

**Distinguished International Visiting Fellowship 2015**  
**Anthony Bale**  
**'Pilgrimage and Emotional Landscapes in Medieval Palestine'**



As part of its international research collaboration, the ARC Centre of Excellence for the History of Emotions funds outstanding international scholars in the field to visit one or more of the Australian nodes for a period of between four weeks and two months, to work with members of the Centre on a research program of their choice. Visitors are invited to present their work in lectures or symposia, where they will receive feedback from and engage in discussion with members of the Centre, promoting collaborative research.

Anthony Bale is Professor of Medieval Studies in the Department of English and Humanities at Birkbeck, University of London. He was awarded a Distinguished International Visiting Fellowship in 2015, during which he spent two months working with CHE at The University of Melbourne, with a visit to the Perth node at UWA.

Anthony holds MA degrees from the University of Oxford and the University of York, as well as a DPhil from the University of Oxford. He has published widely on medieval literature, culture and religion, and is the author of two award-winning books: *The Jew in the Medieval Book: English Antisemitisms 1350–1500* (Cambridge University Press, 2006), which was awarded a Koret Foundation Jewish Studies Publications Program award and the 2006/7 Ronald Tress Prize, and *Feeling Persecuted: Christians, Jews and Images of Violence in the Middle Ages* (Reaktion, 2010), which was awarded the 2011 Beatrice White Prize by the English Association.

**He has also edited and translated several medieval texts, including: John Mandeville's *The Book of Marvels and Travels* (Oxford University Press, 2012); John Lydgate's '*The Lives of Ss Edmund and Fremund*' and the '*Extra Miracles of St Edmund*': Edited from British Library MS Harley 2278 and Bodleian MS Ashmole 46 (Universitaetsverlag Winter, 2009); and, most recently, a new translation and edition of *The Book of Margery Kempe* (Oxford University Press, 2015). His current work explores travel and pilgrimage between England and the Holy Land in the later Middle Ages.**

**Anthony discusses the benefits and highlights of his time with CHE below.**

My fellowship last year was absolutely transformational for my research: it was a hugely rewarding experience that was entirely positive. For most of the fellowship I was based at the Melbourne node, where I was welcomed warmly into the scholarly community and extremely well supported. At the end of my fellowship I visited UWA in Perth, and had a very engaging and enjoyable trip there. I came back from Australia full of admiration for the work that CHE is doing and intellectually inspired. The DIV Fellowship has had many lasting effects, not least in my connections with Stephanie Trigg and Andrew Lynch; Andrew and I are co-organising an emotions methodology workshop for medievalists in London in July 2016, a collaboration which comes directly out of my DIV Fellowship.

I explored two significant research paths during my time in Australia. First, I researched and wrote a substantial new piece on emotions and mountains in the medieval Holy Land. Starting with a moment in *The Book of Margery Kempe* (c.1436) in which Kempe describes the joy of first setting eyes on Jerusalem, this article opens with a discussion of medieval definitions and experiences of the emotion of joy. I show how this had a specific religious connotation which rendered it quite separate from an emotion like 'happiness' or 'relief' or 'ecstasy', for joy was very much associated with tearfulness and with specific places. This then led me to consider the place of Mount Joy, the summit near Jerusalem from which medieval pilgrims first gained a view of Jerusalem. The intellectual horizons opened up at CHE in Melbourne then helped me to broaden my enquiry, to think about the alpine sublime in the Middle Ages, the idea of the vista, and emotive, embodied viewing through habits of attention. I am very excited about this work; I have not yet decided where to publish it (it may form the core of my next book project).

Secondly, I started a new research project on Margery Kempe and her tears. Kempe, a mystic and controversialist, has long been ridiculed for her excessive weeping, which is often thought, by modern scholars, to be connected to her gender. In my work on Kempe, which I presented in a well-attended public lecture at UWA, I show how medieval crying was not gendered and how Kempe's tears appear at

strategic social, geographical or narrative moments. This work will be published in a collection that comes out of a conference at UWA that followed my plenary lecture.

In addition, I spoke at several workshops, for various audiences, and conducted several radio interviews. I made use of archives and galleries in Melbourne and, during my fellowship, felt deeply integrated in the academic and social life of the Melbourne node.

There are many strengths to the DIV scheme, and I am thrilled that I was part of it. I was glad of the choice of being able to rent my own apartment as I was able quickly to establish a good base there and feel at home in the city. It was also a real bonus to have a proper workspace at The University of Melbourne that allowed me really to focus on my work, close to the library and all the other university resources and amongst an interdisciplinary group of scholars.

Overall, CHE provided me with a vision of how the history of emotions can develop in a generous, open, scholarly community of critical scholars. My research project flourished, and has set the agenda for my research for the coming years.