

PERTH MEDIEVAL AND RENAISSANCE GROUP, INC.

Annual Conference 2022

Colonialism: Subaltern Voices, Contested Histories, Subverted Spaces

Friday 14 and Saturday 15 October 2022

Murdoch Lecture Theatre, Arts Building UWA and Online



Australia and Jave-la-Grande compared, from George Collingridge, *First Discovery of Australia and New Guinea* (1906), <https://gutenberg.net.au/ebooks05/0501051h.html#ch-06>

Conference Programme

Friday 14 October

(all times given in AWST, UTC+8)

9.00-9.15 am Arrivals and registration

9.15-9.30 am Welcome from *PMRG* President Rosemary Atwell

9.30-11.00 am **Panel 1: Experiences in the Colonial World**

Helen Thomas: *The Feakes of Barbados: A 17th Century Colonial Quaker Family.*

Kathleen Burke: *Wrestling with Disconnection: Memories, Food and Enslavement in the Dutch Indian Ocean Empire.*

Alberto Guerrero Velazquez: *The Ritual of the Vanquished: Resignification and Resistance in the Cult of the Virgin of Guadalupe in the XVI century in New Spain.*

11.00-11.30 am Break

11.30-1.00 pm **Panel 2: Colonialism on the Indian Subcontinent**

Somnath Pati: *Jal, Jungle, Zameen (Water, Forest, Land): Identities, Conflict, and Assertion against the British-Indian 'colonial state' at Seraikela-Kharsawan.*

Barnak Das: *Geography, Climate, and Colonialism in Bengal.*

Saikat Mondal: *The House of Gama and their Colonial Entanglement in Portuguese India.*

1.00-2.00 pm Lunch

2.00-3.30 pm **Panel 3: Medieval Europe I**

Darius von Güttner Sporzyński: *Contesting Central Europe – The Jagiellons and Habsburgs.*

Georgina Pitt: *Negotiation and Accommodation in Viking East Anglia.*

Katerina Kiltzanidou: *New Powers, New Donors: The Example of Female Dedicatory Portraits in Churches of the Late Byzantine and Early Post-Byzantine Periods in the Wider Area of Macedonia.*

3.30-3.40 pm

Close of day one

Saturday 15 October

- 9.25-9.30 am Welcome to day two
- 9.30-10.45 am **Keynote:** Dr Clare Davidson: *Historicism, Real Property, and Environmental Regulation in Australia*
- 10.45-11.00 am Break
- 11.00-12.30pm **Panel 4: Medieval Europe II**
- Diane Wolfhal: *The Muted Voice of the Carthaginians in an Image of the Reconstruction of Carthage.*
- David Holthouse: *The Nubians: A Race Subjugated.*
- Chris White: *Corrupted Churches and the Returning Dead: Contested Spaces and Contested Souls in Tenth-Century Germany.*
- 12.30-1.30 pm Lunch
- 1.30-3.00 pm **Panel 5: European Ideas in the Colonial World**
- Richard Read: *The Eighteenth-Century Ideology of Improvement and a Pictorial Representation of Settlement at Augusta, WA, 1830.*
- James Cassidy: *The Printing Press and Aboriginal Voices in the Early Swan River Colony.*
- Ines Jahudka: *(Un)equal Temperament: European Tonal Colonisation.*
- 3.00-3.15 pm Break
- 3.15-4.45 pm **Panel 6: European Conceptions of the New World**
- Jane Vaughan: *Epic, Empire and Discourses of Colonialism in Milton's Paradise Lost.*
- Hana Ferencová: *The New World in English Cosmographies.*
- Lori Redwood: *Revisiting Visitants.*
- 4.45-5.00 pm Closing

Presenting and Online Access

This conference is being run in hybrid format. The in-person element will be at the Murdoch Lecture Theatre, Arts Building UWA. All sessions will also be on Zoom. No sessions will be recorded.

The Zoom link for both days will be circulated to attendees closer to the event.

We ask that all attendees turn their microphones off during papers. You can ask a question using the chat or raise your hand function, and the moderator will indicate when it is your turn to speak.

Presenters can give their paper in-person or via Zoom. If using Zoom, then you can share your screen to show your slides, or send them to us in advance. If in-person, you should bring the slides on a USB or email them to yourself or to us. Please ensure that your paper does not run over 20 minutes.

