

The University of Sydney

sydney.edu.au



Contact us

[sydney.edu.au/arts/research/
global_middle_ages/](http://sydney.edu.au/arts/research/global_middle_ages/)

Cultures of Modernities in the Global Middle Ages

15-18 June 2016



Front image: The Journey of the Magi **Artist/Maker:** Unknown **Date:** illumination about 1190; written about 1490
This image is available for download, without charge, under the Getty's Open Content Program

Conference Program

Wednesday 15 June 2016

- 6:00–7:30 pm Sydney Ideas Panel: “The Middle Ages Now” Location: Law LT 104
Introduction: Professor Sahar AMER (University of Sydney)
Chair: Associate Professor Lynn RAMEY (Vanderbilt University, USA)
Speakers:
- Professor Laura DOYLE (University of Massachusetts–Amherst, USA)
 - Professor Candace BARRINGTON (Central Connecticut State University, USA)
 - Associate Professor Geraldine HENG (University of Texas at Austin, USA)

Thursday 16 June 2016

Location: All sessions held in The Sutherland Room, Holme Building, The University of Sydney

- 8:30–9:00 am Registration and Breakfast
- 9:00–9:30 am Welcoming Remarks: Professor Barbara CAINE, Dean of the Faculty
Introduction to Conference: Professor Sahar AMER (University of Sydney)
- 9:30–11:00 am Panel I: The Mediterranean World
Chair: Dr. Chris JONES (University of Canterbury)
- Katherine JACKA (University of Sydney): “Idrīsi’s Siqilliya: Sicily in the *Book of Roger*”
 - Lynn RAMEY (Vanderbilt University): “Representing Medieval Culture through Time and Space: Cyprus at the Crossroads”
 - H  l  ne SIRANTOINE (University of Sydney): “Historiographical Knowledge of Islam in Medieval Castile–Le  n (9th to mid-12th c.)”
- 11:00–11:15 am Morning Tea
- 11:15 am –12:45 pm Panel II: Medieval Translation and Intercultural Relations
Chair: Professor Sahar AMER (University of Sydney)
- Alexandra CUFFEL (Bochum University): “The Cult of Mary as Medieval Cross-Cultural Polemic: From France to Ethiopia”
 - Jan SHAW (University of Sydney): “West Meets East Meets West in Middle English Romance: English Interpretations of the French in Cilician Armenia”
 - Esther KLEIN (University of Sydney): “Advice to the Conquerors: Vernacular Chinese Translation and Interpretation of Confucian Classics in the Yuan (Mongol) Dynasty”
- 12:45–2:00 pm Lunch Break

- 2:00–3:30 pm Panel III: Materials + Cultures + Passages
 Chair: Dr. John GAGNÉ (University of Sydney)
- Yin CAO (Art Gallery of New South Wales): “Two Glass Wares from the Famen Temple Crypt”
 - Metin MUSTAFA (University of Notre Dame Australia): “Legacy of Ottoman Renaissance Material Culture”
 - Hilary DAVIDSON (Medieval and Early Modern Centre, University of Sydney): “Bliaut, Blial, Brial: The broader Chronology and Geography of a Twelfth-Century Prestige Garment”
- 3:30–3:45 pm Afternoon tea
- 3:45–5:00 pm Keynote 1: Associate Professor Geraldine HENG (University of Texas-Austin): “What are the ‘Global Middle Ages,’ and Why Do They Matter?”
 Chair: Dr. Hélène SIRANTOINE (University of Sydney)
- 5:00–6:00 pm Reception
- 6:00–8:30 pm Film screening of “Ten Canoes”
 Introduction and Discussion by Professor Louise D’ARCENS (Macquarie University)

Friday 17 June 2016

Location: All sessions held in The Sutherland Room, Holme Building, The University of Sydney

- 8:30–9:00 am Registration and Breakfast
- 9:00–10:15 am Keynote 2: Professor Laura DOYLE (University of Massachusetts-Amherst): “1001 Mediations: Literature and Inter-Imperial Economy in Deep Political Time”
 Chair: Dr. Clare MONAGLE (Macquarie University)
- 10:15–10:30 am Morning Tea
- 10:30 am – 12 pm Panel IV: Race
 Chair: Dr. Clare MONAGLE (Macquarie University)
- Helen YOUNG (LaTrobe University): “Intersectional Whiteness and the Recurrence of the Norman Yoke”
 - Megan CASSIDY-WELCH (Monash University): “Whitening the Crusades: Nation and Race in French History”
 - Louise D’ARCENS, (Macquarie University): “*Hobbit floresiensis*: A Singular Case of Asian-Australian Medievalism”
- 12:00–1:30 pm Lunch Break

1:30–3:00 pm	<p>Panel V: Religious Pluralism in the Middle Ages and the Renaissance</p> <p>Chair: Dr. Francesco BORGHESI (University of Sydney)</p> <ul style="list-style-type: none"> – Vrasidas KARALIS (University of Sydney): “George Gemisto Pletho and Religious Pluralism in Late Byzantium” – Francesco BORGHESI (University of Sydney): “Pico della Mirandola and Human Dignity” – Miguel VATTER (University of New South Wales): “Pre-Modern Constitutionalism and Prophetology”
3:00–3:15 pm	Afternoon Tea
3:15–4:45 pm	<p>Panel VI: Medievalisms: Emotions, Globalism, and Politics</p> <p>Chair: Professor Louise D’ARCENS (Macquarie University)</p> <ul style="list-style-type: none"> – Adam KNOBLER (Bochum University): “Legendary Allies, Legendary Enemies: Looking at Medieval Holy War through a Distant Gaze in Modern “Latin” America, Ethiopia and Malayo-Indonesia.” – Clare MONAGLE (Macquarie University): “Affective Limits: The Papacy, Politics and Emotions” – Myra SEAMAN (University of Charleston): “Global Medievalism: Reading Reception”
4:45–5:00 pm	Break
5:00–6:15 pm	<p>Keynote 3: Professor Candace BARRINGTON (Central Connecticut State University): “Rural Medievalism”</p> <p>Chair: Professor Louise D’ARCENS (Macquarie University)</p>
7:00 pm	Dinner (for invited speakers only)

Saturday 18 June 2016

Location: The Macleay Museum, The University of Sydney (3rd floor of the Macleay Building (A12), Gosper Lane entrance)

9:30–11:00 am	<p>Closing Remarks</p> <ul style="list-style-type: none"> – Dr. Blaise DUFAL (E.H.E.S.S) – Dr. John GAGNÉ (University of Sydney) – Dr. Clare MONAGLE (Macquarie University)
11:00–11:15 am	Morning Tea
11:15 am –12:30 pm	<p>The Global Middle Ages at the Macleay Museum, presented by Jude PHILP, Senior Curator, University of Sydney</p> <p>Closing of Conference</p>

To find the location of the conference venues visit: sydney.edu.au/campus-life/maps-and-locations.html

About the Conference

This inaugural conference of the Global Middle Ages Faculty Research Group at the University of Sydney focuses on Cultures of Modernities in the Global Middle Ages.

