



# AUSTRALIAN AND NEW ZEALAND ASSOCIATION FOR MEDIEVAL AND EARLY MODERN STUDIES

## ANZAMEMS Seminar: Intercultural encounters and materialities in the medieval and early modern period



**Date:** Tuesday 26 November 2024

**Location:** The University of Western Australia, Perth, WA. Arts Building 106: Arts Seminar Room G.01 and the [Shakespeare Garden](#). [UWA Map](#).

**Contact:** [jacqueline.van.gent@uwa.edu.au](mailto:jacqueline.van.gent@uwa.edu.au)

This seminar is part of the [2024 Congress of HASS](#) to be hosted by The University of Western Australia.



**Congress**  
of the Humanities, Arts  
and Social Sciences

Funding for this Seminar has been generously provided by ANZAMEMS, CHASS, and BEPerth

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## Program

Time Start	Time End	Session Title	Room/Location	Description	Speakers	Chairs
8:45am	9:00am	Registration	Shakespeare Garden, Arts Building	Registration and coffee. Shakespeare Garden is located in the Arts Building behind the New Fortune Theatre.		
9:00am	9:10am	Welcome	G.01 Arts Building	Welcome to the Seminar.	Jacqueline Van Gent	
9:10am	10:00am	Panel Discussion: Theoretical approaches to encounter histories and materialities	G.01 Arts Building	Panel discussion followed by Q&A session.	Susan Broomhall, Jacqueline Van Gent, Christopher Schabel	Chair: Jacqueline Van Gent
10:00am	10:15am	Morning tea	Shakespeare Garden, Arts Building	Shakespeare Garden is located in the Arts Building behind the New Fortune Theatre.		
10:15am	11:15am	Paper session 1*	G.01 Arts Building	2 papers, followed by Q&A session.	Victoria Munn, Elizabeth Newton-Jackson	Chair: Jacqueline Van Gent
11:15am	12:15pm	Paper session 2*	G.01 Arts Building	2 papers, followed by Q&A session.	Susannah Lyon-Whaley, Grace Waye-Harris	Chair: Susan Broomhall
12:15pm	12:45pm	Lunch	Shakespeare Garden, Arts Building	Shakespeare Garden is located in the Arts Building behind the New Fortune Theatre.		
12:45pm	1:45pm	Paper session 3*	G.01 Arts Building	2 papers, followed by Q&A session.	Josh Griffiths, Junyang Ng	Chair: Christopher Schabel
1:45pm	2:45pm	Paper session 4*	G.01 Arts Building	2 papers, followed by Q&A session.	Amy Alexander, Heidi Bula	Chair: Jacqueline Van Gent
2:45pm	3:45pm	Paper session 5*	G.01 Arts Building	2 papers, followed by Q&A session.	Ari Bowles, Maddison Taylor-Gillett	Chair: Arvi Wattel

3:45pm	4:00pm	Afternoon tea	Shakespeare Garden, Arts Building	Shakespeare Garden is located in the Arts Building behind the New Fortune Theatre.		
4:00pm	5:00pm	Keynote lecture	G.01 Arts Building	Keynote lecture.	Jos Gommans	Chair: Jacqueline Van Gent
5:00pm	6:00pm	Seminar Sundowner	University Club of Western Australia	Post-seminar sundowner. The University Club is located next to Riley Oval, and east of the Arts Building. <a href="https://www.uwa.edu.au/contact-us/campus-map">https://www.uwa.edu.au/contact-us/campus-map</a>		

*\*NB: There will be a short 5-min break between each paper session.*

### **CHASS Congress Public Panel**

Delegates attending the ANZAMEMS Seminar may be interested in the Public Panel hosted by CHASS in partnership with the UWA Public Policy Institute, the Australian Political Studies Association and with the support of the UWA School of Social Sciences.

