruler. The transfer of culture and prestige gave Fernando public acceptance as a Leonese ruler despite his usurper reputation, and Sancha the authority to preside over judicial and political matters within the kingdom. Current scholarly debate about these manuscripts ignores Sancha's cultural interchange in favor of explaining them as examples of male patronage. By using gift-giving theories I will explain how these gifts marked a change in royal Leonese culture and set a precedence in León for queens to rule in their own right.

Lee Wood

Massey University

“The Influence of Arabic Poetry on 11th century Troubadours of Aquitaine”

Returning crusaders brought back from the Holy Lands not only material wealth such as spices, precious jewels and artwork, but architecture, literature, music and poetry. Guillaume IX, Duke of Aquitaine, is long credited with being the first troubadour poet, and this paper examines the social, cultural, and intellectual exchange in regard to the music, texts and people in both Spain and the Holy Lands that influenced his work and the work of troubadour poets who succeeded him.

Francis Yapp

University of Canterbury

An Italian in Paris: The significance of the Bononcini sonatas for the early history of the cello in France

A set of cello sonatas by Antonio Maria Bononcini is preserved in a French manuscript once belonging to a certain Dubuisson, “musicien du Roy”, and now held in the Bibliothèque Sainte-Geneviève in Paris. The manuscript also includes copies of Jean Barrière’s Livres II, III, and IV, a set of cello sonatas by Wenzel Thomas, and the Livre II violin sonatas by Senaillié. The inclusion of music by a Bononcini alongside sonatas by Barrière and Thomas is, on the surface, not surprising, for the name of Bononcini looms large in the early history of the cello in France. According to La Borde, a “Marc-Antoine” Bononcini was the first who made the cello sing in Paris; La Borde also adds that “we have by him several cello sonatas that he is said to have made known in France”. A Bononcini (likely Antonio Maria’s brother, Giovanni) is also credited by Michel Corrette, in his *Méthode* for the cello, with having invented the instrument itself. While the twelve cello sonatas themselves have been analysed by Lowell Lindgren and Brent Wissick, the connection between the sonatas and the nascent French cello school has yet to be examined. In this paper, I establish striking similarities in idiom between the Bononcini sonatas and other sonatas by early French cellist-composers and postulate that the early French cello school may have derived some of its character from the idiom of Bononcini. I also explore reasons the French eventually adapted Bononcini’s idiom, both for technical reasons and to fit the prevailing French aesthetic.

Rachel Yuen-Collingridge (co-presenting with Malcolm Choat)

Macquarie University

“Jean Mabillon, Pierre Hamon, and the first forged papyrus in Europe”

In his *de re Diplomatica* (first ed. 1681), Jean Mabillon included in the section on “Roman scripts of the earliest age” a papyrus which read *C. Julii Caesaris Testamentum L. Pisone socero recitatum in domo. Idibu septembris*. Although Mabillon soon realised something was wrong, it was not until the 2nd edition in 1709 that he apprehended the extent of the deceit, and the identity of its perpetrator: Pierre Hamon, a scribe of Charles IX working in the Kings Library at Fontainebleau in the mid-16th century, who had added the title to a genuine Latin papyrus from the time of the Emperor Justinian. As part of a wider project on forged papyri, this paper situates an analysis of this papyrus and the episode within the history of the discovery of ancient papyri and the development of criteria for authentication of documents begun by Mabillon in the *de re Diplomatica*.

Tomas Zahora

Monash University

“Machineries of knowledge and deathbed politics in the early fourteenth century”

One of the most fascinating characteristics of the Franciscan order as it developed in the thirteenth century was its ability to join the seemingly incompatible. At the same time that the order’s leaders insisted on material and intellectual simplicity and poverty, they successfully penetrated the highest levels of academic and ecclesiastical hierarchies, and attracted considerable power and wealth. To many contemporaries, as well as medievalists, the paradox signified a corruption of the order’s ideals and resulted in an inevitable split into the Spirituals and Conventuals. But work by scholars

like Neslihan Şenocak, who has outlined how Franciscan leadership adjusted the order's ideals to reflect its growing intellectualization in practice, calls for a less teleological approach to studying the institutional dynamics of the late thirteenth century. This methodological turn is also reflected in the recent work of Constant Mews, whose attention to figures outside the pantheon of medieval intellectual history—women, confessors, and authors of less-known but influential works—has convincingly argued that universities and lay communities shared equally in the vibrant intellectual life of the late Middle Ages.

