HIST 3660
HERESY AND WITCHCRAFT IN THE MEDIEVAL WORLD
Semester 2, 2007
COURSE OUTLINE

Course Co-ordinator: Dr Catherine England
Room: MCLG23
Ph: TBA
Fax: 49216933
Email: catherine.england@newcastle.edu.au
Consultation hours: Tuesday, 2pm to 3pm; Thursday 2pm to 3pm
I am not on campus on Wednesdays (my position is a part-time one).
The quickest and most effective way to contact me, and receive a prompt reply, is always by email.

Semester: Semester 2 - 2007
Unit Weighting: 10
Teaching Methods: Lectures and Tutorials

Brief Course Description
This course explores belief and deviancy in medieval Europe. After identifying religious and cultural orthodoxy, it embarks upon an analysis of dissent. Divergence from sanctioned ideology and ritual ranged from the spiritual and social challenge of medieval heresies, through popular beliefs in the magical powers of people and objects, to the witchcraze of the 16th and 17th centuries. Using a wide variety of original documents and historical interpretations, the subject aims to understand and explain conflicting belief systems and the rise of intolerance in the pre-modern world.

Contact Hours
Lecture for 1 Hour per Week for the Full Term
Tutorial for 1 Hour per Week for 13 Weeks

Learning Materials/Texts
There is a Course Reader, with core readings for tutorials.

Course Objectives
Upon completion of this course students will be expected to: Display an understanding of the key themes in the history of medieval heresy and witchcraft; to have developed critical and analytical skills appropriate to upper-level university
students, including the ability to read sources critically; to have developed research and communication skills relevant to the study of the humanities; to be able to bring historical knowledge to bear upon the understanding of present-day issues associated with religious, political and ethnic intolerance.

**Assumed Knowledge**
20 units in History at 1000 level or equivalent

**Course Content**
This course will examine the history of medieval religion and its intersection with heresy, witchcraft and popular beliefs in Europe, 500-1800. Key topics include: religious orthodoxy; missionaries and magic; saints and relics; popular belief; the devil in medieval Europe; heresy; witchcraft.

**Alteration of this Course Outline**
No change to this course outline will be permitted after the end of the second week of the term except in exceptional circumstances and with Head of School approval. Students will be notified in advance of any approved changes to this outline.

**Callaghan Campus Timetable**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Enquiries: School of Humanities and Social Science</th>
</tr>
</thead>
<tbody>
<tr>
<td>HIST3660</td>
<td>Heresy and Witchcraft in the Medieval World</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Semester 2 - 2007</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lecture</strong></td>
</tr>
<tr>
<td>and Tutorial</td>
</tr>
<tr>
<td>or Tutorial</td>
</tr>
<tr>
<td>or Tutorial</td>
</tr>
</tbody>
</table>

**Online Tutorial Registration:**
Students are required to enrol in the Lecture and a specific Tutorial time for this course via the Online Registration system. Refer - http://studinfo1.newcastle.edu.au/rego/stud_choose_login.cfm

NB: Registrations close at the end of week 2 of semester.

**Changing your Enrolment**
The last date to withdraw without financial or academic penalty (called the HECS Census Dates) is, for semester 2 courses, 31 August 2007.

Students may withdraw from a course without academic penalty on or before the last day of semester. Any withdrawal from a course after the last day of semester will result in a fail grade.

Students cannot enrol in a new course after the second week of semester/trimester, except under exceptional circumstances. Any application to add a course after the second week of semester/trimester must be on the appropriate form, and should be discussed with staff in the Student Hubs.

To change your enrolment online, please refer to:
http://www.newcastle.edu.au/study/enrolment/changingenrolment.html
Studentmail and Blackboard
Refer - www.blackboard.newcastle.edu.au/

This course uses Blackboard and studentmail to contact students, so you are advised to keep your email accounts within the quota to ensure you receive essential messages.

To receive an expedited response to queries, post questions on the Blackboard discussion forum if there is one, or if emailing staff directly use the course code in the subject line of your email.

Students are advised to check their studentmail and the course Blackboard site on a weekly basis.

Further Information
Details about the following topics are available on your course Blackboard site (where relevant).

