

HISTORY 221, Sections 01-04: THE MEDIEVAL LEGACY

Course Information:

History 221, Fall 2008

Lecture (all students): WF 12:00-12:50, McIver 028

Discussion Section 01: M 12:00-12:50 (CRN 80216), Curry 309

Discussion Section 02: M 12:00-12:50 (CRN 80217), Curry 237

Discussion Section 03: M 1:00-1:50 (CRN 80218), Curry 237

Discussion Section 04: M 1:00-1:50 (CRN 80219), Curry 312

Instructor Information:

Dr. Richard Barton

Office: 2115 MHRA Bldg.

Office phone: 334-3998

Home phone: 852-1837, no calls after 9 PM

Mailbox: 2118A MHRA

Email: rebarton@uncg.edu

website: <http://www.uncg.edu/~rebarton>

Teaching Assistant Information:

Bruce Peebles (sections 2 and 3)

Office: 2323 Moore HRA, cubicle B

email: bapeeble@uncg.edu

mailbox: 2118A MHRA

Phone: 334-4283

Chris Jacobson (sections 1 and 4)

Office: 2323 Moore HRA, cubicle A

email: cwjacobs@uncg.edu

mailbox: 2118A MHRA

Phone: 334-4283

Office hours (for Barton): Wednesdays 9-10 AM, Friday 10-11 AM and by appointment

Course Description:

This course explores the rich legacy of Medieval Europe. The Middle Ages lasted from the collapse of the Roman Empire in the west (around 500 AD) until the so-called Renaissance (14th to 16th centuries AD). This is an enormous time span, and I have no intention of trying to cover every event and every aspect of the Middle Ages. Rather, we will focus on several themes examined over three sub-periods of the Middle Ages. We begin in the year 800, during the Early Middle Ages (500-1000), with the great early Medieval revival of kingship and culture under the Carolingian dynasty. From there we will examine successively the Central or High Middle Ages (c.1000-1300) and the Late Middle Ages (c.1300-1500). Within each of these mini-periods we will examine several of the following themes: the nature and effectiveness of government (primarily kingship), the role of Christian belief and

Christian institutions in shaping medieval life, the shape of everyday life, and the capacity of women to exercise power.

The process of our trip through the Middle Ages, however, will not merely be one of mastering names and dates (although you certainly must do a fair amount of memorization). Indeed, a major purpose of the class is to demonstrate to you the methods by which historians approach the past. Thus we will be interested in learning about the nature of the sources available to us, and, above all, in learning how to interpret them. Interpretation, after all, is the keystone of the historian's craft, and it will be one of our purposes in this course to subject all of the material at our disposal to careful prodding, questioning, and criticism.

What is history?

History is a process, and one of interpretation to boot; it is not merely the location and recitation of some inert set of objective facts. Historians - whether professors or students - must actively engage with sources by asking questions of them. Without a question, there cannot be an interpretation, and there cannot therefore be history. "Facts" are not objective, since "facts" must be selected by some person, and the process of selection (as well as that of interpretation) is subjective, not objective. There is no 'natural' or 'objective' reason why one 'fact' is more important than others. Whether you find the fact that Charlemagne was crowned Emperor in 800 more significant than the fact that Frankish kings practiced polygamy is only a reflection of what questions you are interested in (one fact concerns politics, the other social and legal practice); neither is 'objectively' more important.

It is thus the historian's job to read many sources, thereby awakening questions which he or she may then use to form interpretations based on those sources. Good history is thus about persuading others of the plausibility of one's interpretation - doing so requires one to a) formulate good questions; b) locate and master 'good evidence'; c) interpret that evidence in the light of the question(s) one has asked; and d) communicate those interpretations in writing (or sometimes orally). Since this is an introductory course, many of the questions will have been pre-selected by me. I have also provided you with a body of evidence (your primary source readings) with which to address those questions. Your task is to read the evidence in the light of the questions I have posed and formulate an interpretation of that evidence. To accomplish this well, you will need to read lots of material and come to lecture. Lecture will provide the context, some facts, most of the questions and some of the interpretations - without it, you will have trouble deciding what to do with the readings. If you don't do the readings, however, you will undoubtedly fail, since you will not be able to provide the evidence needed to support the interpretations that you must make on exams, quizzes, and so forth. I am mostly interested in seeing you master the methods of the historian - the ability to present a plausible interpretation of evidence in a logical and coherent fashion.