Encompassing medieval studies and medievalist approaches, the Global Middle Ages expands the traditional focus, disciplinary constraints, geographic reach, and historical periodisation of the Middle Ages and early modern period. Contesting the largely Eurocentric bent of much scholarship on the pre-modern period, this conference questions the assumed linear trajectory of Europe, the conventional categories of “centre” and “periphery,” highlighting in the process the crucial role of “peripheries” in the construction of European modernity.

During the two and a half day conference, invited speakers and panelists will challenge the notion oft-repeated in world history that Western powers were constituted in the fifteenth century or the Renaissance and gave rise, only then, to a capitalist modernity. They will revisit this dominating grand (meta)-narrative of Euro-centric modernity with its teleological, stage-oriented histories, and its associated categories of “progress,” “industrialisation,” and “civilisation.”

This conference will reflect more specifically on the technologies, translation projects, intercultural engagements, and cultural

sophistication of earlier empires. These have begun to rewrite the history of our contemporary world, the narrative of the Enlightenment and our assumed modernity. They are also having an impact on contemporary theorisations of postcolonialism, capitalism, feminism, race, and material cultures. Our conversation will revolve around the importance of this pre-modernity in discussions of contemporary forms of modernity and of the value of the past to understanding the present.

This interdisciplinary conference will bring together three international keynote speakers (Professor Laura Doyle, University of Massachusetts-Amherst; Professor Candace Barrington, Central Connecticut University, and Associate Professor Geraldine Heng, University of Texas-Austin) who will share with us their research on “interimperiality” (Doyle), the Global Chaucer Project (Barrington), and the Global Middle Ages Project (GMAP) as well as MappaMundi digital initiatives, and Scholarly Community for the Globalisation of the Middle Ages (Heng). The conference will also feature our international visiting scholar-in-residence Associate Professor Lynn Ramey (Vanderbilt University) and her digital humanities work

on “Cyprus” Crossroads of the Medieval Mediterranean.”

In addition, we will have six panels with a number of speakers from Germany, Australia and New Zealand.

This conference is convened by the Global Middle Ages Faculty Research Group at the University of Sydney. It is co-sponsored by the Faculty of Arts and Sciences, by the newly established Sydney Social Science and Humanities Advanced Research Center (SSSHARC), by Medieval and Early Modern Center (MEMC), by Macquarie University, and by the ARC Center for the History of Emotions.

– sydney.edu.au/arts/research/global_middle_ages/

Keynote speakers: Abstracts

What are the “Global Middle Ages,” and Why Do They Matter?

Geraldine HENG
University of Texas at Austin, USA

This talk offers an overview of why the Global Middle Ages Project (G-MAP) was created, and how a global view of the planet, across macrohistorical deep time, can crucially reshape key concepts in the academy today. Heng also introduces the MappaMundi digital projects underway at: - globalmiddleages.org

1001 Mediations: Literature and Inter-Imperial Economy in Deep Political Time

Laura DOYLE
University of Massachusetts-Amherst, USA

Recent studies in the social sciences and humanities have begun to unearth structural connections between the medieval and modern periods and across world regions, dislodging Eurocentric assumptions about “modernity.” This talk offers an inter-imperial analysis of those deep-time connections, with attention to pre-1500 political economy and technologies; and it argues that literary and cultural institutions have been pivotal in shaping these developments. *1001 Nights* will serve as a case study for this integrated theory of culture and political economy. From the earliest extant Arabic compilations to Anglo-European reshapings, *1001 Nights* reveals how texts shrewdly intervene in the race, gender and labor politics of inter-imperial economies, even as they also thematise their own entanglement in those economies.

Rural Medievalism

Candace BARRINGTON
Central Connecticut State University, USA

Of the several different ways we could approach Rural Medievalism, I want to consider two conversations between the recreation of western European medieval artifacts and rural communities outside Europe.

The first conversation occurs when medieval architectural tropes are imported to—or imposed on—rural communities outside Western Europe. Scattered across thinly populated areas are homes, churches and government facilities that speak to a Gothic Revival that shaped rural communities for over a century. In many cases these buildings were commissioned, designed, and constructed by communities, architects, masons, and carpenters who had never seen an authentic medieval edifice. Combining levels of practicality and aspiration, these buildings translate features of authentic Romanesque and Gothic architecture to suit rural needs and available material.

The second conversation occurs when medieval literature is translated into languages of countries without a medieval European past. The translators face the problem of creating the sense of a distant past for an audience whose national past might not extend more than a century or two. This problem is particularly acute for translators of Chaucer’s *The Canterbury Tales*. Facing many of the same dilemmas as do architects trying to recreate medieval buildings, these translators turn to the distinctive languages, images, and literary traditions of their nations’ rural cultures. These rural cultures paradoxically embody each nation’s traditional culture while simultaneously falling so far outside the experiences of the translator’s urban audience that they are as exotic and unobtainable as Europe’s medieval past. By employing coeval rural cultures to recreate Europe’s medieval past, the translators reconfigure nationalist medievalism (which imagined the rural Middle Ages as embodying the national character) into a rural medievalism that allows them to reimagine medieval Europe through the lens of another idealised past, their ever-receding rural past.

Panels: Abstracts

Panel I: The Mediterranean World

From Braudel to recent Mediterranean studies, scholars have considered the “Great Sea” as a whole area of investigation. The postures vary though, depending on which field is apprehended: geographically, the Mediterranean can be a region, a frontier, or an interface; culturally, a place of difference, unity, or transcended diversity; epistemologically, an endorsement of the Eurocentric gaze, or an opportunity to decentre. Or is it that the Mediterranean is an excuse, a ‘heuristic category’ (Kinoshita)? This panel aims at reflecting on what a global glance might bring to the shaping and theorisation of Mediterranean studies.

