



Lectures: Tuesdays and Thursdays 5-7  
BA 1230

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### Description

Less known than kings, knights and popes, those kept at the margins of medieval Europe can tell us much about the society that defined them. This lecture course proposes to look at how medieval people conceptualized, identified and treated minorities and marginal groups and how these groups saw their own place within their world. The course will be divided in five units, each focusing on a specific marginal category: religious (Jews, Muslims, and Heretics), social and economic (poor, slaves), disease and health (lepers), legal (criminals), and gender and sexuality (prostitutes, homosexuals, and transsexuals). Each unit will include discussions of how each group was depicted in art and popular culture, how they were defined, and their place within the structure of society as well as points of contact and conflict. Special attention will be paid to whether attitude towards minorities varied according to time (1000-1500) and space (northern and southern Europe, urban and rural areas). Students will have opportunity to engage with a variety of primary and secondary sources; written assignments will allow students to both analyze primary sources and to examine the arguments made by historians.

### Goals

- To understand how pre-modern European societies defined those in their margins
- To become familiar with the social, cultural, and legal mechanisms that shaped the lives of medieval people through case studies of marginal groups
- To consider/explore ideas contrary to one's own beliefs
- To write effective historical essays
- To analyze both primary and secondary sources

### Course Format

#### Lectures

During lectures I will provide slides and images to illustrate the topics covered. Since there is no textbook available that neatly covers the topics discussed in this course, the material covered in lectures will be your textbook. Although presentation slides will be made available through Blackboard, be aware that they do not fully replace attendance in class. **Questions are encouraged during lecture.**

### Discussion

Each lecture will be followed by a 30-40min discussion period during which we will talk about some of the primary and secondary sources assigned. In the discussion period, students will break up into smaller groups to talk about questions related to the specific documents assigned.

### Wiki Comments/Discussion:

This course uses a wiki page to manage discussion and serve as a hub for exchanging information about the course.

To facilitate in-class discussions and allow for a more inclusive atmosphere, students are required to post on the course's wiki page by 9:00 AM on class days. Some ideas include:

1. a reaction to the readings – e.g. which reading you liked best and why? Or a reaction to someone else's reaction – a major goal of this course is to get students to interact with one another. If you agree or disagree with someone else's post, you can respond to it explaining why or how you agree or disagree with your classmate.
2. A connection between the readings and previous readings or lectures
3. An Aha! moment – an Aha! moment is a moment in which something you have been reading or contemplating make sense with unexpected clarity. Anybody who posts an Aha! moment and explains how and why suddenly something made sense to them will earn extra points.

Students must participate in these discussions EVERY WEEK. **Participation in the online discussion will be a part of your overall discussion grade.**

### **Responsibilities**

Instructor: to give interesting and informative lectures, to facilitate class discussions, to maintain regular office hours, to answer e-mails in a timely manner, to provide feedback on assignments, to write fair exams.

Students: to attend class and be on time, to listen during lectures, to read assigned material prior to arriving in class, to participate in discussions, to hand in assignments on time.

### **Required Readings**

- Moore, R. I. *The Formation of a Persecuting Society: Authority and Deviance in Western Europe, 950-1250*. Malden, Mass: Blackwell Publishing, 2007.
- Nirenberg, David. *Communities of Violence: Persecution of Minorities in the Middle Ages*. Princeton, NJ: Princeton University Press, 1996.
- HIS389H1-S Coursepack (available at copy centre on Bay St, address to follow]

The Coursepack will be available both online and at Tru-Copy, on Bay Street (corner with St Joseph). Please, allow 24 hours for a copy of the coursepack if you choose to order from Tru-Copy (phone: 416-9281146). The books by Moore and Nirenberg are available for purchase at the U of T Bookstore.

As you will see from the lecture schedule, you are required to read material from the Coursepack for each class. Please make sure that you do the reading prior to class as we will be

discussing it during lectures, as well as during the discussion sections. Your main assignment will be based on the books listed above and you will be expected to draw from material from lectures **and** readings during the final exam. Participation in both in-class and online discussions is worth **20% of the final mark**.

Students who would like more background on medieval history may find the following book useful:

- Barbara Rosenwein, *A Short History of the Middle Ages*, 3<sup>rd</sup> edition

## **Blackboard**

Blackboard is the course management platform used by this course. In addition to a discussion board where students are expected to interact with their classmates, the site also contains all the course handouts and announcements. It is the student's responsibility to check it regularly. Occasionally, I might send an email to the class as a whole using Blackboard. All email sent via Blackboard will go to students' UTOR email address. Please note that if you forward your UTOR email address to other email services (such as Gmail or Hotmail), messages sent via Blackboard will bounce back undelivered.

## **Grading, assignments, and plagiarism**

### Grading scheme & due dates

Short essay (1,200-1,500 words)	20%	Due 14/Jul/2009
Participation	20%	
Final essay (2,500-3,000 words)	30%	Due 04/Aug/2009
Final exam	30%	TBA

### Assignments

- Short essay – Document study (Due in class, Tuesday, July 14<sup>th</sup>) – 1,200-1,500 words (4-5 pages) The student will write a short document study of a document or collection of documents we have read or will read in the course of the term. This is to be a close reading and not simply a summary of the document. Your interpretation of the source must take into account the nature of the evidence, considering e.g. who produced the source, why it was produced, the audience at which it was aimed or the purpose it fulfilled in its own time, etc.
- Final essay – Historiography essay (Due in class, Tuesday, August 4<sup>th</sup>) – 2,500-3,000 words (8-10 pages) – Whereas in the first assignment students were required to deal directly with historical sources, in this essay the focus will be on the interpretation of historians. Students will read R. I. Moore's *The Formation of a Persecuting Society* and David Nirenberg's *Communities of Violence*, (Introduction, chapters 1-4, and Epilogue) and write an essay on the debate between the two authors. Further instructions to follow.

