ANZAMEMS

ABSTRACT BOOK

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(Re)Assessments: Shakespeare in the Time of ChatGPT

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Session 2A | Modern Pedagogies, Room E6, University of Canterbury, February 8, 2024, 11:30 AM - 1:00 PM

Students are increasingly turning to AI-powered tools like ChatGPT to assist with assignments in university Shakespeare classes. ChatGPT's natural language processing capabilities facilitate research and content generation, aiding students in crafting essays and analyses (Smith 2020). While this technology streamlines the research process, it also raises concerns about academic integrity. Educators must emphasize the importance of using AI tools as supplements rather than substitutes for critical thinking and engagement with the material. This reliance on AI, while convenient, may undermine the development of students' analytical and interpretive skills in Shakespearean studies, highlighting the need for a balanced approach (Jones 2019).

ChatGPT wrote the previous paragraph on its first attempt, responding to "Write a 100-word paragraph with citations about students using ChatGPT to complete their assignments in a university Shakespeare class" (OpenAI 2023). Closer inspection reveals its flaws (e.g., its fake references), but the exercise highlights ChatGPT's potential allure and our need to reconsider the future of teaching Shakespeare at university: writing the 19-word prompt took longer than did generating a seemingly credible 100-word paragraph. Using qualitative and quantitative data from a second-year Shakespeare class in New Zealand, this paper addresses ChatGPT's capabilities and gauges students' perceptions of AI generative tools.

Translating Le Livre de la description des payes: a collaborative project

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Session 2A | Modern Pedagogies, Room E6, University of Canterbury, February 8, 2024, 11:30 AM - 1:00 PM

Rising from obscurity, Gilles le Bouvier served as the senior herald at the court of King Charles VII. As a consequence of the books he produced – most famously his Chroniques de Charles VII and the Armorial de France, Angleterre, Écosse, Allemagne, Italie et Autres Puissances – he might be the best-known herald of the entire medieval period. One of those books however, Le Livre de la description des payes, has attracted little attention in Historical or Language studies in French- or English-speaking circles. Our paper shares a collaborative project, undertaken between academics and students from the University of New England (Australia) and the Open University (UK), to translate this work into modern English, with particular focus on the challenges encountered in translating from middle French, and also the use of Zoom and LMS platforms as tools to create a virtual space for our team which encouraged discussion and collaboration, facilitating a project which gave students a tangible experience into translation and academic research, in addition to exposing them to medieval history and literature.

Beauty Networks: Global Materials in Early Modern Cosmetics

A/Prof Erin Griffey
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Session 2B | Trade, Translations and Markets: Materializing Global Networks in Early Modern England, Room E7, University of Canterbury, February 8, 2024, 11:30 AM - 1:00 PM

In early modern Europe, cosmetic recipes circulated in a wide range of printed and manuscript texts as well as through oral traditions. Many of these recipes were rooted in ancient Greek and Latin texts and medieval Arabic and Latin sources. They contain a world of different plant, animal, and mineral materia medica. Some substances were common cooking ingredients or available in the kitchen garden, while others travelled long distances, over land and sea, across Europe, Asia, and/or Africa. These could be purchased from the apothecary's shop, a 'Magazine of the Globe's Treasure, or a Store-house of Nature's Arcanas'. Pharmacopoeia and apothecary price lists itemize the spectacular array of materia medica. This paper provides an overview of the substances on offer, with a particular focus on those that needed to be sourced through global networks, and the associated issues of access and price. Notably, while global ingredients long used in Galenic pharmacy are present, 'new world' ingredients are not common. Cosmetics, like other medicines, had long depended on global networks and transnational beauty ideals, and continued to have currency as such in the early modern period.

The Exploring Needle: International Influences in the Domestic Needlework of Early Modern England

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Session 2B | Trade, Translations and Markets: Materializing Global Networks in Early Modern England, Room E7, University of Canterbury, February 8, 2024, 11:30 AM - 1:00 PM

In an introductory poem to the 1631 pattern book The Needles Excellency, John Taylor declares "There's nothing near at hand, or farthest sought, but with the needle may be shaped and wrought." Needleworkers could use their craft to engage with the world beyond the confines of domesticity. The inventiveness and scope of the needle and its mistress is evident in the range of sources drawn from by embroiderers to inspire their works. Seventeenth-century domestic needleworkers often drew inspiration from illustrated compendiums of the natural world containing 'exotic' plants and animals. By stitching unfamiliar flora and fauna, embroiderers could express their own interest in the novelty of far-flung lands by constructing textile gardens and menageries housing plants and animals in improbable combinations. This exploration with needle and thread reflected the corresponding thirst for collecting which suffused seventeenth-century England. An insatiable acquisitiveness, an appetite for possession and fascination with the new was fuelled by expansions in international trade and the economic exploitations of colonialism. I argue that from within their largely domestic domains, women needleworkers enacted a parallel display of curiosity and consumption, their works often acting as material microcosms of a culture of voracious accumulation and display.

Indian Silks, the East India Company and the Rise of Female Retailers in Early Modern London

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Session 2B | Trade, Translations and Markets: Materializing Global Networks in Early Modern England, Room E7, University of Canterbury, February 8, 2024, 11:30 AM - 1:00 PM

In late seventeenth century England, textiles from the East Indies and Middle East abounded. Fashionable Londoners could purchase 'Indian silks' 'calicoes' 'Chinese taffeta', 'Bengals', 'Persians' and 'Turkey silks'. Many of these textiles were supplied by female retailers and milliners, or made into clothing by 'Indian gown makers' and 'mantua makers', many of whom were also women. While printed calicoes (chintzes) have received much scholarly attention in histories of the cotton trade and the East India Company, the trade of silks from the East has been far less examined. The period 1670-1701 is especially crucial. Not only are female retailers and the use of Indian silks understudied at this time, but it was also a period where there were no regulations against the selling of these textiles.

Using artisans bills, court records, state petitions and guild records, this paper considers how the trade of East Indian silks and calicoes facilitated the rise of the female retailer in late seventeenth century England. In doing so, it considers how gains made by women in Western Europe were made at the expense of increasingly colonised men and women in the eastern Global South.

"of all collours and hewes": The global connections of coloured neckwear in early modern England

Ms Mirren Brockies
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Session 2B | Trade, Translations and Markets: Materializing Global Networks in Early Modern England, Room E7, University of Canterbury, February 8, 2024, 11:30 AM - 1:00 PM

The elaborate ruffs, bands, and lace collars worn around women's necks in early modern England were produced through cross-cultural contact. Fine linen from Holland, Flanders, and Northern France was set into structured neckwear by skilled laundresses using starch. In addition to comments made about sizes and styles, textual accounts of neckwear draw attention to its various colours. This paper introduces an array of hues that coloured female neckwear in early modern England. It highlights the use of imported substances and materials from across Europe and beyond to create coloured starch. The origins of these exotic imports were connected to trade expansion and imperial conquest in Asia and the New World. This paper provides a greater understanding of neckwear's coloured forms, which were linked to trading activities and knowledge networks.

Far-Right Radicals: Changing the Present with the Medieval Past

Dr Helen Young
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Session 2C | Medievalisms: Queer, Radical, and Catholic, February 8, 2024, 11:30 AM - 1:00 PM

Medievalism is rife in the twenty-first century far-Right, from terrorist manifestoes to memes of Donald Trump dressed as a crusading knight, and runic symbols as scholars including Adam Miyashiro, Dorothy Kim and Andrew B. R. Elliott have shown. The European Middle Ages functions in the far-Right milieu as an historical fantasy, a site of both nostalgic and utopic future-oriented longing for its supposed racial purity, inherent violence and rigid gender and social hierarchies. This paper argues that medievalism enables rhetorical moves of temporal pivoting; the European Middle Ages offers a grab-bag of figures (historical, fictional or a combination of both) that can be plucked from the past and used as models for radical action in the present. In making this argument, the paper takes up a conceptualization of radicals as individuals or groups that take unconventional action outside institutions and aim for a fundamental change in society; they may be Left or Right politically, or difficult to place on that spectrum, as articulated by Colin Beck (2016). It focuses on examples from U.K. and U.S.-based far-Right extremist publications from c. 1970 to 2000; a period that is relatively understudied compared to contemporary and mid-twentieth century fascism.

The Queer Medievalism of the Mattachine Society

Dr Michael Barbezat
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Session 2C | Medievalisms: Queer, Radical, and Catholic, February 8, 2024, 11:30 AM - 1:00 PM

Medievalism, the "creative interpretation or recreation of the European Middle Ages," played a central role in the homosexual emancipation movement of the mid-twentieth century. The emancipation movement built politically active queer communities that laid the groundwork for the gay liberation movement in the years after Stonewall. This paper examines the queer medievalism of the American Mattachine Society. One of the earliest gay (or homophile) rights organisations in the United States, the Society was co-Founded by Harry Hay and a handful of other men in Los Angeles in 1950–51. The foundation of the Mattachine Society marked the beginning of an unbroken history of homosexual and lesbian organising that continues until this day. The Society took its name and many aspects of its early identity from its founders' encounter with now discredited and fanciful histories of the Middle Ages, especially those associated with the so-called Feast of Fools. This paper explores why the founders felt that such accounts of medieval history offered analogues to their experiences as closeted gay men in America and promised models for organising contemporary activist "homophile" communities. These receptions of the Middle Ages have exerted an enduring influence on contemporary global queer activism.

Spain and China: The pirate who linked them in the sixteenth century

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Session 2D | Global Middle Ages I: Points of Contact, February 8, 2024, 11:30 AM - 1:00 PM

Spanish clerics were despairing they would never get into China after they reached the Philippines in the sixteenth century, but they had an unlikely breakthrough. The Chinese sea border was constantly assailed by 'pirates', actually marauders. Among them Lim Ahong came across ships taking silver to Fuzhou and learnt that it came from Spaniards in Manila. He was also told there were few soldiers there. He attacked Manila but was driven off, and then he was held under siege in Pangasinan 300 km by sea up the coast. Chinese officials chasing Lim met the Spaniards. They were delighted with the news and invited Spaniards to China. Martin Rada and another Augustinian went to Fuzhou, accompanied by two soldiers, and were well received, but not allowed to preach. Returning they found Lim had escaped, much to everyone's consternation. Also the Spanish governor had changed and the new one was not as open to China. It would be a long time before Spanish priests again got into China.

China and the West: Communication and misunderstanding in the fourteenth century

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Session 2D | Global Middle Ages I: Points of Contact, February 8, 2024, 11:30 AM - 1:00 PM

Ever since the first emperor of China had flown off to immortality on a heavenly horse the Chinese had been obsessed with heavenly horses. China's first significant venture westwards was with Zhang Qian in the second century BCE, when he was sent, successfully, to look for 'heavenly horses'. He is regarded as the father of the Silk Routes. After his death the Chinese went as far west as Fergana — the limit of Alexander the Great's empire — and found even better horses. A millennium later, popes sent missions into China that elicited responsive missions. These were viewed very differently in East and West. In the East, China interpreted them as tribute missions; in the West they were an opportunity to proselytize. Thus when Pope Benedict XII sent a thirty-plus mission to China in the fourteenth century CE with a horse as a present it was the horse not the ecclesiastics that the Chinese valued and recorded. Nevertheless the Catholic religion was allowed to develop, unlike at other times in Chinese history.

Cultivating Simplicity in the Philosophical Garden: John Evelyn and the Seventeenth-Century Salad

Dr Garritt Van Dyk[1]
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Session 2E | Nature in the Art and Culture of the 17th Century, February 8, 2024, 11:30 AM - 1:00 PM

In 1699 John Evelyn, English botanist, member of the Royal Society, gardener, scientist, and classicist, published a treatise entitled Acetaria: A Discourse of Sallets. The text, possibly the first printed English book dedicated to vegetarian food (or salads), is a cookbook, a guide to growing edible plants, a celebration of vegetarianism, and a philosophical discourse. While Evelyn was a staunch Anglican, he nonetheless embraced non-religious elements of Epicurean philosophy, especially as it related to the virtues of a vegetarian diet and the pleasure of cultivating one's own food. This was a radical proposition in a period when salads were rejected as foreign and unpleasant, and in direct opposition to the dominant fashions of luxury and feasting at the Stuart Court. This paper looks at Evelyn's Acetaria to consider not only its specific historical context, but also how it parallels modern patterns of consumption and attitudes towards luxury. I also explore the enduring value of the text, and the lessons that can be drawn from this seventeenth-century philosophical discourse that are relevant to simple living, mindful eating, and the value of a connection to the process of cultivation.

Inspired by Nature: The 'Evil Eye' in Seventeen-Century Art and Life

Ms Katherine Mair[1]
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Session 2E | Nature in the Art and Culture of the 17th Century, February 8, 2024, 11:30 AM - 1:00 PM

Individuals who are different have throughout history attracted attention. Efforts to understand Nature's so-called anomalies have inspired all manner of interpretation or explanation seeking to make sense of something that did not fit neatly or logically within one's lexicon of the world. Inevitably many such narratives reflected and perpetuated popular belief systems, mythical notions, and religious dogma, which together reinforced a rigid view of life based on divine ordination and the idea that each being's inherent nature was essentially immutable.

Despite life's seemingly clear-cut hierarchy, even those most powerful were not immune to Nature's capricious vicissitudes – whether that be the brutality of illness or death of a child. In a period where western medical knowledge was expanding but still ultimately limited, certain belief systems functioned to fill the gap and help people make sense of what seemed nonsensical. Through a case study focused on individuals with dwarfism, in particular belief that their natural physical difference attracted the gaze and thus deflected the malicious effects of the evil eye, this paper will examine the natural origins of this virtually ubiquitous belief complex and the way in which it became manifest in the art and life in seventeenth century Europe.