STUDENT LEARNING OUTCOMES

A student who successfully completes this class should be able to:

1. Demonstrate broad knowledge of the political, religious, and social history of the European Middle Ages (c.800-1500)
2. Interpret primary sources from the period under study and use both written and oral skills to analyze them
3. Synthesize material read from a variety of sources to produce a larger analytical conclusion
4. Recognize and employ methods used by historians to analyze the past (chronology, periodization, comparison/contrast, continuity/change, and some theory, including gender)
5. Communicate analytical thought in writing and in speech.
6. Recognize an academic argument and criticize it

REQUIRED BOOKS (available for sale in the UNCG bookstore):

1. C. Warren Hollister and Judith Bennett, *Medieval Europe: A Short History*, 10th edition (McGraw-Hill, 2005) [ISBN 0072955155]
2. Chretien de Troyes, *Erec and Enide*, trans. Dorothy Gilbert (Univ. of California Press, 1992) [ISBN: 0520073460]
3. Patrick Geary, ed., *Readings in Medieval History*, 3rd edition (University of Toronto Press, 2003) [ISBN: 1551115506]
4. On-Line texts. Much of your primary source reading will be located on-line, either on Blackboard, or at my web-site, or at the superior academic site known as the On-Line Medieval Sourcebook. For each text I have indicated the URL where that text may be found. If you have trouble using the internet, please see me for assistance. Please note that the on-line version of this syllabus will have direct hyper-links to these texts.
5. J-Stor: J-Stor is an academic article database which you may access through the 'database' button on Jackson Library's homepage.

BLACKBOARD SITE

All materials for the course will be posted on the Blackboard site for the course. This is particularly important for announcements and E-Reserves. It is a good idea to check the Blackboard site regularly. You can get to our Blackboard site through this URL: <https://blackboard.uncg.edu/webapps/portal/frameset.jsp>.

COURSE REQUIREMENTS:

1. **Lecture Attendance:** (10% of your grade)

Attendance in lecture is mandatory. It is your responsibility each day in lecture to sign in with your appropriate TA. Your attendance grade will be based on the following chart:

<u>Absences from Lecture</u>	<u># of Points (out of a maximum of 10)</u>
0	12 (i.e., +2 points)
1-2	10
3-4	9
5-6	7
7-8	5
9 or more	0

You will note that if you have 100% attendance, you will actually help your final grade by 2 points. You should try to take good notes in lecture, for the examples and interpretations presented there will be valuable in helping you organize your exam questions.

2. **Discussion Section: Attendance and Discussion** (10% of your grade)

Attendance in discussion section is mandatory. Students are allowed to miss one discussion section without penalty, but will have 2 points removed from their final aggregate grades for every subsequent absence. Active participation in discussion sections is a vital part of the learning process, and will be worth 10% of your final grade. Each TA will evaluate individual students' performances in his/her sections, but the following broad guidelines apply. If you come to class but never open your mouth, your participation grade will be no better than a C. If you speak infrequently, but offer strong comments when you do speak (or if you speak a lot, but with only occasional insight), your discussion grade will be in the B range. If you speak frequently and with insight, your discussion grade will be in the A range.

You are required to bring the assigned primary source readings (selections from Geary and/or the on-line selections) to each discussion section.

3. **Quizzes** (10%)

Each week, discussion section will start with a VERY BRIEF quiz (5 minutes maximum) based on material presented in the lectures preceding that discussion section. [example: on 8 September, the quiz will cover material presented in lectures on 3 and 5 September]. To do well on the quizzes you must attend lecture regularly and take good notes. Discussion sections meet thirteen times during the semester (in addition to the first day, 25 August); there will be a quiz in every section, but at the end of the semester we will drop the two lowest grades on quizzes. The remaining 11 quizzes will be averaged to form your overall quiz grade. Individual quizzes will usually contain five questions (each worth two points). Except for dire emergencies (at the discretion of your TA), missed quizzes

cannot be made up. I may vary the quiz format on a few occasions; when and if I do so, I will alert you to this fact during the lecture before the quiz.

4. **First Take-Home Midterm Exam:** due Wednesday, 1 October in class (20%)

The exam will include several short responses and one longer, synthetic essay. The goal of the longer essay will be to have you evaluate and synthesize (that is, pull together) material from the readings and discussions. The exam questions will be provided at least ten days in advance; your answers are due in class on October 1.

5. **Second Take-Home Midterm Examination:** due Wednesday, 5 November, in class (20%). Same format as the first midterm; you will write two short answers and one longer essay.

6. **Article Review,** due-dates 10 November and 24 November (10%)

You will choose one academic article from a list provided by me. You will then read the article and critique it, paying attention to its argument and the author's success (or not) in demonstrating/proving that argument. You will also relate the article to the class in some way. You must submit (in writing) your choice of article to your TA on 10 November, and you must show him/her a copy of that article on the same date. The article review will be due on 19 November.

7. **Take-Home Final Exam:** due Friday, 12 December, in McIver 028 at 12 noon (30%)

The final exam will be, in essence, a third midterm exam with one slight exception. You will write two short answers and a synthesis essay on material for the last third of the course (the Late Middle Ages). But you will also write another very short thought piece about the entire span of medieval history; this extra essay will only be 2 pages in length, and will be worth 10% of the final exam.

GRADE BREAKDOWN:

Lecture Attendance	10%
Discussion Section:	10%
Quizzes	10%
First Midterm:	20%
Second Midterm:	20%
Article Review	10%
Final Exam:	20%

THE "LEGAL" STUFF

1. In case later consultation should prove necessary, students should keep copies of all graded assignments until the end of the semester (at least).