Chair: Dr. Chris JONES (University of Canterbury)

Idrīsi’s Sīqilliya: Sicily in the *Book of Roger*

Katherine JACKA
University of Sydney

The *Book of Roger* is a seven volume Arabic geographical treatise composed in Palermo between 1139 and 1154. The Norman king of Sicily, Roger II, commissioned the book and the Maghribi polymath Idrīsi researched and compiled it. Relative to its geographical size, Idrīsi’s description of Sicily is the longest single section in the *Book of Roger*. The island is described settlement by settlement, spanning the entire coast and the interior. Idrīsi provides original information on toponymy, distances, fortifications, agriculture, commerce, natural resources and topography. A wide variety of superlative adjectives are used which serve to present Sicily as an abundant, verdant and prosperous place while other adjectives appear designed to demonstrate the easily-defensible and impregnable state of the island’s various settlements. As well as a geographical description of Sicily, in the opening passage Idrīsi gives a history of the Norman conquest of the island, attention to which has been overlooked in commentaries on the *Book of Roger*. This talk will examine Idrīsi’s description of the island and demonstrate that the *Book of Roger* is an invaluable and under-utilised historical source for Sicily in the twelfth century. Through my own English translation of the text I will discuss the strengths and limitations of Idrīsi’s text and explore Roger II’s possible motivations for commissioning such a monumental work.

Representing Medieval Culture through Time and Space: Cyprus at the Crossroads

Lynn RAMEY
Vanderbilt University

With its strategic location in the Mediterranean, Cyprus served as a crossroads between east and west in the Middle Ages. Crusaders, pilgrims, soldiers, and merchants from the Far East, Europe, Muslim states, and Byzantium mingled on the island before heading in disparate directions, leaving behind a legacy that augmented an already rich cultural layering of Phoenician, Ancient Greek, and later Roman civilisations. The Global Middle Ages Project aggregates artifacts and experiences that help researchers and students better understand the Middle Ages as a multicultural, multi-linguistic, and global space. Cyprus, Crossroads of the Medieval Mediterranean will include teaching and research resources, 3D simulations, images and archeological data about sites and artifacts found on Cyprus. In this paper I will discuss plans for the project, collaborators, potential challenges, and the resulting web portal and its uses.

Historiographical Knowledge of Islam in Medieval Castile-León (9th to mid-12th c.)

Dr. H  l  ne SIRANTOINE
University of Sydney

It is commonly assumed that the *Historia Arabum* composed in the mid-13th c. by the Toledan archbishop Rodrigo Jim  nez de Rada marked renewed interest in the history of the Islamic world in the Latin texts of Christian Iberia. For the first time in centuries,

Islam was not just the *nefanda lex* of the Andalusí foe, but also a polity, comprising of peoples, territories, and forms of government, born in Arabia and eventually expanding from there to al-Andalus. Of course this history was worth narrating not due to anachronistic modern-day tolerance, but for the purpose of exposing the dangers of Islam. Still, such a historiographical interest had been absent from Christian Iberia since the 8th c., when the Mozarabic authored *Chronica Byzantia-Arabica* and *Chronicle of 754* connected Iberian history to a larger Mediterranean frame. On the contrary Latin Iberian historiographical writings in between those two moments do not dedicate any development to the

Islamic World, and they rather focus on the account of local events. And yet, in some of these works, elements are present that offer glimpses of a certain understanding of the Islamic world. This paper will concentrate on the royal historiography produced in Castile-León from the 9th to mid-12th c., examining how chroniclers framed the Islamic world, how they named the polities they perceived, and finally what purpose this knowledge played in the rationale of their work. In a larger perspective, the paper will question the representation of Mediterranean interconnectedness in those writings dealing in principle with a local history.

Panel II: Medieval Translation and Intercultural Relations

This panel will reassess received definitions of “translation” and highlight its multi-layered, interlinguistic, and intercultural dimensions. It will also question the notion of “borders” and point to them as spaces of fruitful cross-cultural exchanges, collaboration and adaptation. These reassessments will highlight the ways in which throughout the Middle Ages and early modern period, knowledge was constructed, historical grand narratives created, asserted and transmitted, and empires built.

Chair: Professor Sahar AMER (University of Sydney)

The Cult of Mary as Medieval Cross-Cultural Polemic: From France to Ethiopia

Alexandra CUFFEL
Bochum University

This paper will examine the intensification of the cult of Mary in Western Europe, the Middle East and Ethiopia from the thirteenth to the fifteenth centuries and the ways in which cult of Mary in these three regions was transmitted in both written and oral form from one region to another. While already in the 1930s and 40s, Wallis Budge and Enrico Cerulli had provided evidence that Marian miracles had been translated from European languages, probably French or Spanish, into Arabic and then finally into Ge'ez (medieval Ethiopic) in the fourteenth and fifteenth centuries, subsequent scholars have made only passing (if any) reference to this discovery, usually within the small circle of Ethiopian studies. The significance of this exchange in the wider context of medieval studies has yet to be explored. This paper will address this lacuna by focusing on tales of the Virgin Mary as a form of Christian anti-Jewish and anti-Muslim polemic, the potential reasons for

the adoption of this polemic in a Middle Eastern and Ethiopian milieu, its impact on Christian-Muslim and Christian Jewish relations in these regions, and finally, what this “borrowing” suggests about literary exchanges between Western Europe, the Eastern Mediterranean and Ethiopia.

West Meets East Meets West in Middle English Romance: English Interpretations of the French in Cilician Armenia

Jan SHAW
University of Sydney

The fourteenth-century French romance *Melusine* includes four episodes of four sons who go out into the world looking for adventure. Two of these episodes are crusade-like journeys to the eastern Mediterranean, and are loosely based on the historical presence of the Lusignan family in Cyprus and Cilician Armenia. The family had been a powerful presence in the region for more than 200 years when the romance first appeared in France in 1393, but the area was volatile and by this time their influence was waning. Nevertheless, the Cilician episode is

depicted in the French *Melusine* as a courtly romance that leads to Lusignan ascension to the crown through marriage. The English version of *Melusine* appeared about 1500, just over 100 years later. While the adventures of the other three sons in this text are close to the French version, the treatment of the Cilician episode differs. The same son achieves the same crown through marriage to the same princess, but in the English version this particular son is more grasping and arrogant, and the Cilician princess is progressively written out of the text. This is contrary to the usual pattern in which the heroine acquires agency in translation from French to English. It is also contrary to the treatment of the other sons' behaviour in this text. My question is: why did the English translator make this change? This paper will consider the ways in which the triangulated engagements between French, English and Cilician culture are narrated. It will explore the degree to which the eastern Christian community of Cilician Armenia, traditionally considered to be on the 'margins' of the civilised world, had a material impact on this romance translation, and whether such effects can be found in other late Middle English romance.