#### **‘Is Democracy Done? Australian Perspectives on the Future of Democracy’**

**Date and Time:** Tuesday 26 November, 5:45pm–8:00pm (AWST)

**Venue:** Fox Lecture Theatre (followed by a sundowner at The University Club)

**Registration:** Free event but registrations are necessary. To register and for more information about the speakers, please visit:

<https://events.humanitix.com/is-democracy-done-australian-perspectives-on-the-future-of-democracy>

## Abstracts and biographical statements

### Panel Discussion: Theoretical approaches to encounter histories and materialities

Chair: TBC

**Jacqueline Van Gent** is an early modern historian at The University of Western Australia. Her research interests are cultural encounters and material histories, history of emotions and gender history. Her research has explored the agency of Indigenous women and men in colonial mission encounters, colonial collecting, dynastic material culture and representations, material culture and emotions, museums, and European colonial pasts in contemporary Asian settings. Her publications include *Indigenous Evangelists and Questions of Authority in the British Empire 1750–1940* (co-authored with P. Brock, N. Etherington, G. Griffiths, Brill Publisher, 2015), *Gender and Conversion Narratives in the Nineteenth Century. German Missions at Home and Abroad* (co-authored with K. Rüther and A. Schaser, Ashgate Publishers, 2015), *Dynastic Colonialism: Gender, Materiality and the Early Modern House of Orange-Nassau* (co-authored with S. Broomhall, Routledge 2016), *Emotions and Conversion* (Special Issue of Journal of Religious History, 2015, co-edited with S. Young), and *Gender, objects and emotions in Scandinavian history* (Special issue of *Journal of Scandinavian History*, co-edited with R. Toivo, 2016). She is currently working on a monograph on global Moravian mission encounters with Indigenous people in the eighteenth century.

**Susan Broomhall** is Professor of Early Modern Studies at the Australian Catholic University. She is the author of numerous monographs and edited collections. Her current research includes women's activities and the role of gender ideologies in shaping experiences in the Dutch East India Company; the role of gender ideologies in early modern natural resource management and agricultural innovations from the early modern period to modern Australia; women's activities at the Joseon Korean court; the long history of wartime sexual violence, its memorialisation and activist initiatives; and experiences of early modern Catholic and Huguenot welfare support.

**Chris Schabel**, retired Professor of Medieval History at the University of Cyprus, is based at the Institut de recherche et d'histoire des textes of the French CNRS. He publishes treatises, letters, reports, registers, cartularies, inventories etc. on parchment and paper relating to the

international religious orders and universities in the later Middle Ages and to Greek-Latin relations in the Frankish East. His recent publications pertinent to the ANZAMEMS Seminar include (with Philipp Nothaft) *The Cistercian Hermann Zoest's Treatise on Leavened and Unleavened Bread: Oecumenism, Exegesis, and Science at the Council of Basel* (Leuven: Peeters, 2022) and (with William Duba) *Bullarium Hellenicum: Pope Honorius III's Letters to Frankish Greece and Constantinople (1216-1227)* (Turnhout: Brepols, 2015).

## Paper session 1

Chair: A/Prof Jacqueline Van Gent (The University of Western Australia)

### **Victoria Munn, The University of Auckland: ‘Asian Beauty as cultural encounter in early modern travellers’ accounts’**

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Early modern Europeans' written accounts of their travels in Asia are replete with detailed observations of the beauty ideals and practices of local peoples. This paper explores these rich accounts, analysing European travellers' records of the beauty ideals and corresponding cosmetic practices subscribed to in different regions of Asia. It highlights early modern Europeans' use of cosmetic ingredients imported from Asia, and more broadly asserts that beauty ideals and practices were an important site for cultural encounter and exchange in the early modern period. This paper also underscores the Eurocentric perspective adopted in the context of beauty by Europeans visiting Asia. Written accounts concerning the beauty of Asian women routinely imp European beauty ideals upon them and position their beauty relative to that of European women, as well as making supercilious judgements about the efficacy of particular cosmetic practices. It therefore questions how we can bypass Eurocentrism in further investigations of cosmetic practices as a global site of intercultural encounter and exchange in the early modern period.