Images of Nature in Seventeenth-Century Eastern European Art

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Session 2E | Nature in the Art and Culture of the 17th Century, February 8, 2024, 11:30 AM - 1:00 PM

In the second half of the seventeenth century, Russian art was transformed by the influence of the Global Baroque movement. Artists merged Western European ideas with the conservative traditions of Orthodox art. For the first time in many centuries, religious icons started to feature an abundance of exotic plants, including rare types of tulips, carnations and lotuses. The paper will focus on explaining the meaning behind this sudden proliferation of plants in such a conservative genre of art. We will approach this topic from a cross-cultural perspective. Our focus on images of plants, especially tulips, raises a range of questions about cultural translation, the role of artists as cultural mediators as well as about the networks artists were connected to. The paper asks how the concept of a 'Global Baroque' helps to understand the role of plants in Early-Modern Eastern European art.

Gender and Representation in Video Games: Anne Boleyn as a Moral Agent

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Session 3A | Gender & Representation I: Examples from Tudor England, February 8, 2024, 2:00 PM - 3:30 PM

Gendered representation in historical video games is inherently complex. Though many scholars have examined the representation of gender in popular culture and history, it remains an emerging theme in historical game studies. This paper explores the representation of famous historical women in video games, focusing on examples which feature Anne Boleyn. Her narrative has permeated deeply into our social memory, found throughout historical fiction in countless films, TV shows, novels - and even in games. Central to many fictionalisations of Anne Boleyn's life and death is the thread of how morally contentious she was as a queen, and even simply as a woman.

We will analyse two case studies that gamify the narrative of Anne as an early modern queen: a "point-and-click" sci-fi quest game, The Execution of Anne Boleyn, and an educational text-based adventure: eXperience Play's - Anne Boleyn.

The transformation of Anne into a player character conveys meaning through 'procedural rhetoric' - that is, through the mechanics themselves and the choices available to the player. The procedural rhetorics of these games exemplify broader issues produced when modern media assigns agency and personal responsibility onto historical women without nuanced consideration of the gendered historical context.

She's Mary, He's Just Philip: Representing the Gendered Dynamics of Co-Monarchy in the Marriage of Mary Tudor and Philip of Spain

Miss Lucy King[1]
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Session 3A | Gender & Representation I: Examples from Tudor England, February 8, 2024, 2:00 PM - 3:30 PM

With the 1553 accession of Mary Tudor, England was faced with the challenge of navigating the marriage of a queen regnant. Her marriage raised concerns about the influence of her husband, and significantly about the balance of power and his role in government. The 1554 Act of the Marriage of Queen Mary to Phillip of Spain and the publicly proclaimed marriage treaty provided limitations on Philip's powers. However, Philip's name preceded Mary's in their titles, and on a 1554 sixpence, their profiles are shown as equal under a single crown, raising concerns about the extent of Philip's political influence.

This paper explores how this gendered dynamic was represented and disseminated in visual culture. Throughout their brief marriage, a range of single and double portraits of Mary and Philip were produced in coins, medals, illuminated manuscripts, pageant decorations, and paintings. Mary's reign created a precedent for female rule in England, and the model for marriage and co-monarchy that she established would inform later generations of English queens. By investigating these images, this paper will demonstrate the different visual strategies utilised by Mary and her supporters to clarify the role of the queen and her consort, bolstering the authority of the queen.

Limitations on Elite Female Agency in Mid-Tudor England

Miss Emily Chambers[1]
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Session 3A | Gender & Representation I: Examples from Tudor England, February 8, 2024, 2:00 PM - 3:30 PM

This paper uses the lens of social relationships or connections to consider the limitations on elite female agency in mid-sixteenth-century England. Despite the significance of personal contacts for aristocratic Tudor women in according them access to social influence and political participation, such relationships were not always positive, strong, and supportive. Moving beyond scholarship on female power, there is a need to recognise and measure the restrictions placed on it. Less scholarship has considered conflict in early modern female relationships, but studying both positive and hostile relations allows us to qualify the nature of these connections. Women negotiated between marital and natal kin and renegotiated familial obligations, but were ultimately subordinate to and dependent on male relatives such as fathers and husbands. Female agency was limited by the relationships which made these women reliant on male kin. Furthermore, this paper underscores the limitations of other social connections by showing that, although they could be successfully mobilised for support, this assistance was not unlimited. Elite women tapped into support networks for familial advantage, patronage, or in times of political crisis, but their success was conditional on having a foundation of well-maintained relationships and goodwill.

"Surely it wasn't that bad…."

Regional responses to eleventh century climate change in France

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Session 3B | Sea Change? Medieval & Early Modern Climate Change, February 8, 2024, 2:00 PM - 3:30 PM

Around 1030 Ademar de Chabannes wrote that there were "damaging droughts, … and the Vienne River dried up for three days". A few years later Rudolphus Glaber reported that "a famine began to ravage the whole earth, and... rain fell continuously everywhere". While focusing on the millenarian anxieties of the period, many historians either dismiss the extraordinary magnitude of these regional events or suggest that they are imaginings. However, the palaeoclimatological evidence supports the testimony of these chroniclers.

In their texts, Glaber and Ademar de Chabannes reflect the anxieties of a period marked by the turn of a millenium, climate change and emerging technologies. The examination of these medieval texts augments our understanding of naturally occurring climatic variability. Their framing of these deleterious events and the responses which they observed provides the opportunity to consider the impacts of regional climate change, and how this was integrated into their existing belief systems. Integrating paleoclimatic and topographical evidence with textual analysis, I will reflect on the impacts of the increase in the rate of both drought and famine in the eleventh century and consider what insights this offers us for our own experiences in the twenty-first century.

Painting Against the Grain: An Ecocritical Reading of the Stories of Bread Cycle in the Castello Bentivoglio

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Session 3B | Sea Change? Medieval & Early Modern Climate Change, February 8, 2024, 2:00 PM - 3:30 PM

In this paper, I discuss the Stories of Bread (c. 1481), a monumental wall painting cycle adorning Bentivoglio Castle, a rural retreat belonging to the lord of Bologna, Giovanni II Bentivoglio (1443 – 1508). Positing a fluffy loaf of white bread as the protagonist, the cycle celebrates the verdant Emilian landscape and industrious local workers responsible for farming, milling, and baking the culinary staple rather than the patron. This choice, I argue, reflects Bentivoglio's tenuous political position, one hinging on the productivity of Bolognese farmland during a period of draught and frequent natural disasters. I analyse the decorative program — a heretofore little-known secular wall painting, to use Anne Dunlop's framework — from an ecocritical perspective, contending that the cycle allowed Giovanni to fashion himself not as a triumphant cosmopolitan lord, but rather as a prudent farmer and agricultural manager. His ability to steward his swampy terrain to successfully produce desirable — and labour- and resource-intensive — wheat allowed Bentivoglio to position himself as a benevolent leader without the self-aggrandisement that would jeopardise his standing among the city's turbulent and fractious ruling class.

Wik Story, Western History: Australian Aboriginal Oral Traditions of the VOC vessel Duyfken (1606)

Dr Leigh Penman[1]
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Session 3C | Another Middle Ages: Indigenous Responses, February 8, 2024, 2:00 PM - 3:30 PM

Historians of early modern Australian history value Indigenous oral traditions as evidentiary counterpoints to western documents.

This paper concerns an oral tradition of the Wik people of Cape York Peninsula, Australia, which tells of the first encounter between the Yu'angka mob, or Cape Keerweer people, and Europeans.

First recorded around 1970, at least sixteen versions are known. They have the same core: Europeans arrive by sea at Cape Keerweer, after which there is a brief period of cooperation. Then, a transgression by the visitors erupts into violence. Several Europeans are killed by Wik in an affray. The Europeans depart, and the Wik are rueful of the encounter.

Although the basic story of the encounter is consistent, scholars disagree about the event it describes. Most think it documents a 1606 encounter between the Wik and Dutch East India Company (VOC) mariners aboard the Duyfken.

This paper reveals the previously-unobserved recursive influence that this scholarly opinion has had on the Wik tradition. I argue that the results provide an object lesson in the nuance required for working with Indigenous oral traditions, which cannot merely be considered as static 'evidence,' but as products of living and evolving oral cultures.

The Medieval Indigenous Turn and Medieval Saami Studies

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Session 3C | Another Middle Ages: Indigenous Responses, February 8, 2024, 2:00 PM - 3:30 PM

Medieval Studies has been said to be experiencing an Indigenous Turn, but precisely what an Indigenous Turn does or should mean can mean different things within different contexts, and indeed for different Indigenous communities. This paper examines the medieval Indigenous Turn within the context of Saami Studies: what does an Indigenous Turn mean in and for medieval Saami Studies, and what is the relevance (if any) of Medieval Studies for and within Saami communities? As an increasing number of researchers (both Saami and non-Saami) engage with the Saami past from the Iron and Middle Ages, it is important that we reflect on the relational and reciprocal perspective of knowledge production, and what this research means for living communities. I will also offer reflections on my own positionality as a non-Saami individual engaging in research on the Saami past.

Place, Space, & Identity in Te Ao Māori & the Medieval World

Dr Madi Williams[1]
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Session 3C | Another Middle Ages: Indigenous Responses, February 8, 2024, 2:00 PM - 3:30 PM

The categories that define the medieval world cannot be simply applied to Te Ao Māori (the Māori world). However, there are interesting synergies if the temporal and geographic boundaries are removed, and instead, we examine ways of viewing the world. These synergies can contribute to a new way of approaching the study of medieval history in Aotearoa-New Zealand.

This paper explores the concepts of place, space, and identity in relation to the Māori and medieval worlds. How are space and place conceived of, and what role have they played in identity? Using the example of the fifteenth-century Canterbury Roll and Māori whakapapa manuscripts and traditions, the role of genealogy in establishing and maintaining land rights and identity will be explored. Maps from both worlds will also be discussed, including the eighteenth-century map created by Māori chiefs, Tuki Tahua and Ngahuruhuru and from medieval England, the Hereford (c. 1300) and Evesham (late 14th century) mappa mundi.

How Slaves Escaped – or didn't Escape: Negotiating Slavery and Human Trafficking in the Mediterranean around the First Millennium

Dr David Romney Smith[1]
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Session 3D | Global Middle Ages II: Anti-Semitism & the Other, February 8, 2024, 2:00 PM - 3:30 PM

From the period c.900-1100, human beings were a key commodity in the commercial network that spanned the Mediterranean. It was likely the slave-trade that inaugurated the wealth of Latin Europe's major commercial centres, the maritime republics of Italy: Pisa, Genoa, Amalfi, and Venice. But in the medieval Mediterranean there was no one model of human bondage, and the fate of commodified humans was far from uniform. Although faced with dangers which afflicted slaves in other times and places - not only violence but loss of language, indigeneity, religion or heritage - slaves in the central Medieval Mediterranean were not necessarily bereft of agency. Due to the configuration of the sources, the perspective of an enslaved individual is rarely accessible. However, narratives in which slaves choose to escape - or not to escape - do offer a window on the decision-making processes of the unfree. In this talk I will present different strategies used by the unfree to negotiate degrees of freedom, wealth, or even power.

Lesser-known aspects of Islamic sculpture: figures modeled in stucco at Khirbat al-Mafjar

(7th-8th s.)

Ms Siyana Georgieva[1]
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Session 3D | Global Middle Ages II: Anti-Semitism & the Other, February 8, 2024, 2:00 PM - 3:30 PM

This article draws upon research conducted in the Jericho region especially Khirbat al-Mafjar, analyze and discuss the local architecture related to the stucco technique of this palace. Islamic art and architecture in the region are largely unknown yet to the international scientific community due to a turbulent history, especially in the 20th century. However, as a monster, this desert palace and related Islamic decorative art draws inspiration from different traditions: Greco-Roman, Near Eastern, Christian and Sasanian iconography. Figurative art in the Islamic world exists despite condemnation by jurists; one of the favored areas is manuscript decoration, but in the field of architecture it remains marginal. Moreover, when one tries to trace a connection between figurative presences in Islamic architecture, often they appear relatively independent aesthetically, thematically and functionally.

Major archaeological discoveries of buildings from the Umayyad period, such as Qasr-Amra, Khirbat al-Mafjar, Qasr al-Hayr West have brought to light astonishing evidence of architectural decoration of a figurative nature. Themes with zoomorphic and anthropomorphic elements are depicted in these monuments, but they are the exception rather than the rule.Today, the palace of Khirbat al-Mafjar is unique in its variety of architectural forms and decorations - a heritage of stucco technique.

Gyðingr and Giant: Reading "Jews" in Gylfaginning

Mr Colin Fisher[1]
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Session 3D | Global Middle Ages II: Anti-Semitism & the Other, February 8, 2024, 2:00 PM - 3:30 PM

The absence or presence of Christian influence in extant Old Norse mythological material has been hotly debated for centuries. Little attention in this debate has been paid to the possibility of the figure of the "virtual Jew" in this scenario, despite its salience to medieval Christian worldviews. This paper identifies key points of overlap between the jötnar as presented in Gylfaginning and the contemporary inimical Jew, with reference to related material in the Eddic poems. I argue that Snorri Sturluson and other medieval Icelandic writers were necessarily indebted to traditions that featured absent, negative Jews, and that this debt was expressed in the functions and bodies of the jötnar. I conclude that preexisting features of the jötnar were utilized to create multiglossic texts where anti-Jewish tropes could be read both through and alongside traditional imagery.