Advice to the Conquerors: Vernacular Chinese Translation and Interpretation of Confucian Classics in the Yuan (Mongol) Dynasty

Esther KLEIN
University of Sydney

This paper will focus on late thirteenth/early fourteenth century scholars of the Yuan Dynasty

(1271-1368) who attempted to 'translate' Chinese cultural heritage and philosophy of governance for their Mongolian conquerors. Part of this translation process was a literal one: the original core scriptural texts of Confucianism, while often presented as direct speech, are written in a form of classical Chinese that only ever existed as a written language, one furthermore that could only be mastered through a long and arduous (elite) education. Thus to be comprehensible to Mongol rulers, who even in the second and third generation would not have prioritised such an education, the core texts had to be translated from classical Chinese into something much closer to the vernacular spoken at the time. Surviving documents show that this process produced interesting adaptations in meaning, especially since it was carried out by non-mainstream scholars (most of the core scholarly establishment refused to collaborate with the invaders). In the body of exegesis and interpretation produced by these 'collaborators,' we also see a process of cultural translation: selection, explanation, and emphasis designed to highlight the aspects of the Confucian tradition most useful to the Mongol rulers (and/or beneficial to their Chinese subjects!) as they attempted to construct a functional empire over the territory they had conquered. This interesting moment in history also shed light on the broader issue of the classical/vernacular Chinese translation dynamic, which began with the rise of Buddhism in early medieval China and is ongoing in the present day.

Panel III: Materials + Cultures + Passages

We are beginning to see histories of movement where we used to see stasis: the churning globe for centuries witnessed waves of diplomacy, invasion, migration, slavery, missions, and exploration. Scholars in several disciplines are now working to reimagine the eras commonly known as medieval and early modern by following some of these understudied movements through texts, archaeology, images, and objects. This panel focuses on objects and their potential to contribute to this new scholarship. How can the passages of material objects through cultures tell us a new story about the world between 700 and 1700.

Chair: Dr. John GAGNÉ (University of Sydney)

Two Glass Wares from the Famen Temple Crypt

Yin CAO

Art Gallery of New South Wales

The capital city of Tang dynasty (618-907), Chang'an (present day Xi'an) was the largest cosmopolitan metropolis in the mediaeval period in world history. Being the start or the destination on the famous Silk Road, it attracted a great number of foreigners from many parts of the world, who brought many exotic goods as gifts, tributes or merchandises to the Middle Kingdom. Two glass wares discovered from the Famen Temple crypt, currently on display in the exhibition, "Tang: treasures from the Silk Road capital" at Art Gallery of NSW attest the close connection between peoples from both the east and west.

Legacy of Ottoman Renaissance Material Culture

Metin MUSTAFA

University of Notre Dame Australia

The legacy of Ottoman Renaissance cannot be analysed from a purely Ottoman perspective. This would only support a pan-Ottoman paradigm similar to the one espoused by the traditionalist Renaissance scholars supporting the Italo-centric and pan-European paradigms. To fully understand, value and appreciate the legacy of Ottoman material and visual impressions in Europe the discussion must address their convergence through inter-cultural, commercial and trading activities in the sixteenth century reinforcing Jerry Brotton's assertion that a "more global perspective on the nature of the Renaissance" is needed where a series of "Renaissances throughout the regions, each with their own highly specific and separate characteristics ... overlapped and exchanged influences with the more classical and traditionally understood Renaissance centred on Italy." The legacy of the Ottoman Renaissance is seen through its influence on the creation of numerous hybrid artworks, encompassing a wide geographical area especially during the Süleymanic Age when imitations of its art objects (e.g., carpets, ceramics, textiles, jewel-studded crowns and thrones). Today these objects are housed in museums from Moscow to Warsaw, Budapest to Venice, and even London. Ottoman pageantry and ceremonials, pomp and colourful costumes equally made their imprint on

the visual tastes of the courts of Europe where rulers came to emulate the sultans' courts.

Bliaut, Bliat, Brial: The Broader Chronology and Geography of a Twelfth-Century Prestige Garment

Hilary DAVIDSON

Medieval and Early Modern Centre, University of Sydney

The bliaut, with its luxury textiles, long sleeves, trailing hem and tight-fitting body is one of the garments epitomising 'medieval' clothing in the popular imagination. Scholarly discussions centre on the French and Anglo-Norman evidence for the garments' typology and use, and tend to summarise bliaux as being geographically located in these northern European regions to the early 13th century. This paper focuses on the wider geo-cultural chronologies of bliaut-type garments, bliaut textiles and their origins. First, I re-evaluate ideas about transmission of clothing and textiles via the travel routes of the Crusades in the context of pre-Crusade trading and Byzantine diplomatic gifts of silks. The role of Moorish Al Andalus, a much nearer 'East' on the Iberian peninsula, is also examined as a source for transmission of textile ideas into neighbouring Christian kingdoms. Next, I explore the variants of the word 'bliaut' which appear contemporaneously in Provençal, Languedoc, Lyonnais, Catalan and Castilian as in Anglo-Norman and Old French, and as brial in Castilian Spanish, a word used for expensive silk dresses until the late fifteenth century. Finally, I draw on extant Spanish medieval garments including the 12-13th century royal clothing from the Monasterio de las Huelgas in Burgos, and the unique early 14th century quilted brial from the tomb burial of Dona Teresa Gil in Valladolid. Elements of construction such as side lacing, sometimes debated concerning the Frankish bliaut, are distinguishing features of Iberian brials, and their characteristics help reconsider the bliaut's material qualities.

Panel IV: Race

From Braudel to the recent Mediterranean studies, scholars have considered Geraldine Heng has insisted not only that we can talk about race in the history of the European Middle Ages, but also that we ought to do so. For Heng, the prevailing idea that concepts of race held no purchase in the pre-modern era cannot be sustained. The evidence, she shows, reveals countless biopolitical essentialisms inhering in western medieval culture. That these were not registered as racial within scholarship reveal the degree to which white washing has been a default position within our scholarly frames. More recently, scholars of medievalism have illuminated the ways that the Middle Ages is figured as white repeatedly in popular culture, and reifying the whitewashing of previous generations. This panel will contain a medieval historian, and two scholars of medievalism. The object of combining history and medievalism studies is to consider the forms of white washing that have worked for the Middle Ages (as historical period and cultural imaginary), an analysis that can only occur through the idea of race as a constitutive category.