**Victoria Munn** is PhD candidate in art history at The University of Auckland. Her PhD examines the treatment of hair in early modern Europe, and was submitted in June 2024 (and currently awaiting examiners' reports).

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### **Elizabeth Newton-Jackson, The University of Auckland: ‘Stitching Imperialism’**

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Influenced by expansions in trade and colonial conquest, a thirst for collecting gripped seventeenth-century England. I argue that this insatiable acquisitiveness was enacted on a domestic scale, by women stitching in and for their households. Seventeenth-century domestic needleworkers often drew inspiration from illustrated compendiums of the natural world, where they found ‘exotic’ flora and fauna to import into their stitched scenes. The influence of imperial expansion in domestic needlework also extended to the texts and

conversations that accompanied stitching. Elizabeth Isham (1609–1654) describes embroidering in her home at Lamport Hall in Northamptonshire while being read to from *Sandys Travels* (1615), by George Sandys, the colonial treasurer of the Virginia company. Although Elizabeth never travelled further than London, she took part in a kind of mental voyaging. She experienced Sandys' tales of European expansion while her needle traversed cloth. Although needleworking was an inherently interior activity, the works of domestic stitchers often acted as material microcosms of a culture of voracious accumulation and display.

**Elizabeth Newton-Jackson** is a third year PhD student in Art History at The University of Auckland



## Paper session 2

Chair: Prof Susan Broomhall (Australian Catholic University)

### **Dr Susannah Lyon-Whaley, University of York: ‘A feather mantle and a porcupine bag’: Lost Presents for a Queen from Restoration Rhode Island’**

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In 1664, as English colonists encroached on what was to become the state of Rhode Island, Narragansett sachems sent a ‘feather mantle’ and ‘porcupine bag’ as gifts to Charles II’s queen, Catherine of Braganza. While the mantle and bag never arrived in London, this paper asks how methodologies of ‘rigorous imagination’ employed by scholars of non-extant art and black feminist historians can productively materialise connections between a Stuart consort, Narragansett sachems, and unnamed women makers. Moving from a brief reference in the Colonial State Papers, to a surviving seventeenth-century North American bag, to a modern (re)construction of a traditional mantle in a New England museum, it provokes questions on representing female and indigenous voices in Stuart colonial histories in the face of archival loss. In doing so, it argues for the centrality of contemporary perspectives in understanding and intertwining indigenous and court pasts.

**Dr Susannah Lyon-Whaley** is a MSCA Postdoctoral Fellow at the University of York. Her current project is titled ‘OCEAN: Queens Consort and Ecologies of Knowledge in Seventeenth-Century Britain.’ She completed a PhD in Art History at The University of Auckland Waipapa Taumata Rau in 2023 on ‘Catherine of Braganza and the Culture of Nature’. Her research interests include early modern women and their interactions with the natural world in material, visual, literary, and scientific culture, and how these take place in global and colonial contexts. She has published articles on Stuart queens and the spa, queens, and religious iconography, and is the editor of *Floral Culture and the Tudor and Stuart Courts* (Amsterdam University Press, 2024). She is a podcast host for the Royal Studies Network. She has also published on twentieth-century New Zealand art and literature.