Refer - www.blackboard.newcastle.edu.au/

- Written Assignment Presentation and Submission Details
- Online copy submission to Turnitin
- Penalties for Late Assignments
- Special Circumstances
- No Assignment Re-submission
- Re-marks & Moderations
- Return of Assignments
- Preferred Referencing Style
- Student Representatives
- Student Communication
- Essential Online Information for Students

Students with a Disability or Chronic Illness
The University is committed to providing a range of support services for students with a disability or chronic illness. If you have a disability or chronic illness which you feel may impact on your studies, please feel free to discuss your support needs with your lecturer or course coordinator.

Disability Support may also be provided by the Student Support Service (Disability). Students must be registered to receive this type of support. To register please contact the Disability Liaison Officer on 02 4921 5766, or via email at: student-disability@newcastle.edu.au

As some forms of support can take a few weeks to implement it is extremely important that you discuss your needs with your lecturer, course coordinator or Student Support Service staff at the beginning of each semester.

For more information related to confidentiality and documentation please visit the Student Support Service (Disability) website at: www.newcastle.edu.au/services/disability

Faculty Information
The Student Hubs are a one-stop shop for the delivery of student related services and are the first point of contact for students on campus.

The four Student Hubs are located at:

Callaghan campus
• Shortland Hub: Level 3, Shortland Union Building
• Hunter Hub: Student Services Centre, Hunter side of campus

City Precinct
• City Hub & Information Common: University House, ground floor in combination with an Information Common for
the City Precinct

Ourimbah campus
• Ourimbah Hub: Administration Building

**Faculty Websites**
Faculty of Business and Law:

Faculty of Education and Arts:
http://www.newcastle.edu.au/faculty/education-arts/

Faculty of Engineering and Built Environment:
http://www.newcastle.edu.au/faculty/engineering/

Faculty of Health:
http://www.newcastle.edu.au/faculty/health/

Faculty of Science and Information Technology:
http://www.newcastle.edu.au/faculty/science-it/

**Contact Details**
Callaghan, City and Port Macquarie
Phone: 02 4921 5000
Email: EnquiryCentre@newcastle.edu.au

Ourimbah
Phone: 02 4348 4030
Email: EnquiryCentre@newcastle.edu.au

**The Dean of Students**
Resolution Precinct
Phone: 02 4921 5806
Fax: 02 4921 7151
Email: resolutionprecinct@newcastle.edu.au

**Deputy Dean of Students (Ourimbah)**
Phone: 02 4348 4123
Fax: 02 4348 4145
Email: resolutionprecinct@newcastle.edu.au

**University Student Support Unit**
Various services are offered by the University Student Support Unit:

**Web Address for Rules Governing Undergraduate Academic Awards**

**Web Address for Rules Governing Postgraduate Academic Awards**

**Web Address for Rules Governing Professional Doctorate Awards**
## COURSE OVERVIEW, WEEK BY WEEK

A detailed Tutorial Guide, with reading lists and suggested discussion questions, and also the essay questions, is below, starting on p. 12.

<table>
<thead>
<tr>
<th>Week Beginning</th>
<th>Lectures</th>
<th>Tutorials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Jul 16</td>
<td>Introduction</td>
<td>no tutorials</td>
</tr>
<tr>
<td>2) Jul 23</td>
<td>Video - <em>Son of God</em></td>
<td>1) Introduction and essay topic sign-up</td>
</tr>
<tr>
<td>3) Jul 30</td>
<td>Establishment of Christianity</td>
<td>2) Foundations of Christianity</td>
</tr>
<tr>
<td>4) Aug 6</td>
<td>Age of Conversions</td>
<td>3) Establishment of Catholic Orthodoxy</td>
</tr>
<tr>
<td>6) Aug 20</td>
<td>The Great Schism: East and West Divided</td>
<td>5) Saints, Shrines and Relics</td>
</tr>
<tr>
<td>7) Aug 27</td>
<td>Enemies of the Western God</td>
<td>Class Test - no tutorials</td>
</tr>
<tr>
<td>8) Sep 3</td>
<td>Medieval Heresies</td>
<td>6) The ‘Shepherds’ Crusade’ of 1320</td>
</tr>
<tr>
<td>9) Sep 10</td>
<td>Mendicant Orders and Lay Piety</td>
<td>7) Constructing Heretics: Morality and The Cathars</td>
</tr>
<tr>
<td>10) Sep 17</td>
<td>The Reformation</td>
<td>8) Degrees of Heresy: The Franciscans</td>
</tr>
<tr>
<td>11) Sep 24</td>
<td>Witchcraft and Witch Hunts</td>
<td>9) The St Bartholomew’s Day Massacres</td>
</tr>
<tr>
<td>Oct 1</td>
<td>SEMESTER BREAK</td>
<td>SEMESTER BREAK</td>
</tr>
<tr>
<td>Oct 8</td>
<td>SEMESTER BREAK</td>
<td>SEMESTER BREAK</td>
</tr>
<tr>
<td>13) Oct 22</td>
<td>Conclusion</td>
<td>11) John Locke on Toleration</td>
</tr>
<tr>
<td>14) Oct 29</td>
<td>Class Test - no lecture or tutorials</td>
<td>Class Test - no lecture or tutorials</td>
</tr>
<tr>
<td>Nov 5</td>
<td>essays due, Monday, November 5th</td>
<td>essays due, Monday November 5th</td>
</tr>
<tr>
<td>Nov 12</td>
<td>exams (no formal exam for this course)</td>
<td>exams (no formal exam for this course)</td>
</tr>
<tr>
<td>Nov 19</td>
<td>exams end, Friday 23rd</td>
<td>exams end, Friday 23rd</td>
</tr>
</tbody>
</table>
## ASSESSMENT ITEMS