Worlds on the Margins: Dürer's Arabesques

A/Prof Andrea Bubenik[1]
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Session 3E | Albrecht Dürer's Material World, February 8, 2024, 2:00 PM - 3:30 PM

The 'Prayer Book' of Emperor Maximilian I (1515) includes 45 pages of drawings by Albrecht Dürer (and others), designed to embellish and ornament the collected prayer texts. In the broad borders surrounding the large Gothic script, Dürer created new worlds in marginal spaces. These playful and at times humorous drawings teem with vegetal masses and peculiar animal hybrids, all intertwined with inanimate columns and vessels that twist and contort amidst more realistic and sober figures. During the 18th and 19th century Romantic revival of Dürer, these drawings were celebrated by Goethe as 'arabesques', a term not usually associated with Dürer. In this paper I will explore the concept of the arabesque alongside the Prayer Book, and consider how ornament might have been a form of rhetoric in this and other collaborative projects commissioned by Maximilian I.

The Funeral Procession of the Virgin Mary: materialised narratives of Jewish violence, Christian hostility and healing in Albrecht Dürer's Nuremberg

Prof Charles Zika[1]
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Session 3E | Albrecht Dürer's Material World, February 8, 2024, 2:00 PM - 3:30 PM

This paper will explore the material representations and meanings of the story of the funeral procession of the Virgin in Albrecht Dürer's city of Nuremberg and its region. It will especially focus on the fourteenth-century stone relief in the tympanum of the Mary Portal of Dürer's parish church, St Sebald, and an early fifteenth-century panel painting from the high altar of Our Lady's church, built on the site of the Synagogue destroyed in the pogrom of 1356. The late medieval representations of this apocryphal story, primarily based on the account in the Golden Legend, highlight Nuremberg's particular role in the story's popularization, which seems to be related both to the city's relic collection and its significant Jewish community. These public objects and narratives also testify to the strong anti-Jewish sentiments in the city between the first expulsion of Jews in 1356 and the second and final expulsion in 1499 – sentiments which subsequently find strong echoes in a number of Dürer's visual images and writings in the early sixteenth century.

Listening to Albrecht Dürer's Material World

Dr Matthew Champion[1]
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Session 3E | Albrecht Dürer's Material World, February 8, 2024, 2:00 PM - 3:30 PM

Sound both embodies and orders the social. Its varied configurations – noisy, ordered, disordered, musical, sudden, enduring, human and non-human – ripple through Dürer's images and writing. This paper listens in on Albrecht Dürer's wide-ranging oeuvre to seek out the sonic constellations of his material world. Dürer's sonic material world was shaped by Classical and Christian traditions, as well as the manufacturing world of fifteenth and sixteenth century Nuremberg. With its particular emphasis on watery sounds, sounds as markers of social relations, and sounds as ambiguous sources of power and judgement, Dürer's sonic world is a rich source for considering the sensory worlds of the material Renaissance.

Risky Feminism and Rhetorical Dissimulation in Early Modern Italy

Dr Amy Sinclair[1]
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Session 4A | Gender & Representation II: Women, Education, Identity, February 8, 2024, 4:00 PM - 5:30 PM

Scholarship in recent decades has highlighted the importance of dissimulation – the calculated obfuscation of self, message, and beliefs – as a critical lens through which to understand early modern cultural production. Yet dissimulation in discourses by and about women is less well understood. In this paper I explore the prevalence and diversity of rhetorical dissimulation in early modern women's writing and its role in mitigating the risk of backlash when giving voice to feminist ideologies. Examples include Moderata Fonte's (1555-92) open dialogue, Leonora Bernardi's (1559-1616) use of an encoded version of her name (decoded by Virginia Cox in 2011), and Lucrezia Marinella's (c.1579-1653) rhetorical acrobatics from postures of conformism to subversion of gender norms. My focus is the strategic ambiguity that emerges in the representation of authorial self when disseminating controversial ideas and how this functioned to protect both individual reputation and intellectual freedom. Further, I suggest that dissimulation played a critical role in enabling women writers to push the querelle des femmes beyond theoretical praise of the female sex towards more risky interrogations of the mechanisms of women's subordination. Beyond early modern Italy, the paper explores the long history of risk-taking and dissimulation as enablers of feminism.

"She cannot be his wife, what then is she?": Maria Fitzherbert as wife, mistress, and celebrity

Miss Mirabelle Field[1]
[1]University of Auckland

Session 4A | Gender & Representation II: Women, Education, Identity, February 8, 2024, 4:00 PM - 5:30 PM

In 1785 Maria Fitzherbert (1756-1837) secretly married George, Prince of Wales, later George IV (1762-1830). This marriage was considered invalid because Maria was a Roman Catholic, and the pair had not gained the permission of the monarch. Nonetheless, the nature of their relationship was the subject of voracious public interest for the remainder of their lives. Through visual representations, the wide-scale consumption of her image granted Maria a unique kind of celebrity status. In this paper I will outline the repercussions of this status for Maria, considering the implications for a woman existing within this complex sexual and moral space, as a hybrid of mistress and wife. This will be illustrated through the analysis of Maria's portrayal in commissioned portraits and in visual caricature during the years surrounding her clandestine marriage. This paper will highlight the ramifications of a highly public sexual profile on women during the eighteenth century and consider the ways in which visual culture was used to negate, or contribute to, this sexualised perception. In doing so, it will consider Maria's significance as a female celebrity and underscore the importance of rehabilitating the image of women who have been historically disparaged.

Women's Education and Literacy across the Sixteenth and Seventeenth Centuries

Ms Hannah Upton[1]
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Session 4A | Gender & Representation II: Women, Education, Identity, February 8, 2024, 4:00 PM - 5:30 PM

Despite the growth of materialist and new historicist studies into the literary lives of early modern women, it is difficult to find writing on women's education that does not compare it negatively against what was and could be achieved by their male counterparts. Previous critics in the field have tended to approach the topic of women's education from a 'deficit' model that compares it to an idealised version of the classical, humanist mode of learning promoted by and amongst elite men in court circles. When placed in opposition to this highly intellectual, highly structured, model of education, it is unsurprising that the education of young women, often at home and often in domestic matters, can be viewed as insufficient or less challenging. Using extant evidence such as marginalia, book ownership and book circulation, as well as contemporary evidence of schooling, my essay rewrites a pervasive historical narrative that perpetuates concepts of early modern women as being silent, uneducated, or illiterate. The aim of this paper is to present the development of women's education across these two centuries in all its contradictions as complex, non-linear, and, crucially, non-exclusive.

Ghosts, statues, and legacy: animating Saint Ignatius of Loyola in seventeenth-century anti-Catholic satire

Miss Anna-Rose Shack[1]
[1]University of Amsterdam

Session 4B | Ghosts & Sprites, February 8, 2024, 4:00 PM - 5:30 PM

Although Ignatius of Loyola died in 1556, he was quickly brought back to life, so to speak, by seventeenth-century English writers. Thomas Middleton, for example, in the prologue to his comedy A Game at Chess (1624), dramatizes Ignatius of Loyola as a foolish, egotistical ghost who "would do anything to rule alone" (73). Half a century later, during the turmoil of the Popish Plot crisis, John Oldham deploys ekphrasis in his Satires upon the Jesuits (1681) to depict "fam'd Loyola" (6) as a speaking statue. Both texts are examples of anti-Catholic propaganda aimed at entertaining the general public and perpetuating the idea that Jesuits posed a threat to the unity and stability of the nation. Yet, they also offer useful case studies for considering how questions of legacy and relevance are connected to the persistence of ideas, beliefs, and associated anxieties beyond the lifespan of individual figures. This paper aims not only to provide historical context for the 17th century representation of Ignatius of Loyola in English literary culture, but also considers how ghosts and statues shape how we understand and visualise historical legacy in our own times.

Spenser's Occasion Faerie Queene II. 4-5: a theological interpretation

Prof Kathryn Walls[1]
[1]Victoria University W'gtn

The hag that prompts Furor to punish Phedon is normally interpreted in the light of contemporary emblems that share endow Occasion (an attractive female nude) with the long forelock (and baldness behind) that define her as a positive challenge to seize what is offered immediately. Here, however, Occasion is repulsive – and Phedon's disastrous responses to his occasions for wemerge as heaving been over-hasty. I suggest that the as an aged hag Occasion represents the "commandment" so problematically invoked by the author of Romans as giving "occasion" to sin.

Ghosts, Conflict, and Community in Early Modern England

Dr Charlotte Rose Millar[1]
[1]The University Of Melbourne

Session 4B | Ghosts & Sprites, February 8, 2024, 4:00 PM - 5:30 PM

In January 1643 the inhabitants of Kineton and other neighbouring villages were awakened by the 'hydious' groans of dying men. They cried out alternatively for revenge or for someone to end their suffering. Although most villagers stayed 'trembling' in their beds, some rose and spotted armed horsemen riding down the streets before vanishing. These groans and screams were accompanied by the sounds of cannon, trumpets, drums, and musket fire. An 'alarum' also sounded, as if an army had entered the town; yet, instead of a tangible threat, this army was actually a ghostly echo of the battle of Edge Hill, a bloody conflict fought in Kineton only a few months before. Two pamphlets recorded these events taking care to highlight the 'fear', 'terror' and 'amazement' inspired in witnesses.

This paper highlights the importance of ghost beliefs in understanding conflict in early modern England. It demonstrates how ghost sightings could be presented in print as a way to make sense of the emotions generated by large-scale conflicts. More broadly, it highlights the importance of studying the supernatural and taking a history of emotions approach when trying to understand how early modern men and women conceptualised their community.

The Early, Early Music Revival in New Zealand

Prof Jonathan Le Cocq[1]
[1]University Of Canterbury

Session 4C | Engaging with the Medieval & Early Modern in Aotearoa, February 8, 2024, 4:00 PM - 5:30 PM

In the 1970s and 1980s Aotearoa New Zealand experienced a booming interest in recreating European Medieval and Renaissance music, analogous and related to the early music revival in Europe and the US from the 1960s. The most obvious contemporary legacy of this is the ongoing historical performance of baroque music. By comparison, Medieval and Renaissance music has fared less well. This study of New Zealand's 40-year old early music revival explores the reasons for this, discusses a disutility in the Medieval/Renaissance distinction, and examines the role of practical, contingent and cultural issues in the success and decline of the movement, including the role of key individuals, arts infrastructure, geographical dispersal and changing priorities in cultural identity.

Chaucer in New Zealand

<u>Prof Simone Marshall</u>[1]
[1]University Of Otago

Session 4C | Engaging with the Medieval & Early Modern in Aotearoa, February 8, 2024, 4:00 PM - 5:30 PM

The New Zealand database Papers Past is a vast digitised collection of New Zealand newspapers, magazines and journals, letters, parliamentary papers and books, created and maintained by the National Library of New Zealand. A search of the newspapers section, which ranges from 1839-1979, using the term "Chaucer", produces a result of more than 16 000 items. The items occur in such newspapers as the Nelson Examiner, the Lyttleton Times, The Colonist, the Otago Witness, and the Wanganui Chronicle, among many others.

It's true, some of those entries refer to Chaucer Street in Milton, Timaru, Christchurch, Napier and Cambridge, but regardless one is still right to be amazed that New Zealand newspapers might ever have written about the "Father of English Poetry" so frequently.

The question raised by the frequent presence of Chaucer in New Zealand newspapers is why and what does Chaucer mean in New Zealand? This presentation begins with a consideration of these questions, and acknowledges that they raise the reality that Chaucer is a convenient vehicle for colonial expansion. It is an uncomfortable history in which even the University of Otago is implicated, with Chaucer the topic of the first lectures given at Otago in 1871.

An experiment to be proud of: Teaching Medieval German at the University of Auckland

Dr James Braund[1]
[1]University of Auckland

Session 4C | Engaging with the Medieval & Early Modern in Aotearoa, February 8, 2024, 4:00 PM - 5:30 PM

Middle High German language and literature were taught at the University of Auckland in New Zealand – the most geographically distant place possible from German-speaking Europe (and thus perhaps the unlikeliest place too) – for a period of nearly fifty years which began shortly after the end of World War II and ended in 1997. Drawing heavily on unpublished archival material, this paper offers a preliminary overview and reconstruction of the teaching of medieval German at Auckland over this period. It discusses, among other things, the two medievalists who were singlehandedly responsible for the subject's longevity at Auckland, their own research interests, and their extensive connections with experts overseas which were reflected in an impressive number of eminent medieval scholars making the long journey to New Zealand as visiting academics. Mindful of the enormous administrative changes that New Zealand university departments have been obliged to endure in the post-war period (and in particular with the advent of neoliberal reforms from the mid-1980s onwards), this paper ends by pondering how medieval German studies managed to survive for so long at the University of Auckland and under what circumstances the subject might one day be revived.

Shakespeare and Jonson in New Zealand libraries – provenance and politics

Dr Hannah August[1]
[1]Massey University

Session 4C | Engaging with the Medieval & Early Modern in Aotearoa, February 8, 2024, 4:00 PM - 5:30 PM

Recently the Auckland Public Library changed the name of the collection in which its globally significant holdings of early modern books can be found. Where seventeenth-century books such as the collected works of William Shakespeare and Ben Jonson were once found in the Sir George Grey Special Collections, a name that commemorated the initial donor of the library's collection of rare books and incunabula, they can now be found in the more neutrally dubbed "Heritage Collections". The name change reflects the fact that Grey has become a problematic figure in Aotearoa's history, but also raises questions about the extent to which early modern books transported here during the colonial period can escape the context of their arrival. Paying particular attention to the seventeenth-century copies of works by Shakespeare and Jonson housed in New Zealand libraries, this paper considers not just the circumstances of their journey here, but also how these books might mean differently in the context of an aspiringly decolonial Aotearoa when compared with extant copies in Britain. It argues that such attempts at "critical bibliography", hitherto most popular with North American book historians, are crucial and productive in former settler colonies such as Australia and Aotearoa.