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### **Dr Grace Waye-Harris, The University of Adelaide: ‘Sartorial Encounters: Reading Dress in Sixteenth-Century Ambassadorial Correspondence’**

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Dress was an essential feature of court life in sixteenth-century Europe. Yet, its accessibility in historical record poses a range of material and conceptual limitations for scholars. Challenges associated with the ambiguous nature of fashion and ephemerality of garments are compounded by moralised assessments of clothing in modern society; such prejudices create the perception that dress studies are an intellectually superficial pursuit. This paper considers the methodological and theoretical challenges scholars face when accessing sixteenth-century dress. With a specific focus on the representative value of fashion, it offers a framework for reading dress in textual sources, specifically ambassadorial correspondence. Dress was often deployed by diplomats to convey notions of power, magnificence, and merit across the courts of Europe. The prevalence of lengthy descriptions of apparel in diplomatic correspondence demonstrates its conventions and collective representations were understood and recognised across geographical and cultural boundaries. This situates dress and its representative value as a socio-cultural and trans-cultural tool of communication in sixteenth-century Europe.

**Dr Grace-Waye Harris's** research focuses on the functions of fashion in politics and diplomacy during the sixteenth century. She is a lecturer in History at The University of Adelaide.

### Paper session 3

Chair: Prof Christopher Schabel (Institut de recherche et d'histoire des textes, CNRS, Paris)

#### **Josh Griffiths, The University of Western Australia: 'Religious Discord and Disapproval in the Early-Modern mission to Japan and China'**

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The Christian mission to China and Japan in the sixteenth and seventeenth century prompted complex religious disputations between the missionaries and their hosts. Despite a mixed interaction of cooperation and rejection, the missionary effort eventually ended with periods of Christian expulsion and persecution. Materiality and practise were central to religious identity for the isolated missionaries, especially for assuring faith and conversion. The catechistic works of Alessandro Valignano, Matteo Ricci, and Francis Xavier formed the exclusivist Jesuit position against Asian religious beliefs and practises. Disputes occurred with Asian scholars drawing from a syncretistic range of Buddhist, Confucian, Daoist, and Shinto belief. Textual responses from Suzuki Shosan and Xu Dashou criticised the missionary project and magnified the incompatibilities between these two religious and cultural worldviews. Texts from religious converts also provide a unique hybrid perspective on the conflict. The political context and nature of missionary purpose contributed to the mutual unacceptance between the two positions, beyond a simple incongruity of 'Western contrivance' and 'Eastern spontaneity.'

**Josh Griffiths** is a recent graduate student at The University of Western Australia, scheduled to complete his Bachelor of Arts (Honours) in 2024. After studying a Bachelor of Science in Genetics and History during his undergraduate degree, Josh's research interests include intellectual history in the early-modern and modern period, intercultural history, and the history of science. He is currently intending to pursue further postgraduate study in History.

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#### **Junyang Ng, Monash University: 'When (Anthological) Traditions encounter: Latin Sententiae in a premodern Chinese Anthology'**

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When (Anthological) Traditions Encounter: Latin Sententiae in a Chinese Premodern Anthology  
Anthologies of ethical excerpts were used in the premodern world as pedagogical

texts. In both European and Chinese traditions, compilers draw excerpts from various sources, sometimes representing different religious, philosophical, and literary positions, into a unity. The excerpts' distribution under topical headings reflects the conceptual interpretation given to them by their compilers, and reveals an ethical worldview. In this paper, I look at a seventeenth-century transmission of a Chinese anthology, *Precious Mirror for Enlightening the Mind* (*Mingxin Baojian*, 明心宝鉴), into Europe by a Dominican missionary, Domingo Fernández Navarrete, who not only translated the text *ad sensum*, but augmented the anthology with *sententiae* from the Latin corpus. Is the translated anthology, which has absorbed the Latin sayings into its ethical worldview, still "Chinese"? Or has Navarrete, thereby, created a hybrid florilegium of Latin and translated Chinese sayings? This case-study raises questions on how the anthology is understood in the two traditions, and enables one to interrogate, through an actual historical example, what happens when the Chinese and Latin anthological traditions encounter.