<table>
<thead>
<tr>
<th>Examination: Class (Class Test 1)</th>
<th>Class test, worth 15%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essays / Written Assignments</td>
<td>Essay, worth 60%</td>
</tr>
<tr>
<td>Tutorial participation and contribution</td>
<td>Class participation demonstrating preparation and involvement, worth 10%</td>
</tr>
<tr>
<td>Quiz - Class (Class Test 2)</td>
<td>Quiz, worth 15%</td>
</tr>
</tbody>
</table>

Descriptions and dates of assessment items, are below.

### Class Preparation and Participation

No detailed lecture notes will be supplied, except in exceptional circumstances. Attendance at lectures is therefore highly advisable, particularly as class tests will be based on material from the lectures.

Attendance at tutorials is compulsory, which means that you can be penalized for missing tutorials without good reason and documentation. Marks are also given for involvement in the tutorial discussion.

To prepare for a tutorial, read, at the least, and to begin with, the ‘Essential Reading’ (those readings provided in the Course Reader). Think about the suggested discussion questions that are provided for each topic in the Tutorial Guide below. You should also look at a selection from the ‘Further Reading’.

To participate in tutorials, contribute to discussion, talking about your opinions, ideas or conclusions about the topics and questions.

Tutorials are not about having answers that might be ‘right’ or ‘wrong’. They are for group discussion and debate, and even for further questions. They are where you can voice any ideas, opinions or questions, whether derived from your reading or arising spontaneously out of the discussion. You are not expected to ‘know’ anything, only to show you have been reading and thinking about the topic.

### Class Test 1 and Class Test 2

There are two class tests for this course. The dates for these are Friday August 31 and Friday November 2. Together they form a significant percentage of your total assessment (30%), so you must be available to complete them on the set dates.

The tests are worth 15% each. They will focus on material from the lectures, although your reading for tutorials will help in giving you an informed understanding. Further details about their structure and content will be given in lectures closer to the dates.

For the first one, on August 31, you will pick up the paper at the end of the Friday lecture, at 11:00am. You can take it away, and complete it in your own time. You must return it to my office (McMullin Building MCLG23) at or before 3pm.

For the second one, on November 2, you will pick up the paper from my office at 10:00am on Friday November 2. Again, you can take it away, and complete it in your own time. You must return it to my office at or before 3pm.

Although you will have several hours to complete each test, you should only have to spend one hour completing it. This is instead of the hour you would normally spend at your tutorial.

### Essay

The essay, worth 60%, is the major assessment item for this course. It is due on Monday November 5. The word limit is 3000 words, not including footnotes.
There are ten questions to choose from, closely relating to the topics of tutorials two to eleven. The questions are provided in the detailed Tutorial Guide, starting below on p. 12; one essay question is given above the readings for each week.

You will need to sign up for your essay topic in the first tutorial (Tutorial 1, in Week 2). There should be no more than two people from each tutorial group doing any one essay topic. This should help to spread demand for library books.

At one tutorial in the semester, the one relating to your chosen essay question, you will be responsible for leading the group discussion. In a tutorial with two people doing the topic for their essays, both will work together to lead the tutorial.