Grave Concerns: How Viking Age grave reopening can inform modern engagement with the dead

Ms Sophie Hull-Brown[1]
[1]University Of Auckland

Session 4D | Problems in Historicism, February 8, 2024, 4:00 PM - 5:30 PM

Modern people are not passive observers of the past, but actively engaging with it. Grave goods and the bones and bodies of the dead themselves are kept in universities and museums, to be studied and displayed. Debate continues as to how appropriate this action is, from the controversial return of the Gokstad body to his grave in Norway, to the long fought-for return of Māori dead from European museums to New Zealand. Cultural norms and the manner in which these objects and bodies were retrieved inform how respectful it is to display them. The study of medieval history allows us insight into how best to respectfully engage with these artefacts.

My PhD explores grave reopening as a cultural practice in the context of Viking Age Scandinavia, in particular, how these people thought about the removal of items from burial sites. Rather than perceived as inherently negative, this practice reflected values of inheritance, exchange, and memorialisation. Awareness of these values allows us as modern people to engage with memorials, burial sites, and artefacts with deeper respect, creating connection and exchange with the past in a way that acknowledges ourselves as participants rather than distant observers.

The crusades, popular medievalism, and the modern world

Ms Jennifer Pearce[1]
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Session 4D | Problems in Historicism, February 8, 2024, 4:00 PM - 5:30 PM

The First Crusade (1095-1099) saw contingents of western European Latin Christians invade, conquer, and establish four Latin polities in the Levant. Over the next two centuries, the region's preexisting religiously and ethnically heterogeneous populations were ruled by Latins, whilst large- and small-scale crusading movements, pilgrimages and migrations continued to arrive. Historians' interpretations of cross-cultural relationships between Latins and Levantine groups in this era have varied significantly, and contemporary historians have emphasized their complexities. Despite such differing scholarly interpretations, the crusades are today misappropriated by far-right groups, who view them as a straightforward clash of civilizations between Western Christianity and Islam. Such powerfully simplistic interpretations of an imagined past are employed alongside misappropriations of wider medieval themes, including Viking settlements and Tolkien's Middle Earth legendarium, to promote nationalism, white supremacy, Islamophobia and misogyny in North America, Europe, and Australasia. In the latter region, the perpetrator of the recent Christchurch Mosque Shooting utilized Knights Templar imagery in his manifesto attacking immigrant communities. This paper discusses how a deeper understanding of the crusades and medieval past is essential in Australasia, Europe and beyond, to challenge the weaponization of misinterpreted medievalism against indigenous peoples, refugees, women, and minority groups.

The Rhetorician and the Republic: Brunetto Latini and Ancient Rome

Prof Cary Nederman[1]
[1]Texas A&M University

Session 4E | A Panel in C Major, February 8, 2024, 4:00 PM - 5:30 PM

That the Roman Republic constituted the epitome of self-government during the later Middle Ages and Renaissance is incontrovertible. From Ptolemy of Lucca to Machiavelli, prominent political theorists of a republican persuasion considered Rome's institutional order and constitutional structures as the apotheosis of their own preferred system of government. My own suspicion is that Rome actually played a more limited role in Brunetto Latini's construction of the foundations of his republicanism. I propose to evaluate this hypothesis by carefully combing through the texts of his writings—mainly the Tresor, but also La rettorica and the Tesoretto—to discover what he actually says (and doesn't say) about Rome.

Rethinking organum and the Legacy of Leoninus in Twelfth Century Paris

Prof Constant Mews[1]
[1]Monash University, Australia

Historians of medieval music remember Leoninus, a master at the Parisian cathedral of Notre-Dame in the second half of the twelfth century, as the earliest known composer of polyphony (organum), and thus the inspiration for the achievements of his successor, Perotin in establishing the foundations of mensural music, as distinct from monophonic plainchant. This musical revolution took place just as a new style of architecture was being implemented in the new cathedral, and a scholastic revolution was taking place in the sphere of education. Yet Leoninus was also a prolific poet, who not only versified much of scripture, but wrote Ovidian verse epistles that Holsinger and Townsend have observed are rich in homoerotic content. The musical and poetic aspects of his persona have not previously been put together. I look at a remarkable treatise on creating organum that I argue is not from the later eleventh century (as often assumed), but reflects Abelardian dialectic from twelfth-century Paris. I examine whether Leoninus could be its author, relating it to what he says about Jubal and the invention of music in his versification of Genesis 4:21-22. His legacy was nothing less than creating the polyphonic tradition of the Latin West.

Carolingian philosophers on the classical analogy between speech and music: A relevant legacy.

Dr Carol Williams[1]
[1]Centre for Medieval and Renaissance Studies, Monash University

Session 4E | A Panel in C Major, February 8, 2024, 4:00 PM - 5:30 PM

If we support the idea that the arts, and here I speak particularly of music, allow us to transcend the limitations of space and time then surely, they are worthy of study. We persistently see and hear ourselves in songs of the distant past when the fusion of words and music remind us of the universalism of the human spirit. This particular power lies in the fusion of speech and music, something that scholars from the early Carolingians (Aurelian of Réôme, Hucbald of St. Amand) to the twentieth century (Noam Chomsky, Roland Barthes) have studied. It is the object of this paper as a first step to examine what Carolingian music theorists and philosophers thought of the Classical analogy between speech and music. The next is to establish the relevance of this discourse to today's society. While the colours and flavours might be different, the essential core of intellectual thought remains both recognisable and relevant.

"Where shall we next meet?": The Construction of the Witches' Meeting in Early Modern English Texts

Dr Sheilagh O'Brien[1]
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Session 5A | Gender & Representation III: Literary Engagements, February 9, 2024, 9:00 AM - 10:30 AM

The cumulative concept of witchcraft in early modern Europe placed a strong emphasis on the idea of the witches' sabbat. However, many historians of English witch trials have pointed to its diminished role in English witch trials and treatises compared with their 'continental' counterparts. However, the idea of the witches' meeting is present and can be seen as part of a developing set of beliefs about witches in early modern England that found expression in treatises and trials, and perhaps most notably, on the stage. The interaction and exchange between popular and elite conceptions of witchcraft is always difficult to untangle, but the witches' meeting and the rise of large-scale trials in the early seventeenth century provide an opportunity to trace the development of this idea. Rather than see the concept of the witch in England as fundamentally separate from a 'continental' idea of the witch, this paper suggests that there is always a 'local flavour' to the cumulative concept of the witch and that the Witches' Meeting is an opportunity to explore what is consistent and what is particular about the concept of the Witch in Early Modern England.

Uncivil Tongues: Civility, Gender and Religious Conflict in England 1630-1660

Dr Debra Parish[1]
[1]University Of Queensland

Session 5A | Gender & Representation III: Literary Engagements, February 9, 2024, 9:00 AM - 10:30 AM

In his conduct book for English 'gentlewomen' (1631), Richard Brathwaite extolled the virtues of 'civility' for the female sex. Civility was a popular topic of early seventeenth-century prescriptive texts for women and was associated with other feminine ideals such as 'silence', 'modesty' and 'submission' to male authority. My paper demonstrates that discourses of 'civility' and other feminine codes of behaviour, were not restricted to conduct books but spilled into the key politico-religious polemical debates of the English Civil War period.

My paper uncovers both the gender and political elements of civility. Women who pushed boundaries, claiming authority to preach and prophesy publicly, were accused of incivility and reminded of their gendered roles and limits. I argue that at this time of intensified religious power conflict, civility was not only aimed at restricting women's agency but also served as a polemical instrument in religious dispute to assert control over adversaries and stifle dissent.

These early modern calls for civility resonate in our current politically charged times. There is renewed focus in recent commentary on the loss of civility in parliamentary and political debate, with media headlines calling for a return to civility in political and public discourse.

Sexual Honor, Gender, and Disciplinary Shame in Shakespeare's Measure for Measure

Dr Elizabeth Walters[1]
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Session 5A | Gender & Representation III: Literary Engagements, February 9, 2024, 9:00 AM - 10:30 AM

Shakespeare's Measure for Measure focuses upon aristocratic men experiencing sexual humiliation, punishment, and slander whether they are guilty or not of sexual misconduct. In contrast, women of the play, even if they are bawds or unwed mothers, are not subject to the same disciplinary shame. This essay explores the significance of this representation, arguing that the play challenges gendered notions of sexual honor as well as the increasing punitive measures being levied against premarital sex during the seventeenth century. In doing so, the play also questions the effectiveness and justice of early modern practices surrounding disciplinary humiliation.

Counterfeit and constancy: true and false mirrors in 1580s Elizabethan diplomacy

Ms Jenny Smith[1]
[1]Monash University

Session 5B | Travel & Diplomacy, February 9, 2024, 9:00 AM - 10:30 AM

The spectre of mis- and disinformation loomed large in early modern diplomacy. In 2024, recent events have re-emphasised the need for critical thinking and information literacy, concerns that also affected the Elizabethan 'information state'. Francis Bacon's description of 'human understanding' as 'a false mirror, which, receiving rays irregularly, distorts and discolors the nature of things' shows the continuing currency of an idea influential in Bacon's youth. This paper examines some letters pertaining to some of the political crises of the 1580s that invoke the mirror as example, warning, friend, and flatterer. The letters date from 1580, when Elizabeth was still theoretically considering a marriage alliance with France, through plots surrounding (and involving) Mary and James of Scotland in the mid-1580s, to 1588, the Armada year. Written by and to Cecil, Walsingham, James, Mary Queen of Scots, and Elizabeth herself, these letters show how the metaphors of true and false or flattering mirrors were used by real monarchs and courtiers to describe and to influence each others' actions and alliances. As Bacon's remark shows, the mirror metaphor described the risk of being led astray by one's own biases and inclinations, adding to studies of the machiavel figure in 1580s Europe.

Sartorial Legacies: Henry VIII, Maximilian I and the Horned Helmet

Dr Grace Waye-Harris[1]
[1]University Of Adelaide

Session 5B | Travel & Diplomacy, February 9, 2024, 9:00 AM - 10:30 AM

We've all heard the phrase 'history repeats itself'; studying history is important so we don't repeat the mistakes of the past. Right now, the history of diplomacy is more important than ever. Yet, the study of diplomacy is a well-trodden field. The problem is, if we all study diplomacy through the same lens, we all see the same thing. So, what if we studied diplomacy through the lens of fashion?

Fashion studies have traditionally been dismissed as frivolous and intellectually superficial. But fashion is an important tool of diplomacy even today. Since the invasion of Ukraine, President Zelensky has dressed exclusively in army greens, presenting an image of someone who is embattled and in need of diplomatic support. In Australia, Jim Betts was recently questioned over his choice to wear a t-shirt with an Aboriginal flag in the lead up to the Voice referendum. His t-shirt, some argued, violated the political impartiality expected of a senior bureaucrat.

This paper examines the role of fashion in diplomacy during Henry VIII's reign. It argues that by paying attention to the nuances of historical dress, scholarship can provide fresh insight to the complexities of politics and diplomacy within modern Australia and the world.

Reintroducing Sir George Peckham: A Renewed Appreciation of an Early Promoter of English Colonisation

Mrs Norma McIvor[1]
[1]Deakin University

Session 5B | Travel & Diplomacy, February 9, 2024, 9:00 AM - 10:30 AM

This paper will provide a new account of the life of Sir George Peckham (1535-1608), early proponent of English colonisation of Newfoundland. In particular, it will challenge existing accounts of his religious and political affiliation, which have misrepresented his position within the complex landscape of the English reformations. A clearer understanding of Peckham's religious identity in turn informs new readings of his arguments for colonisation. These arguments are presented in his sole public document, commonly known as '(A) True Reporte' (1583). Written following the drowning of Sir Humphrey Gilbert to advertise his Newfoundland venture, 'True Reporte' is historically significant as the first substantial English promotional colonisation treatise. Peckham is generally considered as Roman Catholic, meaning his document is read through the subtextual lens of establishing a recusant refuge. This paper suggests that looking more closely at the evidence allows the extraction of Peckham's very personal aspirations for England, societally and nationally, embedded within his colonising treatise. This deepened understanding brings a very different Sir George Peckham into view, potentially disrupting and correcting current conceptions.

Identity Crisis?: Exploring Recent Representations of the Middle Ages in British and French Museums

A/Prof Chris Jones[1]
[1]University of Canterbury

Session 5D | Myth & Identity I, February 9, 2024, 9:00 AM - 10:30 AM

This paper employs France's Musée du Moyen Âge, refurbished in 2022, and Rooms 40 and 41 of the British Museum, renovated, respectively, in 2009 and 2014, to consider three strikingly different examples of the way in which Europe's Middle Ages have been presented to the museum-going public in the first quarter of the twenty-first century. By examining gallery layouts, printed catalogues and web presence, the paper first establishes the extent to which each is shaped by changing scholarly conceptions of what constitutes "Europe". Second, it considers the balance struck in each instance between recounting the period as a "national" narrative and as part of a wider European story. The paper concludes that while all three case studies reflect contemporary scholarly trends in their presentation of "Europe", the last decade has been marked by an increasing tendency to foreground a "national" - as opposed to a common "European" - story.

