

International Collaborations

Jonathan Adams

'Muslims and Jews in Medieval Scandinavian Texts'



The ARC Centre of Excellence for the History of Emotions is committed to creating and enhancing international collaboration. Since 2015, CHE has been pleased to host visiting scholars while hold international research fellowships. Visiting fellows share their research and participate in CHE seminars and conferences, to deepen or develop their own approaches to the history of emotions. By engaging in discussions with members of the Centre, visiting scholars make a vital contribution to the intellectual life of CHE and create new opportunities for collaborative research.

Jonathan Adams is a Researcher in the Department of Scandinavian Languages at Uppsala University. In 2016, Jonathan held a Matariki Fellowship from Uppsala University and was hosted at the UWA node of CHE from February until June.

Jonathan's research interests focus on Muslims and Jews in medieval Scandinavian texts. His recent publication include two co-edited books (with Cordelia Heß), *Fear and Loathing in the North: Jews and Muslims in Medieval Scandinavia and the Baltic Region* (DeGruyter, 2015) and *Revealing the Secrets of the Jews: Johannes Pfefferkorn and Christian Writings about Jewish Life and Literature in Early Modern Europe* (DeGruyter, 2016), as well as an article, "'Beware of false prophets": A Fragment of the Old Swedish Miracle Homily Book' in *Medieval Sermon Studies* 60 (2016).

Jonathan reflects on his time with CHE and its benefits for his research, below.

The ARC Centre of Excellence for the History of Emotions provides an excellent environment of discussion and research for scholars working with the history of emotions. There is a contagious spirit of camaraderie and enthusiasm at the Centre, and the atmosphere of curiosity and openness to experimentation and new ways of relating to the past is a real treat for the visiting fellow.

Having arrived in Perth with little knowledge of the field beyond what I had learnt from a couple of (now) standard works, I spent three months at the Centre immersing myself in the subject and familiarising myself with its principal concepts and methods. What made the experience particularly worthwhile was having the opportunity to discuss research questions and interests with colleagues from around the world and from a wide range of subject backgrounds and different levels of experience. Some of my most valuable discussions took place over lunch or a cup of coffee at the University Club.

Perhaps the greatest benefit for my research is how the stay made me think of new ways to frame my investigation of the portrayal of Jews and Muslims in Old Danish and Old Swedish texts. Talking to scholars from outside the rather small circle of 'Old East Norse philology' opened my eyes to new ways of thinking about these texts and their role in shaping emotions and creating communities. I have since been pursuing the idea of how many religious texts in East Norse portray Christians as expressing one set of normative (Christian) emotions and non-Christians (typically Jews) as expressing deviant ones, and how the creation of these two opposing groups in the imagination of the reader/listener helps to (re)affirm a sense of community, of belonging to a body of Christian people with a shared set of emotional values.

One of the major benefits for my research was the opportunity to use the platform provided by the Centre to inform a broader audience about my work in the form of recorded lectures and interviews. I am grateful to the staff involved in the Centre's communications and publicity, who were full of encouragement and keen to help me promote my research. This type of public engagement is unheard of at my own university and the Centre is to be praised for placing it at the heart of its work.

There were many highlights during my stay at the Centre. The constant stream of events, lectures, workshops and conferences was very impressive and I was grateful for the opportunity to travel to the Sydney node to give a paper. There I was able to make some useful contacts both in The Medieval and Early Modern Centre and in the Department of Arabic Language and Cultures.

Most of my time writing in Perth was spent editing medieval texts and preparing them for inclusion in my study of Muslims and Jews in Old Danish and Old Swedish texts, as well as editing two volumes of articles for publication in 2016/2017. I completed a couple of book chapters, wrote a journal article and gave two papers (see end of report). I also prepared and submitted a grant application. Another important outcome for me was seeing how an interdisciplinary centre can actually function and thrive. The level of engagement among the staff is admirable.

Due to the 'niceness' of my subject area (medieval Danish and Swedish literature), it has been difficult to establish a direct collaboration after my time in Perth, but I do feel that I would be able to contact the Centre to ask for advice, expertise or assistance in the future, and that should the occasion arise they would be willing to collaborate.

I really have no suggestions for improving the experience of the visitor to the Centre. The management and administration team were excellent in every respect, from helping me with my visa application and finding accommodation to taking care of all my daily printing needs and being helpful and attentive during a short period of illness. They ensured a smooth arrival and a worry-free stay – I cannot thank them enough. My colleagues were fantastic and are sorely missed, and don't even get me started on the weather...

- Papers presented:
 1. 'Medieval Mass Media and Minorities', English and Cultural Studies work-in-progress seminar, The University of Western Australia, 5 April 2016. Video: <https://vimeo.com/161902847>
 2. 'Idolaters, Warriors, and Lovers: What did Danes Think About Muslims in the Middle Ages?', ARC Centre of Excellence for the History of Emotions seminar, The University of Sydney, 19 May 2016.
- Prepared editions (with commentary) of the manuscripts/early prints:
 1. *The Guide for Pilgrims*, Copenhagen, AM 792, 4o.
 2. *The Siege of Rhodes* (Copenhagen: Gotfred of Ghemen, 1510).
 3. Old Swedish miracle sermons, Bergen, Hannaas 66.
- Completed the editing of two volumes:
 1. Adams, J. & C. Heß, eds. *Revealing the Secrets of the Jews: Johannes Pfefferkorn and Christian Writings about Jewish Life and Literature in Early Modern Europe*. Berlin: De Gruyter, 2016.
 2. Adams, J. & C. Heß, eds. *The Medieval Roots of Antisemitism: Continuities and Discontinuities from the Middle Ages to the Present Day*. New York: Routledge, [2017].
- Completed book chapters:
 1. Adams, J. & C. Heß, 'Jewish Life and Books under Scrutiny: Ethnography, Polemics, and Converts'. In *Revealing the Secrets of the Jews: Johannes Pfefferkorn and Christian Writings about Jewish Life and Literature in Early Modern Europe*, edited by J. Adams & C. Heß (Berlin: De Gruyter, 2016).
 2. Jonathan Adams, "'Thus shall Christian people know to punish them": Translating Pfefferkorn into Danish'. In *Revealing the Secrets of the Jews: Johannes Pfefferkorn and Christian Writings about Jewish Life and Literature in Early Modern Europe*, edited by J. Adams & C. Heß (Berlin: De Gruyter, 2016).
- Wrote journal article:
 - 1 Jonathan Adams. "'Beware of false prophets": A Fragment of the Old Swedish Miracle Homily Book'. *Medieval Sermon Studies* 60 (2016): 5–20.
- Short Interview:
 - 1 CHE Interview with Jonathan Adams (Uppsala University): <https://vimeo.com/182203145>