2. All course requirements must be completed to receive a grade for the class.

3. Late Work: Assignments are due on the date and at the time listed on the syllabus; if a crisis (such as illness) arises, it is your responsibility to contact me or your TA. If you do not contact one of us, the work (when eventually received) will be penalized. Contact may be made by phone, email, or a note left in my mailbox in the History Department (2118A Moore HRA); your TA will distribute his/her contact information in the first discussion section. You are welcome to call me at home, so long as it is before 9 PM.

4. **PLAGIARISM:** Students are expected to understand and abide by the UNCG Academic Integrity Policy. If you are unfamiliar with the policy, please read it carefully at <http://academicintegrity.uncg.edu/complete/>. In history, the most common infraction of the academic integrity policy is plagiarism, a type of cheating which occurs when a person passes off (whether intentionally or un-intentionally) someone else's words or ideas as their own. Generally, plagiarism can result from one of two forms of misconduct: 1) failure to provide citations to the words/ideas of another author which a student has used in his/her own work; 2) submitting work which was written by someone else in toto, that is, a paper written entirely by another student, parent, friend, web-site or so forth. Plagiarism is a serious academic offense, which, in its most overt forms, can result in formal disciplinary action by the university (at the most extreme, this might include expulsion). In practice, penalties for plagiarism depend on the type of plagiarism which has been committed, but they may include any or all of the following: being required to redo an assignment, failing the assignment, failing the course, and/or being recommended for suspension or expulsion from

the university. Regardless of the academic penalty assessed by the instructor in a particular case, it is the policy in History 221 for all documented cases of plagiarism (or cheating of any kind) to be reported to the Dean of Students.

This is a notoriously thorny area for students and one which causes much anxiety. Many students unintentionally commit plagiarism by “borrowing” ideas, interpretations, and/or actual words from other authors. Make sure that your words are your own, and that your interpretations are also your own. If you find yourself using someone else’s words or ideas, make sure you have given him/her credit by using a footnote, endnote, or parenthetical citation. Note: my lectures do not need to be cited. For more information on when and how to cite sources, see the end of this syllabus.

5. BE CAUTIOUS in using websites. Many students feel that they can obtain the “answer” (or even a good interpretation) concerning a historical problem by simply looking it up on the web. While the web has many uses, this is almost invariably a fatal strategy. Looking up someone else’s ideas is no substitute for your own analysis. Some observations from the instructor’s point of view: 1) use of a web-site without citing it (even if it is crap) is plagiarism, which, if detected, can result in serious academic penalties (see above); 2) instructors can often detect uncited use of a website when either the writing style of the student’s paper changes drastically, or when facts/ideas/dates/people not discussed in class or in any of the assigned readings appear in an assignment. Again, I don’t want to discourage you from gaining more perspectives by using the web. What I’m saying is that ultimately you are being evaluated on your analysis of the assigned readings, not on your ability to plug the ideas of some web site into your essay.

SCHEDULE OF CLASSES AND READINGS

UNIT 1: The Early Middle Ages, 800-1000

August 25: Discussion Sections

Topic: introductions, talking about history and sources

August 27: Course Introduction: Historians and Their Method

Textbook Reading: Hollister/Bennett, pp. 1-7, p. 8 (“Introduction”), p. 30-32 (“Introduction”), p. 50 (“Introduction”), p. 68 (“Introduction”), and p. 93 (box entitled “Medieval Myths: the Flat Earth”). [Note: although you should always look up words you don’t know in a dictionary, the textbook helps you out by providing a glossary at the back for words that appear in bold. Be sure to take advantage of this resource.]

Required: How to Read Primary Sources

(<http://www.uncg.edu/~rebarton/221-fa01-primary-source.html>)

August 29: Europe in 800: Franks, Byzantines, Muslims and Others

Primary Source Readings:

Required: Theodosian Code, selections, in Geary, pp. 1-15 (titles 1 through 10)

Required: Pact of Umar (<http://www.fordham.edu/halsall/source/pact-umar.html>)

Required: Salic Law (Law of the Salian Franks), in Geary, 129-136

Textbook Readings: Hollister/Bennett, 97-104

September 1: Labor Day Holiday. **No Discussion Sections.**

September 3: Frankish Kingship: Charlemagne

Primary Source Readings:

Required: Einhard, *Life of Charles the Great*, in Geary, 282-296

Textbook Reading: Hollister/Bennett, 104-111

September 5: Carolingian Society: a Renaissance?

Primary Source Readings:

Required: General capitulary on the missi, 802, in Geary, 315-320

Required (Blackboard) Paul Dutton, ed., "Letters of Alcuin," from *Carolingian*

Civilization (Broadview, 1993), 106-119.

Required: Charlemagne's letter to Baugulf, in Geary, 308-309

Required (Blackboard) Paul Dutton, ed., "A Judicial Dispute in the Loire Valley,"

from *Carolingian Civilization* (Broadview, 1993), 437-439.

Required (Blackboard) Paul Dutton, ed., "Wulfadus Goes to Court," from *Carolingian Civilization* (Broadview, 1993), 467-468.