In this paper I explore the intellectual and rhetorical tools wielded by Franciscan authors of works addressing an increasingly important aspect of the order's influence on the society: their participation in the final confession and the last rites. Focusing on the literature devoted to the *novissima* or last things, I examine a range of devices through which Franciscans, under the front of simplicity, managed to fuse traditional authoritative sources with new compositional techniques as well as theological debates originated in the universities. Given the intensely confessional and intimate nature of the subject, these strategies allow us to address not only the order's intellectualization, but also the broader transformation of late-medieval society towards one of self-regulation and discipline. I argue that the Franciscan approach is particularly effective because it constitutes what Pierre Bourdieu has called misrecognition—a discourse that distracts from its inherent power by refocusing attention onto a symbolic object revered by the community. Following the decrees of Lateran IV, the mendicant orders began to play an essential role not only in confessing but also in the creation of the discourse of confession. The proliferating compendia and manuals not only gathered already existing knowledge: they also created and standardized new knowledge. On one hand, as scholars since Roberto Rusconi have argued, their efforts have set the foundation for a cultural hegemony through which the ecclesiastical elite was able to form a disciplining society and more effectively dominate the laity. The literature of final confession and the last things allows us to access the machineries of knowledge at work at the moment when the authority and the disciplining organs of the church meet the human being at its most fragile and vulnerable. But it also allows us to better understand how the medieval person was expected to self-discipline itself, and to explore the extent to which—as James Given has shown—such discipline was not a primarily modern invention.

Charles Zika

ARC Centre of Excellence for the History of Emotions, University of Melbourne

“The Witch of Endor as Affective Instrument against Atheism in the Later Seventeenth Century”

In 1687 a depiction of witchcraft partly based on the Old Testament figure of the Witch of Endor appeared in *The Broken Power of Darkness*, written by the fervent Pietist pastor of Augsburg, Gottlieb Spitzel. Versions later appeared in the German translation of Nicholas Remy's *Demonolatriy* (1693) and in Peter Goldschmidt's *The Defender of Depraved Witches and Sorcerers* (1705). The leading Dutch printmaker, Romeyn de Hooghe, also published a new print of the Witch of Endor in 1703, which differed markedly from his earlier version and then appeared in over a dozen Old Testament commentaries. The paper will explore how such images employed affective imagery related to this Scriptural story to substantiate the diabolical nature of witchcraft, and thereby to counter growing scepticism about the authority of the Bible by those dubbed leading members of the 'Atheist sect', such as Christian Thomasius, Balthasar Becker and Anthonius van Dale.

Ayelet Zoran Rosen

New York University

“Education as an Engine for Social Mobility and Urban Development in the Early Modern Ottoman Empire: The Case of Mevlana Bali of Sarajevo”

Mevlana Bali was born in Sarajevo at the beginning of the sixteenth century. At that time, Sarajevo was a small town in the recently-conquered rural district of Bosnia, on the westernmost edges of the Ottoman Empire. In 1579, at the end of his successful career as a scholar and teacher, Bali was appointed District Judge of Bosnia and returned to his home town of Sarajevo, by then a large, bustling city, serving as the administrative capital of the province of Bosnia.

In this paper, I analyse Bali’s career in order to show the double function of Ottoman educational practices. In the Ottoman Empire, education enabled people with no patrician background to reach the highest echelons of Ottoman government. At the same time, the Ottomans used educational institutions as means to bring about the growth of towns (in our case, Sarajevo) and to promote their incorporation into the Ottoman network of urban centres.