Chair: Dr. Clare MONAGLE (Macquarie University)

Intersectional Whiteness and the Recurrence of the Norman Yoke

Helen YOUNG
LaTrobe University

When the concept of the “Norman Yoke” emerged in English legal and political discourse in the mid-seventeenth century it took up ideas found in their earliest forms in medieval chronicles from the early twelfth century. In the decades immediately following the Norman Conquest chroniclers of English history portrayed it as a change in dynasty, the legitimate ascension to the throne of the rightful heir of Edward the Confessor. By the early twelfth century, however, this had changed and the seeds of the Norman Yoke were sown. In the discourse of Norman oppression of Saxon England and imposition of foreign political, social and cultural systems intersecting discourses of race and class can be discerned. Although it fell from favour amid the triumphal Anglo-Saxonism of the nineteenth century, the discourse has re-emerged in the twenty-first, from revisionist histories espoused on white supremacist websites to less overtly political products such as Paul Kingsnorth’s Booker long-listed *The Wake*. This paper explores the discursive similarities of twelfth and twenty-first century iterations of the Norman Yoke, considering the roots and legacies of a construct which links race, ethnicity, and class in particularly English formations of whiteness. It argues that a narrative which conceived initially of the Norman Conquest as punishment for the sins of a people became one of anxieties about purity and persecution.

Whitening the Crusades: Nation and Race in French History

Megan CASSIDY-WELCH
Monash University

The invention of crusade studies in the nineteenth century took place in the context of French claims to the holy wars as an epic part of the national story. Foundational histories of the crusades (especially Michaud’s multi-volume sweeping account first published from 1812- 22) constructed and explained French participation and direction of the crusades as a proto-colonial enterprise that reflected contemporary anxieties about the nature of French nationalism in the post-Napoleonic era. But such claims found their evidentiary basis in the medieval texts that Michaud and his generation of historians brought to light. In chronicles and narrative sources of the twelfth century, there was already a racial dimension to the representation and justification of crusading. The crusades became ‘French’ because the original texts represented them as such. In the Middle Ages, this was connected to faith and location as well as ethnic identity, while in the nineteenth century, the somatic identifiers of white/non-white were the dominant racial categories. In this paper I will look at the medieval texts and their use by later French historians to consider how the idea and act of crusading came to be racialised as white history.

Hobbit floresiensis: A Singular Case of Asian–Australian Medievalism

Louise D'ARCENS
Macquarie University

This paper will examine the collapsing of the prehistoric, the medieval, and the fantastic in the scientific and creative narratives surrounding *homo floresiensis*, the petite, large-footed hominid species that has gone informally by the name of 'the hobbit' since an Australian-Indonesian archaeological team uncovered its remains in a cave on the island of Flores in 2003. It will argue that although the Tolkienising of this hominid might be seen simply as a convenient analogy, or an accident of history (it was discovered just before the third instalment of Peter Jackson's LOTR trilogy), in fact the relationship is closer; for just as Tolkien's multi-species Middle Earth explores the moral contours of humanity, so too the scientific

debates waged over *homo floresiensis* test the biological, anthropological, and historical parameters of the human species. The paper will also explore how the medievalising of *homo floresiensis* has dealt with, or elided, questions of race, especially in relation to the hominid's Asianness.

The medievalising of *homo floresiensis* is, finally, culturally revealing because it exposes the potency of the medieval for our understanding of the deep past. The paper will examine what the remarkable scientific saga of the Flores hobbit can tell us about the capacity for 'the medieval' to stand in not just for human history writ large, but for the ways we figure 'deep time' and the primeval past.

Panel V: Religious Pluralism in the Middle Ages and the Renaissance

Chair: Dr. Francesco BORGHESI (University of Sydney)

George Gemisto Pletho and Religious Pluralism in Late Byzantium

Vrasidas KARALIS
University of Sydney

Pletho (1355?-1452) was the great heretic of the late Byzantine period who just at the moment that the bastion of old Christendom was succumbing to the Ottomans imagined and constructed a whole new religion in his famous but only partially known book *On The Laws*. Pletho who also partly responsible for the Florentine Renaissance with his visit to the city of the Medici in 1439, articulated a philosophical religion which he thought that was going to replace the existing religions of the period. The paper addresses aspects of religious syncretism in late Byzantium and explores Pletho's symbolic imaginary in the compilation of his religious ideas, rituals and sacred time. It also traces his influence into the early Florentine Platonism and its permutations through Marsilio Ficino to the mystical origins of modernity. Pletho stood at the end of what is called the 'Medieval Synthesis' and his religious polytheism and Neopaganism expressed the gradual transition from the closed cosmos to the open universe, according to Alexander Koyre. Despite the

neglect of his work, Pletho is the first post-Christian thinker who raised questions of hermeneutical pluralism and cultural relativism shortly before the end of the medieval era.

Pico della Mirandola and Human Dignity

Francesco BORGHESI
University of Sydney

Giovanni Pico della Mirandola (1463-1494) is known for having written a short oration that spread around Europe a new idea of human dignity. This paper looks at the relationship between his philosophical and religious thinking on the one hand and the project by which he organised for texts from the history of Kabbalah to be translated from Aramaic and Hebrew into Latin in order to further what might be described as a philosophical anthropology determined by the notion of concordia.

Pre-Modern Constitutionalism and Prophetology

Miguel VATTER

University of New South Wales

It is often argued that modern constitutionalism finds its roots in the so-called Papal Revolution of the 12th century, when the Roman Catholic Church decided it could give itself laws independently of the emperor's

will and of imperial law. In this lecture I will suggest a different origin of modern constitutionalism which finds its roots in Islamic and Jewish philosophical approaches to prophecy and revealed law and the reception of these ideas in early critics of Papal absolutism in the likes of Marsilio of Padua and Dante, culminating in Machiavelli's reflections on religion and politics.

PANEL VI: Medievalisms: Emotions, Globalism, and Politics

The phenomenon of 'Global Medievalism' encompasses responses, emotional attachments, recoveries, adaptations, and recreations of the European and 'British' Middle Ages from around the globe. It takes an expanded (ie beyond-European) approach to the period broadly designated as 'the medieval' in Europe, and examines the emotional impact and influence of this period on modern cultures outside of Europe. This includes post-medieval receptions of the 'Middle Ages' of non-European cultures which had contact and exchange with Europe during this time, as well as those which developed entirely independently. This approach compels a reconsideration and relativising of Eurocentric systems of periodisation, and accommodates non-European recoveries and adaptations.