Textbook Reading:

Hollister/Bennett, 111-118, Color Illustration 3

September 8: Discussion Sections: Charlemagne and the Carolingian Renaissance

To Consider: According to Einhard, what deeds and/or personality characteristics made Charlemagne a great king? Is Einhard objective? Why or why not? What does his account tell us about the general requirements for kingship in the early middle ages? What is a renaissance? What evidence is there that the Carolingians helped start a renaissance? What level of literary culture did the Carolingians attain? How deeply imprinted was it? How safe was the countryside? That is, could the Carolingian king keep law and order throughout his empire? How? With what mechanisms? Does your answer affect our belief in a 'renaissance'?

September 10: Carolingian Christianity: Bishops and Saints

Primary Source Readings:

Required: The Nicene Creed (<http://www.uncg.edu/~rebarton/church-fathers.htm>)

Required: (Blackboard): Paul Dutton, ed., "Theodulf of Orléans: Precepts for the Priests of his Diocese," from *Carolingian Civilization* (Broadview, 1993), 94-105.

Required: (Blackboard) Paul Dutton, ed., "Benedict of Aniane: his Life and Times," from *Carolingian Civilization* (Broadview, 1993), 156-175.

Required: the Deeds of Lord Joseph, Bishop of Le Mans (<http://www.uncg.edu/~rebarton/gestajosephi.htm>)

Textbook Reading: review Hollister/Bennett, 16-29. Read Hollister/Bennett, 61-66, and Color Illustration 2 (go back and compare to Figure 1.2)

September 12: Carolingian Christianity: Monasteries

Primary Source Readings:

Required: Rule of Saint Benedict, in Geary, pp. 168-198. You should at the very

least read all the chapter titles to get a sense of what Benedict's rule covered, and of the sorts of things that were important to monks. Pay

careful attention to the following chapters: prologue, 1-11, 22-25, 28, 30, 33-42, 48, 58-59, 62

Required: Clause 17 of the Capitulary of 802

(<http://www.fordham.edu/halsall/source/carol-missi2.html>)

Required: Cluniac Charters, in Geary, 321-327. Focus on the foundation charter

(321-323) and skim the Grossi Family charters to get a sense of the interconnection of lay aristocratic families like the Grossi with the monks

Required: Miracles of Saint Foy, in Geary, 328-335.

Textbook Reading: Hollister/Bennett, 56-61

September 15: Discussion Sections. Topic: Carolingian Christianity

To consider: be aware of the division of Christian institutions into the secular or parish clergy and the regular clergy (monks/nuns). Understand what a priest is and what his role was. What was a bishop supposed to do? What did monks do? Why did monks have special 'rules'? What virtues was a good monk supposed to possess? Why were monasteries so strictly regulated? What connections, if any, existed between monasteries and the communities around them?

September 17: Social Orders: Class and Gender in the Carolingian World

Primary Sources:

Required: Frankish Queens

(<http://www.uncg.edu/~rebarton/frankish-queens.htm>)

Required (E-Reserve): Paul Dutton, ed., "The Polyptique of Saint-Germain-des-

Près," from *Carolingian Civilization* (Broadview, 1993), 183-188

Textbook Reading: Hollister/Bennett: re-read pp. 44-45 (on Clotilda), 99, and 103-104

September 19: Vikings and the End of the Early Middle Ages

Primary Sources

Required: Ravages of the Northmen

(<http://www.fordham.edu/halsall/source/843bertin.html>)

Scholarly Article

Required (J-Stor): J-stor: Timothy Reuter, "Plunder and Tribute in the Carolingian Empire", *Transactions of the Royal Historical Society*, 5th series, v. 35 (1985), 75-94.

Textbook Reading: Hollister/Bennett, 119-128

September 22: Discussion Sections. Topic: Reuter article (and Carolingian Gender and Class)

To consider: What is Reuter's argument? What is he trying to prove? Where does he state his argument? What evidence does he provide to convince you that his argument is valid? Is it 'good' evidence? (What constitutes 'good evidence'?). Is there enough of it?

Also: did Frankish kings practice monogamy? Did Frankish queens? How easy was 'divorce' in the Frankish world? For whom? Could women/queens exercise power in the Frankish world? If so, what sort? And what did they need to exercise it? If not, why not? What role does persuasion play in female power dynamics? Did the Franks have an egalitarian society? What were some of the different classes of peasants?

September 24: Alfred of Wessex

Primary Source Readings:

Required: Alfred's Dooms, in Geary, 236-241

Required: Alfred's treaty with Guthrum (886-890), in Geary, 241

Required: Asser, *Life of Alfred*, in Geary, 243-253

Required: Anglo-Saxon Chronicle, excerpts, in Geary, 253-261

Textbook Reading: Hollister/Bennett, 128-135, 139-144

September 26: Economic Take-Off

Required: Demographic Tables

(<http://www.fordham.edu/halsall/source/pop-in-eur.html>)

Textbook Reading: Hollister/Bennett, 149-159

UNIT 2: the High Middle Ages (1000-1300)

September 29: Discussion Sections. Topic: Alfred of Wessex

To consider: Why was Alfred considered a 'great king'? How do Alfred's 'dooms' (or laws) compare with the Salic Law of the Franks? (Be sure to know what wergeld is). According to Asser, what was impressive about Alfred? How about according to the Anglo-Saxon chronicle? How would you compare Alfred and Charlemagne?