We encourage you to familiarize yourself with Zoom beforehand. You may need to have a registered account to be able to join the sessions. We will have a moderator available on the day to assist us.

Keynote

Clare Davidson, Australian Catholic University

Historicism, Real Property, and Environmental Regulation in Australia

In Australia, the ownership and use of real property is shaped by ‘medieval’ ideas of feudalism and tenure, colonial imports that justified the appropriation and exploitation of Aboriginal and Torres Strait Islander lands. In contrast, the regulation of environmental use is often regarded as a modern phenomenon that responds to a modern crisis. This paper examines the presence of English medieval and early modern theories of land and ownership in Australian property law, showing the political and legal significance of these theories on natural resource management and environmental law. From Edward Coke’s argument in *The Case of Swans* (1592) Trinity Term, 34 Elizabeth I, to the High Court’s judgment in *Yanner v Eaton* (1999) 201 CLR 351, the movement of wild animals and attribution of their ownership has influenced real property law. The relationship between *res nullius* [nobody’s thing] and *terra nullius* [nobody’s land], which was a contentious issue in the wake of *Mabo v Queensland (No 2)* 1992 175 CLR 1, has shaped modern understanding of ownership, but also the limits of legal intervention over private property and any related environmental degradation. With a focus on English precedent and the law of property in relation to natural resources, and in particular reference to animals, agriculture and mining, this paper explores the meaning of property and environment in the Australian settler colonial context. Through contrasting the historical treatment of ‘medieval’ property law and ‘modern’ environmental law in the Australian legal system, I explore the continued political significance of English historicism to contemporary legal debates.

Clare Davidson is a Research Associate in the Gender and Women’s History Research Centre in the Institute for Humanities and Social Sciences. She is a historian and literary scholar of late medieval and early modern England whose work focuses on emotions, religion, aesthetics, gender, the non-human world, and environmental and property law. She is the author of several articles and a chapter on emotion and sexuality in Middle English literature and its modern reception, and has recently finished her first book, *Love in Late Medieval England*, which is contracted with Manchester University Press.

Clare is also completing a Juris Doctor at The University of Sydney and has published on therapeutic jurisprudence and Australian law reform. At ACU, she is working within the ARC Discovery Project, “A History of Early Modern Natural Resource Management,” led by Susan Broomhall. Her current research examines gender and property in early modern law, gender as it is projected into the non-human world, and the continuing impact of this projection in Australia. In November, she will take up the 2022 ACU’s Children’s Book Collection Fellowship to explore these themes in late nineteenth- and early twentieth-century children’s literature. Clare completed her doctoral research at The University of Western Australia in 2017, where she has previously held a lecturing position and is also an Honorary Research Fellow at the Centre for the History of Emotions.

Abstracts, ordered alphabetically by presenter name:

Kathleen Burke, Australian Catholic University

Wrestling with Disconnection: Memories, Food and Enslavement in the Dutch Indian Ocean Empire

How did enslaved people in the Dutch East India Company's eighteenth-century empire view the Indian Ocean? These people – from Malabar, Coromandel, Bengal in present-day India, the eastern part of today's Indonesia – were forcibly transported across the ocean to the Company's ports littered along the ocean littoral. By shifting our perspective away from colonial elites, we can grasp a very different sense of the ocean, one that speaks of lost homelands, families, and selves. This paper explores the ocean from the perspective of enslaved cooks and cultivators in the Company's headquarters in Batavia, present-day Jakarta, Indonesia. By spotlighting how enslaved people transported, grew, and processed familiar plants from their homelands, I explore how the ocean signified both disconnection and loss, as well as opportunities for new kinds of connections. Using food as an analytical object, I reconstruct how enslaved people used food to overcome their disconnection from their homelands, forging links, however partial and incomplete, with memories and ontologies of self before their enslavement.

Kathleen Burke completed her PhD in History and Food Studies from the University of Toronto. She is presently a Postdoctoral Fellow at New York University in Shanghai. A historian of food, gender, and early modern empires, she is presently researching colonial cuisine in the Dutch empire in the Indian Ocean, and its wider implications for the politics of gender, race, and class.

