



Irish Gospel of St. Gall

# Medieval and Early Modern Swiss-British Relations

## 4 September

*Keynote (public)*

11:15

**Denis Renevey (Lausanne)**

Othon III de Grandson: The  
Story of a Lover-Knight's  
Success at the Court of  
Edward III

## 5 September

*Keynotes (public)*

9:30

**Annina Seiler (Zürich)**

Old English in Switzerland

16:00

**Erin McCarthy (Galway)**

Mapping and Modelling the  
Transnational Circulation of  
English Poetry: An  
Introduction to the STEMMA  
project

## 6 September

*Keynote (public)*

11:00

**Dirk van Miert (Amsterdam)**

The Dutch Connection: the  
Dutch Republic as a cross-  
roads in Swiss-British  
relations

Medieval and Early Modern Swiss-British Relations

## **Swiss Association of Medieval and Early Modern English Studies Eighth Biennial Conference**

4th - 6th September 2024, University of Basel

The international SAMEMES conference took place within the framework of the SNSF-project *SwissBritNet: Swiss-British cultural exchange and knowledge networks 1600-1780*. The conference extended the investigation of these networks back through the Middle Ages.

The study of early modern transnational relations in Europe has been advanced in recent years by digital humanities initiatives enabling the large-scale collection, visualization and analysis of data designed to improve our understanding of knowledge networks and the Republic of Letters. Joining this international research community, SwissBritNet highlights the nature and relevance of Swiss-British relations as an intrinsic part of a bigger European picture.

While both continental Anglophilia and the British enthusiasm for Switzerland are often seen as late-18th century phenomena, the conference showed that they have a much longer and intricate history. From the 7th century Irish monks who established the monastery of St Gallen and the Bishop of Sion who helped found Westminster Abbey to the English envoys stationed in the Swiss confederacy in the 17th century, from the Genevan teacher Antoine-Rodolphe Chevalier, who was Professor of Hebrew at Cambridge in the reign of Edward VI to the English knowledge networks of Swiss theologians and scholars in the 17th and 18th centuries; from the Marian exiles in Basel and Geneva in the 1550s to Puritan regicides in Geneva and Lausanne – to name only a very few examples – there has been constant movement and cultural exchange between Switzerland and Britain, and considerable resulting mutual influence.

Visit our conference page for more information:

<https://english.philhist.unibas.ch/en/research/conferences-and-colloquia/samemes-2024/>



# Impressions of the SAMEMES Conference 2024

Keynote by Prof. Dirk van Miert (Amsterdam)



Keynote by Prof. Erin McCarthy (Galway)



Visit to the Paper Mill, Basel



## Conference Programme

Wednesday, 4 <sup>th</sup> September		
09.00 – 18.00	Registration	
11.00 – 11.15	Welcome and Opening Remarks	
11.15 – 12.15	<b>Plenary 1</b> Denis Renevey	
12.15 – 13.45	Lunch	
13.45 – 15.15	<b>Panel 1</b> Missionaries, Monasteries, and Medieval Women Roland Zingg, Christiania Whitehead, Diana Denissen	<b>Panel 2</b> Intermediaries and Agents of Cultural Exchange Thomas Archambaud, Andy Reilly, Philippe Bernhard Schmid
15.15 – 15.45	Coffee break	
15.45 – 17.15	<b>Panel 3</b> Early Swiss-British Literary Exchanges Dieter Bitterli, William Brockbank, Laurie Atkinson	<b>Panel 4</b> Transnational Religious Exchanges Kilian Schindler, Céline Magada, Vivienne Larminie
17.15 – 17.45	<b>Afternoon Talk</b> Emma Depledge	
17.45 – 19.30	Apéro	

Thursday, 5 <sup>th</sup> September		
09.00 – 12.00	Registration	
09.30 – 10.30	<b>Plenary 2</b> Annina Seiler	
10.30 – 11.00	Coffee break	
11.00 – 12.30	<b>Panel 5</b> Swiss Scholarly Networks and Digital Initiatives Isabel Karremann, Martin Stuber, Pascale Aebischer und Emily Smith	
12.30 – 14.00	Lunch	
14.00 – 15.30	<b>Panel 6</b>	<b>Panel 7</b>

	Othon de Granson, Chaucer, and the 'International Language of Love' Denis Renevey, Lucie Kaempfer, Rory Critten	Swiss-British Religious Exchanges Antoinina Bevan Zlatar, Alex Shinn
15.30 – 16.00	Coffee break	
16.00 – 17.00	<b>Plenary 3</b> Erin McCarthy	
17.00 – 19.30	Guided Tour at the Papiermühle	
19.30	Apéro and Conference Dinner	

Friday, 6 <sup>th</sup> September		
09.00 – 10.30	<b>Panel 8</b> Travel, Knowledge and Power Rahel Orgis, Catherine Jenkinson, Stefanie Heeg	<b>Panel 9</b> Go-Betweens, Experts, Brokers of Knowledge David McOmish, Honor Jackson
10.30 – 11.00	Coffee break	
11.00 – 12.00	<b>Plenary 4</b> Dirk van Miert	
12.00 – 13.00	Lunch	
13.00 – 15.00	SAMEMES Annual General Meeting	
15.00	Closing remarks and Farewell	

## Abstracts and Biographies

Pascale AEBISCHER and Emily SMITH

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### **What happens when a Swiss scholar in Britain and a British scholar in Switzerland think about Shakespeare together?**

This paper arises from a modern Swiss-British cultural exchange: the second iteration of a project entitled the Geneva-Exeter Renaissance Exchange (GEREX), which (with the support of funding from both universities) has enabled reciprocal visits, knowledge exchange events, and the promotion of student mobility. The exchange brought about a collision between a linguistic and a literary approach that has resulted in a reconsideration of William Shakespeare's *Titus Andronicus*. Our reading, which reflects deeply on the politics of the conjunction 'and' which marks the contact zone between ideas and cultures, is informed by the conversations about social justice in the tragedy that were the focus of GEREX activities in 2023. In *Titus Andronicus*, 'and' appears more frequently, in relative terms, than in any of the other plays in the First Folio. Shakespeare had ample precedents for this obsession with additivity in Vergil and Ovid (via Arthur Golding), which both serve as sources for the play. Yet when Shakespeare adopts these earlier writers' use of additivity, it is turned to perform several dramatic functions: the use of 'and' constructs and deconstructs ideas of Romanness, manipulates the pace of the play's action, and directs audience attention. This paper traces the operation of 'and' in political and gendered contexts.

**Pascale Aebischer** is Professor of Shakespeare and Early Modern Performance Studies at the University of Exeter. She started her academic trajectory at the University of Bern but has spent the bulk of her working life in the UK, where she has moved from Oxford to Cambridge, Leicester and then Exeter. She has written extensively on Shakespeare's plays in performance, including *Shakespeare's Violated Bodies* (2004), *Screening Early Modern Drama* (2012), *S\$eare, Spectatorship and the Technologies of Performance* (2020) and *Viral Shakespeare* (2021). She has recently published in SPELL and in Isabel Karremann's *Shakespeare/Space* collection (2024).