October 1: First Take-Home Midterm Due in Class

October 1: Aristocratic Society: Lordship and Fiefs

Primary Source Reading:

Required: Fulbert of Chartres: Letter to William of Aquitaine, in Geary, 386

Required: Agreement Between Hugh of Lusignan and William of Aquitaine, in Geary, 387-392

Required: Norman Noblewomen

(<http://www.uncg.edu/~rebarton/normanwomen.htm>)

Textbook Reading: Hollister/Bennett, 133-1139, 180-185

October 3: The First Crusade

Primary Source Readings:

Required: The First Crusade, in Geary, 407-442

Textbook Reading: Hollister/Bennett, 225-239

October 6: Discussion Section: Aristocratic Society and Crusade

To consider: what is a lord, and what is a vassal? How were lords supposed to behave towards vassals?

How were vassals supposed to behave towards lords? Where is 'government' in this lord-vassal society?

What is a fief? Were there official rules binding the behavior of lords and vassals? If so, what were they? If not, what compulsion (if any) kept relationships open? The agreement between Hugh of Lusignan and William of Aquitaine is clearly written from Hugh's perspective - if William had written a similar account, how might he a) have explained his behavior towards Hugh, and b) described his obligations differently?

What role did noblewomen have in the relations between lords and vassals? Could women be lords? Could they have vassals? Could women exercise power? Of what sort? Why was the first crusade called? What goals did it have? What motivated the crusaders to journey to the east? How successful was it? How did the Jewish, Muslim and Greek sources differ from the western, Latin, ones?

October 8: Kings and States, 1000-1300, part 1

Primary Source Readings:

Required: Domesday Book, in Geary, 758-766. Do not read for content; read to

understand what was included in each entry, how the book was organized, why it was constructed in this way, and what purpose it might have served King William I of England.

Required: Richard fitzNigel, *Dialogue of the Exchequer*, in Geary, 766-775

Required: Assize of Clarendon, 1166

(<http://www.fordham.edu/halsall/source/aclarendon.html>)

Textbook Readings: Hollister/Bennett, 215-225, 266-270, 277-280

October 10: Kings and States, 1000-1300, part 2

Primary Source Reading:

Required: Magna Carta, in Geary, 776 (introduction) and 781-787 (text)

Required: Joinville, *Life of St Louis* (aka Louis IX), in Geary, 686-704

Required: *Enquêtes* [inquests] of St. Louis, in Geary, 705-715. Read this

only to

gain a sense of the power of French royal administration in the 1240s. We are not concerned with the specifics of individual cases.

Textbook Reading: Hollister/Bennett, 270-277, 280-286

October 13: Discussion Sections. Topic: High Medieval Kingship and Government

To consider: how did kings after 1000 restore the power of monarchies? What role did administration, law and finance play in this restoration? What entrenched powers (think of Hugh of Lusignan and William of Aquitaine) did kings have to overcome? How might they do so? Make sure you understand what is intended by magna carta - did the barons (nobles) wish to overthrow the king? Did they wish to abolish monarchy? What did they want? How did they hope to get it? Did they want a return to the world of Hugh and William? Louis IX (St Louis) was one of the most powerful, respected, and beloved kings of the Middle Ages - according to Joinville, his friend and biographer, what made him great? (Does this jibe with what modern historians might think about his greatness)?

October 15: Church Developments: Rise of the Papal Monarchy

Primary Source Readings:

Optional: Liudprand of Cremona, *A Chronicle of Otto's Reign*, in Geary,

600-

608 (pay careful attention to Otto's relationship with the church)

Required: Gelasian Doctrine

(<http://www.fordham.edu/halsall/source/gelasius1.html>)

Required: Pope Gregory VII and King Henry IV [of Germany], *the*

Investiture

Controversy, in Geary, 608-634. Geary has arranged these letters strangely: I recommend reading them in the following, chronological, order: pp. 624-628 (1076, from Henry IV), 608-614 (1076, from Gregory VII), 617-618 (Gregory VII, 1076), 629-630 (late 1076, Henry IV gives in), 618-619 (Gregory VII on Canossa), 630 (Henry's oath at Canossa). Gregory's letter to Hermann in 1081 (pp. 619-624) is a succinct statement of papal policy, but I do not require that you read it. Page numbers that I don't include in the chronological list (e.g., 614-617) are optional.

Required: *Canons of the Fourth Lateran Council (1215)*, in Geary, 443-469.