James Cassidy, University of Western Australia

The Printing Press and Aboriginal Voices in the Early Swan River Colony

In the earliest years of the Swan River Colony it was difficult, but not impossible, to find Aboriginal voices in printed texts produced within the colony. In 1833 there were two instances where Aboriginal people were perhaps quoted directly, or at least paraphrased, within accounts published in what was at this point the colony's only newspaper. Given it had been only four years since the colony began, it is noteworthy that such voices were actively present and published, rather than existing as the subject of colonial

discussion. The first of instance of such a voice was provided to the Perth Gazette by the settler George Fletcher Moore, a prolific diarist and occasional 'correspondent' to the newspaper. Moore's account was related to a random encounter he had with the renowned Whadjuk Noongar man, Yagan. The second was written by the newspaper's editor, printer and sole proprietor, Charles MacFaull, after he attended a meeting between two Whadjuk Noongar men and the Lieutenant-Governor. These conversations centre around pivotal events during this early colonial period. However, such events and their publication must also be contextualised with regard to the arrival of two printing presses in the colony and the creation of the Perth Gazette.

James is a part-time PhD candidate at UWA, and a secondary teacher at the School of Isolated and Distance Education (SIDE). His research is focused on the print culture of the early Swan River Colony, and how the colony interacted with the print culture of the wider British Empire.

Barnak Das, Presidency University, Kolkata

Geography, Climate, and Colonialism in Bengal

Bengal has always been the outlawed and dissident frontier of the East for pan-Indian polities. Its unique geography, varying topography, and humid sub-tropical climate have a major role to play in this notorious legacy. In fact, its political formations in the pre-modern and modern periods were also, to some extent, influenced by physical determinants of climate and geography. It is this particular aspect of the climate and geography of Bengal that the author will try to conceptualize in this paper in order to analyze the region's colonial experience. By looking at a range of European colonial treatises that imagine Bengal as a landscape of disorder, lawlessness, and political turmoil, the author will try to answer the question of *why and how climate has been an integral part of the political identity and existence of Bengal as an entity in the modern period*.

Barnak Das is a final year undergraduate History student at the Presidency University, Kolkata. He is an enthusiast of global history and loves to research on topics of socio-cultural interconnections, encounters and exchanges in the early-modern and modern period.

Hana Ferencová, Palacký University Olomouc, Czech Republic

The New World in English Cosmographies

Although the popularity of travelling was constantly growing in England in the course of Early Modern period, the most people did not have the opportunity to travel and they could learn about the world – in addition to various travel books – also from cosmographies. Early Modern cosmographies usually included various maps, views of cities and local inhabitants, making them often large and expensive prints, but at the same time attractive publications for a diversity of audiences. During the seventeenth century, several significant cosmographies were published in English, bringing literally the entire world into the libraries of English readers. The paper focuses on those English encounters with one of the known continents – America. As the sixteenth century was in fact the period of continual exploration and settlement which culminated in the establishment of the first Anglo-American colony at Jamestown, the aim of the paper is to analyze how seventeenth century English cosmographers (J. Speed, P. Heylin etc.) described and comprehend the New World across the Atlantic Ocean. How do they perceive English colonial attempts in the new land? What were the colonial encounters and culture contacts described in the cosmographical writings? Last but not least, how did they refer to religious matters and potential conversion?

Hana Ferencová is an assistant professor at the Department of History, Palacký University Olomouc, Czech Republic where she was awarded a PhD in 2017. Her research focuses on Early Modern English history, particularly travel, Elizabethan and Early Stuart theatre, religious conversions and confessional culture. She published several articles, edited collective volumes and wrote a monograph about Bohemia and Moravia from the perspective of Early Modern English Travellers.

Alberto Guerrero Velazquez, University of Western Australia

The Ritual of the Vanquished: Resignification and Resistance in the Cult of the Virgin of Guadalupe in the XVI century in New Spain

The Nahuatl civilization was one of the most important indigenous cultures in pre-Hispanic America. The relatively rapid conversion of the Nahuatl people to Catholicism during the early colonial times (XVI century), has been a

phenomenon of much research interest for decades. Although this process has been addressed in different ways, and although there is not an explanatory consensus on it, most historians agree on the importance of the Virgin of Guadalupe and her rising cult for the spread of the new faith. Most of the works in historiography focus on the role that the territory and the painting of Guadalupe had in the cult of Guadalupe's success. In this paper, I emphasize, by contrast, the importance of the rituals as a conductor thread from the Nahuatl antiquity to the colonial gods. I argue, from a philosophical approach to History, that the rituals played a major role in a process of cultural mestizaje (miscegenation) since they allowed the preservation of the significance—the sacred connection—despite the change of the symbol—religious elements. The emergence of the Guadalupe cult, from this perspective, was a cultural creation that allowed the survivance of sacred elements of the Nahuatl civilization.