**Junyang Ng** is currently a second-year PhD candidate in Historical Studies enrolled at Monash University. His deals with anthological traditions across premodern cultures, and the ethical dimension particular anthologies represent. This involves, in the case of the Latin tradition, looking at a range of medieval florilegia and Renaissance commonplace books. Finding parallels in other language traditions proved to be trickier than expected, since literary traditions do not match neatly. It is, however, such incongruence that makes the research interesting. The Chinese anthology, for example, is found at the intersection between the Chinese literary traditions of morality books (*shanshu*) and encyclopaedic books (*leishu*).

## Paper session 4

Chair: A/Prof Jacqueline Van Gent (The University of Western Australia)

**Amy Alexander, The University of Western Australia: ‘Under the cotton tree: cultural interpretations and representations of *obeah* in early modern Jamaican law and punishment’**

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Afro-Caribbeans and European planters in early modern Jamaica viewed the world as a spiritually dangerous place. *Obeah*, a Caribbean spiritual practice derived from West Africa, was central to several major slave uprisings in this period and was consequently derided both legally and

culturally as witchcraft. However, the enslaved were not the only ones who wielded *obeah*'s power. Jamaica's plantocracy also adopted *obeah* to assert their control, attempting to extend their power into the spiritual realm of the enslaved. This led to a struggle for divine authority, with law, courts, and public punishments becoming social and religious battlefields. In this paper, I will discuss how this represents a site of cultural interpretation as both the plantocracy and enslaved Jamaicans sought to utilise the symbols of *obeah* and how this represents a site of cultural encounter, representation, and challenges historiographical assumptions of the success of broader Enlightenment projects of legal reform across the British Empire in the early modern period.

**Amy Alexander** is a first-year PhD candidate and ANZAMEMS member studying at The University of Western Australia. Her research interests include indigenous and colonial encounters across the globe, witchcraft and magical practices as resistance, and gender histories. Amy completed my Honours in History (First Class) at The University of Western Australia with a project focused on the relationships between *obeah*, resistance, and punishment in early modern Jamaica for which she received the Phillipa Maddern Memorial Prize. Her PhD project focuses on colonial representations of Aboriginal sorcery practices in northern Western Australia and the Northern Territory in the early twentieth century.

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**Heidi Bula, The University of Melbourne: ‘The lost ethnographic collections of Bougainville’s voyage around the world’**

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Louis-Antoine de Bougainville set out in 1766 on an ambitious voyage around the world with the objective of discovering the elusive Great Southern continent. Weather conditions and dwindling food supplies stopped Bougainville from achieving this, despite getting as close as the Great Barrier Reef. Nevertheless, his circumnavigation of the globe was indeed a success and involved countless encounters with communities in the lesser-known parts of the world, some of which had never seen white men or ships before. Such encounters were often accompanied by the exchange of objects and materials. These items quickly took on the status of intercultural symbols and were manipulated for cultural diplomacy and propaganda. In this process of entering European collections, information that was essential to these pieces was lost or mistranslated, but it was the Revolution that most conclusively contributed to the damage and displacement of Bougainville's collections. Now, but one fragile souvenir remains of his voyage: a tapa cloth from the Pacific conserved in La Rochelle. This paper will examine the few objects tentatively attributed to Bougainville's voyage and issues related to their interpretation and display.

**Heidi Bula** is currently completing a PhD in Art History at The University of Melbourne.

## Paper session 5

Chair: Dr Arvi Wattel (The University of Western Australia)

### **Ari Bowles, The University of Western Australia: ‘Mechanisms of Language Change and Multilingual Practice amongst Medieval Italian Merchants’**

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The global expansion of merchant business during the 14th and 15th centuries fostered an increase in intercultural encounters, particularly between England and Italy. This period of sustained interaction amongst English and Italian speakers lead to language exchange and borrowing; with the trade of material goods enabling the trade of spoken and written words. My research project expands on the theory of modern languages’ multilingual origin popularised by academics such as Tiddeman (2017, 2023) and Wright (2018, 2020). The goal of my PhD is to identify and catalogue English loanwords from medieval Italian merchant letters. My thesis solely uses letters related to the Mannini family, all of which are housed in the Prato Datini archive. Through morphological and semantic analysis, I aim to uncover mechanisms of change involved in loanword adoption. Fulfilling this aim will also provide insight into the history lost language; expanding the narrative of the development of modern Italian.