As with Benedict's rule, make sure you get a sense of the scope of the legislation included in this document. Take care to read the following canons (chapters): 1, 3, 5-7, 10-11, 13-18, 21 (very imp!), 25, 32, 37, 42-44, 47, 51-52, 62, 67-69

Textbook Reading: Hollister/Bennett, 201-207, 240-246, 250-265

October 17: Church Developments: New Religious Orders

Primary Source Reading:

Required: Rule of Saint Francis of Assisi, in Geary, 470-473

Required: *Canonization Process of St Dominic*, in Geary, 478-484

Required: Thomas of Cantimpré, *Defense of the Mendicants*, in Geary, 490-492

Textbook Reading: Hollister/Bennett, 186-201, 207-213

October 20: No classes; Fall Break

October 22: Peasants: Servitude and Freedom

Primary Source Readings:

Required: Texts on Peasant Servitude

(<http://www.uncg.edu/~rebarton/peasant-servitude.html>)

Textbook Reading: Hollister/Bennett, 156-167

October 24: Commercial Revolution

Primary Source Reading:

Required: A Promissory Note secured by Collateral

(<http://www.fordham.edu/halsall/source/1200manduel.html>)

Required: Charter of the Shearer's Guild of Arras, 1236

(<http://www.fordham.edu/halsall/source/1236Weavers5.html>)

Textbook Reading:

Hollister/Bennett, 167-179

Scholarly Article: (J-Stor) Sharon Farmer, "Down and Out and Female in Thirteenth-Century Paris," *American Historical Review* 103 (1998), 345-372.

October 27: Discussion Sections. Topic: Farmer article

To consider: What is Farmer's argument? What is she trying to prove? [try to locate a thesis sentence or paragraph] How effective is she at proving it? Why or why not? What evidence does she use? Is it 'good' evidence? What does Farmer's article reveal about social life in medieval towns?

October 29: Chivalry

Primary Source Reading:

Required: *Erec and Enide*, first half

Textbook Reading:

Hollister/Bennett, 289-300

October 31: Universities

Primary Source Reading:

Erec and Enide, first half

November 3: Discussion Sections. Topic: Erec and Enide

To consider: Make sure you understand the plot and storyline of Erec and Enide. At the start of the story, was Erec a perfect knight? Why not? What does Chretien think about love? Is it good for knights? For ladies? Can it be destructive? What virtues does Erec possess that make him chivalrous? How about Enide, can she be chivalrous? What relevance does this made-up story have for medieval history?

November 5: Second Take-Home Midterm Due in Class

November 5: Medieval Thought: Theology and Philosophy

Primary Source Reading:

Required: On the Eternity of the World, in Geary, pp. 493-523

Required: Abelard, excerpts from "History of my Calamities"

(<http://www.fordham.edu/halsall/source/abelard-sel.html>)

Textbook Reading: Hollister/Bennett: 246-249, 307-319

November 7: No Lecture (Instructor at Conference).

UNIT 3: the Late Middle Ages (1300-1500)

November 10: Discussion Sections. Topic: Medieval Thought

To consider: what is the problem the theologians are discussing? I.e., why is there concern about whether or

not the world is eternal? What is important about Aristotle in this context? (Remember that medieval philosophers only 'rediscovered' Aristotle's writings in the later 12th century). What conundrum did the use of Aristotle pose for medieval thinkers? How did Aquinas solve the problem of the eternity of the world? What is the structure of Aquinas' argument? That is, how does he try to convince you of his point? Does he use the Bible, faith, logic, evidence, what? Is he convincing? If so, what does that say about his 'modernity' as a thinker? If not, why not?

November 10: **Choice of Article for Article Review due in Discussion Section;** you must turn in a bibliographic entry for the article, and you must have a copy of the article with you.

Your TA will check off your articles while you write your quiz.

November 12: Calamities: Plague and War

Primary Source Reading:

Required: Boccaccio, *The Decameron*, introduction (on the Black Death)

(<http://www.fordham.edu/halsall/source/boccaccio2.html>)

Required: Jean Froissart, *Chronicles*, in Geary, 716-730

Textbook Reading:

Hollister/Bennett, 321-330, 335-336, 346-349

November 14: Peasants and Social Unrest

Primary Source Reading:

Required: Jean Froissart, *Chronicles*, excerpts in Geary, 730-737

Required: Anonimale Chronicle on the Peasants' Revolt of 1381

(<http://www.fordham.edu/halsall/source/anon1381.html>)

Textbook Reading:

Hollister/Bennett, 330-335

November 17: Discussion Sections. Topic: Calamities of the 14th Century.

To consider: how did the black plague manifest itself? How could medieval people - even educated ones - explain it? What consequences did it have? According to Froissart, what was warfare like during the Hundred Years War? What role did chivalry play in it? Does Froissart acknowledge any social or

demographic consequences? What connection do the peasants' revolts of 1358 (Jacquerie) and 1381 (English) have to the Hundred Years' War? To the Black Plague? Why didn't peasants revolt more often?

November 19: Towns and Guilds

Primary Source Reading

E-Reserve: Maryanne Kowaleski, ed., "The Risings in Ghent and Bruges against the Patricians", from *Medieval Towns: A Reader* (Broadview, 2006), 110-112.