Alberto is a PhD Philosophy student at UWA. He has a degree in Philosophy, a specialisation degree in Social History, and an MA degree in Cognitive Sciences. His current research explores the creative character of memory in autobiographical remembering. He is also interested in collective memory, narratives of identity, and historical memory.

Darius von Güttner Sporzyński, Australian Catholic University

Contesting Central Europe – The Jagiellons and Habsburgs

The 1386 marriage of Jadwiga of the Capetian House of Anjou, queen regnant of Poland to the newly baptised Władysław Jagiełło of Lithuania paved the way for Władysław's descendants to emerge as the most powerful royal house of Central Europe. The dominion of the Jagiellon dynasty over Poland and Lithuania and the territories of modern Belarus and Ukraine ensured the dynasty's ascendancy and enabled its dynasts to reach for the crowns of Bohemia and Hungary. This paper will adopt the various lenses of colonialism to examine the clash of the Jagiellons with the Habsburgs and shed fresh light on old controversies of the seemingly mutually exclusive existence of the powerful families who made (or attempted to make) Central Europe their dynastic playground (colony).

Associate Professor Darius von Güttner-Sporzyński, Australian Catholic University, is a historian of Central Europe with a particular interest in cultural aspects of transmission of ideas and identity. He is the General Editor of Brepols' series "East Central Europe". His publications cover diverse aspects of history from the Middle Ages to the Modern. He is currently editing two collections of essays for Brepols: "Jagiellon Europe – Central Europe", examining the early modern dynastic networks of power and gender politics, and "The Jagiellon Queens Consort: Queenship, Role and Impact", examining cultural, familial, religious, and political aspects of women's exercise of power.

David Holthouse, Independent scholar

The Nubians: A Race Subjugated

The land of Nubia corresponds to Northern Sudan and Southern Egypt. In ancient times it was the area between the first cataract of the Nile and the confluence of the White and Blue Nile rivers. Recorded settlements in the Nubian region date back to 7000 BC. Nubia was annexed by Egypt and in the 25th Dynasty, the Egyptian Empire extended down to what is now Khartoum. Nubians were known as fierce warriors, especially with regards to their archery skills. Nubians converted to Christianity and there were conflicts with the Rashidun Caliphate. Nubia was able to repel the Caliphate and eventually this led to the Baqt treaty, which ensured peace for 500 years, but came at the price of needing to hand over 500 slaves per year. Nubia subsequently converted to Islam after the fall of the Rashidun Caliphate and the ongoing expansion of Muslim populations. Despite this conversions Nubians continued to be taken as slaves by Islamic slave traders. Currently, the Nubian population faces a crisis of being displaced from their lands and some believe they are on the brink of being eradicated. Throughout their period they have been the subject of enslavement and subjugation by the Egyptians, the Greeks, the Romans, and other groups such as Islamic peoples. This current talk will aim to examine the Nubian culture and the effect subjugation has had on it right up to the modern period where the situation is now more dire than ever. A particular focus will be on the important influence in the Medieval period where the interaction with expanding Muslim populations played a critical role in shaping the destiny of the Nubians.

David Holthouse is an independent researcher with interests in military history, medieval and renaissance history, international relations and the development of technology. He is currently a medical practitioner practising in the field of pain medicine and neurosurgery. He has a keen interest in Medical History and the management of pain. He has more than 30 publications in the medical field.

Ines Jahudka, University of Melbourne

(Un)equal Temperament: European Tonal Colonisation

Most of us will recognise the song Do-Re-Mi from the 1965 film, *The Sound of Music*. The notes do, re, mi, far, so, la ti, do are teaching the Von Trapp children about a pitch progression called equal temperament. Equal temperament is the tuning system that has underpinned European musical composition since the late eighteenth century. How music 'should' sound, what is considered off key or in tune, or even what is 'normal' and what is 'exotic', is due to how close, or how far away, the notes are from this pitch progression. During the colonial period, equal temperament was transported across the world. Imperialism was a musical event, overriding traditional tonal structures and sonic cultural identity. I argue that the imposition of this European tonal system was a significant, and currently underexplored, part of the colonisation process. In this paper, I will discuss the technology and instruments which contributed to this process, and explore how Europeans described and transformed indigenous music using the new tonal system. Finally, I will examine the impact of tuning, instruments and technology on traditional musical production, and how modern composers are using this tonal blend to create a new musical Columbian exchange.

