

Conversion Narratives in the Early Modern World

NB: Papers should last for not more than twenty minutes to allow time for discussion. Chairs will be asked to keep their sessions strictly to time.

| Thursday 9 th June The King's Manor | | | |
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| 9.15 | Registration and coffee | | |
| 9.45 | Welcome (The Huntingdon Room, King's Manor) | | |
| | Strand A: THE HUNTINGDON ROOM | | |
| 10.00 | Converts from Islam and Judaism in Italy, 15th-17th centuries <i>Chair: Simon Ditchfield, University of York</i> <i>Stephen Bowd, University of Edinburgh</i> , Jewish conversion and Christian ethnologies of the Jews in Renaissance Italy <i>Peter Mazur, University of York</i> , Alessandro Franceschi: the career of a Jewish Convert in the Roman Curia, 1557-1601 <i>Emanuele Colombo, DePaul University, Chicago</i> , Balthasar Loyola (1631-1667), prince of Fez and Jesuit: a conversion story | Conversion Narratives in Early Modern South India <i>Chair: Ian O'Neal, University of York</i> <i>Paolo Aranha, Warburg Institute</i> , Edifying models: a contextual typology of the conversion narratives in the <i>Litteræ Annuae</i> of the old Madurai mission (1606-1759) <i>Ananya Chakravarti, University of Chicago</i> , In the language of the land: Jesuit annual letters from Brazil and India <i>Célia Tavares</i> , The conversion narrative of the Jesuit Henrique Henriques on the Pescaria Coast in the sixteenth century | |
| 11.30 | Coffee | | |
| 12.00 | Rhetoric, Narrative and Conversion in Early Modern East Asia <i>Chair: Paolo Aranha, Warburg Institute, London</i> <i>Tara Alberts, Jesus College, Cambridge</i> , "After baptism she became an Apostle": missionary narratives and female conversion in seventeenth-century Vietnam <i>Monika Miazek-Meczyńska, Adam Mickiewicz University, Poznań</i> , The miraculous conversions at the Chinese imperial court related by Michael Boym SJ <i>Bruna Soalheiro, São Paulo University</i> , Rhetoric and conversion: the Jesuit mission in Tibet (1624-1635) | Letters and Lifewriting: Persuasion and Exemplarity <i>Chair: Abi Shinn, University of York</i> <i>Hannah J. Crawforth, King's College, London</i> , A father to the soul and a son to the body: regeneration in Robert Southwell's 'Epistle to His Father' <i>Olivier Tonneau, Homerton College, Cambridge</i> , Conversion in theory and practice: a study of the writings of Blaise and Jacqueline Pascal <i>Samuela Marconcini, Scuola Normale Superiore, Pisa</i> , The Danish anatomist Nicholas Steno (1638-1686) | |
| 1.30 | Lunch | | |

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| 2.30 | <p>Conversion and Church Membership in the Seventeenth-Century Puritan World Chair: John Coffey, University of Leicester <i>Francis J. Bremer, Millersville University of Pennsylvania</i>, Not quite so visible saints: reexamining conversion and church membership in seventeenth-century New England <i>Joel Halcomb, University of St. Andrews</i>, Conversion narratives and visible saints in the gathered churches of the 'puritan revolution' <i>Hunter Powell, University of Cambridge</i>, The invisibility of 'visible saints' in the debates of the Westminster Assembly With commentary from Anne Hughes, Keele University</p> | <p>Communicating Conversion Chair: Bill Sherman, University of York <i>Kathleen Lynch, Folger Shakespeare Library</i>, Spiritual experience: testing the cultural limits of method <i>Christopher Wild, University of Chicago</i>, Communicating conversion in early modern Europe <i>Abi Shinn, University of York</i>, Turner's craft: conversion and the art of rhetoric</p> |
| 4.00 | Coffee | |
| 4.30 | Plenary 1: Irene Fosi, 'Conversion and autobiography: telling tales before the Roman inquisition' | |
| 5.30 | Drinks reception, sponsored by the <i>Centre for Renaissance and Early Modern Studies</i> | |