Chair: Prof. Louise D'ARCENS (Macquarie University)

Legendary Allies, Legendary Enemies: Looking at Medieval Holy War Through a Distant Gaze in Modern "Latin" America, Ethiopia and Malayo-Indonesia.

Adam KNOBLER

Bochum University

The medieval crusades have long served as a stage for the dramatising of modern political events and problems, notably in the wake of colonial and post-colonial encounters. This paper examines how players in three distinct, non-European societies came to express political and social anxieties through varied interpretations of a distinctly western, medieval phenomenon, notably the holy wars between Christians and Muslims.

Example one comes from the indigenous peoples of what is most commonly referred to as Latin America. My second example is drawn from the political history of 19th century Ethiopia, where we find the example of an Ethiopian king, in this case Tewodros II (r. 1855-1868) struggling to comprehend contemporary European politics through the lens of medieval warfare. The final example is taken from the Malayo-Indonesian world of the 19th and early 20th centuries.

Parallel to European uses of the crusades as political discourse in the 19th and early 20th centuries, these three examples all point to a spread of the images of medieval European conflict to different parts of the world, each using their own perceptions of crusading to their own means and purposes. Thus, I will argue, the memory of the conflicts of the crusades become part of the collective memory of Europeans and non-Europeans alike, often being transformed into rhetorical tools and real hopes against European expansion by those whom various European powers colonised or sought to dominate.

Affective Limits: The Papacy, Politics and Emotions

Clare MONAGLE

Macquarie University

In 2014, the Vatican issued *Relatio Synodi*, a report from a Synodal meeting that had been convened to discuss contemporary challenges to Christian family life, as the Church saw it. This report diagnosed a culture of affective awareness which, on the one hand, encouraged the human to healthy introspection and self care. On the other hand, however, the synod suggested that this affective culture risked

mass narcissism. The report declared ‘Cultural tendencies in today’s world seem to set no limits on a person’s affectivity in which every aspect needs to be explored, even those which are highly complex’, and wondered how to incorporate this therapeutic self into remaking the Christian family. Even the papacy, then, is experiencing the affective turn. In so doing, however, they are claiming affect back from its therapeutic and postmodern incarnations. They are reclaiming affect as core to the Christian subject, as it was for Francis of Assisi. This paper will read *Relatio Synodi* within the larger political project of Francis’ papacy. In insisting upon the ethical, moral and spiritual importance of affect, I will suggest that his papacy is challenging John Paul’s conception of the Catholic person, who was understood primarily to be a subject with inviolable rights to religious liberty. This vision of the person gained enormous traction during the late stages of the cold war, and underscored John Paul II’s negotiations of global politics. Francis’ Christian person, however, is understood as a patient, as one that suffers, and whose psychic wounds must be tended. The question of this paper is how we might understand this move, not only in the history of theology, but within histories of political vocabularies.

Global Medievalism: Reading Reception

Myra SEAMAN
University of Charleston

Rather than presenting a work of global medievalism, I will be offering an analysis of the reception of global medievalism by the community of academic medievalists. My investigation focuses on scholarly publishing venues as one meaningful indicator of this reception, and as time-to-publication tends to be shorter for journals than for book titles, I turn to medieval academic journals to gauge reception. Within that (already somewhat small) community, my subjects will be those titles most likely to represent the response of medievalists one might expect to be most sympathetic to global medievalism: *Exemplaria*, the *Journal of Medieval and Early Modern Studies (JMEMS)*, and *postmedieval*, the three journals focused on medieval and early modern studies that eschew traditional methodologies and actively advocate for the application of new theoretical approaches to premodern cultures and their products. My talk investigates academic medievalists’ reception of global medievalism by mining these three journals for the appearance of articles sharing one of more of the central concerns of global medievalism: the emotional engagement

with the medieval period by post-medieval societies, and the broadening of the term “medieval” to include areas outside of Europe during the centuries traditionally associated with the Middle Ages and non-European cultures’ reception of the medieval past in the post-1500 period.

In my talk, I will address what appear to me to be some of the entrenched forces in medieval studies working against a more ‘organic’ reception of global medievalism among academic medievalists, even those receptive to medievalisms in general and to the rejection of traditional Eurocentric periodicities.

Speakers Bios

Sahar AMER (Ph.D, Yale University) is Professor and Chair of the Department of Arabic Language and Cultures at the University of Sydney. Her research focuses on gender and sexuality in Arab and Muslim societies, on comparative, cross-cultural relations between Arab Muslim societies and the West, and on postcolonial identities. She is especially interested in the notion of borders (cultural, linguistic, historical and geographic), not as elements of separation and division, but rather as fluid spaces of cultural exchange, adaptation and collaboration. She is the author of *What Is Veiling?* (2014); *Crossing Borders: Love between Women in Medieval French and Arabic Literatures* (University of Pennsylvania Press, 2008), winner of the 2009 Aldo & Jeanne Scaglione Prize for Comparative Literary Studies by the Modern Languages Association of America, and *A Feminine Esopo: Marie de France and the Politics of Interculturality* (Rodopi Press, 1999).

Candace BARRINGTON, a Professor of English at Central Connecticut State University, pursues two research interests. One studies legal and literary discourse in late-medieval England, leading to several articles and co-edited volumes. The other examines popular representations of Chaucer and his work. She has written *American Chaucers* (2007) plus numerous articles. With Jonathan Hsy, she directs *Global Chaucers*, a project examining post-1945 non-Anglophone adaptations and translations. They maintain an active blog, have written several articles, and are co-editing an essay collection, *Chaucer's Global Pilgrimage*. She is currently writing *Faithless Love: Re-reading Chaucer's The Canterbury Tales through Global Languages*. She is a founding editor of the Open Access Companion to *The Canterbury Tales*, a collaborative developing a free, online introduction reaching Chaucer's global audience of English readers.

Francesco BORGHESI is a Senior Lecturer in Italian Studies at the university of Sydney. His research is concerned with the development of philosophical ideas in European history, especially between the thirteenth and the sixteenth century, and places itself at the intersection of the histories of philosophy, religion, and literature. He is currently working on the thought of Giovanni Pico della Mirandola, on his letters, and on the diffusion of the idea of ethical concord during the Renaissance. He has published *Concordia, pietas, docta religio* (2004) and co-edited *Giovanni Pico della Mirandola, Oration on the Dignity of Man* (2012).