Ines Jahudka was awarded the Hansen scholarship for her Honours thesis on investigation of the role of lay people in the post-mortem process in eighteenth century London. She is currently a PhD candidate at the University of Melbourne. She was recently awarded the Felix Raab prize for her essay on tone and colonisation, which is the topic she will be presenting at this conference.

Katerina Kiltzanidou, Democritus University of Thrace (Komotini), Hella

New Powers, New Donors: The Example of Female Dedicatory Portraits in Churches of the Late Byzantine and Early Post-Byzantine Periods in the Wider Area of Macedonia

The study of female donations in the churches of the late Byzantine period could be used to reveal how the women and their families perceived their position in the family, social and political life of their time, their possibilities, abilities, mentality, desires and fears. At the same time, the study contributes to gender studies and the history of an area. The aim of this announcement is the presentation of female donors' portraits that were made in the wider region of Macedonia in a period of constant wars between the Byzantines, Latins, Bulgarians, Serbs, Albanians and Ottoman Turks (1204-1571).

Therefore, the study and grouping of the portraits will follow the state administration of the area in which they were made, because the politics of each medieval power differed in terms of dealing with the citizens with varying effects in all its aspects of life, and therefore also in art. In the analysis of the female depictions we will focus on the relationship and the roles of each woman with the depicted persons and the way in which they are projected. The search for female social roles can also be used as a means of discovering the capabilities of women to make a donation to ecclesiastical institutions.

Katerina Kiltzanidou is a PhD candidate in the Department of History and Ethnology at Democritus University of Thrace (Komotini) and holds a scholarship at Melina Mercouri Foundation. Recent publications include three articles on the clothing of women donors in the late Byzantine and early Post-Byzantine period in the region of Macedonia in the edited collection: "Όψεις του καθημερινού βίου στο Βυζάντιο" (ed. P. Androudís), and " Γυναικείες δωρεές σε ναούς της υστεροβυζαντινής περιόδου: Μερικά παραδείγματα από τη βυζαντινή Λακωνία" in the journal *Ereisma* (vol. 2).

Saikat Mondal, Presidency University, Kolkata

The House of Gama and their Colonial Entanglement in Portuguese India

For a long time, there was no direct sea route from Europe to the Indian Subcontinent after the fall of the Roman Empire. Following the fall the Indian ocean trade was mainly carried through Arab intermediaries for an extended

period of time. But all changed after Vasco Da Gama's legendary voyage from Lisbon to Calicut via the cape of Good Hope. Due to this discovery, the Portuguese could bypass a lot of intermediaries thus grabbing huge fortunes. In this article, I seek to analyse the early narratives during the early landings and also the legacy of Vasco da Gama and his successors as they cope with the changing times and negotiate the survival of the Portuguese settlements in India. They have their influences from the 1460s to 1580s one of the most turbulent centuries in respect of the events starting from the Ottoman threat to the Mughal inroads during this time. Finally showing how the prestige of the House helped to strike a deal with the Spanish Hapsburg and their subsequent diplomacy with the local factors to strike out alliances and trade.

Saikat Mondal is a third-year History honours in Presidency University, Kolkata. He is a passionate reader of history and has interests in Military and Economic History.

Somnath Pati, Jawaharlal Nehru University

Jal, Jungle, Zameen (Water, Forest, Land): Identities, Conflict, and Assertion against the British-Indian 'Colonial State' at Seraikela-Kharsawan

The primary region of my research is the contested 'territoriality' of the Seraikela-Kharsawan administrative district, located in the contemporary Indian state of Jharkhand. Its historical origins can be found in and traced back to Seraikela and Kharsawan, two of its former constituent British-Indian princely states. Throughout their existence, from the 'late-medieval' to the 'modern' period, the territorial conceptions of the region have produced a domain of varied social conflicts due to certain changes, continuities, and/or transformations in India's historical context. The socially privileged 'upper castes/classes' made clear assertion of their socio-political demands as they had their own vested interests in the sphere of administration and governance of these erstwhile princely states. There were parallel assertions visible in consistent demands for socio-political 'autonomy,' aimed at the creation of an independent 'Jharkhand' state by the indigenous communities of the region, who identified themselves as 'Adivasis.' This was essentially viewed as 'secession' and 'separatism' according to the characterization of the British-Indian colonial state and, subsequently, by the post-colonial Indian nation-state. Therefore, my research is an attempt to focus on the social and political

evolution of the two princely states, with a particular emphasis on their encounters with the British-Indian colonial state.