Alignment building through legendary history in Britain during the reign of Edward I

Ms Lucy Moloney[1]
[1]Monash University

Session 5D | Myth & Identity I, February 9, 2024, 9:00 AM - 10:30 AM

This paper examines how the messaging of royal governments used Britain's past as a method of political alignment during Edward I of England's reign (1272-1307). Edward attempted to claim sovereignty over Scotland and Wales, with this period seeing the campaigns and subsequent Conquest of Wales (1277, 1282-3) and the start of the First War of Scottish Independence (1296-1327) against England. As nationality and allegiance did not always correlate, rulers and their supporters in Wales, Scotland, and England utilised a variety of tactics to secure financial, popular, and military support. This paper focuses on one mechanism of alignment building: Britain's legendary past. It also explores how historical appeals and the navigation of allegiance operated in dialogue. Uses of history responded to earlier appeals in other polities, interacting with their uses of this alignment method, even when these appeals did not directly speak to each other. Their claims to allegiance were also directly combative, as Edward sought to convince the Welsh and Scots that they were his subjects and the latter two argued for political independence from England. This paper argues that political messaging appealed to the past as a tactic of alignment building within and across polity boundaries.

Mediating the Middle Ages: Layering Historical Myth in the Huntington Plays, 1598-99

Mr William Hoff[1]
[1]University Of Melbourne

Session 5D | Myth & Identity I, February 9, 2024, 9:00 AM - 10:30 AM

The sixteenth-century stage's fascination with the Middle Ages saw the most famous of the period's heroes, Robin Hood, first adapted for professional drama in 1590. Treatments were conservative, ranging from simple reenactments of traditional ballads to being subject to parody by modern protagonists more patriotic and law-abiding than the old-fashioned hero. The 1598-99 Huntington plays – "The Downfall" and "The Death of Robert, Earle of Huntington" – revived Robin's image, recasting his outlawry as a miscarriage of justice and reinventing him as a spurned nobleman. This representation is complicated, however, by the plays' framing device, set in the court of Henry VIII and with the Robin Hood narrative being rehearsed for Henry's own viewing. The playwrights' self-consciously disruptive adaptation of the Robin Hood tradition makes for an ideal case-study for analysing the early modern imaginary of the Middle Ages. The framing device, however, questions whether this is a genuine commentary on the medieval past or, as this presentation will suggest, a medievalist romanticising of a well-established storyworld. This presentation will discuss themes of mythmaking by analysing Robin's role as both a medievalist remembrance and an independently modern protagonist in the first of the Huntington plays.

The Creation of Recreation in Late Medieval Europe and its Legacy

Prof Andrew Brown[1]
[1]Massey University

Session 5E | Recreation & Performance, February 9, 2024, 9:00 AM - 10:30 AM

It is often said that leisure was 'invented' after the late Middle Ages (post 1500). This is broadly true if we consider that the word 'leisure' (in its later meaning) did not then exist; that the components defining leisure (such as a sense of 'free time') were absent; and that the social changes creating it had yet to occur. But 'recreation' did exist in the Medieval period, and discourse about it changed to become a powerful, disciplinary tool – appearing, for example, in the thousands of petitions for pardons that subjects made to rulers in France and the Low Countries from the fourteenth century onwards. A key aspect of this change is the casting of recreation as the virtuous and direct opposite of laziness or sloth. This paper argues that this discourse had a long legacy, underpinning ideas of proper 'leisure' that served to enforce social conformity and colonial authority in the modern world.

Language, Music, and Audience: The Latin Motets performed at the Paris Concert Spirituel, 1725-1760

Dr Francis Yapp[1]
[1]University of Canterbury

Session 5E | Recreation & Performance, February 9, 2024, 9:00 AM - 10:30 AM

While the Paris Concert Spirituel is widely recognised as a leading forum for new instrumental music in the second half of the eighteenth century, less explored are the vocal works sung in Latin which formed the bulk of the repertoire performed in the first decades of the series. These were in Latin as vocal music sung in French was not permitted in the series.

In this paper, I explore the relationships between language(s), music, and audience. I explore how wider cultural and religious practices—in this case, lay recitation of Latin liturgical forms—provided a context for Parisian audiences to relate to psalm settings sung in Latin. I focus on the psalms of the Little Office of the BVM—particularly the Vespers psalms (Dixit Dominus; Laudate, Pueri; Laetatus sum in his; Nisi Dominus; and Lauda Jerusalem), arguing that these five psalms, more than any other, were chosen as the texts for sacred vocal compositions precisely because of their place in the Little Office. Familiarity with the Latin texts on the part of the audience allowed the psalm settings to be successful in the concert milieu. Composers could use the Latin texts in the knowledge that listeners would both know and understand them.

And Yet She Persisted: Reading Pregnancy in the Trotula, Chaucer's Man of Law's Tale, and the Djab Wurrung Birthing Tree.

Ms Sarah Nickel Moore[1]
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Session 6A | Gender & Representation IV: Motherhood, Medicine & Authorship, February 9, 2024, 11:00 AM - 12:30 PM

In twelfth-century Salerno, Italy, the fabled Trotula recorded a method for reinserting a prolapsed uterus. This last August disputes over highway construction in Victoria, Australia led to the vandalization of a nearly 800-year-old birthing tree sacred to the Djab Wurrung peoples. Although separated by nearly a thousand years and an ocean, each of these events reflects the complicated relationship between land, body, text, and maternity. The Trotula attests to the persistent need for a text that stands as a witness to the bodily experience of pregnancy in medieval Europe and reveals the connection between medieval European medicine and modern relationships to pregnant bodies. However, in this era of the "global turn," we cannot continue to uphold medieval Europe as the singular inherited paradigm for modern medicine. The enduring presence of the Aboriginal birthing trees attests to the continued inheritance and embodied experience of childbirth for over 800 years in Australia. This paper contextualizes readings of the Trotula, pregnancy, and modern medicine in a paradigm that acknowledges that all forms of persistence—texts, abdomens, or trees—witness to the continued experience of pregnancy and childbirth over the past millennia.

'More savage than a she-wolf': writing bad motherhood in the street literature of early modern England

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Session 6A | Gender & Representation IV: Motherhood, Medicine & Authorship, February 9, 2024, 11:00 AM - 12:30 PM

In the early modern period as now, women's lives were primarily understood socially, often through caring roles, rather than through their subjective individuality. Perhaps no embodied, relational identity is as profoundly heavy with sociocultural expectations as that of mother. The weight of these expectations, however, generates equally heavy penalties for flouting maternal roles: women are caught between normative expectations of caring and nurturing as 'natural', and a hypervigilant policing of their unreliable bodies, emerging from a fear of the unmotherly woman who commits the ultimate act of transgressive motherhood, infanticide. Current news stories tell us that cultural constructions of these fears seem as persistent today as they were in early modern minds.
In this paper, I explore responses to these fears in a range of representations of infanticidal motherhood in early modern English popular culture, showing how women's experiences were reimagined as both salacious stories and cautionary tales. I argue that street literature, including ballads, pamphlets and the Old Bailey Proceedings, played a pivtal role in defining bad motherhood for plebeian audiences, articulating and reinforcing discourses of natural and unnatural maternal experience, and their consequences for women. From this, I suggest persistent resonances in contemporary accounts of 'bad motherhood'.

Pica, Women's Imagination, and "Depraved Appetites": Pregnant Women's Sexuality in Early Modern European Medicine

Dr Paige Donaghy[1]
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Session 6A | Gender & Representation IV: Motherhood, Medicine & Authorship, February 9, 2024, 11:00 AM - 12:30 PM

It is well known that in early modern Europe, women were often seen as excessively, uncontrollably lustful, a perception drawn from theology, medicine and culture. What is less known is that pregnant women were seen as doubly lustful, described in medical literature as plagued by "depraved appetites". In this paper, I outline medical and cultural ideas about pregnant women's sexuality in Europe from the late-sixteenth to eighteenth centuries, to highlight three key elements about sexuality and desire in pregnancy. First, I consider discussions about "pica", a disorder which medical writers described as an unnatural appetite, one in which pregnant women desired to eat non-edible foods like "corrupt meat". Second, and relatedly, I discuss medical descriptions of women's natural, but excessively desirous appetites for both food and sex during pregnancy. Finally, I analyse discussions about the well-known maternal imagination, which was believed to be able to imprint upon or transform the developing foetus, depending upon the vision or fantasies of the mother. I argue that while pregnant women's sexuality was expected to be excessive, it was still coded as disordered, unnatural and potentially dangerous to the woman and her developing infant.

Pre-modern documents in Aotearoa: What can they mean for the future of the Arts?

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Session 6B | Textual time-travel: Digitising the Canterbury Roll and the Wicked Bible, February 9, 2024, 11:00 AM - 12:30 PM

This paper explores the significance of pre-modern and historic documents within the New Zealand context. The recent re-discoveries of documents such as 'Aotearoa's Wicked Bible' and the 'Canterbury Roll' have put pre-modern history in the spotlight of New Zealand academia. These documents serve as a bridge between New Zealand's colonial past and its position in a shared global narrative. The publicity and interest these documents received has also highlighted the recent educational trend to prioritise vocational education at the cost of developing an understanding of our past, how it has shaped our present, and how it will influence our future. This has resulted in diminished support for the Arts both culturally and institutionally throughout New Zealand. Yet, through the work in researching, digitising, and publicly presenting these pre-modern documents, we can re-establish tangible links to a wider global narrative that New Zealand's geographic isolation often allows us to forget.

Taonga in the 21st century: A case study on student-led research into Aotearoa's Wicked Bible.

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Session 6B | Textual time-travel: Digitising the Canterbury Roll and the Wicked Bible, February 9, 2024, 11:00 AM - 12:30 PM

In early 1631 reports began to pour in of a new and highly scandalous mistake in a particular print run of bibles; the omission of the all-important 'not' from the seventh commandment, which now read 'Thou shalt commit adultery'. The discovery of a copy in Aotearoa New Zealand in 2009 has proved to be an exciting jumping-off point for student-led research. This paper will consider the variety of research undertaken on a single document; from forensic analysis and work on the development of print techniques, to a legal history of state censorship and the ecumenical courts in the social fabric of post-Reformation England. It focuses on Aotearoa's Wicked Bible as a case study for the ways in which historical taonga can act as a bridge between the past and present, sparking fresh investigations and discovery. To that end, it will touch on the role of a 'research alongsider' approach' to student contributions in the Arts as an effective tool for helping build multi-disciplinary connections.

Off-the-shelf or custom built? Comparing platform choices for two digital editions

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Session 6B | Textual time-travel: Digitising the Canterbury Roll and the Wicked Bible, February 9, 2024, 11:00 AM - 12:30 PM

In any digital project, the choice to use off-the-shelf technology or to develop a custom solution is a balancing act between competing demands of flexibility and ease of development. An off-the-shelf solution offers easy setup and low-cost ongoing maintenance, but may not provide all of the features envisioned for the project. A custom build can supply exactly the features needed, but comes at a much greater cost, both at time of development and in its long-term sustainability.

The Canterbury Roll and Wicked Bible projects took opposite approaches to this problem. The Canterbury Roll is a custom-developed web application, which uses Apache Cocoon and Javascript to present the digitised image of the Roll alongside its transcription and translation, converting TEI markup of the text into a sophisticated user interface. The Wicked Bible, in contrast, uses the Omeka-S web publishing platform with a Mirador IIIF viewer plugin, and minimal customisation. While the Wicked Bible presentation doesn't have the complexity of the Canterbury Roll, it was able to be built by two students with little prior technical knowledge.

This paper discusses the advantages and disadvantages of these two approaches to digital editions, and showcases what it is possible to achieve with each.

Magna Carta and the Making of Post-War Australia

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Session 6C | Australasian Medievalisms I, February 9, 2024, 11:00 AM - 12:30 PM

In August 1952, the Menzies government announced the purchase of a copy of the 1297 inspeximus of Magna Carta for the nation from the King's School, Bruton, Somerset, for the price of £12,500 Sterling. Secret negotiations had been conducted since the preceding November between representatives of the Australian Government, the school and Sotheby's auction house. In Australia,knowledge was closely restricted to those on the Parliamentary Library Committee and the Prime Minister, desperate to secure this icon of British law and 'democracy' without the wealthier Americans scooping the deal. Nicholas Vincent has traced the skulduggery and rivalries within the British establishment that allowed this important document to make its way into the possession of a cash-strapped public school, and across the ocean to a far-flung remnant of empire; but the motives of the Australian government have not been examined. In this paper, we argue that Canberra's Magna Carta project was part of a response to the instabilities engendered in identity across the 'Anglosphere' by WWII, Cold War and the decolonizing movement. Menzies' answer to the pressing question of 'whither Australia?' was to reinforce the nation's links to an idea of Britain infused with medievalism.

Doing God's Work Down Under: Passion Plays as a Genre That Transcends Time and Space

Dr Ivan Missoni[1]
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Session 6C | Australasian Medievalisms I, February 9, 2024, 11:00 AM - 12:30 PM

This paper reviews and compares contemporary Australian (Moogerah, Turramurra, and Perth) and New Zealand (Māngere, Auckland, featuring a Pacific Islander cast) Passion plays with the ones in Europe, with special emphasis on Great Britain. Different in form, scope, and setting, but the same in substance, those plays in a fascinating and unique way straddle the time and space divide between the two continents. On the one hand, they present the Christian tradition, the sense of identity, and the way of preserving the customs from the performers' country of origin, while on the other, they also point to their embracing their new community and wider environment, as well as changed life circumstances and new challenges. Not only the act of their staging but also the build-up behind the scenes, so to speak, offer a valuable insight into the mindsets of particular groups of people who undertake such praiseworthy collective endeavours, overcoming hardships and adversity along the way. Easter-time Passion play productions bring together people of various cultures, heritage, and worldviews, and in doing so make a bold, powerful, and empowering statement, expressing their participants' profound faith and spreading the message of love, hope, and inspiration to their neighbours and fellow citizens.