#### REFERENCES:

- Tiddeman, Megan. 2017. ‘Early Anglo-Italian Contact: New Loanword Evidence from Two Mercantile Sources’. In: Esther-Miriam Wagner, Bettina Beinhoff & Ben Outhwaite. (eds.), *Merchants of Innovation. The Languages of Traders*, 217–234. Berlin, Boston: De Gruyter Mouton.
- Tiddeman, Megan. 2023. ‘Libri alienigeni: Evidence of Anglo-Italian language contact from the fifteenth-century port of Southampton’. In Alessandra Petrocchi and Joshua Brown (eds.), *Languages and Cross-Cultural Exchanges in Renaissance Italy*, 269–297. Turnhout: Brepols.
- Wright, Laura. 2018. ‘A multilingual approach to the history of Standard English’. In Päivi Pahta, Janne Skaffari & Laura Wright (eds.), *Multilingual Practices in Language History*, 339–358. Berlin, Boston: De Gruyter Mouton.
- Wright, Laura. 2020. *The Multilingual Origins of Standard English*. Berlin, Boston: De Gruyter Mouton.

**Ari Bowles** is second year PhD candidate at The University of Western Australia. Their research project is titled: ‘Linguistic Contact and Loanword Phenomena from English to Italian during the Renaissance (1300–1500)’.

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**Maddison Taylor-Gillett, The University of Western Australia: ‘The role of the Madonna of San Luca in shaping an emotional community among the nuns of San Luca and San Mattia during the 15th and 16th centuries in Bologna’**

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This paper explores the role of the Madonna of San Luca—a Byzantine painting of the Madonna and Christ—in shaping an emotional community among the nuns of San Luca and San Mattia during the 15th and 16th centuries in Bologna, investigating how the icon's materiality, ritual use, and emotional impact created and sustained a communal identity centred on intense Marian devotion. The history of this icon is anchored in an origin story that describes its journey from the Hagia Sophia in Constantinople in the east to its final destination, Bologna, in the west. According to this narrative, a Greek hermit, guided by divine inspiration, was entrusted with its transfer.

Drawing on the writing of Diodata Malvasia—a nun belonging to the joined convents which cared for the icon—this paper examines how the origin story, daily rituals, and public processions all contributed to the emotional ‘stickiness’ of the icon, binding the nuns and the broader Bolognese community to the Madonna through shared emotional experiences. By analysing these practices, this paper sheds light on the intersection of material culture, emotion, and religious transformation within this conventual and civic setting, offering further insight into the ways in which emotional communities were formed and maintained in the early modern period.

**Maddison Taylor-Gillett** is currently enrolled as an Honours student at UWA.



## Keynote Lecture

Chair: A/Prof Jacqueline Van Gent (The University of Western Australia)

### **Prof Jos Gommans, Leiden University: ‘Only Connect! Four Strategies to Study Intercultural Encounters’.**

**Jos Gommans** is Professor of Colonial and Global History at Leiden University. He publishes primarily on the medieval and early-modern history of South Asia, global intellectual history and Dutch colonial history, including a research guide, two historical atlases, seven edited volumes and four monographs: *The Rise of the Indo-Afghan Empire, 1710–1780* (Leiden: Brill 1999), *Mughal Warfare: Indian Frontiers and High Roads to Empire* (London and New York; Routledge 2002), *The Unseen World: The Netherlands and India from 1550* (Amsterdam and Nijmegen: Rijksmuseum and Vantilt 2018) and with Pieter Emmer, *The Dutch Overseas Empire, 1600–1800* (Cambridge: Cambridge University Press 2020).