**Emily Smith** is a postdoctoral assistant in Early Modern English Literature at the Université de Genève, previously having studied at the universities of Oxford and Durham. Her doctorate, completed in May 2024, focused on ambiguous signification in Shakesperean drama, incorporating interdisciplinary approaches including the study of dramatic reception and adaptation, computational textual analysis, and cognitive approaches to literature. Recent work on digital Shakesperean adaptation has appeared in *Shakespeare Bulletin* (2024).

Thomas ARCHAMBAUD

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### **European intermediaries of the British Empire: George Francis Grand, Sir John Macpherson and the politics of the East India Company**

This paper explores the colonial career of the English East India Company (EIC) servant and merchant George Francis Grand (c. 1750-1820). Born in Lausanne, Grand trained in the mercantile profession in London before obtaining a military cadetship in Bengal, then under EIC control. Closely acquainted with the British governor-general Warren Hastings and the Madras governor Sir Thomas Rumbold, he later joined the Company's mercantile establishment in which he served for twenty-five years. Remembered today for his marriage to Catherine Worlee, the mixed-race daughter of a Tranquebar-based French officer – and whose affairs with the EIC officer Sir Philip Francis and later, Talleyrand, caused a scandal – Grand's profile is indeed of reconsideration. As a committed revenue collector in

Bihar and judge in Patna, he was a fascinating example of the direct participation of Swiss individuals to Britain's territorial expansion in India in the 1770s and 1780s. Drawing from private correspondence and Grand's published memoirs, this paper reveals the European dimension of British-Swiss relations within the transnational EIC. Specific attention will be devoted to Grand's patronage by Sir John Macpherson (1740-1821), Hastings's successor and agent for the Nawab (prince) of Arcot in southern India. Grand's connection to Macpherson sheds a new light on his activities as a commercial broker acting at the interstices of private business and official duties. His involvement in Indigo manufacture in Bihar, which led to his dismissal from the EIC and his transfer to the Dutch service, invites us to consider how colonial profits, Swiss-British networks and EIC politics intersected in the second half of the 18<sup>th</sup>-century.

**Thomas Archambaud** is a Ph.D. candidate at the University of Glasgow and Université Paris-Sorbonne, working under the supervision of Dr Andrew Mackillop (GU), Pr Nigel Leask (GU) and Dr Jean-Francois Dunyach (SU). Doctoral project funded by the Scottish Graduate School of Arts and Humanities and supported by the *Scottish Historical Trust* (2019). His doctoral dissertation has been recently submitted for examination. He has published: 'A clan in the Empire: from Scottish Enlightenment to British India' in *Revue Dix-Huitième siècle*, vol.50, no. 1 (2018), 561-577; 'The Return of the Native: James Macpherson, Improving strategies and Clan strategies in late eighteenth-century Badenoch', *Northern Scotland*, Vol. 1, No. 1 (2024), 3-28; 'Enlightenment, education and India: Sir John Macpherson and King's College, Aberdeen' in *Journal for Irish and Scottish Studies* (University of Aberdeen Press), forthcoming autumn 2024.

Laurie ATKINSON

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#### **Early Modern Swiss-British Relations in Alexander Barclay's *The Shyp of Folys***

The publication in Basel of *Das Narrenschiff* by Sebastian Brant (1494) launched a transnational literary phenomenon sailing into bookstalls across Renaissance Europe. The influential Latin version by Brant's pupil, Jakob Locher, also published in Basel (1497), was the basis for adaptations into French, Flemish, Dutch, and, in 1509, an ambitious English translation by the priest Alexander Barclay. The edition printed in London by Richard Pynson is remarkable in many respects: the use of roman type for Locher's Latin text, almost unprecedented in an English book; the elaborate woodcut illustrations, copied from those in the Basel editions; and the reproduction, at the front of the book, of Locher's prefatory material, with some creative translations by Barclay. These latter have received limited attention, but they constitute (I argue) a significant example of early modern Swiss-British relations, as Barclay makes waves in Locher's wake. Through expansions, reworkings, and redistributions of voice, Barclay claims in the prefaces a role in the making of the book that is no less integral than Brandt's or Locher's. He does not oppose these writers, nor seek to diminish the Basel editions; rather he points to connections between them – textual, visual, and moral – such that the English *The Shyp of Folys* becomes another point on the compass of a pan-European bibliographical endeavour. This paper explores those connections and their strategic presentation by Barclay.

**Laurie Atkinson** completed his PhD at Durham University in 2021. He afterwards provided research as an MHRA Postdoctoral Research Associate for the new Cambridge University Press edition of the complete works of Geoffrey Chaucer. Laurie is now a Humboldt Postdoctoral Research Fellow at the University of Tübingen. His first monograph, *Ideas of Authorship in the English and Scottish Dream Vision: Skelton, Dunbar, Hawes, Douglas*, was published with Boydell & Brewer in March 2024.



He is now preparing a new book project on co-creativity in early English literary print. Initial articles coming out of this research are forthcoming in *The Library* and the *Journal of the Northern Renaissance*.

Dieter BITTERLI

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### **How Aldhelm travelled to Bern**

The so-called Bern Riddles are a collection of 64 Latin verse riddles, named after the oldest extant manuscript, Bern, Burgerbibliothek, Codex 611, from the first half of the 8th century. The authorship and origin of the collection are unknown, but much suggests that it was composed in Lombard northern Italy around the year 700. The hexametric six-line Bern Riddles were once used as practice texts for Latin instruction and survive in over a dozen medieval manuscripts, often together with other conundrums and riddle poems, including the widely circulated Anglo-Latin *Aenigmata* of Aldhelm (d. 709/10). While scholars have long noted the striking thematic and formal parallels between the Bern Riddles and Aldhelm's *Aenigmata*, the question of a possible influence of the one collection on the other has hitherto remained largely unanswered. Based on the evidence gleaned from a close examination of the earliest codices and the stylistic and linguistic congruences between the two sets of poems, this paper argues that the Bern Riddles were composed under the influence of – and hence post-date – Aldhelm's authoritative *Aenigmata*. The Bern collection is thus another example of how Aldhelm not only inspired his English followers but also shaped the early medieval riddle tradition beyond British shores.

**Dieter Bitterli** has taught Old and Middle English language and literature at the Universities of Lausanne and Zurich, where he is a lecturer (Privatdozent) in the English Department. His two main areas of research are early English literature, including relations between medieval Latin and Old English, and Early Modern emblems and architecture. He is author *Say What I Am Called: The Old English Riddles of the Exeter Book and the Anglo-Latin Riddle Tradition* (University of Toronto Press, 2009) and, most recently, the edition *Die Berner Rätsel / Aenigmata Bernensia, Lateinisch-deutsch*.