Friday 10th June
The King's Manor

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| | Strand A: THE HUNTINGDON ROOM | Strand B: KING'S MANOR, K/133 |
| 9.30 | <p>Conversion, Anti-Conversion and Constancy in English Drama Chair: Chloe Preedy, University of York <i>Paul Quinn, University of Sussex</i>, 'Let then convert to ashes': violence and anti-conversion discourse in Thomas Drue's <i>The Duchess of Suffolk</i> <i>Lieke Stelling, Leiden University</i>, 'Thy very essence is mutability': conversion, change and constancy in early modern drama <i>Catherine Parsons, University of Sussex</i>, The sexualised anxiety of conversion in Dekker and Massinger's <i>The Virgin Martir</i></p> | <p>Performance, Rhetoric, and Religious Feeling Chair: Kevin Killeen, University of York <i>David A. Boruchoff, McGill University</i>, Forming converts and missionaries: a comparative study from the early Americas <i>Elizabeth Graham, Institute of Archaeology, University College London</i>, Maya conversions and religious realities <i>Anne Dunan-Page, Université de Provence and Maison Française d'Oxford</i>, Conversion narratives in seventeenth century gathered Churches: performance and emotion</p> |
| 11.00 | Coffee | |
| 11.30 | <p>Muslim conversions to Christianity Chair: Nabil Matar, University of Minnesota <i>Dennis Austin Britton, University of New Hampshire</i>, Turks turned Protestant in early modern England <i>François Soyer, University of Southampton</i>, The public baptisms of Muslims in the early modern Iberian peninsula: examining the sources <i>Matthew Dimmock, University of Sussex</i>, Converting and not converting "the Turk" in London in 1586.</p> | <p>Women and conversion Chair: Helen Smith, University of York <i>Laura Branch, University of Warwick</i>, Constancy as conversion: the spiritual narrative of Rose Throckmorton (c.1526-1613) <i>Anna Warzycha, Loughborough University</i>, The clothed soul in the garden: women's conversion narratives in mid-seventeenth-century England <i>Gemma Simmonds, Heythrop College, University of London</i>, From virgin to virago: Mary Ward (1585-1645), a woman finds her place</p> |
| 1.00 | Lunch | |
| 2.00 | <p>Staging Transgression and Conversion Chair: Matthew Dimmock, University of Sussex <i>Chloe Preedy, University of York</i>, Souls for sale: marketing faith in Marlowe's drama <i>Julia Weitbrecht, Berlin</i>, Performing conversion: Mary Magdalene in German Passion Plays <i>Laurence Publicover, University of Leeds</i>, The theatricality of transgression in early modern 'Conversion' drama</p> | <p>Iberian and Moroccan Jews: Conversions and Representations Chair: Giuseppe Marcocci, Scuola Normale Superiore, Pisa <i>José Alberto Rodrigues da Silva Tavim, Instituto de Investigação Científica Tropical, Lisbon</i>, Portuguese Jews in the Turkish 'carrefour' between the Mediterranean and the Indian Ocean (16th century): decentralisation and conversion <i>Bruno Feitler, Universidade Federal de São Paulo/ Conselho Nacional de Desenvolvimento Científico e Tecnológico (Brazil)</i>, No God's land: conversions and reconversions to and from Judaism and Catholicism in Dutch Brazil (1630-1654)</p> |
| 3.30 | Coffee | |

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| 4.00 | <p>Conversion and the Tudor Reformations <i>Chair: John Cooper, University of York</i> <i>Angela Ranson, University of York</i>, A network of narratives <i>Mike Rodman Jones, Girton College, Cambridge</i>, Conversion, polemic, and autobiography <i>Oliver Wort, Murray Edwards College and Faculty of English, Cambridge</i>, Conversion narratives and the conversion of narratives: the case of John Bale</p> | <p>Compulsion and Persuasion: Competing Narratives of Conversion <i>Chair: Emanuele Colombo, De Paul University, Chicago</i> <i>Manja Quakatz</i>, University of Münster, Turk sermons: Lutheran-Christian narratives about conversions of Muslims in the Holy Roman Empire <i>Elisabeth Jessen, Queen's College, Oxford</i>, Jakob Boehme's 'Aurora' and 'Regeneration' as conversion books <i>Carmelina Gugliuzzo, University of Messina, Italy</i>, A Mediterranean microcosm: slavery and conversions in early modern age Malta</p> |
| 5.30 | Break | |
| 5.45 | <p>Plenary: Nabil Matar, 'Ridda' and empire, Muslim conversion to Christianity in the early modern period</p> | |
| 7.15 | <p>Dinner</p> | |