Reading between the lines: the Canterbury Roll and 'Noah' genealogical chronicles

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Session 6D | Myth & Identity II, February 9, 2024, 11:00 AM - 12:30 PM

The focus of this paper is on the study of one manuscript, the Canterbury Roll, and the process of mapping its place within the wider tradition of royal genealogical chronicles. The Canterbury Roll was one of a number of manuscripts rolls produced in fifteenth-century England to celebrate Henry VI's lineage, tracing his descent all the way back to Noah. While many of its manuscript relatives remain still in UK collections, the Canterbury Roll would prove to be the most widely travelled manuscript of the group, coming to reside in New Zealand.

The Canterbury Roll is an extraordinary manuscript, even looking beyond its provenance. During the Wars of the Roses it was majorly revised to endorse the rival Yorkist claim to the throne. Yet the original section of the roll reveals a remarkable rewriting of the 'Noah' genealogical chronicle's version of the past, one that placed a greater emphasis on chronology and accuracy. The intention of this paper is to consider how the Canterbury Roll fits into the tradition of 'Noah' genealogical chronicles, linking it to several related manuscripts, and considering what its unique reading of the past may reveal about the vitality of the broader tradition of genealogical chronicles.

The Invention of History in Middle Irish: A Case from the Fenian Cycle

Mr Mitchell Simpson[1]
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Session 6D | Myth & Identity II, February 9, 2024, 11:00 AM - 12:30 PM

The medieval Irish genre of 'dindshenchas,' or lore of places, is not necessarily concerned with accurate histories. As a genre, 'dindshenchas' became increasingly associated with the Fenian Cycle of medieval Irish literature, so it is unsurprising that the understudied Fenian text 'Scél asa mberar combad hé Find mac Cumaill Mongán,' the story in which it is implied Mongán is Finn mac Cumaill, takes the fashioning of 'dindshenchas' as its central drama. In the story, Mongán and the poet Forgoll disagree about the location of the death of Fothad Airgtech, which is essentially the disagreement over 'dindshenchas,' since many are about the deaths of figures in history and myth. For the disagreement, Forgoll threatens to satirize Mongán and curse his land, but the chthonic revenant, Caílte, eventually provides witness for Mongán's perspective. The story highlights the stakes of the invention of 'dindshenchas' and how people might use it to advance their own agendas. It also provides a window into the relationship between 'dindshenchas' and the Fenian Cycle, which still needs to be investigated further. And, as we grapple with the writing and popular imagination of our own histories, this Middle Irish story offers insight into how we might better approach history.

Refreshing Racine: Andromache and the Early Modern Stage

Dr Miranda Stanyon[1]
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Session 6D | Myth & Identity II, February 9, 2024, 11:00 AM - 12:30 PM

In the BBC mockumentary Cunk on Earth (2022), the heroically ill-informed presenter Philomena Cunk interviews classicist Lyndsay Coo about Greek tragedy, asking: 'It was so long ago. Why should I care?' In her excruciatingly neat question mal posée, Cunk captures something daft yet pressing for an age obsessed with relevance, a sixteenth-century term that rose to prominence in the twentieth century. Yet Cunk's very contemporary question is arguably as relevant in the seventeenth century as it is today. When John Crowne's Andromache: A Tragedy appeared in 1675, its prologue included a spoof apology for returning to this Trojan woman, well-known from classical texts, and the star of Jean Racine's Andromaque (1667), which Crowne translates. 'True,' Crowne admits, he 'has pitcht on [...] a story something stale; / And all old things we naturally despise;' but 'Do not hard hearted to poor Trojans grow, / Destroy'd some thirty hundred years ago.' So what keeps cultural goods from going 'stale', and why should we care? Recalling relevance's etymology in 'lightening' or 'refreshing', we might find Crowne's attempts to refresh his material and lighten its classical baggage telling. How was Andromache refreshed on the early modern stage, and what was Racine's role here?

Contracting Smallpox in Early Modern Britain

Dr Mark Dawson[1]
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Session 6E | Contagion: Bring out your Dead, February 9, 2024, 11:00 AM - 12:30 PM

Following its global eradication in the late twentieth century, the variola virus's early modern casualties have received much attention from demographers, epidemiologists, literary scholars, and historians. Although the disease's metropolitan impact was never as catastrophic as its colonial toll, smallpox morbidity and mortality rose considerably during this period. Efforts to pre-empt its virulence, especially by means of inoculation, have been painted in heroic colours, but we have yet to explain fully why the latter technique was only fitfully adopted from the 1720s.

To account for how early modern Britons responded to smallpox infection, whether natural or artificial, this paper suggests we first need to re-examine contemporary conceptions of the disease. Common assumptions concerning the nature of smallpox conditioned how people treated sufferers and behaved towards survivors too. At least in part, these beliefs likely also shaped initial reactions to inoculation even as British doctors sought both to assimilate a foreign practice and to demonstrate the relative safety of artificially acquiring immunity to the disease.

'Ira di Dio', the plague of 1630 in Venice and its impact on music in the city

Miss Brigette De Poi[1]
[1]University Of Sydney

Session 6E | Contagion: Bring out your Dead, February 9, 2024, 11:00 AM - 12:30 PM

In a letter to Giovanni Boccaccio, the great Francesco Petrarca once described the visitation of the plague as the 'ira di dio' or 'wrath of god'. In the 17th century, these plague outbreaks were occurring regularly, and Petrarch's description was as relevant as 300 years earlier. None more so than in Venice in 1630 when plague swept through the city, killing one-third of the population and devastating the musical industry within the city. Venice in 1629 had a thriving musical community supported by the civic and ecclesiastical institutes of the city. Music was important in Venice's civic rituals, politics, and private spaces throughout the lagoon. When disaster struck in 1630, all music within the city ceased, and the musicians were placed in a career-defining limbo.

The plague period saw the closure of the essential musical institutes within the city. This paper will explore the influence of these closures on the musicians and musical institutes of the city, from their creative output to their employment and even their lives. By examining the impact of the plague on the music industry, I aim to contextualise the consequences this year had on Venice's musical institutions.

'What blood is this?' Contagion, Preservation, and Vermin Bodies in Shakespeare's Romeo and Juliet

Mrs Sydney Shamblin Anderson

Session 6E | Contagion: Bring out your Dead, February 9, 2024, 11:00 AM - 12:30 PM

Entering the breached Capulet vault and discovering Romeo and Paris's corpses, Friar Lawrence questions, "what blood is this which stains / The stony entrance of this sepulcher?" A play that begins with two fiercely opposed families concludes in a tomb filled with illegible blood, as difference commingles into oblivion. Shakespeare employs the metaphor of plague-spread to contend with one of its major ideological threats: its ability to make individuals and social classes indistinguishable. When bodies are not contained in Romeo and Juliet, they become infectious as they defy domestic and civic oversight. More than just evading the organizing force of domestic and urban spaces, Shakespeare's itinerant bodies undermine the ability of bounded spaces—such as the Capulet vault—to mark or signal identity. Contagion is the spread of social dissolution, and failing to maintain established distinctions between guest and intruder, domestic and urban environments, allows the disease to "catch," ravaging the households from outside in. Contextualizing the play's obsession with preserving social difference in light of historical beliefs that curs were the primary hosts of contagion, my paper reveals the ideological force of the plague and the danger it poses to stable categories of difference between self, other, and environment.

Agency, religion, and women in service in the early middle ages

A/Prof Lisa Bailey[1]
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Session 7A | Gender & Representation V, February 9, 2024, 1:30 PM - 3:00 PM

Historians have long emphasised that our modern conception of 'agency' assumes a free, male, white subject. How, then, can we talk about the agency of women in service in the early middle ages? The intersection of their oppressions ensured that they had very limited capacity to shape their own experiences. This talk explores the question of how historians can approach the agency of women in service in the early middle ages. It argues that agency is still an important and useful conceptual tool, but that it needs to be understood within a specific context, history, and story. Christianity contained a repository of symbols and fantasies which shaped the experiences and expectations of women in service. It offered opportunities to build meaning, which those in service have drawn on in a number of ways through history. Christianity helped build what was imaginatively possible for women in this period, but did not direct those fantasies into a single form. Those in power within the patriarchy could see religion as a mechanism for control, but oppressed women could still use it to their own ends, and to create their own meanings, a legacy which helps us rethink what agency can mean now.

Joan of Arc and Modern Heroines in History

Prof Katie Pickles

Session 7A | Gender & Representation V, February 9, 2024, 1:30 PM - 3:00 PM

An important argument in my new book Heroines in History: A Thousand Faces, is that when it comes to the construction of heroines in history, there is not a clear-cut line between the old and the new. For example, Medieval heroine Joan of Arc is of enormous and enduring importance in modern global history. With themes of virgin martyr, calling, warrior, cross-dressing and feminism, this paper explores representations of modern heroines that are in relation to Joan of Arc. I argue that while a heterosexual, binary mode of heroism is replicated, those who dare to challenge the status quo will, like Joan of Arc, continue to be martyred.

'A New Middle Ages'- Down under?

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Session 7C | Australasian Medievalisms II, February 9, 2024, 1:30 PM - 3:00 PM

This paper discusses the impact of Nicholas Berdayev's The New Middle Ages (1919/1923) that was translated and appeared in English as The End of our Time? (1933). Before the English translation it was the subject of a detailed article by G.S Troup in the New Zealand Journal of Theology (Nov 1932) and influenced, amongst others, the young philosopher and theologian Arthur Prior. Once translated and published as The End of our Time?, Berdayev's book was reviewed and discussed in New Zealand newspapers. Berdayev's central claim is that the traditional division of history into Ancient, Medieval and Modern no longer holds; rather, around 1914 and the outbreak of the Great War, the period of Modernity inaugurated by the Renaissance ended and western history and society entered into what can be termed a Neo-Medieval period. I will discuss Berdayev's concept of Neo-Medievalism and consider its impact in New Zealand and elsewhere. I will conclude by asking, a century on from its first appearance in 1923, whether Berdyaev's reconceptualisation of history enables – and perhaps demands – a rethinking of modernity, both down under, and elsewhere.

What's in a Name? Medievalism and Settler Identity in Canterbury

Dr Lisa Rolston[1]
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Session 7C | Australasian Medievalisms II, February 9, 2024, 1:30 PM - 3:00 PM

The foundation of Canterbury as a Church of England settlement, and the conspicuous links made between the city of Christchurch and ideas of 'Englishness', are inescapable elements of the region's colonial history. Examples abound of the ways early settlers sought to build connections to England, and the naming of city and province after Christ Church College in Oxford and the archbishopric of Canterbury respectively are well-known. The significance of Canterbury does not end at the decision of the Archbishop of Canterbury, chair of the newly-formed Canterbury Association, to name the settlement after 'our ecclesiastical mother' in a London office in 1848. Canterbury's importance within the Church of England has medieval roots, and the medieval past is therefore inseparable from the construction of a distinct 'Anglican' or 'English' identity for early settlers in the Canterbury province. This paper explores the ways settlers in Canterbury connected with the medieval history of its namesake.

Medieval Stakeholders: Maximizing Medieval Value for Modern Audiences Using an Agile Approach

Ms Iris Rebecca Petty[1]
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Session 7C | Australasian Medievalisms II, February 9, 2024, 1:30 PM - 3:00 PM

In an increasingly interdisciplinary world, how do medieval studies survive? What value do they bring to the global stage? Medievalists must continue to become adaptable in their practices, not only in their research, but also in their practices. By approaching medieval studies through the lens of Agile project management, we can begin to address such questions as "who are our stakeholders?" "What value does medieval studies deliver?" "How can we adjust course mid-stream to meet the changing demands of our educational environments?" Agile project management—or, the art of getting things done in the midst of uncertainty and constant change—can help medieval scholars understand how their work may fit into the larger frameworks of society, humanity, business, and everyday life. By analyzing the presentation of medieval studies through a modern business lens, we can approach the medieval field with a perspective that will give practitioners the edge needed to reach their goals through identifying academic stakeholders, delivering and communicating the value of medieval studies, and the adaptability to meet the demands of our ever-changing world.

Reading Medieval Latin Christian Narratives of the Latin East through Settler Colonialism: A "Useful" Anachronism?

Dr Beth Spacey[1]
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Using the environmental imaginary conveyed in the Historia Hierosolymitana of Fulcher of Chartres (1095/6–c.1127 CE) as a case study, this paper considers the potential benefits and pitfalls of reading Latin Christian accounts of the Latin East through the methods of settler colonialism studies. Fulcher, a priest who participated in the First Crusade and remained in the nascent Latin polities of the Levant for the rest of his life, wrote a text around which generations of discussion about the potentially colonial nature of the crusades have orbited. This paper revisits this debate by asking what sensitivity to the discourses of modern settler colonial narrative can reveal about the stories Latin Christians in the newly established crusader states told themselves about their belonging and entitlement to the environments of the Levant. This paper argues that we can detect patterns of thought in Fulcher's text that function in similar ways to and may even be the forebears of later European settler-colonial discourses. Weighing the usefulness of this anachronism will also lead this paper to reflect on how far one can judiciously push this comparison and its relevance for present-day Australasian society.