Rory CRITTEN

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### **Gender and Voice in Chaucer's *Complaint of Venus***

The theme of this iteration of the SAMEMES conference—England and Switzerland—suggests the interest of reconsidering Chaucer's *Complaint of Venus* (c. 1385) for the light that it can shed on the history of cultural contact between these countries. Chaucer translates and adapts his *Complaint* from a series of five balades written by his Savoyard contemporary, Oton de Granson (d. 1397; in the late Middle Ages the territory of Savoy included not only the lands south of the lake of Geneva now belonging to the French *départements* of the Haute-Savoie and Savoie but also large parts of western Switzerland and northern Italy). This paper will rehearse what is known about Granson's connections to England and his possible relationship with Chaucer; at the same time, it will review Chaucer's translation choices, paying particular attention to Chaucer's decision to regender Granson's speaker: whereas Granson writes his poems in the voice of a man, Chaucer's speaker is a woman. This paper asks what Chaucer's translation choice reveals about the gendered experience of love-longing in the later Middle Ages and puts Chaucer's regendering of Granson's speaker in the context of Chaucer's broader interest in women's experiences and voices. It is hoped that the enquiry will have as its outcome fresh understandings of, on the one hand, the nationless discourse of love shared by medieval European writers and, on the other, the ways in which that discourse might be reinvigorated by interactions between French and English.



**Rory Critten** is assistant professor of medieval English at the University of Lausanne. Much of his work focuses on the relationships between England and francophone Europe and French and English writing. His recent work on this topic has appeared in *Early Middle English, Digital Scholarship in the Humanities*, and in his book, *French Lessons in Late-Medieval England* (Arc Humanities Press, 2023).

Diana DENISSEN

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### **Looking for Elizabeth of Hungary from Switzerland to England: The Story of Three Elizabeths**

My conference paper will focus on three Elizabeths: Elizabeth of Thuringia (1207-1231), who is known for her life in the *Legenda Aurea*, the Italian Dominican nun and prioress Elizabeth of Naples (c. 1260-1322), and Elizabeth of Töss (1292-1338), a female religious from a convent in Töss near Winterthur in Switzerland. These three Elizabeths can be connected to each other because they are all Hungarian princesses, and they therefore, in addition to their different backgrounds, also share the same name: 'Elizabeth of Hungary'. In this paper, I will expand on the complex origins of the author-figure 'Elizabeth of Hungary'. In the 1990s, Alexandra Barratt and Sarah McNamer argued that the two Middle English translations of *The Revelations of St. Elizabeth of Hungary* were likely to record the visionary experiences of Elizabeth of Töss instead of those of Elizabeth of Thuringia. Quite a lot is known about Töss, because the convent had a so-called medieval 'Sister-Book', *Das Leben der Schwestern zu Töss* that includes a *vita* of Elizabeth. In 2018, McNamer re-considered her own argument and put forward a third candidate: the nun Elizabeth of Naples (c. 1260–1322), daughter of King Stephen V of Hungary, and prioress of a Dominican abbey in Naples. In other words: looking for Elizabeth of Hungary led me from Switzerland to England, and finally to Italy. I will, therefore, end my paper with some reflections on medieval women's writing, anonymity, and the flow of literature and ideas before the construction of the nation state.

**Diana Denissen** is maître-assistante at the University of Lausanne. She is author of *Middle English Devotional Compilations* (UWP, 2019). With Denis Renevey and Marleen Cré she edited the collection *Late Medieval Devotional Compilations in England* (Brepols, 2020). Her current research project explores forms of female-authored late medieval spiritual life writing in the vernacular and traces connections between these texts across national boundaries. Her latest article 'Literacies, Learning, and Communal Reform: The Case of Alijt Bake' (Boydell and Brewer, 2023) is the first publication that resulted from this project.

Emma DEPLEDGE

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### **Looking Beneath the Surface: Charles-Moïse Briquet & Caroline-Marguerite Long's Contribution to Shakespeare Studies**

Inspired by recent re-evaluations of New Bibliographical narratives and studies that seek to revise traditional Anglo-centric and male-dominated accounts of the history of Shakespeare bibliography and textual studies, this paper highlights the contributions of Genevan paper maker and filigranologist Charles-Moïse Briquet (1839-1918) and his wife Caroline-Marguerite Long (1841-1912). Among his publications, Briquet's monumental work, *Les Filigranes*, a four-volume compilation featuring over 16,000 watermark illustrations from the late 13th to early 17th century, has been an invaluable resource for dating and authenticating historical documents. He pioneered the use of watermarks as bibliographical evidence, demonstrating their utility in dating and determining the provenance of handmade paper. Equally significant, though often ignored, is the role of Caroline-Marguerite Long. As Briquet's wife and collaborator, before and after he lost his sight, Long's contributions were crucial to

the development and execution of projects attributed to Briquet. By examining 'Briquet's works', their dissemination beyond Switzerland, and key discoveries in early modern English bibliography, this paper argues that these Swiss paper historians have had a more substantial impact on our understanding of Shakespeare's print history and medieval and early modern textual studies than has been recognized. Furthermore, Long's involvement challenges the traditional narrative that marginalizes women's contributions in scholarly endeavours. By bringing attention to her contribution alongside her husband's, this paper aims to highlight an important, overlooked example of Swiss-British knowledge exchanges whilst underscoring the need for more inclusive accounts of the history of bibliographical studies.

**Emma Depledge** is Professor of early modern English literature at the Université de Neuchâtel, Switzerland. She is the author of *Shakespeare's Rise to Cultural Prominence* (CUP) and has co-edited collections on John Milton, Shakespeare and the early modern book trade, Medieval and early modern afterlives, and on 'Performance and the Paper Stage, 1640-1700'. She is currently writing a monograph that explores mock heroic poetry and the London book trade, 1640-1740.

Stefanie HEEG

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#### **Anglo-Swiss travel networks at the beginning of the 17<sup>th</sup> Century**

Anglo-Swiss transcultural exchange and relations take many different forms in the early modern period, as the SNSF project SwissBritNet is currently investigating. A set of travellers have emerged as an idiosyncratic network of encounters and relations that illustrate the dynamics of Anglo-Swiss cross-cultural interactions at the beginning of the 17th century. In my paper, I trace and map their journeys through their travel accounts using Nodegoat, uncovering not only their itineraries but also the places and people visited, revealing complex social networks. Universities play a central role as a social nexus for these encounters, facilitating knowledge exchange and establishing connections with renowned professors, conveying a high status at home. This paper not only highlights the significance of these early modern travel narratives in understanding the Anglo-Swiss relations but also underscores the importance of interdisciplinary approaches in uncovering the intertwined nature of transcultural networks during this period.

**Stefanie Heeg** is a PhD candidate at the University of Basel, working on the SNSF project SwissBritNet. With an interdisciplinary approach that bridges history, literary studies, and digital humanities, she brings a unique perspective to her research. Stefanie holds an MA from the University of Basel and is writing her PhD on Anglo-Swiss travel accounts in the early modern period. Her work integrates digital tools to enhance the analysis and understanding of historical texts.