Somnath Pati is a former postgraduate student of 'Modern Indian History' at the Centre for Historical Studies, Jawaharlal Nehru University, India. His research interests primarily lie in the 'regional histories' of the Odisha and Jharkhand states in India. The domains of his research are broadly centred around the themes of 'social histories' of identities, conflict(s), and resistance/assertion.

Georgina Pitt, University of Western Australia

Negotiation and Accommodation in Viking East Anglia

The Viking conquest of East Anglia in the ninth century is an intriguing early example of settler-colonialism. There was no extreme power imbalance between Viking and Anglo-Saxon of the kind which characterises modern colonialism. While East Anglia was taken by force, the Vikings held their territory by assimilating into the indigenous community. The Viking war-leader, Guthrum, refashioned himself into a Christian king. In adopting Anglo-Saxon cultural norms, Guthrum legitimated and extended his authority over his own people, the colonisers, as well as the colonised East Anglians. How did this adjustment of power play out? Homi Bhabha's emphasis on ambivalence and hybridity in colonial contexts is useful here. Aspects of postcolonial theory such as accommodation and negotiation can help shed new light on the Viking colonisation of East Anglia. In this paper, I examine two intertwined aspects of Viking East Anglia: the Guthrum-Alfred Treaty and Guthrum's coinage. I argue that the East Anglian elites and their Viking overlords made pragmatic compromises that allowed the community to continue to flourish even while it adapted to a different political landscape and trade axis, aligned with Viking Northumbria. Social and political power was reshaped, but agency was shared between coloniser and colonised.

Dr Pitt is an Honorary Research Fellow in History at the University of Western Australia. Her research focuses on the Anglo-Saxon period. She recently published 'Alfredian Military Reform: The Materialization of Ideology and the Social Practice of Garrisoning', in *Early Medieval Europe* 30, no. 3 (2022): 408-436. She is working on a book on the role of objects and behaviours in Alfred

the Great's reform programme, to be published by ARC-Humanities Press, in its Visual and Material Culture Series.

Richard Read, University of Western Australia

The Eighteenth-Century Ideology of Improvement and a Pictorial Representation of Settlement at Augusta, WA, 1830

The dispossession of the Commons from English peasantry in the eighteenth-century Enclosure movement represented an internal colonization of the British home country and its transformation from what Blake called 'a green & pleasant land' into an emblem of national identity. While opposed by many, there were modernists on the side of business who espoused the ideology of improvement. To them it seemed that common waste, the original definition of wilderness, was under no efficient system of husbandry and was therefore a resource that might be exploited for the national good. This ideology motivated the majority of those who migrated to the Swan Colony, Western Australia, and the subsequent settlement of Augusta by the Turner, Bussell and Molloy families. I shall argue that Thomas Turner's watercolour of 'Augusta Hardy's Inlet: First settlement, May 1830' reflects contending impulses within the colonising psyche between the aspiration to landed permanence denied to his father and the inveterate modernizing that would motivate the son's subsequent roaming as surveyor. Evidence of fire-stick burning in the painting also suggests awareness of contested ownership in a production of locality that uneasily combines a riverine prospect in the British picturesque manner and an Aboriginal Arcadia.

Richard Read is Emeritus Professor and Senior Honorary Research Fellow at the University of Western Australia. He wrote the first book on British art critic Adrian Stokes and published extensively on the histories of word-image relations, European art, art theory, landscape painting, sensory perception and complex images in global contexts.