Saturday 11th June

Berrick Saul Building, Heslington Campus

| Strand A: BERRICK SAUL AUDITORIUM | | Strand B: THE TREEHOUSE |
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| 9.30 | <p>Conversions to Islam from the Mediterranean to the Indian Ocean World Chair: Simon Ditchfield, University of York <i>Felicita Tramontana, Università di Palermo</i>, Records of conversion from 17th-century Jerusalem <i>Giuseppe Marcocci, Scuola Normale Superiore, Pisa</i>, A story of slavery and religion: the Abyssinians in the early modern Indian Ocean world <i>Serena di Nepi, University of Rome</i>, The Roman Inquisition and the conversion of Jews to Islam in the Mediterranean Area</p> | <p>Bodies, Places, and Spaces Chair: Mark Jenner, University of York <i>Jane Stevens Crawshaw, Oxford Brookes University</i>, Cleansing the body and cleansing the soul: the Counter-Reformation Plague Hospital as a space of conversion <i>Lena Liapi, University of York</i>, Snatching criminals 'from the jaws of Hell': creating accounts of conversion in Goodcole's Newgate pamphlets <i>Helen Smith, University of York</i>, 'Medicinable to many soules': conversion and cure in early modern England</p> |
| 11.00 | Coffee | |
| 11.30 | <p>Border crossings: materiality and movement Chair: Piers Brown, University of York <i>Glyn Parry, Victoria University, Wellington</i>, John Dee's suppressed and publicized conversions <i>Rachel Adcock, Loughborough University</i>, 'Pledges and patterns': the spreading abroad of Jane Turner's and Deborah Huish's Baptist conversion narratives <i>Jenny Hillman, University of York</i>, Seeing is believing: the conversion of Anne de Gonzague in seventeenth-century Paris</p> | <p>Cuius Regio: royal and aristocratic conversions Chair: Rachel Willie, University of York <i>Marion Lemaignan, European University Institute (Florence)</i>, Christina of Sweden's conversion: cross perspectives on a European event <i>Lorenz Baibl, University of Münster</i>, Conflicting narratives: the experience of conversion among families of the high nobility in the Holy Roman Empire <i>Nicole Last, Washington University in St. Louis</i>, 'Fie on Such Forgerie!': Henri of Navarre, conversion, and the English narrative</p> |
| 1.00 | Lunch | |
| 2.00 | <p>Conversion and Reformation in Early Modern Poland Chair: Amritesh Singh, University of York <i>Michał Choptiany, Jagiellonian University, Kraków</i>, Samuel Przypkowski's <i>Responsio ad scriptum</i>: on what happens when a Socynian becomes a member of the Orthodox church <i>Waldemar Kowalski, Instytut Historii, Uniwersytet Jana Kochanowskiego, Kielce</i>, Two patterns of religious conversion in Renaissance Poland <i>Piotr Wilczek, University of Warsaw</i>, Conversion and transformation: a few remarks on the lives and works of Polish writers of the Reformation and Counter-Reformation</p> | <p>Conceptualising Conversion Chair: Peter Mazur, University of York <i>Frans Ciappara, L-Università ta' Malta</i>, Conversion narratives and the inquisition in Malta, 1650-1700 <i>Jörg Derenthal, Simon Dubnow Institute for Jewish History and Culture at Leipzig University</i>, Behind the text. Conversion narratives and the politics of curing the soul: Saxony as a case study <i>Andrea Martínez, Hiob Ludolf Centre for Ethiopian Studies, University of Hamburg</i>, Reducing the self, reducing the other: the Jesuit idea of conversion in the age of the Reformation</p> |
| 3.30 | Coffee | |

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| 4.00 | <p>Conversion, Toleration and Cohabitation <i>Chair: Irene Fosi, Università degli Studi G. D'Annunzio</i> <i>Ophély Mansour, Penn State University, The Keichō embassy: diplomacy and conversion in early Seicento Rome</i> <i>Claire Schen, State University of New York at Buffalo, Amphibians and chameleons: experience and tolerance of conversion</i></p> |
| 5.00 | <p>Drinks reception, sponsored by the <i>Journal of Early Modern History</i> Close</p> |