Yin CAO has been the Curator of Chinese Art at AGNSW since August, 2011. Prior to that she was the Assistant Director at the Arthur M. Sackler Museum of Art and Archaeology at Peking University, Beijing, China, and a researcher at the University Museum of the National University of Singapore. Trained as an archaeologist at Peking University and Harvard University, she has participated several archaeological excavations both in China and Israel. She has curated several exhibitions including: the inaugural exhibition at the Arthur M. Sackler Museum of Art and Archaeology at Peking University (1993); "*A Silk Road Saga—the sarcophagus of Yu Hong*" (2013), and "*Tang: treasures from the Silk Road capital*", and she edited and written catalogues for the exhibitions.

Megan CASSIDY-WELCH is a historian of the Middle Ages (mostly the thirteenth century) with particular interests in the history of the crusades, history and memory, histories of violence, and medieval cultural and social history. My current research is funded by the Australian Research Council from 2016–2019 and concerns ideas of atrocity in medieval crusading warfare, particularly during the twelfth and thirteenth centuries. I'm completing a monograph entitled *Remembrance Projects: War and Memory at the time of the Fifth Crusade* as well as editing a collection of essays entitled *Remembering Crusades and Crusading*, which will be published by Routledge in 2016. I'm an associate professor of history at Monash University.

Alexandra CUFFEL has been professor of Jewish religion and history at Ruhr University since October 2012, and received her doctorate at New York University in Medieval History in 2002. Her research focuses on the intersections of polemic, gender and shared veneration between Jews, Christians and Muslims in the Middle Ages. She is the author of *Gendering Disgust in Medieval Religious Polemic* (Notre Dame, 2007) and is currently the German director for a German-Israeli Project on the *Ten Lost Tribes in Cross-Cultural Perspectives* and the PI for an ERC Consolidator Project, *JewsEast (Jews and Christians in the East: Strategies of Interaction between the Mediterranean and the Indian Ocean)*.

Louise D'ARCENS is a Professor in the Department of English at Macquarie University, and holds an Australian Research Council Future Fellowship. Her publications include the books *Old Songs in the Timeless Land: Medievalism in Australian Literature 1840-1910* (2011) *Comic Medievalism: Laughing at the Middle Ages* (2014) and the edited volumes the *Cambridge Companion to Medievalism* (2016), *International Medievalism and Popular Culture* (2014), and *Maistresse of My Wit: Medieval Women, Modern Scholars* (2004). She has also published numerous chapters on medievalism as well as articles in journals such as *Representations*, *Screening the Past*, *Parergon*, *Studies in Medievalism and Postmedieval*.

Hilary DAVIDSON is a dress and textile historian and curator based between Sydney and London. She was curator of fashion and decorative arts at the Museum of London 2007-2012 and has lectured and taught extensively in her field. She was on the committee of the Medieval Dress and Textile Society for nine years, and ran the AHRC-funded Early Modern Dress and Textiles Research Network. Hilary is currently a doctoral student at La Trobe, an honorary associate at the University of Sydney, and writing a book on dress in the British Regency world (Yale 2017).

Laura DOYLE is a Professor of English at University of Massachusetts-Amherst and co-convenor of the World Studies Interdisciplinary Project (WSIP: <http://wsipworldstudies.wordpress.com/>). Her books include *Bordering on the Body: The Racial Matrix of Modern Fiction and Culture* (1994); *Freedom's Empire: Race and the Rise of the Novel in Atlantic Modernity, 1640-1940* (2008); and the edited collections, *Bodies of Resistance: New Phenomenologies of Politics, Agency, and Culture* (2001) and *Geomodernisms: Race, Modernism, Modernity* (2004), the latter with Laura Winkiel. She is co-editor of the University of Edinburgh Press series on "Atlantic Literatures and Cultures" and also co-editor of the Global Circulation Project at *Literature Compass*. She has edited special issues of *PMLA* and *Modern Fiction Studies*, and her essays have appeared in journals ranging from *Interventions* and *Globalizations* to *Nineteenth-Century Literature* and *Modernism/Modernity*. Doyle is the recipient of two ACLS Fellowships, a Mellon Foundation Sawyer Seminar Grant, a Leverhulme Research Professorship at the University of Exeter (UK), a Rockefeller Fellowship for Intercultural Studies at Princeton University, a prize for her first book, and the UMass CHFA Outstanding Teacher Award. She is currently completing a book titled, *Untold Returns: Dialectics, Culture, and Inter-imperial Political Economy*.

Blaise DUFAL has a Ph.D in Medieval History from France (EHESS-Paris). He is a specialist in medieval Scholasticism, and he is especially interested in the sociological identities of intellectual authorities, philosophers, and theologians. He also works on the academic historiography of the Middle Ages, especially anthropological history and *longue durée* medieval studies. His interests include the epistemology of the social sciences, Foucault and historians (*Une histoire au présent. Les historiens et Michel Foucault*, CNRS, Paris, 2013), and the category of civilization.

John GAGNÉ is a Lecturer in History at the University of Sydney. In 2009, he was a postdoctoral fellow in Montréal with the "Making Publics, 1500-1700" project, devoted to "Media, Markets, and Associations in Early Modern Europe." His current research explores histories of politics and war around the year 1500 with a focus on intercultural contacts, material culture, and gender. Recently-published essays consider the relationship between print and female sanctity; cultures of casualty-counting in premodern war; prosthetic iron hands; and histories of document destruction and degradation. In 2016-17, he will be a Fellow at the Villa I Tatti, the Harvard University Centre for Italian Renaissance Studies in Florence, Italy.

Geraldine HENG is the Perceval Professor and Associate Professor of English and Comparative Literature at the University of Texas at Austin, and the Founder and Director of the Global Middle Ages Project (G-MAP), the MappaMundi digital initiatives, and the Scholarly Community for the Globalization of the Middle Ages (SCGMA). The author of *Empire of Magic: Medieval Romance and the Politics of Cultural Fantasy* (Columbia UP, 2003, 2004, 2012), she is now completing *The Invention of Race in the European Middle Ages*. Heng has published in *PMLA*, *differences*, *genders*, *MLN*, *Literature Compass* and other journals, and her articles have been translated and re-anthologised a number of times. Her country of origin is the post-colony of Singapore.