How you choose to lead the discussion is entirely up to you (and your partner if you have one). Of course, feel free to consult me at any time for guidance. You will need to be informed by the readings for the topic. But don’t feel that you need to ‘know’ everything, or anything specific, about the topic. Tutorials are for group discussion. No one is expected to have clear ‘answers’, and this includes tutorial leaders. So good tutorial leadership does not mean you have to ‘know’ particular things, but that you have to have suggestions, questions and ideas about the readings, which may be debated and developed by the group.

I hope this way of running the tutorials will prove useful for writing the essays. The tutorial discussion should allow you to present ideas that you have for your essay, and to obtain feedback from the rest of the group on these ideas. It should help you to develop your ideas or conclusions. Obviously those people doing topics from later in the semester will have more firmly developed ideas about their question than those doing topics earlier in the semester. This is not, however, a particular advantage for leading the tutorials.

You will sign up for your essay (and tutorial leadership) topic in the first tutorial, held in week two.
UNIVERSITY POLICIES AND PROCEDURES FOR ASSESSMENT ITEMS

Plagiarism
University policy prohibits students plagiarizing any material under any circumstances. A student plagiarizes if he or she presents the thoughts or works of another as one’s own. Without limiting the generality of this definition, it may include:

- copying or paraphrasing material from any source without due acknowledgment;
- using another’s ideas without due acknowledgment;
- working with others without permission and presenting the resulting work as though it was completed independently.

Plagiarism is not only related to written works, but also to material such as data, images, music, formulae, websites and computer programs.

Aiding another student to plagiarize is also a violation of the Plagiarism Policy and may invoke a penalty.

For further information on the University policy on plagiarism, please refer to the Policy on Student Academic Integrity at the following link:


The University has established a software plagiarism detection system called Turnitin. When you submit assessment items please be aware that for the purpose of assessing any assessment item the University may:

- reproduce this assessment item and provide a copy to another member of the University; and/or
- communicate a copy of this assessment item to a plagiarism checking service (which may then retain a copy of the item on its database for the purpose of future plagiarism checking);
- submit the assessment item to other forms of plagiarism checking.

Written Assessment Items
Students may be required to provide written assessment items in electronic form as well as hard copy.

Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for Assessment Items or Formal Written Examinations

Students are required to submit assessment items by the due date, as advised in the Course Outline, unless the Course Coordinator approves an extension of time for submission of the item. University policy is that an assessment item submitted after the due date, without an approved extension, will be penalised.

Any student
1. who is applying for an extension of time for submission of an assessment item on the basis of medical, compassionate, hardship/trauma or unavoidable commitment, or
2. whose attendance at or performance in an assessment item or formal written examination has been or will be affected by medical, compassionate, hardship/trauma or unavoidable commitment,

must report the circumstances, with supporting documentation, to the appropriate officer following the instructions provided in the Special Circumstances Affecting Assessment Procedure - Policy 000641.

Note: different procedures apply for minor and major assessment tasks.

Please go to the Policy at http://www.newcastle.edu.au/policylibrary/000641.html for further information, particularly for information on the options available to you.

Students should be aware of the following important deadlines:

- Requests for Special Consideration must be lodged no later than 3 working days after the date of submission or examination.
- Requests for Extensions of Time on Assessment Items must be lodged no later than the due date of the item.
- Requests for Rescheduling Exams must be lodged no later than 10 working days before the date of the examination.

Your application may not be accepted if it is received after the deadline. Students who are unable to meet the above deadlines due to extenuating circumstances should speak to their Program Officer in the first instance.
TUTORIAL GUIDE

Week by Week Guide to Tutorial Content, Reading Lists, and Suggested Discussion Questions

The questions for your essays, which closely relate to the tutorial topics, are given below the Suggested Discussion Questions for each topic.

WEEK ONE

no tutorials

Use this week to familiarize yourself with the Course Guide, Assessment Requirements and Procedures.

If you have any questions, please email me at: catherine.england@newcastle.edu.au

WEEK TWO, TUTORIAL ONE

INTRODUCTION AND ESSAY TOPIC SIGN-UP

The first introductory tutorial will be for dealing with any questions about anything to do with the course, and also for signing up for essay questions and tutorial leadership.

No more than two people in a tutorial group will be able to do any one topic and essay question. At one tutorial in the semester, the one relating to your chosen essay question, you will be responsible for leading the group discussion. In a tutorial with two people doing the topic for their essays, both will work together to lead the tutorial.