E-Reserve: Maryanne Kowaleksi, ed., "The Demands of the Ciompi in Florence,"

from *Medieval Towns: A Reader* (Broadview, 2006), 113-115

E-Reserve: Maryanne Kowaleski, ed., "Feud and Vendetta," from *Medieval*

Towns: A Reader (Broadview, 2006), 176-178

E-Reserve: Maryanne Kowaleski, ed., "Urban Punishments," from *Medieval*

Towns: A Reader (Broadview, 2006), 178-180.

Textbook Reading:

Hollister/Bennett: review 177-178; read 333-335

November 21: Late Medieval Women

Primary Source Readings:

Required: The Life and Trial of Joan of Arc

(<http://www.uncg.edu/~rebarton/joanofarc.htm>)

Required: Chaucer, Canterbury Tales, Prologue to the Wife of Bath's Tale

(<http://www.fordham.edu/halsall/source/CT-prolog-bathmod.html>)

Textbook Reading: Hollister/Bennett, 352-353, 366-383

November 24: **Article Review due in Discussion Sections**

November 24: Discussion Sections. Topic: Town Life and Late Medieval Women

To consider: what was Joan fighting for? Was she crazy? Why did people (including the Dauphin) follow her? What were the main charges levied against her by the English-sponsored church trial? How 'fair' was her trial? Why was she executed? What does the Wife of Bath's story tell us about late medieval social relations? What was her social class? How much freedom did she have in marrying (compare the different marriages)? Why did she marry the fifth husband, and why did she fight with him?

November 26: Thanksgiving

November 28: Thanksgiving

December 1: Discussion Sections. Topic: TBA

December 3: Church Developments: the Papacy and Popular Piety

Primary Source Readings:

Required: Boniface VIII: the bull *Unam Sanctam*

(<http://www.fordham.edu/halsall/source/b8-unam.html>)

Required: University of Paris on the Schism, 1393

(<http://www.fordham.edu/halsall/source/grtschism2.html>)

Required: Council of Constance, decree *Frequens*, 1417

(<http://www.fordham.edu/halsall/source/constance2.html>)

Textbook Reading: Hollister/Bennett, 336-345

December 5: State Formation

Primary Source Readings

Recommended: Growth of Parliamentary Government in England

(<http://www.uncg.edu/~rebarton/english-parliament.htm>)

Required: Blackboard: Parliament of 1399

Textbook Reading: Hollister/Bennett, 346-356

December 8: Discussion Sections. Topic: Late Church and State

To consider: In what way is Unam Sanctam a continuation of ideas expressed by Gregory VII in the 11th century? When it failed, why was that significant? What solution to the schism could the theologians at the university of Paris see? What implications would this have for papal authority? Why? Why is the conciliar movement (expressed by the Council of Constance's decree) an important moment in the history of the papacy? Was parliament originally antagonistic to the king? When and why did it come to gain independent powers? What were those powers? By 1399, why did Henry of Lancaster feel it necessary to have parliament name him king? What precedent did that set? What does the revolution of 1399 mean for English kingship? Is there a link between Magna Carta and the revolution of 1399?

December 9: Reading Day (no classes)

December 12 (Friday): Final Take-Home Exams due at Noon (12:00 PM) in McIver 028

CITATION OF SOURCES

For any written assignment defined as a formal writing assignment (ie., all the essays required in this course), you are expected to provide specific citations to the texts that you use in support of your paper.

What are citations?

In general: they are bookmarks for the reader, allowing him/her to return to the source you have used to make your point. They also serve as acknowledgments of the sources you have used (particularly so that your reader does not think you are passing off someone else's ideas as your own)

In practice: citations are brief statements of the author and/or title of the work you are referring to, along with a reference point (usually a page number) within that work. For example, if you wanted to make a parenthetical citation of Hollister's opinions of King John in a paper, you would include a citation such as this (Hollister, p. 256).

Types of Citations

1. Parenthetical citations: appear in parentheses directly after the words to which they provide reference. Parenthetical citations usually include the author's last name and the number of the page to which you are referring). For example:

Juhel of Mayenne was only 20 years old or so when he founded a priory of the monastery of Marmoutier in his castle keep (Barton, p. 369).

You've written the sentence, but since you've taken this information from another source, you need to indicate that source. Here the citation appears in parentheses to some book by Barton at p. 369. NOTE: parenthetical citations are informal; they are acceptable (sometimes) in student writing, but never appear in formal academic work.