Typology as a Strategy of Legitimisation in Medieval Islamic Narratives: Saladin's Campaigns of 1187 against the Crusader States

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Session 7D | Crusades, February 9, 2024, 1:30 PM - 3:00 PM

The Battle of Hattin was one of the most significant events in the whole period of the Crusades, as Saladin's armies crushed the forces of the Kingdom of Jerusalem and paved the way for the sultan to recapture for Islam almost all the Frankish territory in the Levant. Yet, while much ink has been spilled on both the battle itself and its consequences, modern scholarship has paid very little attention to the presentation of the battle in the Arabic source material. This paper will examine Imad al-Din al-Isfahani's account of the battle, and will suggest that the writer deliberately used an advanced typological toolkit in order to bring to the minds of his Muslim audience events from the earliest days of Islam as part of his wider attempts to praise the (by then deceased) sultan and criticise those Muslims who had failed to support him.

The Genealogy of Objects in Early Modern Religious Cloisters

Dr Claire Walker[1]
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This paper explores the ways relationships are formed and nurtured through the connections wrought by objects. Anthropologists recognise the significance of gifts and mementoes in fostering relationships and memories. The recent material turn in history has generated a wealth of research on the emotional power of things and their interactions with people.

The cloister of the English Augustinian Canonesses in Paris, founded in 1634, was renowned as a suitable establishment for schooling British and French girls and accommodating aristocratic and gentlewomen pensioners. Like other exiled British cloisters its financial position was precarious, but by securing the patronage of wealthy French women and forging close connections with the Stuart royal family and the British exile community, Our Lady of Sion weathered financial vicissitudes. Examining the convent's material record reveals the complex connections forged by sociability and patronage. Gifts not only generated ties of obligation but they also established increasingly complex genealogies between nuns and secular people. The paper explores how connections between people and objects worked to forge social, economic, political and spiritual ties that bound cloisters to the world beyond the enclosure.

Wonderful Tails: Wonder, Memory and the Perception of Meaning in Medieval Images of Beasts

Ms Casey Standen[1]
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Session 7E | Objects, Images & Imagination, February 9, 2024, 1:30 PM - 3:00 PM

Images of beasts illuminate the medieval mind for historians, as they reflect the mental processes which shaped them. Medieval visuality, memory and wonder converged upon animal images, making them important channels through which meaning was conveyed, and facilitating communion between man and God. Modern eyes overlook this vital function of medieval images, more readily seeing illiteracy, ignorance and mere illustration. It is the duty of historians to learn to see with historical eyes, and by coming to understand the processes of medieval vision the power of animal images to carry, convey and create meaning can finally be perceived.

Many of the structures that govern modern life globally have their origins within (or in reaction against) those of Medieval Europe - including our legal, educational, charitable, economic, medical and governmental systems. While learning to understand any society's means of communicating, managing knowledge and making meaning is valuable, it is also fundamental to managing the systems that grew out of that society. Learning to perceive meaning in medieval ways could facilitate structural change, intercultural communication and qualitative cognitive collaboration with the natural world. Wouldn't that be wonderful?

Proto-Evidentiary Aspects of Pre-Conquest Jurisprudence: Circumstantial Evidence in the Old English Law Codes

Dr Anya Adair[1]
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Session 9A | Aspects of Law, February 10, 2024, 9:00 AM - 10:30 AM

This paper argues that the vernacular law codes of the pre-Conquest period disclose an early understanding of what modern jurisprudence would identify as "circumstantial evidence". Typically, analyses of the probative principles of early English legal history have focused on the role of direct evidence – the oath, witness testimony, and the ordeal – but close examination of the codes reveals that the early English legal system also acknowledged the value of inferential evidence in determining certain legal outcomes. In the codes of the early English, there are hints that suggest at least an embryonic use of the evidence of circumstances, and an understanding of the inferential logic through which this evidence could be legally determinative. Re-examining the adjudicatory value of physical and inferential evidence in early English law offers a more nuanced understanding of the totality of the early English judicial process, and suggests the possibility that certain evidentiary principles central to the modern common law had pre-Conquest conceptual origins.

"Deer know no bounds." Medieval Boundaries and early modern Deer Conservation in Sherwood Forest.

Dr Sara Morrison[1]
[1]Brescia University College @ Western University

Session 9A | Aspects of Law, February 10, 2024, 9:00 AM - 10:30 AM

Medieval forest boundaries affected land use and resource management in English royal forests during the early modern period. Ancient forest law protected royal venison (deer) and vert (trees) within legal bounds, supported by officers reporting offences before forest courts of Eyre, Swanimote and Attachment. Early seventeenth century monarchs revived forest law, reasserting old medieval bounds and purlieus, former forest land patrolled by a Ranger. The purlieus held an intermediate status between forest lands, policed by officers and forest law, and those lying outside. The Ranger returned stray deer to the forest; beyond the purlieus they were fair game for hunters.

Previous studies of Stuart forests focused on illegal hunting and poaching, not the role of forest law in early modern game conservation. Forest boundaries and jurisdiction influenced land use, landscape, game management, and forest environment for inhabitants, both animal and human. My study of Sherwood Forest (Nottinghamshire), 1660-1714 examines the impact of forest borders and purlieus management for deer protection. Later Stuart conservation measures included restocking herds, hunting restrictions, game licenses, and a protection plan for royal deer in the purlieus: feeding, sheltering, and monitoring numbers. Conserving Queen Anne's deer in Sherwood was not easy because they knew no bounds.

The Social Life of Early Medieval Canon Law

Dr Sven Meeder[1]
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Session 9A | Aspects of Law, February 10, 2024, 9:00 AM - 10:30 AM

Can medieval canon law teach us anything about the history of medieval ideas on social norms? This paper argues that it can.

The vast body of canonical sources from the early and high Middle Ages is mostly known to us as a source for the study of ecclesiastical rules and decrees on moral and religious discipline. The genre demonstrates a striking dynamism, with hundreds of different canonical collections surviving. They are the products of canonical scholars making creative choices when selecting canons and arranging them in a particular order and combination. The constituent elements reflect on each other; they confirm, contextualise, or nuance the adjacent canons. Such 'clusters' of canons and their placement within the collections impart more than just the content of the individual canons and their nuanced messages often address ideas beyond the strictly ecclesiastical: thoughts on social practices central to medieval society, such as dispute settlement, sexual conduct and gender relations, social hierarchies, and notions of property rights.
Drawing on evidence from the eighth- and ninth-century 'Collectio 91 capitulorum', 'Collectio Laudunensis', and 'Collectio Vetus Gallica', this paper demonstrates how the arrangement of canons in collections allows us to draw information about societal norms from canon law.

Travelling Quartos: Reading the Ashbee/Halliwell quarto facsimiles (1861-1871) in Australia (2024)

Prof Paul Salzman[1]
[1]La Trobe University

Session 9B | Poetics, Errancy and Distance: New Formalisms in Early Modern Studies, February 10, 2024, 9:00 AM - 10:30 AM

This paper begins by examining a typically ambitious James Orchard Halliwell-Phillipps project: a complete set of lithographic facsimiles of Shakespeare quartos, traced and prepared by Edmund Ashbee. The series was designed by Halliwell to appeal to a certain kind of collector, through an extremely limited print run, further curtailed after production by Halliwell in order to drive up the scarcity value. This meant that in the end, in many cases there are fewer copies of the facsimile available than there are original quartos. But the greater part of a set is held at the State Library of Victoria, in Melbourne, where they became a key component in a project I was researching during a time when Covid limited any chance of looking at 'actual' (as opposed to digitised) original quartos for those of us living on the 'wrong' side of the world. In this paper I discuss distances: between facsimile and original, between scholar and primary source, between centre and margin. I conclude by asking some questions about the location, as well as the purpose, of historicist scholarship in this time of crisis.

Scribble: errant marks in early modern women's marginalia

Prof Rosalind Smith[1]
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Session 9B | Poetics, Errancy and Distance: New Formalisms in Early Modern Studies, February 10, 2024, 9:00 AM - 10:30 AM

The last decade has seen increased critical interest in early modern women's marginalia, from examples of goal-directed reading and writing by elite women to other kinds of marks in books, including signature and correction, by a broader range of agents. Scant attention has been paid, however, to evidence of women's marginalia that is more obscure, confused or illegible, even though such examples are far more commonly encountered in women's and indeed men's marginal practice than purposeful humanist annotation. Such marks include traces of book use such as stains and smudges, practices aligned with the acquisition of literacy such as pen trials and half-finished signatures and sentences, and marginal evidence of reading and writing that signal boredom, distraction, incomprehension and erasure. Using the heuristic category of error to consider pen trials, practice, doodles, drawings, stains and smudges as evidence of early modern women's reading, writing and book use, I argue for a broader understanding of who produced marks in books, from the erudite to the illiterate, and of what constitutes marginalia, from purposeful annotation to the press of a dirty sleeve.

"Pretty creatures": gender and sympathy in the "female complaint" poem

Prof Sarah Ross[1]
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Session 9B | Poetics, Errancy and Distance: New Formalisms in Early Modern Studies, February 10, 2024, 9:00 AM - 10:30 AM

At the centre of The Rape of Lucrece, Shakespeare positions two weeping women as a "pretty" tableau of feminine grief: the violated Lucrece is joined by her maid whose eyes are wet "with swelling drops" as she is "enforced by sympathy". The most recent discussions of Shakespeare's "female complaint" poems foreground the place of complaint in the early modern literary construction of sympathy, and given the genre's reliance on voicing female woe, these readings most often articulate gender as central to its affective structures. But there persists a curious critical refusal to interrogate the limits of impersonation in these poems' construction of gender, or to compare Shakespeare's complaint poems to those written by early modern women. This paper revisits Shakespeare's A Lover's Complaint and The Rape of Lucrece on the basis of early modern women's complaint poetry, arguing that Shakespeare's "female complaint" poems persistently interrogate gender as a primary criterion of sympathetic exclusion, and in doing so help us to nuance the affiliations and differences between pity, sympathy, compassion and pathos in ways that discussions of these affective responses rarely parse.

Penthesilea's Legacy: Interrogating Gendered Expectations in Medieval and Contemporary Society

Dr Connie Skibinski[1]
[1]Australian Catholic University, [2]The University of Newcastle

Medieval and Early Modern scholarship provides valuable insights into human behaviour and socio-cultural norms, allowing us to understand and interrogate our expectations of the past as well as the present. Societal constructs surrounding gender matter greatly since they shape the lived experiences of individuals, dictating what they can do and how they should look. Medieval conceptions of femininity and masculinity coalesce in the figure of the warrior woman, epitomised in representations of the legendary Amazons. This presentation examines the complex representation of the Amazon Queen Penthesilea in Medieval sources (illuminated manuscripts of Boccaccio's De Mulieribus Claris and Lydgate's Troy Book) and contemporary media (Troy: Fall of a City, 2018 and Total War: Troy, 2020) to highlight changing societal attitudes towards militaristic women, showcasing the important role historians can play in challenging long-established gender stereotypes.

This presentation considers the role of the Medieval scholar to explore the dialogic relationship between past and present, exploring how traditional stereotypes can be renegotiated in the present day and how contemporary paradigms can illuminate aspects of Medieval society. I propose that the future of the discipline lies in embracing interdisciplinarity and reception studies to showcase the enduring relevance of Medieval subject matter in today's world.

'While Helpless Whites Look On': The Intersection of White Nationalism and Medievalism in D. W. Griffith's The Birth of a Nation.

Dr Sabina Rahman[1]
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Session 9C | Australasian Medievalisms III, February 10, 2024, 9:00 AM - 10:30 AM

D. W. Griffith's 1915 film The Birth of a Nation enjoys a prominent and lauded position in film history and film scholarship due to its many technical and stylistic achievements. This three-hour-long film is also, however, notable for being 'the most infamous and controversial film ever made' (Stokes, 2023). and as the 'most reprehensibly racist film in Hollywood history' (Rampell, 2023). The Birth of a Nation perpetuated caricatures of black people that began with minstrel shows and immortalised them onto the screen. With an overview of how film and race scholars have traced contemporary social and political issues to this film, this paper proposes to extend these discussions by examining the use of mythology and medievalism in The Birth of a Nation to create a distorted history, and propagating a white nationalist mythology of North American culture. Through its use of the medievalist imaginary, a space that is generally perceived as the domain of the white, the heterosexual, and the conservative, The Birth of a Nation engages with the desire for a culturally isolated past, thereby exposing structural issues around medievalism in its intersection with white nationalism and racism.

Medievalism and cross-cultural encounters with the numinous in Warwick Thornton's The New Boy

Prof Louise D'Arcens[1]
[1]Macquarie University

Session 9C | Australasian Medievalisms III, February 10, 2024, 9:00 AM - 10:30 AM

The New Boy, a 2023 film directed by Kaytetye filmmaker Warwick Thornton, traces a young Aboriginal boy's encounter with Catholicism in an outback monastery school run by nuns. Conceived by Thornton in response to his own Catholic education at the Benedictine settlement of New Norcia, in Western Australia, the film is provocative in its complex depiction of Christianity as a tool of colonisation. At one level it depicts the Church's determined crusade to extinguish Indigenous spirituality; at another it suggests that the numinous is a cross-cultural experience and a point of connection between Indigenous and Christian spirituality. And at another level again, Thornton's orientation toward Indigenous futurity seems to query whether spirituality is a requirement for Indigenous survival in contemporary society.

This paper will argue that The New Boy's inventive engagement with the long history of Catholic practice creates a unique form of 'Indigenous medievalism'. It will explore how this medievalism acknowledges the intertwining of the material and the spiritual as a cross-cultural phenomenon whilst also recognising the harms perpetrated by the Church against Aboriginal people.