Honor JACKSON

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#### **'her Ladiships occupation in writing of bookes: with a sedenta[r]y life is absolutly bad for health': The Swiss Doctor and the English Duchess.**

This paper explores Margaret Cavendish's views on fertility politics and motherhood, as reflected in texts such as *The Blazing World* (1666) and *The Convent of Pleasure* (1668). In particular, I will examine the ways in which these views may have been impacted / shaped by the interventions of Théodore de Mayerne (1573-1655), the Genevan Huguenot physician, who became indispensable to the upper ranks of 17<sup>th</sup> century English society. He was physician to the court of James VI and I and Charles I, famed for his fertility treatments of Anne of Denmark and Henrietta Maria, and, during the Interregnum, was the nominal physician of Charles II and many of his courtiers in their exile – including

Margaret Cavendish, who he also treated for infertility. By centering Mayerne's influence, it is possible to suggest that this Swiss physician may have helped to shape the writings of one of the most outspoken English female authors on fertility, motherhood and gender politics in the early modern period.

**Honor Jackson** is a post-doctoral researcher at the University of Fribourg. Her research interests include Renaissance and Restoration politics, gender politics, utopia and social dreaming, travel literature, early modern drama, adaptation studies and book history. In 2023 she successfully defended her PhD thesis entitled 'Gender, Politics and the Utopian Impulse in Late Seventeenth-Century English Literature' at the University of Neuchâtel. She has published articles in *Shakespeare Jahrbuch*, *Cahiers Élisabéthains*, *Swiss Papers in English Language and Literature*, has a forthcoming article in *Renaissance World Online*, and has been helping to edit the forthcoming edition of the *Shakespeare Jahrbuch*.

Catherine JENKINSON

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### **In View of the Tower: Swiss Encounters with the Tower of London**

This paper will examine accounts of Swiss visitors to London in the early modern period, with a special eye towards visits to the Tower of London, the city's most significant landmark at the time. Recent work has highlighted the opportunities that Swiss travelogues of visits to England provide for considerations of cross-cultural exchanges and awareness, and this paper will build on that scholarship to ask what the Tower of London meant to Swiss travellers. Why did they visit the Tower, what did they see, and what did it signify? This paper will also consider how Swiss travellers conceived of the Tower and how much the site had already acquired associations with 'dark histories' of imprisonment and torture that have so plagued the Tower's national and international reputation since at least the nineteenth century.

**Catherine Jenkinson** recently completed a DPhil in History at the University of Oxford. This summer, she also completed work as a researcher on the Oxford Humanities Division-funded Knowledge Exchange Fellowship project 'Torture and Execution at the Tower of London', which was built in partnership with Historic Royal Palaces and the Royal Armouries. This fall, she will become College Lecturer and Julian Schild Junior Research Fellow in History at Pembroke College, Oxford. She is interested in national myth and cultural memory, comparative studies of institutions across Europe, and the broader political culture of sixteenth- and early seventeenth-century England.

Lucie KAEMPFER

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### **Thought of Love and Memory in the 'International Language of Love': Othon de Grandson and Chaucer**

The poet Othon de Grandson, a Savoyard lord of the second half of the fourteenth century, is a key embodiment of late medieval Franco-English literary contact. His poetry was known in England, during his lifetime; most famously, Geoffrey Chaucer translated three of his *balades* into Middle English. In this paper, I propose to study this particular example of 'Swiss'-British cultural exchange within the broader context of what Ardis Butterfield has termed the 'international language' of late medieval love lyricism. As Butterfield argued, it is not necessarily relevant to speak of 'originals' and 'borrowings' in the context of French and English lyrics in the later Middle Ages, but it is rather more pertinent to approach them as participating in one, open and cooperative, language. This paper will therefore bring in conversation Chaucer's *Complaint of Venus* not only with Grandson's original *balades* but also with

the broader poetic community surrounding these poets, most notably Guillaume de Machaut and John Gower. It will be focused around the concept of memory, or *remembrance*, as a source of comfort and joy in love, a concept that is of crucial importance in the *Complaint*. This focus will allow me to follow the variations and transformations around this concept, illuminating processes of cross-linguistic transmission that go beyond strict translation to shape broader cultural exchanges.

**Lucy Kaempfer** holds a Phd from Oxford University, focusing on the emotion of joy in Chaucer, and has now broadened the scope of her thesis to produce her first monograph, *The Medieval Language of Love's Joy: A European Literary History*, currently under contract with Cambridge University Press. Her Postdoctoral research has been focused on practices of translation within the highly mobile genre of the medieval romance. She has published on Chaucer, emotion, identity and the European romance *Partonopeu de Blois*.

Isabel KARREMANN

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### **The Robinson Library at the Kunst(Zeug)Haus Rapperswil-Jona: Website-Launch**

The Robinson Library is a unique literary archive. Inspired by and dedicated to a single literary text, Daniel Defoe's famous adventure novel *Robinson Crusoe* (1719) and its afterlife. Built as an island into the exhibition space of the Kunst(Zeug)Haus in Rapperswil-Jona, Switzerland, the Robinson Library houses around 4000 editions, translations and imitations of Defoe's novel in around 40 languages, as well as drawings, games, films and folders containing everything from newspaper articles over comics to works of art. Over the last three years of collaborative work with students and scholars, we have sought to bring the Robinson Library to the attention of a broader public as well as the scientific community. In addition to a series of onsite events such as readings, roundtables, guided tours and workshops, we are proud that this website now offers readers and fans of Defoe's novel a digital entry point to the Robinson Library.

**Isabel Karremann** is Professor for Early Modern Literatures in English at the University of Zurich. She has published widely on the literature and culture of the Renaissance and the long eighteenth century. Among her publications are a monograph on masculinity and the body in the eighteenth-century novel (Kröner Verlag, 2007), *The Drama of Memory in Shakespeare's History Plays* (Cambridge University Press, 2015), and several co-edited essay collections on early modern drama; most recently she has edited a volume on *Shakespeare/Space* for the Arden Shakespeare Intersections Series (Bloomsbury, 2024). In 2022, she was appointed general editor of *Shakespeare Jahrbuch*. Since moving to Zurich in 2019, she has set up a collaboration with the Kunst(Zeug)Haus Rapperswil-Jona, which is home to the Robinson Library.

Vivienne LARMINIE

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### **Johann Heinrich Hummel, Elizabeth Penington and the London godly: Further thoughts on religious cross-currents in the mid-17th century**

In the mid-1630s Johann Heinrich Hummel (1611-1674), the future *dekan* of Bern, spent eighteen months studying in England. He was not the only young Swiss visitor at this period, but his autobiography and the letters he later received from his English acquaintances provide an unusually wide range of insights into the religious world he encountered. From his landlady, merchant's wife Elizabeth Penington (1604/5-1642/5), he learned of the struggles of a pious woman to reconcile her faith with her womanly subjection and bodily sufferings, and to navigate in good conscience conflict with the authorities of the Church of England under its clericalist and ceremonialist archbishop, William



Laud. From her also, he heard of the personal and political challenges faced by a spectrum of godly ministers he had met. But alongside this he had access to the irenic circle of Samuel Hartlib and continued contact with clergymen Thomas Gattaker and Francis Taylor as they developed their theological and ecclesiological thinking through the Westminster Assembly. When he was back in Switzerland and launched on his career, Hummel's time in England inspired him to translate devotional works from English into German and provided the key to appreciating the strange views of English exiles in the Confederation. What had he learned and what did he communicate to Protestant Switzerland?