### Late papers:

Assignments are due in lecture. Because of the time constraints of a summer course, **NO LATE PAPERS will be accepted**, except in cases of medical emergencies or death, and only with appropriate documentation.

### Plagiarism:

Plagiarism is using information or original wording in a paper without giving credit to the source of that information or wording; it is also not acceptable. Do not submit work under your name that you did not do yourself; you may not submit work for this class that you did for another class. Refer to <http://www.utoronto.ca/writing/plagsep.html> for further information. Be forewarned that this class adopts a zero-tolerance policy towards plagiarism.

### **Office hours & email etiquette:**

Students are strongly encouraged to come to office hours to introduce themselves and to discuss any aspect of the course. There is no need to make an appointment, as I will be available at my office during office hours precisely for that purpose.

If my office hours are not suitable to your schedule, please contact me for an alternative arrangement. E-mail is the best way of contacting me. I will respond to emails within 24 hours during the week and 48 hours during the weekend; if you get no acknowledgement of your email within that time frame, please don't hesitate to send a second message. Although email is usually reliable, it has happened in the past that students' emails ended up in my spam box.

## Lectures and reading schedule

**Jun 30**      Introduction: The Tripartite Society and the Idea of Marginality

**Jul. 2**      Heretics : Cathars, Waldensians, and the Lollards

*Readings*      Fourth Lateran Council: Canon 3 on Heresy (1215)  
Confession of Barthélemy Amilhac, ( 1320)  
Confession of Beatrice de Plenissoles (1320)  
Carol Snyder, " Cathars, confraternities, and civic religion: the blurry border between heresy and orthodoxy"<sup>1</sup>

**Jul. 7**      Jews in Northern Europe

*Readings*      Thomas of Monmouth: The Life and Miracles of St. William of Norwich (1173)  
Richard I of England: Charter to the Jews (1190)  
Bishop of Speyer: Grant of Lands & Privileges to the Jews (1084)  
Fourth Lateran Council: Canon 68 on the Jews (1215)  
Gerald of Wales: A Witty Jew, c. 1185  
Contact between English Jews and Christians

**Jul. 9**      Muslims and Jews in Medieval Spain

*Readings*      Alfonso X, *Las Siete Partidas*: Laws on Jews (1265)  
Barcelona Jewish Court Documents (1293)  
Royal Grants to the Jewish Community of Barcelona (1241-1271)  
A Business Partnership between a Jew and Christian in Barcelona (1235-1242)  
Muslims and Christians in Valencia  
Ramon Llull: On preaching and conversion  
\*David Nirenberg, "Historical Background", *Communities of Violence*

**Jul. 14**      From magicians to witches: witchcraft in the Middle Ages

*Readings*      The trial of Dame Alice Kyteler in Ireland (1324)  
Nicolau Eymeric: Magic and Heresy (1376)  
Heinrich Kramer: *Malleus Malleficarum* (1486)  
Bernardino da Siena preaches against women sorcerers (1427)

**Jul. 16**      Beggars and the Poor: the transformation of poverty

*Readings*      Miri Rubin, "The Poor"  
An Imprisoned Pauper  
A Marginal Subsistence  
Succor for the Indigent  
The Distribution of Alms

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<sup>1</sup> All readings available in the coursepack, unless otherwise indicated.

**Jul. 21**      Slavery in the Middle Ages

*Readings*      Debra Blumenthal, "Defending their Masters' Honour: Slaves as Violent Offenders in Fifteenth-Century Valencia"  
Alfonso X, *Siete Partidas*: Laws on Slavery (1265)  
Slavery legalized  
The Search for Slaves  
Christians forced into servitude  
The Tribulations of a Slave Girl  
Ibn Battuta on Slaves

**Jul. 23**      Lepers: the living dead of medieval Europe

*Readings*      Third Lateran decree on Lepers (1179)  
Regulations of Sherburn leper hospital  
Interpretation of Particular symptoms  
Miller, Timothy S. and Rachel Smith-Savage. "Medieval Leprosy Reconsidered"  
*International Social Science Review* vol. 81 (2006), Issue 1/2: 16-28. [Available online]

**Jul. 28**      Crime & Punishment

*Readings*      Charter of Jaca (1077)  
Justice in Catalonia  
Passion and Uxoricide  
Infanticide  
Forgery and Homicide  
Incest and Sacrilege  
The career of a professional criminal  
Aberth, John. "Crime and Justice under Edward III: The Case of Thomas De Lisle." *The English Historical Review* 107 (1992): 283-301 [available on JSTOR]

**Jul. 30**      Prostitutes and the policing of boundaries

*Readings*      Ruth Mazo Karras, "Marriage, Sexuality, and Marginality" in *Common Women: Prostitution and Sexuality in Medieval England*, 84-101, 169-174 [in CP]  
The Establishment of Communal Brothels, 1415  
Prostitution and the Courts, 1398-1400  
The Recruitment of Prostitutes, 1379

**Aug 4**      Homosexuals and transsexuals

*Readings*      David Lorenzo Boyd and Ruth Mazo Karras, "'Ut cum muliere": A Male Transvestite Prostitute in Fourteenth Century London".  
The Questioning of John Rykener, A Male Cross-Dressing Prostitute, 1395

**Aug. 6**      Review and conclusions