How you choose to lead the discussion is entirely up to you (and your partner if you have one). Of course, feel free to consult me at any time for guidance. You will need to be informed by the readings for the topic. But don’t feel that you need to ‘know’ everything, or anything specific, about the topic. Tutorials are for group discussion. No one is expected to have clear ‘answers’, and this includes tutorial leaders. So good tutorial leadership does not mean you have to ‘know’ particular things, but that you have to have suggestions, questions and ideas about the readings, which may be debated and developed by the group.

I hope this way of running the tutorials will prove useful for writing the essays. The tutorial discussion should allow you to present ideas that you have for your essay, and to obtain feedback from the rest of the group on these ideas. It should help you to develop your ideas or conclusions.
Suggested Discussion Questions

- What tenets of Christianity were derived from Judaism?
- Can we identify the ‘historical’ Jesus of Nazareth?
- Explain the appeal of Christianity to Rome’s subjects.
- Why did this constitute a threat in the eyes of imperial officials?
- Outline the early features of Christian belief and practice.
- Did these mean that a dichotomy between Christianity and the secular world was inevitable?

Essay Question

‘The Christian community inherited from its Jewish matrix a strong sense of being “called out” ... from the surrounding society which they felt to be possessed by different values.’

(Henry Chadwick, ‘The Early Christian Community’, p. 45.)

To what extent was early Christianity a reaction against Roman imperial rule and Graeco-Roman culture?

Essential Reading


Further Reading


Peter Brown, The Rise of Western Christendom: Triumph and Diversity, AD 200-1000, 1996.

Henry Chadwick, The Early Church, 1967, Ch. 1


Early Christianity: Origins and Evolution to AD 600, ed. by Ian Hazlett, 1991.


Karen Louise Jolly, Tradition and Diversity: Christianity in a World Context to 1500, 1997, Chs 1 and 2.


Richard Southern, Western Society and the Church in the Middle Ages, 1970, Ch. 1.

Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
Suggested Discussion Questions

- In light of the documents, which principal issues about Christ were in dispute?
- Do the documents confirm apostolic authority (that is, who has the right to define Christian teaching and govern the fledgling Church)?
- Who were the gnostics, and why were they deemed heretical?
- What factors influenced the definition of orthodox Christianity?

Essay Question

Discuss the significance of gnosticism in its historical context, and consider whether or not the development of early Christian orthodoxy represented little more than a knee-jerk reaction against gnosticism.

Essential Reading


Further Reading

Walter Bauer, Orthodoxy and Heresy in Earliest Christianity, 1971

Peter Brown, The Rise of Western Christendom: Triumph and Diversity, AD 200-1000, 1996.

Hans Campenhausen, Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries, 1969.

Henry Chadwick, The Early Church, 1967, Ch. 2.


Early Christianity: Origins and Evolution to AD 600, ed. by Ian Hazlett, 1991.


Karen Louise Jolly, Tradition and Diversity: Christianity in a World Context to 1500, 1997, Chs 1 and 2.


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
Suggested Discussion Questions

- What measures did Pope Gregory accept were necessary in the transition of the English from paganism to Christian belief and practice?
- Can you define a ‘miracle’? Was it ‘magic’? How did the Church accommodate such a notion as miracles?
- Why were miracles so important in the missionary age?
- Would the spread of Christianity have succeeded without the pragmatism of the early medieval missionaries?

Essay Question

‘The pagans, in fact, looked upon Christ as just another itinerant magician or ordinary healer ...’. (Ronald C. Finucane, Miracles and Pilgrims, p. 17.)

How vital were miracles and other wondrous doings in the conversion of pagan Europe to Christianity in the early middle ages?

Essential Reading


Further Reading


Karen Louise Jolly, Tradition and Diversity: Christianity in a World Context to 1500, 1997, Chs 1 and 2.

Lutz Kaelber, Schools of Asceticism: Ideology and Organization in Medieval Religious Communities, 1998, Ch. 3.

Richard Kieckhefer, Magic in the Middle Ages, 1990.


J. M. Wallace-Hadrill, The Frankish Church, 1983, Ch. 2.


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
**Suggested Discussion Questions**

- Which features in Anstrude’s life does her hagiographer identify as ‘saintly’?
- Do we obtain from the *vita* (‘life’) any sense of the function someone like Anstrude performed for her local community?
- What factors governed the making of a saint?
- Was there a tension between the Church and the faithful regarding the role of saints in medieval society?