Dr **Vivienne Larminie** is honorary general editor of the Huguenot Society of Great Britain and Ireland, and a project partner of SwissBritNet. Alongside employment on two major biographical projects, *Oxford Dictionary of National Biography* (2004-) *The History of Parliament: The House of Commons 1640-1660* (2023), since the mid-1990s she has pursued research in Switzerland. Her publications include 'Anglo-Swiss relations in the seventeenth century', in *Britain and its Neighbours*, ed. D. H. Steinforth and C. C. Rozier (2021), and (editor) *Huguenot Networks* (2017).

Céline MAGADA

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#### **From Lausanne to London: The *Vaudois's* "Glorious Return" and a Swiss-English Community**

This paper will present a letter which was written in Lausanne on the 19th of September 1689 and licensed to be printed in London on the 27th of September 1689, just a few days later. Entitled *A Journal of all that happen'd in the March of the Vaudois till their Arrival in the Valleys of St. Martin and Lusern*, this letter tells the story of the "Glorious Return" of the the Waldensians or the *Vaudois* of Piedmont. The stories of this non-catholic religious community seems to have interested 17th century England as a number of texts telling the stories endured by Waldensians were printed in England at the time. The fate of the *Vaudois* was certainly of interest to William of Orange, who, when he arrived on the throne, helped the *Vaudois* exiled in Switzerland to get back to their valleys in Piedmont. Emmissaries were sent to organise what is now known as the "Glorious Return". In this context, the relation between Switzerland and England is religious and political, as the King himself took interest in this group and helped, as did Switzerland, to protect them against France. This letter however, seems to broaden this relation. In fact, it was sent from Lausanne probably not from one of the King's emmissaries and to "an Eminent Merchant". Furthermore, it was printed together with a poem attributed to Nostradamus. This suggests a relationship that goes beyond religious and political affairs. Switzerland and England seem to have built a community concerned with the fate of the *Vaudois*.

**Céline Magada** is a PhD student at the Université de Lausanne, working on an SNSF project entitled "Theater and Judgment in Early Modern England" and directed by Kevin Curran. Her thesis considers judgement as both a creative and structural tool within various types of early printed texts, always in relation to commercial drama. Céline holds a BA and an MA in English and Italian language and literature with a masters' specialisation in "History of the book and critical editing of texts" from UNIL. Currently, she is also SAMEMES' webmaster.

Erin McCARTHY

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#### **Mapping and Modelling the Transnational Circulation of English Poetry: An Introduction to the STEMMA Project**

This paper introduces the ERC-funded project STEMMA, which offers the first large-scale quantitative analysis of the manuscript circulation of English poetry between 1475 and 1700. By necessity, scholars

have tended to treat manuscripts as case studies, but STEMMA seeks to identify patterns and trends at scale. Ultimately, it will reveal the emerging audience for English poetry to be more varied and more geographically dispersed, and yet also more interconnected, than traditional methods of literary historical research have allowed us to see.

**Erin McCarthy** is the Principal Investigator of the Irish Research Council and European Research Council-Funded project 'STEMMA: Systems of Transmitting Early Modern Manuscript Verse 1475-1700' which computationally maps and models the movement of English poetry through early modern social networks. It will apply insights from network analysis and graph theory to provide the most comprehensive overview of the circulation of early modern English verse in manuscript to date.

David McOMISH

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**Cosmopolitanism and ambiguity: the significance of British and Swiss itinerant scholars and scholarly culture during Europe's medical reformations, 1580-1630**

In the late sixteenth, early seventeenth centuries, a number of states enacted legislation to create or reform *collegia medica* and medical faculties in an attempt to contend with new trends in medical practices across the continent. Some of these moves were explicitly designed to counteract developments that established medical practitioners viewed as dangerously experimental and untested, such as chemical and Paracelsian ideas. Other trends presented opportunities for medical reform on best practices and innovative approaches to healthcare, which were introduced via institutional reform, such as the establishment of chairs of anatomy and botany and the creation of anatomy theatres within universities. Travelling academics and scholars were at the forefront of these activities. Their collective knowledge was shaped at regional centres where various national and confessional cultures could co-exist. The activities of those working at, and moving between locations of heterodox knowledge reveal the extent to which scholars from non-conforming and ambiguous political backgrounds were the main drivers of reform and innovation in medical practice in this period. This paper will discuss the activities of several British and Swiss medical reformers, who worked and were educated at such locations (especially Basel, Venice, Montpellier, and Edinburgh). It will show how, due to the necessary ambiguity in the political and religious environment of their late sixteenth-, early seventeenth-century contexts, British and Swiss scholars were particularly well placed to enact significant reforms that established colleges and faculties of medicine where ideas labelled as 'heretical' and 'dangerously non-conformist' in more confessionally and nationally constrained polities were explored, tested, disregarded and/or accepted.

Dr **David McOmish** is Assistant Professor, Dipartimento di Filosofia, University of Venice, Ca Foscari. He has published mainly on networks of knowledge exchange, especially with regard to the new sciences in institutional contexts. Currently, he works on the nature of specifically cosmopolitan knowledge in pluralist (heterodox) institutional contexts with research focus upon the transformation of ideas through migration (<https://pric.unive.it/projects/capiens/home>). He is integrating his work on western European heterodox knowledge spaces with research on cross-cultural exchanges across a considerably greater geographical expanse and in radically different cultural contexts (ERC Visiting Fellowship at Warsaw 2024: <https://knowstudents.org/study-centre/fellows/future-fellows/>).

Dirk van MIERT

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**The Dutch Connection: the Dutch Republic as a cross-roads in Swiss-British relations**

After the beginning of the Dutch Revolt, the Northern low countries developed into an intellectual arena on a par with Paris and London. Pushed by the first wave of Huguenot exiles, the Revolt took on a decidedly Calvinist outlook, although scholars were divided on the political consequences of this confessional outlook. It led to heated debates between scholarly theologians, who were informed by Swiss and British ideas and practices. This presentation focuses on the epistolary exchanges in the Anglo-Dutch-Swiss relations, adopting digital network analysis.

**Dirk van Miert** is director of the Huygens Institute for the History and Culture of the Netherlands and a researcher at Utrecht University. His fields of interest include northern humanism, the history of philology, universities and schools, Latin literature, student mobility, epistolary culture, and the history of the *Respublica Literaria* through conceptual history and digital network analysis. A recent article about Intellectual and Academic Networks 1450-1800 was published in *Europäische Geschichte Online*.