Katherine JACKA completed an Honours degree in Arabic and Italian Studies at The University of Sydney. She is in the final year of her PhD in the Department of Arabic Language and Cultures. She has presented her research at conferences in the United Kingdom, United States and Australia. Katherine's research interests include cross-cultural and intellectual exchange in the Medieval Mediterranean and Arabic geographical literature and travel accounts.

Chris JONES is a Senior Lecturer in Medieval History at the University of Canterbury, New Zealand. His research explores the history of political thought and concepts of identity, with a particular focus upon France in the thirteenth and fourteenth centuries. In addition to a wide range of articles that explore the perspectives of French chroniclers on political ideas, his publications include *Eclipse of Empire? Perceptions of the Western Empire and Its Rulers in Late-Medieval France* (Brepols, 2007) and the edited collection *John of Paris: Beyond Royal & Papal Power* (Brepols, 2015). He was elected President of ANZAMEMS in 2015 and sits on the editorial board of *Viator*.

Vrasidas KARALIS holds the Sir Nicholas Laurantos' Chair in Modern Greek and Byzantine Studies at the University of Sydney. He has published extensively on Byzantine historiography, Greek political life, Greek Cinema, European cinema and contemporary political philosophy. He has edited three volumes on modern European political philosophy, especially on Martin Heidegger, Hannah Arendt and Cornelius Castoriadis. His recent publications include *A History of Greek Cinema* (2012) and *The Demons of Athens* (2014). He has also worked in translation, especially of the Australian Nobel Laureate Patrick White and translated three of his major novels into Greek (*Voss*, *The Vivisector*, *A Cheery Soul*).

Esther KLEIN received her BA in Literature from Harvard University in 1997, an MA in East Asian Languages and Literatures from the University of Oregon to 2002, and a PhD from Princeton University in 2010. Her supervisor was Martin Kern, and her dissertation research was on ancient Chinese historical narratives and their changing interpretations through the medieval and early modern periods. More broadly, her research investigates how foundational Chinese texts change in both form and meaning as they move through time, space, and different communities of readers.

Adam KNOBLER is a Professor of the History of World Religions at Ruhr Universität Bochum in Germany, having been a professor in the US for 21 years prior. A PhD from Cambridge, he is the author of many articles on European imperial expansion and relations between Europe and the non-European world, especially in the medieval and early modern periods. His monograph, *Mythology and Diplomacy in the Age of Exploration* is in press from Brill and should be out this Fall.

Clare MONAGLE is a Discovery Early Career Research Fellow and a Senior Lecturer at Macquarie University, in the Department of Modern History, Politics and International Relations. She has published widely in the field of medieval intellectual history, with a particular focus on Peter Lombard and his Sentences. Her work has also concerned political medievalism in twentieth-century. Her current project is titled '*Sexing Scholasticism: Gender in Medieval Thought*'.

Metin MUSTAFA is a secondary high school teacher of English and History. He have been teaching for the past 25 years in the Catholic and Independent schools systems. Since 2013, he has been working on his PhD research in History at Notre Dame University (Sydney), under the supervision of Karen McCluskey on "*Ottoman Renaissance: A Re-assessment of Ottoman arts in the fifteenth and sixteenth centuries.*"

Lynn RAMEY is an Associate Professor of French at Vanderbilt University where she specialises in Medieval French literature and film studies. Ramey is the author of *Christian, Saracen and Genre in Medieval French Literature* (Routledge, 2001) and *Black Legacies: Race and the European Middle Ages* (Florida, 2014), and co-editor with Tison Pugh of *Race, Class and Gender in "Medieval" Cinema* (Palgrave, 2007). She is currently working with recreations of medieval literature and culture in video games.

Myra SEAMAN is a Professor of English at the College of Charleston. She has published on medieval romance, textual scholarship, conduct literature, medieval film and historiography, posthumanisms

medieval and modern, and Chaucerian dream visions. She has coedited *Fragments for a History of a Vanishing Humanism* (Ohio State, forthcoming), *Cultural Studies of the Modern Middle Ages* (Palgrave, 2007), *Dark Chaucer* (punctum books, 2012), and *Burn After Reading* (punctum books, 2014), and is a founding editor of *postmedieval: a journal of medieval cultural studies* and founding member of the BABEL Working Group. Her current work focuses on pedagogical affective object ecologies in a late-fifteenth-century English literary anthology.

Hélène SIRANTOINE is a lecturer at the University of Sydney, where she researches Iberian medieval history. Her interests include the use of pragmatic texts (charters, cartularies) as tools of communication and construction of ideologies and memory, and cultural transmission between Islam and Christendom in medieval multicultural Iberia. Over the past three years, she has also been involved in a comparative study of imperial experimentations developed in the Mediterranean and on the margins of Europe during the medieval period. Sirantoine is the author of *Imperator Hispaniae: les idéologies impériales dans le royaume de León, IXe-XIIe siècles* (Madrid, 2012) and co-edited with Julio Escalona *Chartes et cartulaires comme instruments de pouvoir: Péninsule ibérique et Occident chrétien, VIIIe-XIIe s.* (Toulouse, 2013).

Miguel VATTER is a Professor of Politics at the University of New South Wales. He has written extensively on Machiavelli, republicanism, biopolitics, and political theology. Among his publications are *Between Form and Event: Machiavelli's Theory of Political Freedom* (2000), *Constitucion y resistencia. Ensayos de teoria democratica radical* (2012), *Machiavelli's 'The Prince'* (2013), *The Republic of the Living: Biopolitics and the Critique of Civil Society* (2014).

Helen YOUNG is a Lecturer in English at La Trobe University. Her research interests include critical race studies, medievalism, and popular culture. Her most recent monograph, *Race and Popular Fantasy Literature: Habits of Whiteness* was published by Routledge in 2015.

Global Middle Ages Conference

Convened by the Global Middle Ages Faculty Research Group at the University of Sydney

Conference convened by Professor Sahar Amer and Dr. H el ene Sirantoine (University of Sydney); Professor Louise D'Arcens and Dr. Clare Monagle (Macquarie University)

- sydney.edu.au/arts/research/global_middle_ages/

This conference is co-sponsored by the Faculty of Arts and Sciences at the University of Sydney, by the newly established Sydney Social Science and Humanities Advanced Research Center (SSSHARC), by Medieval and Early Modern Center (MEMC), by Macquarie University, and by the Center for the History of Emotions.