**Essay Question**

Consider the following labels: ‘holy models’, ‘powerful models’, ‘miracle workers’. Does any of these best characterize the function of saints in medieval society?

**Essential Reading**


**Further Reading**

J. Bossy, *Christianity in the West, 1400-1700*, 1985, Ch. 1.

Adrian H. Bredero, *Christendom and Christianity in the Middle Ages: The Relations between Religion, Church and Society*, trans. by Reinder Bruinsma, 1994, Ch. 6.


R. N. Swanson, *Religion and Devotion in Europe, c.1215-c.1515*, 1995, Ch. 5.


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
WEEK SEVEN
no tutorials

CLASS TEST 1
in own time, between 11:00am-3:00pm

Collect after lecture.

Return at or before 3:00pm, to Catherine’s office, McMullin Building, room MCLG23.
Suggested Discussion Questions

- What do you make of the various scholarly explanations for the crusade.
- Do you think that religious motivation was the primary factor behind the shepherds’ actions against the Jews?
- What do you make of the document about host desecration at Passau?
- By placing the crusade in the wider context of fears about other minorities in the fourteenth century, can we form an explanatory model for medieval anti-Semitism?
- Could this model also be useful for explaining accusations of heresy?

Essay Question

The Shepherds’ Crusade of 1320 was symptomatic of medieval Europeans’ fear of religious and cultural outsiders. Discuss this statement.

Essential Reading


David Nirenberg, Communities of Violence: Persecution of Minorities in the Middle Ages, 1996, Ch. 2.

Further Reading


Adrian H. Bredero, Christendom and Christianity in the Middle Ages: The Relations between Religion, Church and Society, trans. by Reinder Bruinisma, 1994, Ch. 10.


Norman Cohn, The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages, 1993, Ch. 5.


Carlo Ginzburg, Ecstasies: Deciphering the Witches’ Sabbath, 1991, Ch. 1.


Lester K. Little, Religious Poverty and the Profit Economy in Medieval Europe, 1978.


David Nirenberg, Communities of Violence: Persecution of Minorities in the Middle Ages, 1996.


R. N. Swanson, Religion and Devotion in Europe, c.1215-c.1515, 1995, Ch. 8.

Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
WEEK NINE, TUTORIAL SEVEN
CONSTRUCTING HERETICS: MORALITY AND THE CATHARS

Suggested Discussion Questions

- What do we know about Cathar attitudes to sexuality?
- Identify some of the themes about the immorality of heretics that emerge in the primary documents.
- Do some of the heretical ideas sound familiar (that is, in terms of beliefs we have encountered already in other topics)?
- How does Ginzburg explain such accusations?

Essay Question

‘By implication then, a person who engaged in forbidden kinds of sexual pleasure must be a heretic - and a heretic must engage in ‘deviant' sexual activity.’

(Verne Bullough, Sexual Practices and the Medieval Church, p. 206.)

Discuss this statement.

Essential Reading


Carlo Ginzburg, Ecstasies: Deciphering the Witches' Sabbath, 1991, Ch. 2.

Further Reading

Heresies of the High Middle Ages, ed. by Walter L. Wakefield and Austin P. Evans, 1991.


J. Richards, Sex, Dissidence and Damnation: Minority Groups in the Middle Ages, 1991.


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
Suggested Discussion Questions

- What was Francis’s position on poverty, and how did he structure his order according to this precept?
- What pressures faced the Franciscans after Francis’s death?
- Who were the Joachites, and what did they preach?
- Why did Pope John XXII accuse the Spirituals of heresy?

Essay Question

Why was the issue of ‘holy poverty’ so problematic for the Franciscans in the thirteenth and fourteenth centuries?

Essential Reading


C. H. Lawrence, The Friars: the Impact of the early Mendicant Movement on Western Society, 1994, Ch. 3.

Further Reading


Adrian H. Bredero, Christendom and Christianity in the Middle Ages: The Relations between Religion, Church and Society, trans. by Reinder Bruinsma, 1994, Ch. 9.


R. W. Southern, Western Society and the Church in the Middle Ages, 1970.

Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
WEEK ELEVEN, TUTORIAL NINE
THE ST BARTHOLOMEW’S DAY MASSACRES

Suggested Discussion Questions

- Were the Bartholomew’s Day Massacres a result of political divisions amongst the French elite?
- How significant were other differences (for example class, gender) in the way the massacres occurred?
- How influential was a vengeful strain in popular French Catholicism?
- Why did the massacres take the particular forms they did?