Rahel ORGIS

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**Assassins, Drunkards, Oxen, Soldiers with a Death-wish? The Representation of Swiss Mercenaries in Early Modern English Literature**

The one Swiss export product mentioned repeatedly in early modern English literature are Swiss mercenaries, usually termed 'Switzers'. They can be "secur[ed] ... by pensions" in More's *Utopia* and appear variously as stupid lustful drunkards, "vnwildie" oxen on the battlefield and soldiers seeking out their death in foreign service in Nashe's *Unfortunate Traveller*. Switzers are such a well-known referent that a fake report of a failed assassination attempt by a Switzer is used in Webster's *Duchess of Malfi* to cover up the birth of the duchess's child. The brief references to Swiss mercenaries in the above-mentioned works are predominantly negative. This paper seeks to assess if these negative views of Switzers correspond to a more general negative representation of Swiss mercenaries in early modern English literature by examining a corpus of over forty literary texts from EEBO, dated between 1500 and 1700. To analyse the corpus, traditional close reading methods will be used alongside a more automated text mining approach where possible.

Dr **Rahel Orgis** works as a scientific collaborator at the University Library Bern. She holds a PhD in English Literature from the University of Neuchâtel. Rahel is the author of *Narrative Structure and Reader Formation in Lady Mary Wroth's Urania* (Routledge, 2017) and co-editor of *Fashioning England and the English: Literature, Nation, Gender* (Palgrave, 2018). Her articles on early modern prose fiction and drama have appeared in *ELR*, *Sidney Journal*, *SPELL* and *Renaissance Studies*. Rahel's current research project focuses on the development of the narrator in early modern fiction.

Andrew REILLY

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**Britain and Switzerland in Joseph Addison's *Cato***

Joseph Addison's tragedy *Cato* (1713) was one of the most successful and enduring plays of the early eighteenth century, both in publication and performance, and is often discussed in relation to British and American political history, theatre history, and book history. Unlike some of Addison's other frequently published work, such as the chapter on Switzerland in his oft-reprinted *Remarks on Several Parts of Italy* (1705), *Cato* may at first appear to lack any Swiss connection. The play is set during the Roman Republic and was often read as a political allegory for contemporary British and later American

politics, especially in relation to the play's main theme of 'liberty'. However, a little-known French translation of the play that was surreptitiously published in Lausanne in 1747 may offer evidence that allegorical readings of this kind were not limited to the Anglophone world. As this paper will argue, this edition, the only extant copy of which is currently held at the BCU in Lausanne, appears to draw from and contribute to a clandestine culture of literary resistance to the Bernese authorities in the wake of Major Davel's failed uprising of 1723. This Swiss translation of *Cato* may therefore provide new evidence of *Cato's* importance beyond the English-speaking world, while also contributing to our knowledge of a highly important period in Swiss history.

**Andy Reilly** is a post-doctoral research associate at the University of Geneva, where he works on Lukas Erne's *Shakespeare's Lyric Poetry* FNS project. Andy holds a PhD from the University of Lausanne, which he completed in 2022 with a thesis entitled *William Shakespeare's Hamlet in Publication and Performance, 1709-1735*, for which he won a *Prix de Faculté* in 2023. He has published articles in *Modern Philology* and *Notes and Queries* and is a co-author of *Qu'est-ce qu'un personnage?* (EPFL Press, 2023) with Kevin Curran, Vincent Laughery, and Josefa Terribilini.

Denis RENEVEY

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#### **Othon III de Grandson: The Story of a Lover-Knight's Success at the Court of Edward III**

Christine de Pizan, Le Maingre and the Marquis of Santillane generously praise Othon de Grandson as a significant European lover-knight. This presentation first explores the nature of the comments made by such eminent poets and continues with an investigation of his influence at the court of Edward III on the occasion of his repeated visits in the last decades of the fourteenth century. The presentation argues that Othon de Grandson's success and influence at the court of the English king can only be understood in the light of his endorsement and self-representation of the role of the late fourteenth-century lover-knight, which distinguishes him from several of his English contemporaries, including Chaucer.

**Denis Renevey** is Professor of Medieval English Language and Literature at the University of Lausanne. He specialises in late medieval and devotional literature, medieval religious writings for and by women, and Chaucer and his fourteenth-century contemporaries. He has led Swiss National Science Foundation projects on published on Religiosity in Late Medieval England, on Northern English Saints, and currently heads a project on the Apophatic Tradition in Late Medieval England. He is the author of numerous articles and editions on devotional works, and the monographs *Language, Self and Love: Hermeneutics in the Writings of Richard Rolle* (University of Wales Press, 2001) and *Devotion to the Name of Jesus in Late Medieval English Literature* (OUP, 2022).

Kilian SCHINDLER

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#### ***Paradise Lost* in Eighteenth-Century Zurich: Literary Controversy and Religious Heterodoxy**

The Germanophone reception of John Milton's *Paradise Lost* is inextricably bound up with the most significant literary debate of early eighteenth-century German literature, the so-called *Zürcher Literaturstreit*. In this debate, *Paradise Lost* took centre stage in the clash between Johann Christoph Gottsched's rationalist and mimetic conception of literature, which took its cue from French neoclassicism, and the affect-driven poetics put forward by the Swiss literary theorists Johann Jakob Bodmer and Johann Jakob Breitinger in Zurich, who held up *Paradise Lost* as a particularly successful example for their proposed fusion of religious sentiment and poetic imagination. My aim in this talk is to highlight the underappreciated religious dimension of this well-known literary controversy by



contextualising it in the early Germanophone reception of *Paradise Lost*, in particular its first German translations up to Johann Jakob Bodmer's own prose translation of Milton's blank verse epic (1723/24). This early reception was part of a lively Anglo-German religious exchange that profoundly shaped the German pietist movement, which was often at odds with Reformed and Lutheran orthodoxy. Hence, I will argue that the literary debate on *Paradise Lost* and its literary form – such as its recovery of 'ancient liberty [...] from the troublesome and modern bondage of rhyming' – was also a debate about the religious and even potentially heretical implications of literary form to a greater extent than has been previously acknowledged.

**Kilian Schindler** is assistant professor for early modern English literature at the University of Fribourg and specialises in early modern drama and religious and political thought. His recent publications include *Religious Dissimulation and Early Modern Drama: The Limits of Toleration* (2023) and, as co-editor, a new, trilingual edition (2024) of Sebastian Castellio's *De haereticis an sint persecuendi* (1554) / *Von Ketzeren* (1555) / *Traicté des heretiques* (1557).

Philippe Bernhard SCHMID

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### **Transnational Service: John Henry Ott and the Professionalisation of Information Brokerage, 1716–1743**

Following the early modern globalisation between 1600 and 1800, mobility increasingly played an important role in early modern societies, as recent approaches to connected and global histories have illustrated. Informal agents who moved 'in-between' cultural worlds have particularly caught the imagination of historians. Both as 'double agents' within the early modern Republic of Letters and local translators in the 'brokered world' of colonial contexts, cultural brokers have been cast as 'strangers' with complex hybrid identities. Based on the biography of Johann Heinrich Ott (1693–1743) from Zurich, who moved to Britain in 1716 and was naturalised as John Henry Ott, this paper highlights an issue which was neglected by this historiography: the issue of *institutionalisation*. Ott found work as a secretary and librarian for William Wake, the archbishop of Canterbury, who was involved both with ecumenical projects between French Catholic and Swiss Reformed ministers, and the colonial ventures of the *Society for the Propagation of the Gospel* (SPG). If institutions are seen as fluid networks instead of iron cages, one can see a process of *professionalisation* take place from seventeenth-century 'projectors' and 'interlopers' to Ott's transnational service for the Church of England in Paris, Geneva and London. Looking at Ott's social networks, his institutional resources as well as what Craig Robertson recently termed 'information labour', my paper accordingly argues that a professionalisation of information brokers took place in Hanoverian Britain, which paralleled the progressively important role of 'company-states' such as the East India Company. Professional agents like Ott can highlight brokers who were defined by corporations as much as by border zones.