'take by mouth all the medicines that could help her conceive': Jeanne de Bourbon and Catherine de Médicis' and the Use of Botanical Remedies

Ms Alexandra Forsyth[1]
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Session 10B | Parergon: The Next Generation, February 10, 2024, 11:00 AM - 12:30 PM

Today, the lexicon of fertility crises and infertility echoes medieval and early modern discourses. Not only do modern women frame the birth of long-awaited babies as miracles, but modern medical interventions, especially hormonal therapy, can seem as mysterious and magical as medieval and early modern botanical remedies.

This paper examines how Jeanne de Bourbon (1338–1378) and Catherine de Médicis (1519–1589) may have attempted to "heal" their childless bodies and promote their fertility through the use of botanical treatments. As the primary expectation of the dauphine was to produce a healthy male heir to stabilise the Valois dynasty, Jeanne and Catherine's enduring childlessness, and attempts to promote fertility, attracted increasing medical attention as their fertility crises were played out on the public stage. Frustratingly, extant sources do not detail the exact medicinal remedies they tried.

This paper, therefore, analyses the knowledge, practices, and rites available to these women centuries apart. It draws on medical texts and herbal guides as well as ambassadorial reports, chronicles, letters, and scholarship on the transmission of female medical knowledge. These texts illustrate the shared knowledge and belief in the efficacy of botanic medicines in promoting fertility, a topic which continues to garner interest today.

Reading the Maghreb in Early Modern Britain: Marginalia, Provenance and Networks of Interest

Dr Nathaniel Cutter[1]
[1]University of Melbourne

Session 10B | Parergon: The Next Generation, February 10, 2024, 11:00 AM - 12:30 PM

In June 1675, the British consul Samuel Martin wrote a brief tract on the history, politics and economy of the Ottoman Regency of Algiers, at the request of Secretary of State and supervisor of the London Gazette Joseph Williamson. Martin learned Arabic, interviewed local notables, and sought to emulate the emerging proto-Enlightenment 'present state', which gave a full account of foreign lands. Published in 1676, 1678 and 1680, The Present State of Algiers soon came into the libraries of Robert Hooke; Hans Sloane; Scroop Egerton, 4th Earl of Bridgewater; Sir Lyon Pilkington, 3rd Baronet; Charles, Viscount Bruce of Ampthill; Thomas Hay, Earl of Kinnoul; Joseph Banks; and English Catholic bishop Edward Dicconson; and several Oxbridge colleges. The wide distribution of Martin's work exemplifies a transformation of the Maghreb in Restoration British society, broadening both peaceful relations and printed representations, and spawning an readership hungry for newswriting, geographies, and travel literature alongside the traditional captivity narratives. In this paper, I examine several works written about the Maghreb between 1675 and 1750, and how marginalia and provenance embedded in the physical copies of these books can provide insight into how they were read, shared, and interpreted, and how they influenced British-Maghrebi relations.

Legal medievalism and the judicial use of premodern history

Dr Clare Davidson[1]
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Session 10B | Parergon: The Next Generation, February 10, 2024, 11:00 AM - 12:30 PM

Historicist rhetoric has been used to justify legal rules and other forms of governance since settlement. Legal institutions and practitioners establish authority through reference to premodern English doctrine, whether this is framed as a 'skeleton of principle' or the 'original' reading of case law as binding precedent. In this paper, I bring attention to medievalist trends in legal historicism, focusing on the ways in which law binds itself through the interpretation and application of premodern precedent. Briefly explicating the use of historicism in doctrinal analysis as opposed to historical studies, I discuss some of the ways that law is constructed as an ahistorical or teleological doctrine. I argue that Australian jurisprudence has tended to conservatively bind itself to outdated models of premodern history: a judicial 'a cult of historicism'. Through reference to Australian case law, legal pedagogy, and cultural commentary, I theorise the concept of 'legal medievalism' as a means of engaging with the historicity of powerful legal fictions. More broadly, my interdisciplinary approach to legal history shows how defunding the humanities negatively impacts the practice of law in Australia, undermining principles of justice and democratic equality.

Please consider this abstract for the Parergon Next Gen Plenary Panel.

"The Legacy and Relevance of the Letter Runes in Beowulf: Relevant Then and Relevant Now"

Mr James Buckingham[1]
[1]1

Session 10C | Issues in Translation, February 10, 2024, 11:00 AM - 12:30 PM

Of the hundreds of translations of Beowulf, few consider the pervasive effect of a scribal practice found in the original manuscript. That is what I will call: The Gravity Effect.

Small words are found connected to larger words. The smaller the word, the less chance it will be on its own. Single-letter words have zero chance of being on their own. That would be a waste of precious time and space on expensive vellum. All single-letter words are attached to another word. Even many two-letter words (and some three-letter words) are attached to other words.

This, though significant, does not present the most striking find for Beowulf. What has been overlooked is the ultimate in abbreviation. Not the 7 or the þ, nor rune marks. Not runic marks, but runic letters. They are on every page of the manuscript to MS 152v (totaling 279 letter runes).

They have been there all along, hidden in plain view. When combined with the proper spacing, troublesome, artificial words disappear. Norse mythology, more content and poetry appear. Words finally can speak: "Undo a hall in need with mead" (Line 489).*

For words not said nor read for 1,000 years, their time has finally come.

Echoes of Avicenna's ideas in present-day cognitive psychology

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Session 10C | Issues in Translation, February 10, 2024, 11:00 AM - 12:30 PM

Avicenna's Liber de Anima model of how cognitive processes function in the cerebral ventricles and the immaterial intellect is quite well-known. Less well-known are parallels between his model and work in cognitive psychology in the last 50 years. I outline six:

1. The ventricular model is easily "translated" into an information-processing model commonly used in cognitive psychology from the 1970s.

2. Avicenna distinguishes modes of cognition that involve images and those that are conceptual, a distinction alive and well today.

3. Avicenna's model contains two different memory stores. This enables reconstruction of specific memories, a phenomenon that is now commonly accepted.

4. He connects dream and hallucination to more everyday cognitive processing, and also discusses why dreams are obscure, foreshadowing Freud.

5. Avicenna insists that only one instance is necessary for the intellect to extract a general concept. Although this runs counter to most everyday thinking, there is present-day support for it, particularly from work on how children think and remember.

6. Avicenna maintains there is no storehouse for concepts, although there is for images and words. Concepts are not remembered but rethought.

The specific references from Avicenna's writing and present-day psychology will be presented in the talk.

"Comforting Counsels": Anticipatory Grief and Bibliotherapy in the Tower Works of Thomas More

Mr Mitchell Thompson[1]
[1]University Of Adelaide

Session 10D | Instruments of Punishment, February 10, 2024, 11:00 AM - 12:30 PM

In modern grief studies, narrative is often considered a vital therapeutic tool. As the psychologist R.A. Neimeyer notes, it allows "the reconstruction of a world of meaning [which] is the central process in grieving". If grief is a universal human experience, as some scholars suggest, the question must then be asked: what can we learn form historical approaches to this process?

While awaiting execution in the Tower of London, the English Catholic humanist and martyr Thomas More (1478-1535) composed a series of emotionally-charged texts dealing explicitly with questions of human suffering. These Tower Works reveal an author acutely aware of his impending martyrdom and wracked by a fear and emotional turmoil that can best be described as a form of anticipatory grief. By interpreting these works as an early modern expression of what we might today refer to as "bibliotherapy", we are able to discern the ways in which More utilised narrative to positively reframe his negative emotional experiences and thereby reconstruct his own world of meaning.

More holds a mirror to our own post-covid world, so wracked by isolation, anxiety, and grief. By considering his approach to these experiences, we might come to more effectively console our own.

she desired them for Gods sake not to trouble her being a blinde, poore, and vnlerned woman: Marginalised Martyrs in John Foxe's 'Acts and Monuments'.

Miss Grace May Howe[1]
[1]The University of Adelaide

Session 10D | Instruments of Punishment, February 10, 2024, 11:00 AM - 12:30 PM

In 1556, Joan Waste was burnt in Derbyshire. Her ordeal was documented by John Foxe in his martyrology, The Acts and Monuments. Joan was unmarried and born to a poor family. She was also blind. Sometime during the reign of Edward VI Joan bought a copy of the New Testament, paying her friends to read aloud to her each day. She soon converted to Protestantism. By the time of her apprehension, Joan could recite the Bible- much to the dismay of her learned Catholic interrogators. She was helped to the stake by her brother.

In this conference, we are asked to reflect on the relevance of our discipline in modern Australasian society. Much of the historical record is devoted to the sociopolitical elite, and this can perhaps make the study of history appear far removed from the everyday. At times, Foxe's martyrology is no different, retelling the executions of the most notable reformers, including Bishops Nicholas Ridley, Hugh Latimer, and Thomas Cranmer. But alongside these high-profile histories are many more tales of martyrs from very different and very marginalised backgrounds. Like Joan, they were impoverished or lived with disabilities. Others endured extreme emotional turmoil. What could be more relevant?

SOME OBSERVATIONS ON THE ROLE OF THE BARBARIANS AS INSTRUMENT OF GOD'S PUNISHMENT: TESTIMONIES FROM THE FOURTH AND FIFTH CENTURIES

Prof Emanuele Piazza[1]
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Session 10D | Instruments of Punishment, February 10, 2024, 11:00 AM - 12:30 PM

The upheavals that took place in the West in the fourth and fifth centuries, the arrival in this area of populations that had long had close links with the Roman Empire but now occupied vast territories between Africa, Italy, Gaul and Britain, are vividly described by the testimonies of the time. Among the sources that this paper proposes to take into account are Gildas, Salvian of Marseilles, Orosius, Jerome and Victor of Vita, whose works give us a particular perspective on the barbarian invasions. In fact, they see these dramatic events as a clear sign of divine punishment coming to the West. However, the possibility of redemption, and thus salvation from the devastating fury of the enemies, through penance is not completely excluded. In doing so, as the paper seeks to highlight in a circumstantial manner our authors look beyond the crisis of this delicate juncture and lay the foundations for what would later become the inevitable phase of accommodation between the declining imperial world and the rise of the Roman-Barbarian kingdoms.

The Influence of the English Catholic Enlightenment on Catholicism in North America: The Case of Joseph Berington and John Carroll

Mr Sho Kiuchi[1]
[1]Nanzan University

Session 10E | Reshaping Traditions, February 10, 2024, 11:00 AM - 12:30 PM

In this presentation, I shall examine the English Catholic Enlightenment's influence on the Catholic intellectuals in North America in the latter half of the 18th century. Mainly, I focus on the interaction between Joseph Berington (1743-1827), a theologian educated at Douai who played a leadership role in the English Catholic Enlightenment movement, and John Carroll (1735-1815), the first bishop and archbishop to serve in the United States. This discussion can be considered a case study of the influence of the Catholic Enlightenment over the Atlantic world. Drawing upon the recent work of J. P. Chinnici and C. E. O'Neill, I compare the attitudes of Berington and Carroll with regard to Catholic doctrine. I use Berington's State and Behavior of English Catholics and the collected letters of John Carroll as primary sources and consider the use of the vernacular language in the liturgy and the restriction of Roman authority, these being issues discussed in both England and North America. In this exploration, the commonalities and differences regarding their approach to these two topics are examined in terms of the theological logic that they employed.

Compilation as Composition: Breton Influence on the Content and Structure of the Glossae Floriacenses in Vetus et Nouum Testamentum in Orléans 182 and Reims 395

Dr Sarah Corrigan[1]
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Session 10E | Reshaping Traditions, February 10, 2024, 11:00 AM - 12:30 PM

Though the two witnesses to this exegetical compilation are separated by time and distance, their respective recensions evidence a distinct set of responses to the archetype. Even looking solely at the Old Breton glosses that appear in these manuscripts reveals three distinct layers of textual interaction: the three embedded in the main text appear in both the tenth-century Orléans, Médiathèque, 182, and in the late eleventh- or early twelfth-century Reims, BM, 395; the single interlinear gloss and two glosses embedded in marginal materials appear in Orléans 182 alone. A thorough in-depth analysis of the arrangement and alteration of exegetical materials on Genesis in each of the manuscripts, as well as their sources, demonstrates the dynamic nature of this compilation as an ongoing work-in-progress and indeed the persistent nature of the Breton impact on it.

After the Cambridge School: Platonic Realism in Shaftesbury's "The Moralists: A Philosophical Rhapsody"

Miss Niluka Nicholson[1]
[1]University of Western Australia

Session 10E | Reshaping Traditions, February 10, 2024, 11:00 AM - 12:30 PM

As an influential yet enigmatic figure in Early Modern philosophy, Lord Shaftesbury's continuation of the Cambridge Platonist legacy into eighteenth-century Enlightenment thought is an inheritance now generally affirmed (Gill, 2006; Irwin, 2008). Much like the Cambridge School, Shaftesbury adopted Platonic and Stoic tenets in repudiating contemporary ethical nominalism forwarded primarily by Thomas Hobbes and prevalent interpretations of Calvinist doctrine. In response, Shaftesbury advanced the ethical position of "moral realism," a common observation nonetheless rarely applied in close reading to his literary works. In line with the growing "re-evaluation" of the third Earl as more than a purely aesthetic theorist, this paper examines the historical, ethical and literary significance of Shaftesbury's Platonic realism in his philosophical dialogue, "The Moralists, A Philosophical Rhapsody" (1709) (Axelsson, 2021). Included in the widely read and second-most reprinted English book of the eighteenth century, Characteristicks (1711), Shaftesbury's dramatic dialogue and its literary reception of antique philosophy also serve to re-assess England's supposed Platonic hiatus of the period. As a philosophical writer immersed in and at the forefront of pre-modern freethinking, Shaftesbury's dynamic classical reception demonstrates the value of looking to the past in response to the intellectual demands and moral complexities of the present.