Lori Redwood, University of Western Australia

Revisiting Visitants

Randolph (Mick) Stow is not the first Australian author to have re-imagined Shakespearean works, themes or characters in an Australian context. Patrick

White has also made extensive intertextual references to Hamlet and King Lear, as has Joseph Furphy and more recently Michael Gow. As a palimpsest, *Visitants* (1979) is an oppositional reworking of *The Tempest* and can be read without an understanding of Shakespeare's original. Through close critical analysis of the prose and the character construction of Alistair Cawdor, the novel can be explored in relation to *The Tempest's* Prospero and the themes of colonial settlement and its resultant abuse of power. It weaves together the tropes of Shakespeare's Romance genre; yet it is not a Romance and Cawdor is not wholly like Prospero. Prospero is in complete control of the island and its inhabitants because of his magic, unlike Cawdor who has knowledge of the local language—his form of magic— and through this language has influence over the inhabitants of the Trobriand Islands. The construction of Cawdor as 'existentially challenged' and doomed from the beginning of the novel—in fact he is already dead when the novel begins—constructs him more as a Tragic Hero than the hero of a Romance. The name "Cawdor" certainly suggests this, with its links to Macbeth. As with the great Shakespearean Tragedies, Cawdor must die for order to be restored and reconciliation to occur.

Lori Redwood completed her initial English degree at WAIT before becoming a teacher. Recently she braved the other side of the teacher's desk by returning to study at UWA, combining her dual interests in Shakespeare and Australian literature in a PhD.

Helen Thomas, Independent scholar

The Feakes of Barbados: A 17th Century Colonial Quaker Family

The 17th Century was a tumultuous period in the religious, political and economic history of England. The rise of non-conformist forms of Protestantism, such as the Quakers, challenged the religious establishment. There was political conflict between Parliament and the monarchy culminating in the English Civil War, the execution of a king, the creation of a republican Commonwealth and the later reversion to a monarchy. England's growing merchant class sought out new markets and products, establishing colonies in North America and the Caribbean, and England became a major player in the Transatlantic slave trade. France, Spain and the Netherlands were also active in the New World and the political and economic rivalries of the Old World were frequently played out in the New. These events form the backdrop to the life

of Henry Feake - born in London, died in Barbados; baptised as an Anglican, buried as a Quaker; from a family of goldsmiths but later a merchant and slave owner. While the Feakes do not figure prominently in the records of the time, there is sufficient information about them to form an outline of their lives as a colonial family and to see how their experience reflects the broader events they were a part of. We can also get a glimpse into the more personal story of the Feakes - was there a rift between Henry and his son Frederick; just how committed was the family as a whole to Quakerism; and to what extent did the Feakes join other colonists in abandoning Barbados around the end of the 17th century? This work has two aims. First, to document as much as possible the lives of the Feakes of colonial Barbados, and second, to use this family as a vehicle for examining the major political, religious and economic events affecting 17th century Barbados and England.

Helen is an independent scholar and long-time member of PMRG who has had a lifelong interest in history, particularly the middle ages and economic history. She worked as an economist but is now retired. She is a published author in the field of family history and since her retirement has further developed her interest in the early modern period. Her current research into colonial Barbados draws on her diverse historical interests.

Jane Vaughan, University of Western Australia

Epic, Empire and Discourses of Colonialism in Milton's Paradise Lost

After their Fall in *Paradise Lost*, Adam and Eve cover themselves with leaves of the banyan tree, and are compared to the Taino people, whom Columbus encountered on the periphery of the New World: 'Such of late/Columbus found th'American so girt / with feathered cincture, naked else and wild, / Among the trees on Isles and woody Shores.' (9.1115-18). Columbus's encounter with early Americans actually had them clothed in 'native honour', which should have placed them in the prior state of innocence. Such historical revisions are thought to already associate indigeneity with shame, the beginnings of fallenness, and to deny entry to Christianity's narrative of redemption. Narratives of colonization are also found in Milton's *Paradise*, associated with Puritan settlement of North America, and of Pandemonium, with the conquest of South America. *Paradise Lost* has, for such reasons, been described as containing a colonial narrative within the lines of a biblical epic.

Yet while epic might be seen as a fundamentally imperialist genre, and Christianity may itself be considered to further that cause, both traditions are intertwined with anti-imperialist narratives. This paper considers how Milton may express the ambivalences and tensions of his time, in ways which point to intrinsic forces that both further and undermine the imperial enterprise.

Dr Jane Vaughan is an Honorary Research Fellow in Humanities at the University of Western Australia, Perth. Her PhD in English Literary Studies (completed 2018) explores seventeenth-century works by John Milton.