**Philippe Bernhard Schmid** is Postdoctoral Research Fellow in the project *SwissBritNet: Swiss-British Cultural Exchange and Knowledge Networks 1600–1780* at University of Basel, funded by the Swiss National Science Foundation (SNSF). His project focuses on a group of Anglo-Swiss chaplains who moved to Britain in the long eighteenth century. He completed his PhD in Modern History at the University of St Andrews in 2022. His research focuses on early modern cultural history, especially on the history of information in the eighteenth century. In 2023, he was a Centre for Research Collections Fellow at the *Institute for Advanced Studies in the Humanities* (IASH) at the University of Edinburgh. He held visiting fellowships at Freie Universität Berlin and Harvard University.

Annina SEILER

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### **Old English in Switzerland**

Swiss libraries preserve some eighteen manuscripts containing Old English. These texts attest to links between Britain and Switzerland at very different times: some Old English texts were brought to Switzerland in the modern era, while others have been in Switzerland since the early Middle Ages. This talk focuses on the early relations between Anglo-Saxon England and Swiss monastic centres, notably St. Gallen, Schaffhausen and Einsiedeln. It presents three case studies: biblical glosses from the Canterbury school, Old English names of the months and Bede's Death Song, whose earliest surviving copy is in a manuscript from St. Gallen. The talk explores how these texts ended up in Switzerland and what speakers of Old High German made of Old English texts.

**Annina Seiler** currently works on a research project entitled 'Glossaries: Lexicography in the English Middle Ages', in which she investigates glossaries and dictionaries from the early Anglo-Saxon period to the end of the Middle Ages. She is particularly interested in the role of English in medieval lexicography and its relation to other languages, most notably Latin and French. Her general research interests include: History of the English language, Old and Middle English language and literature, the West Germanic languages, orality and literacy in the Middle Ages, the functions of writing and the connections between roman and runic script, the history of linguistic thought.

Alex SHINN

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### **Swiss outlooks, English outcomes. Swiss influences in the transformation of worship and sacred space in England, c. 1534 - c. 1580**

Numerous Reformation studies of the twentieth and twenty-first century have addressed the alteration of worship and sacred space during the reigns of Edward VI and Elizabeth I; however, many have neglected to realise the significance of Swiss clerics and churches as a significant source. The iconoclastic purge of ritual objects and furniture, including organs, from church interiors as well as the eradication of polyphonic choral music and disbandment of choirs in English churches and collegiate institutions was in essence driven by a distinct group of English university students and fellows – many to become Edwardine and Elizabethan bishops – who maintained friendship with the Swiss cleric and reformer Johann Heinrich Bullinger and the Zwinglian Church of Zürich. The studies of notable scholars such as Peter Le Huray and more recently Diarmaid MacCulloch, Jonathan Willis and Carrie Euler have touched upon the impact of Heinrich Bullinger and his Church upon key leaders of the Henrician, Edwardine and Elizabethan Reformations. However, evidence demonstrates that the impact of Bullinger upon reformed worship in England, is far greater than previously believed, and that the incipient transformation of church interiors and ceremonial and musical practice from 1530 on appears to have strong roots in Zürich and to a certain extent in Calvin's Church of Geneva.

Dr **Alex Shinn** is a pianist, organist, harpsichordist, and musicologist. After piano studies in California with Sylvia Amsterdam Shultz and Jakob Gimpel (BM) and at the Juilliard School in New York with Beveridge Webster and Adele Marcus (MA, professional studies, teaching fellow), pianist Alex Shinn pursued additional studies with Rudolf Buchbinder at the Basel Conservatory as recipient of the Fulbright Grant, New York. He also completed Bachelor and Master degrees in organ/harpsichord with Maurizio Croci at the Haute Ecole de Musique Lausanne/Fribourg in 2011. As a pianist, organist and harpsichordist Alex Shinn has performed as soloist, with orchestras and in various chamber music formations in Europe and the United States. In June 2018, Alex Shinn was awarded the Doctor of Philosophy (Musicology) degree from the University of Fribourg, Switzerland. Since November 2022 he

has been Honorary Research Associate of Bangor University, North Wales. His publications addressing the English and Swiss Reformation of religion, liturgy and music have been published in numerous journals including *Choir & Organ*, 15, Nr.2 (September/October, 2007), *Acta Organologica*, 30 (2008), *The Journal of the British Institute of Organ Studies*, 36 (2012), *The Organ Yearbook*, 41 (2012), a book chapter in "Schöne Orgeln". *Encyclopedia of the Organ*, vol. 7 (Figaro Verlag, Laaber: 2018), *The Pelican Record*, Corpus Christi College, Oxford, Vol. LIV (December 2018), Vol. LVIII (December 2022), and forthcoming, Vol. XX (December 2024) as well as in *The Sundial*, Corpus Christi College, Oxford, Issue 9 (March 2019). He has presented his research in papers given at the Faculty of Music, Oxford University (2007), the British Institute of Organ Studies Conferences (2008, 2016), 21e Festival international d'orgue de Fribourg (2018), Faculty of Divinity graduate seminar lectures, University of Cambridge (2019), University of Geneva, CUSO Doctoral Workshop (2019) and at London University, Institute of Historical Research (2022).

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Emily SMITH (see above, under AEBISCHER)

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Martin STUBER

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#### **Towards a «république-des-lettres.ch»**

This presentation discusses the emerging data and edition platform *République des Lettres* (republique-des-lettres.ch). As a collaborative platform, it integrates projects that are related both in their digital structure and in their content orientation; Their common center are the early networks of knowledge in Switzerland in their international interconnectedness. Such collaborations are currently underway with the two SNSF projects *SwissBritNet* (swissbritnet.ch) and *Bibliothèques et musées* (biblios-musees.ch), for example. Joining forces enables technical synergies and a consolidation of content. At the same time, the visibility and scientific independence of the cooperation partners as publishers of editions and structural data will be maintained. The platform *hallerNet* (hallerNet.ch) in its current form in the TEI-XML standard format forms the basis for the emerging joint platform *République des Lettres*. In the context of the dynamic digital humanities, system development is research-driven and closely interlinked in terms of content and technology. The central point of orientation is formed by the criteria of FAIR-Data, which are concretized in the three principles of collaborative, data-centric and modular. In this presentation, the systematic links between the text editions and the extensive structural data at the heart of the collaborative platform will be exemplified. Shared personal data is of central importance as a hinge between the edited sources from different projects. The referenced structural data represent dynamic indices that are further enriched with each additional integrated edition. Structural data also makes it much easier to identify entities in future editions. A lot of collective benefit results from the principle of give and take. Anyone who integrates their data into the system in accordance with the FAIR-Data criteria enables other researchers to reuse it. Conversely, he/she can benefit from the predecessor data if it meets the FAIR Data criteria.