2. Formal citations (endnotes or footnotes): this is the way that scholars cite their references. The format of a footnote is indistinguishable from that of an endnote; the only difference between them lies in where they appear on the page (footnotes at the bottom of each page; endnotes in a separate list at the end of the paper). Modern word-

processing makes it childishly easy to create either sort of note; look (usually) under the “insert” pull-down menu of your word-processor and you will find a choice for “footnotes/endnotes” [in Word 2007, look for ‘references’]. When you create one, a superscript number will appear in the body of your text where you created the note. That number is meant to alert the reader that he or she ought now to redirect his/her eyes either to the bottom of the page (footnote) or the back of the paper (endnote) for the relevant citation. NOTE: although word-processors allow the creation of superscript note numbers as roman numerals (e.g., i, ii, v, xiii), this is to be avoided. Always make sure you are creating arabic numerals (e.g., 1, 2, 3). [see the end of the next paragraph for examples]

What appears within the foot- or endnote is also important. For a book, you ought to include all of the information you would provide in a bibliographic entry: author, title of book (underlined or italicized), and publishing information (place published, publisher, date published). If the work to which you are referring is an article, the format is slightly different: author, title of article (in quotation marks), title of journal (italicized or underlined), volume number of journal, and year of journal. Either way, you will also need to include the specific page number to which you are referring the reader. If you are citing a web-site (or on-line text), the rules are less clear. If the on-line material is clearly derived from a book, then you ought to provide all of the usual information one expects for a book, but you should add the URL and the webpage title; if the page lacks proper bibliographic information, provide whatever you can. Here is an example of a footnote to a book.¹ Here is an example of a citation to an article.² (note that an endnote would look the same, but would simply appear at the end of the document in a separate list). Here is an example of a citation to a web-site.³ Here is an example of a second citation to the book you already cited.⁴ Here is a second citation to the article you already cited once.⁵ And here is a third citation to that same book.⁶ [Note that once you have provided the full bibliographic information to a source in a first citation, you can abbreviate that material for all subsequent citations of that source. Usually it suffices to use the author’s last name and a couple of words of the title (plus the relevant page number)]. Here is a citation to a medieval text (primary source) published in a modern collection.⁷ Notice that the citation is to the medieval author and text, although you are also quick to provide the location (in this case, in Geary’s edited collection) as well.

WHEN must you provide a citation?

1. Whenever you use an author’s words directly. In this case, the author’s words must appear in quotation marks in the body of your essay and the citation should appear immediately after the closed quotation mark. For instance, in the following made-up sentence I quote another historian and use a parenthetical citation to a made-up work of his:

As the noted medieval historian, David Crouch, once said, ‘Medieval History is cool’ (Crouch, p. 297).

2. Whenever you have paraphrased a source (that is, taken the gist of it and reworked it into your own words) or when you refer to an episode from a source (for example: In the relief clause of Magna Carta, the barons demanded ...). Because you are not using the exact words of the original text, you have some leeway about where you place the citation. Place it either at the end of the paragraph or immediately after the relevant portion of your paper.

3. Whenever you mention a fact or event that is not generally known. Lots of confusion can and does exist about what is and what is not “generally well-known.” Use common sense. You don’t need to cite Hollister if you state that the Battle of Hastings occurred in 1066 (this is a famous and well-known event/date). More obscure material might require a citation.

PRIMARY SOURCES VERSUS SECONDARY SOURCES

¹ Mary W. Smith, *Footnoting for Fun and Profit* (Boston: Academic Press, 1980), 44.

² John Q. Doe, “How to Create Footnotes,” *Journal of Scholarship* 15 (1999), 219.

³ *Cartulaire de l'abbaye cardinale de la Trinité de Vendôme*, ed. Charles Métais, volume 1 (Paris: A. Picard et fils, 1893), 1:14-18. Translated from the Latin by Richard Barton and published on-line under the title “Land Tenure and Family Conflict: the Honor of Vendôme, c. 1006-1040,” at <http://www.uncg.edu/~rebarton/vendome.htm>.

⁴ Smith, *Footnoting*, 78.

⁵ Doe, “How to Create Footnotes,” 220.

⁶ Smith, *Footnoting*, 123.

⁷ Einhard, *Life of Charles the Great*, in *Readings in Medieval History*, ed. Patrick Geary, 3rd edition (Broadview Press, 2003), 282-296 at p. 285.

Do not be confused about the distinction between primary and secondary sources. Many students assume that 'primary source' means 'the source which I use the most' or 'the source which is most useful to me'; occasionally a student will say that 'the textbook is the best primary source for the Middle Ages' or something like this. Such a comment is incorrect, since 'primary source' carries a specialized meaning to historians. Make sure you know the difference:

Primary Sources: things written down during the period under study. The interpretation of these documents by subsequent historians constitutes the basic task of history. "History", as a process, is the interpretation of primary sources.

-examples: diaries, letters, financial accounts, works of literature, philosophy, etc.

Secondary Sources: sources written by persons living after the period they are studying. Any work which interprets the past is a secondary source.

-examples: all textbooks, every work of history, biographies, lectures, student essays

Grey Areas: what about a biography of the emperor Charlemagne (died 814) written in 950? Is it a primary source or secondary source? It's a good question. Technically it would be a secondary source, since the author could have had no direct knowledge of Charles or his time. For the purposes of this course, however, we will consider as primary sources any source composed by a medieval author.

The Straight Dope For History 221:

Primary Sources: all of the on-line texts; Erec and Enide; all the texts selected by Geary.

Secondary Sources: Hollister/Bennett (the textbook); the introductions to each selection in Geary; the introductions to the on-line texts; the scholarly article you choose for the Article Review; my lectures; your exam essays and responses.