Essay Question

To what extent was religious difference the source of conflict between Catholics and Protestants in France in the late sixteenth and early seventeenth centuries?

Essential Reading

Mack P Holt, The French Wars of Religion, 1562-1629, 1995, Ch. 3.


Further Reading

De Thou’s account of the events preceding the massacre, at:
www.fordham.edu/halsall/mod/1572stbarts.html

The Edict of Nantes (1598), excerpts at:
www.stetson.edu/~psteeves/classes/edictnantes.html


Carter Lindberg, The European Reformations, 1998, Ch. 11.


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
WEEK TWELVE, TUTORIAL TEN
WITCHCRAZES

In this tutorial we will also arrange people in pairs, for preparation for Tutorial Twelve, Week Twelve. (See Section about ‘Questions’ under details or that tutorial in this guide.)

Suggested Discussion Questions

- Using the primary documents, identify some of the characteristics of witches.
- How does the witch differ from the heretic?
- Why were witches predominantly women?
- Do you think the ‘witchcraze’ can be explained as a misogynist backlash?
- Do you think that in Early Modern Society, the Devil (and the witch) had replaced the Muslim, Jew and heretic as the source of evil?

Essay Question

‘A convicted witch could be let off by being admonished, fined, or banished; that many were instead tortured to the point of death tells us something not only about the hatred of witchcraft among those in power, but also about their loathing of women.’

(Anne Llewelyn Barstow, Witchcraze: A New History of the European Witch Hunts, p. 11.)

To what extent do you agree with Barstow that the witchcraze resulted from Early Modern men’s ‘loathing of women’? You need to consider her explanation in the light of other factors.

Essential Reading


Further Reading


New Perspectives on European Witchcraft, Magic and Demonology, ed. by Brian P. Levack. 2001, Vol. 4: Gender and Witchcraft


Merry E. Wiesner, Women and Gender in Early Modern Europe. 2nd ed., 2000, Ch. 7.


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
Suggested Discussion Questions

- What does Locke suggest are the proper limits of rulers’ rights to regulate the beliefs of citizens?
- What are the limits of citizens’ rights to their beliefs?
- What is the proper status of religious beliefs, and of churches, in relation to citizens, and to the state?
- What is the significance of Locke’s ideas in connection with later Enlightenment ideas about religion and belief?
- What were the implications for persecution and prosecution over heresy and witchcraft?
- Was the Enlightenment the beginning of modern secular society?

Essay Question

Consider the key Enlightenment themes concerning intellectual freedom and personal autonomy. To what extent might new emphasis on ‘reason’ and ‘enlightenment’ have helped reduce persecutions and prosecutions for heresy and witchcraft?

Essential Reading

John Locke, ‘A Letter Concerning Toleration’ (1689), trans. by William Popple:
www.constitution.org/jl/tolerati.htm

(Note that this is a longish primary source, and there is no secondary source in the Reader for this week.)

Further Reading

www.econlib.org/Library/LFBooks/Hume/hmMPL.html

Voltaire, ‘Liberty of the Press’ and ‘Philosopher’, in his The Philosophical Dictionary, available at:
Entries in alphabetical order:
http://oll.libertyfund.org/Texts/Voltaire0265/Works/0060-06_Bk.html#hid_lf060-06_head_041

Essays by J. K. W. Möhsen, Moses Mendelssohn and Immanuel Kant on the question of ‘What is Enlightenment?’, in What is Enlightenment, ed. by James Schmidt, 1996


Philipp Blom, Enlightening the World: Encyclopédie, the Book that Changed the Course of History, 2005.


Early Modern Europe: An Oxford History, ed. by Euan Cameron, 1999, Chs 5 and 8.


Histories of Heresy in Early Modern Europe: For, Against, and Beyond Persecution Toleration, ed. by John Christian Laursen, 2002.

Justifying Toleration: Conceptual and Historical Perspectives, ed. by Susan Mendus, 1988, Chs by Waldron, Ryan and Tuck.


W.M. Spellman, John Locke, 1997


Feel free to find your own further materials from the University library (particularly journal articles, through the databases).
WEEK FOURTEEN
no lecture or tutorials

CLASS TEST 2
in own time, between 10:00am-3:00pm

Collect at 10:00am, from Catherine’s office, McMullin Building, room MCLG23.

Return to Catherine’s office, at or before 3:00pm.