**Martin Stuber** is a senior scientist at the Historical Institute of the University of Bern and heads the data and editing platform hallerNet. His research interests are early modern scholarly networks and collective natural resources in long-term perspective, especially forests and wetlands.

### **St Oswald of Northumbria's Head at Zug**

St Oswald, King and Martyr (604-42), is famously credited with effecting the Christian conversion of Northumbria by summoning missionaries from St Columba's monastic community on Iona after defeating the Welsh ruler, Cadwallon. Bede celebrates Oswald as a Christian warrior-king, a kind of English Constantine, waging battle to vanquish the pagan and bring Christianity to the north. After Oswald's later death on another battlefield, his body was dismembered and his head-relic returned to the Northumbrian royal seat at Bamburgh, later joining the body of St Cuthbert of Lindisfarne in its coffin. Perambulating the north during the Danish troubles, this coffin finally came to rest at Durham where the Norman cathedral was built to accommodate it, and Oswald's head continued to appear in the relic-lists of Durham Cathedral priory and to be venerated there until the Reformation. In c.1165, a compendious *Vita S. Oswaldi* by the Benedictine, Reginald of Durham, includes a detailed allegorical description of Oswald's head. But this is not Oswald's only head! There are at least four other candidates for the body part scattered around Europe, from Echternach in Luxembourg, to Hildesheim in northern Germany. This paper will focus on one of particular interest to scholars of Swiss-English relations: the head which gave its name to the fifteenth-century Gothic church of St Oswald at Zug, and is reputedly set in a silver reliquary there. This head and the cult that accompanies it seems to have travelled to the lands that now form central Switzerland, from Weingarten above Lake Constance, as a consequence of the second marriage of Judith of Flanders (c.1027-94) to Welf IV of Bavaria in 1071. Judith's earlier marriage, to Earl Tostig of Northumbria (d.1066), had brought her into contact with the cults of the major Northumbrian saints and given her the patronal power to be able to procure some of their relics. In 1094 she bequeathed Oswald's relics to the Benedictine community at Weingarten leading him to be named one of the patronal saints of the abbey. It will be the purpose of this paper to explore the subsequent diffusion of this cult and its head-relic to Zug, and to ponder Oswald's meaning for the Alpine communities who venerated him there.

**Christiania Whitehead** is a privat-docent and senior SNSF research fellow on the 4-year research project 'Reconfiguring the Apophatic Tradition in Late Medieval England' (2022-26) at the University of Lausanne. She specialises in medieval devotional and mystical writing, lyric, hagiography and allegory. Her recent books include *The Afterlife of St Cuthbert: Place, Texts and Ascetic Tradition, 690-1500* (Cambridge University Press, 2020), and, co-edited with Hazel Blair and Denis Renevey, *Late Medieval Devotion to Saints from the North of England: New Directions* (Brepols, 2022).

Roland ZINGG

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### **Irish Missionaries and the Foundation/Reform of Monasteries in Early Medieval Alemannia – Between Facts and Fiction**

From the late 6th to the middle of the 8th centuries Irish monks became the most important founders and reformers of monasteries in the Frankish realms. Their deliberate decision for a life far away from friends and families (*peregrinatio pro Christo*) often matched the political interests of the Merovingian kings who tried to tie the peripheral regions under their rule more tightly to the old centres in Austrasia and Neustria. These efforts resulted not only in the foundation and/or reform of numerous monasteries in Alemannia and its neighbouring areas but also in conflicts with local elites who were hostile to the ambitions of the Frankish kings. In most cases it is hard to determine the precise circumstances of these foundations since the written sources such as lives or charters are often much younger or falsified. Thus it is the historian's first task to detect the mere facts. A second task is then to describe how medieval authors made use of the narrative of the Irish founder(s) during the Middle



Ages once it had become common and even fashionable for monasteries to claim to be a foundation of an Irish missionary. This is when we leave the level of actual, historically true connections between Alemannia and Ireland and enter the sphere of imaginary descentance that could be as effective as real relations.

**Roland Zingg** studied History, German Linguistics and Political Science at the Universities of Zurich/Université de Provence, and worked as Scientific assistant at the University of Zurich (2004–2010): his PhD thesis was on the Correspondence of the Archbishops of Canterbury 1070–1170 (published 2012). He has since worked as Scientific collaborator of the MGH in Munich (2010–2013), Postdoc at the University of Zurich (2013–2015), and is now Scientific collaborator at the JGU Mayence (since 2015). He has published a critical edition with translation of annals covering the 8th to 11th centuries (*Die St. Galler Annalistik*, 2019) as well as two minor editions of the oldest historiographical sources from 8th/9th century St Gallen (2018, 2022).

Antoinina Bevan ZLATER

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### **Englising Geneva surreptitiously in the early 1560s: the case of John Véron**

Marian exiles returning to England from Geneva at the accession of Elizabeth I were often regarded with suspicion by the forgers of the Elizabethan religious settlement, largely owing to Knox's notoriously ill-timed publication of *The First Blast of the Trumpet against the Monstrous Regiment of Women* (1558). It is in this climate of suspicion that a Frenchman, an English citizen since 1544 and a preacher in the highest of places in the early years of Elizabeth's reign, acted surreptitiously as a transmitter of Genevan theology by means of a fashionable Renaissance genre, the Ciceronian dialogue. This man was John Véron. Between 1561 and 1562 Véron published eight dialogues spanning some 1700 pages of black letter octavo, seven of which stage two daylong debates between four carefully characterized interlocutors from both sides of the confessional divide who, in the comfort of a private home, heatedly yet civilly discuss the doctrines of purgatory, predestination, and the invocation of saints. Albion, confused after 5 years of Catholicism, is thus gently but firmly educated and converted to reformed doctrine. In *Reformation Fictions* (2011), I revealed that Véron's dialogues were in fact undeclared translations-cum-adaptions of dialogues written by Calvin's right-hand man, Pierre Viret of Orbe. Véron's Englising of Viret gives us a unique window onto the tense politico-religious climate of the early years of Elizabeth's reign and its strained relations with the bastions of the Reformed and Catholic Continent. But it also sheds light on the power of civil dialogue at times of war, an art of particular relevance to our own embattled century.

**Antoinina Bevan Zlatař** is a Privat Dozent and Lecturer in Early Modern Literature at the English Department of the University of Zurich to which she has been affiliated since 2003. Her research focuses on the cross-fertilization between early modern literature and the Reformation with a particular interest in Edmund Spenser and John Milton. She is the author of *Reformation Fictions* (OUP, 2011) and is currently finishing a monograph titled 'Making and Breaking Images in Milton's *Paradise Lost*'.