Chris White, University of Queensland

Corrupted Churches and the Returning Dead: Contested Spaces and Contested Souls in Tenth-Century Germany

It is easy to look back at a process such as the Christianisation of Germany in the ninth and tenth centuries and see it as an inevitable procession, to see the region through the lens of the present and picture conversions as a peaceful, “civilising” process. In recent years, however, scholars have come to recognise that this period was one of conquest and colonisation, where Christianity was imposed on often-unwilling local populations. Historians of this period are overwhelmingly reliant on the triumphant narratives of the victors; this paper will instead explore the histories hidden behind metaphors and wonder tales found elsewhere in Latin Christian narratives written either on or about these frontiers. An examination of Thietmar of Merseburg’s (975–1018) *Chronicon Thietmari*, and those elements of “popular” belief found in Burchard of Worms’ (c. 950–1025) *Decretorum*, which reveal how the defilement or destruction of churchyards, and the role of the dead in the affected communities – especially when those dead were the local population’s non-Christian ancestors – led to anxieties and concerns that are embedded within metaphors. This paper argues that the analysis of these ideas allows the historian to see traces of the society which was subsumed by Christian conquest.

Chris White is a PhD candidate at the University of Queensland. His research primarily focuses on messages of normativity in medieval tales of the non-mundane – that is to say, he is interested in “medieval weirdness”, like stories about ghosts, werewolves, and the returning dead.

Diane Wolfthal, Rice University, Texas

The Muted Voice of the Carthaginians in an Image of the Reconstruction of Carthage

In 146 BCE, Rome brutally destroyed Carthage. The city was levelled, its residents killed or enslaved and dispersed. Twenty-three years later, the Romans rebuilt Carthage, renaming it after a Roman goddess and repopulating it with Romans. This reconstruction was accompanied by evil omens, including wolves who dismantled it at night. This event was still remembered in medieval Europe, most notably in Wauchier de Denain's very popular *Histoire ancienne jusqu'à César*. Illuminators generally depicted the rebuilding as a generic construction scene. Only one Parisian illumination of the 1460s shows the construction site being dismantled. Its text describes the saboteurs as monsters, but the illuminator depicts them as cadavers, presumably the ghosts of the Carthaginians. This paper will explore this unusual image. Why is it the only surviving medieval depiction of the saboteurs at Carthage and why are they portrayed as cadavers? It will examine the illumination from multiple viewpoints, considering its artist, its manuscript, monster and translation theory, the contemporary taste for the macabre, and especially postcolonial theory. This talk will shed light on an image that depicts the muted voice of the subaltern native Carthaginians and in doing so portrays a dissonant narrative of the founding of a colonial city.

Diane Wolfthal is the David and Caroline Minter Chair Emerita in the Humanities and Professor Emerita of Art History at Rice University. Her single-authored books explore Early Netherlandish canvas painting (1989), images of rape (1999), Yiddish book illustrations (2004), visual history of sexuality (2010) and household servants and slaves (2022).

Perth Medieval and Renaissance Group, Incorporated

The Perth Medieval and Renaissance Group, Incorporated was founded in 1981, and incorporated in Western Australia on 13 July 2020 (A1035683K). The Perth Medieval and Renaissance Group promotes and fosters interest in the culture, life and history of the medieval, Renaissance and early modern eras. It offers a forum to showcase local, national and international scholarship in the field by hosting seminars and presentations, publishing material and engaging in other relevant activities. Membership is open to the general public, as well as to staff, graduates, postgraduates and undergraduates of all Australian universities.

Guests are welcome to attend all meetings. For details of upcoming events, see our 2022 Programme online.

The Perth Medieval and Renaissance Group offers a forum to showcase local, national and international scholarship in the field by hosting seminar papers and presentations by local and visiting scholars throughout the year.

The highlight of the year is the annual symposium, attracting postgraduates, early career researchers and scholars of all stages from around the world to present their research. Themes in previous years have included such diverse areas as magic and marvels, houses, households and families and the world as stage.

Other events include the annual quiz night, musical performances, and poetry and dramatic readings.

The Perth Medieval and Renaissance Group Incorporated is governed by its constitution and the Associations Incorporation Act 2015.

For more details, please visit our website at <https://www.pmrg.org.au/> or contact the Secretary at pmrg.committee@gmail.com

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