

HIS 4560/6560 - Fall 2011

Topics in Medieval Historiography

<http://blackboard.cornell.edu/> (look for HIST6560)

Instructor: Oren Falk
Office: McGraw 323, 255-3311
e-mail: of24@cornell.edu
Time: Tuesday 12:20-14:15
Room: Uris Hall 303
Office hours: Thu. 13:00-15:00
or by appointment

This class is intended to offer a supportive environment for students engaged in thinking historically about the Middle Ages. All historical research involves plenty of hard work; historians of the Middle Ages, though, must wrestle with all the challenges familiar to our modernist counterparts, and then some: documents are more scarce, languages more dead, categories more elusive than in recent contexts. In this seminar, we explore how medieval historians may engage with (some) broad debates in the discipline, sample (a few) historiographical chestnuts that have occupied medievalists, and enquire into ways of expanding our conceptual tool kits further in the future.

Schedule of Classes

August 30: Introduction: Approaching evidence (i)
September 6: Approaching evidence (ii): Producing medieval Europe
13: The *Annaliste* in his workshop [paper topic due]
20: Epistemological hand-grenades
27: The siren song of anthropology [paper outline due]
October 4: Community in a grain of sand [annotated bibliography due]
Fall Break! ☺
18: Mentalities & other realities, civilisation & other fictions
25: Orchestrated memory
November 1: A fine gendered muddle [draft 'chapter' due]
8: God, the saint, and other ladies
15: The F-word ['full' draft of paper due]
22: No, not that one, the other F-word
Thanksgiving break! ☺
29: Student presentations [oral version of final paper due]
Winter break! ☺ [written version of final paper due]

Assigned texts:

Marc Bloch, *The Historian's Craft* (1949, tr. 1953)
Thomas S Kuhn, *The Structure of Scientific Revolutions* (1962, 3rd edn 1996)
Emmanuel Le Roy Ladurie, *Montaillou* (1976, tr. 1978)

Georg Iggers, *Historiography in the Twentieth Century* (1993, tr. 1997)

Philippe Buc, *The Dangers of Ritual* (2001)

John Arnold, *What is Medieval History?* (2008)

Andy Galloway (ed.), *Cambridge Companion to Medieval English Culture* (2011)

Recommended texts:

Susan Reynolds, *Fiefs and Vassals* (1994)

Robert Bartlett, *The Hanged Man* (2004)

Thomas N Bisson, *The Crisis of the Twelfth Century* (2009)

What to expect in this course:

This seminar is conducted as a discussion colloquium, so your **informed participation** is a basic necessity: you are expected not just to be physically present in class, but to contribute to the discussion based on advance preparation. Active participation certainly involves asking good questions, as well as proposing some good answers: speak up & dare to be wrong! (I will set an example in this regard.) If you cannot attend a class, it is your responsibility to find out the substance of what you've missed. You will also be expected to submit written work in a timely fashion and to take part in group work.

In order to facilitate discussion, you are asked to respond ahead of time to the assigned weekly readings. Post your **reading responses** to the online Discussion Board (part of the course website [HIST6560] on BlackBoard) by Monday noon weekly; all students should read each other's postings and come to class prepared to discuss them. These short submissions are not meant to be summaries of the weekly readings, but to raise questions & analytical observations about the assigned readings. Their aim is to highlight the contribution of the readings to the ongoing discussion, pick out main themes or common points emerging from them, and offer your own critical responses.

You can expect me to be available for consultation on course-related matters during office hours or via e-mail anytime. I do my best to respond to all e-mail queries within 24 hours.

The **reading load** for this course is heavy (averaging ca. 300 pp a week). Please make sure you allow yourself sufficient time to read through the assigned materials, to think about them, and to research any questions you may have. In some cases, it may be a good idea to coordinate reading sub-groups with your peers to divide the load. Each one of you, however, is expected to have at least some familiarity with all readings.

Each student will make at least one **in-class report or presentation** (ca. 10-15 minutes long). Topics for presentations are listed below. If appropriate, I may also allow group presentations. Each of you will be asked to **lead the discussion** at least once during the term, normally on the week when you make your presentation, but I'm happy to accommodate other arrangements if you prefer.

You will write one **final paper** in this course. Interim due dates have been set to facilitate your timely work towards completion of this paper. Your essay should be in the format of a 20-minute conference presentation (i.e. about 2000-2500 words long, 8-10 pages, 12-pt font, double-spaced), and will be presented in class. The last week of this course has been set aside for student presentations of your final research essays; an additional class meeting will be scheduled during exam period if needed. I will also collect your written transcript, due 6 December. Please keep a paper trail of your research process; you may be asked to submit research notes and drafts. Essays should be submitted in electronic format.

It goes without saying (but still must be said) that every student is expected to abide by the Cornell University Code of Academic Integrity. You are responsible for knowing this Code; see <<http://cuinfo.cornell.edu/Academic/AIC.html>>.

All work submitted for academic credit will be your own.

Evaluation (weights are approximate; a passing grade is required in each component):

Weekly work (45%); assigned report (20%); final paper and presentation (35%)

Readings (a tentative list; items marked BB are on the course website on BlackBoard):

For the week of

1. August 30 Introduction: Approaching evidence (i) 60pp

please read

- J.H. Hexter, "The Burden of Proof," *TLS* 3841 (24 Oct. 1975): 1250-52 & letters to the editor in response: 7 Nov. 1975, p. 1333; 28 Nov. 1975, pp. 1419-20 [BB]
- William G. Palmer, "The Burden of Proof: J.H. Hexter and Christopher Hill," *Journal of British Studies* 19:1 (1979): 122-29 [JSTOR]
- J.H. Hexter, "Reply to Mr Palmer: A Vision of Files," *Journal of British Studies* 19:1 (1979): 130-36 [JSTOR]
- Jeffrey N. Wasserstrom, "New Ways in History, 1966-2006," *History Workshop Journal* (2007) 64:1: 271-94 [online]
- Chris Wickham, "The Fall of Rome Will Not Take Place" (1983), in *Debating the Middle Ages*, ed. B.H. Rosenwein & L.K. Little (1998), pp. 45-57 [Google Books]

recommended further readings

- Keith Thomas, "The Tools and the Job," & [G. Barraclough], "New Ways in History," *TLS* 3345 (1966): 275-76 & 295 [BB]
- Keith Thomas, "New Ways Revisited," *TLS* 5402 (2006): 3-4 [BB]

What models of historical practice do Hexter, Hill, Palmer et al. advocate & censure? How do these fit into the context Wasserstrom sketches? Where would you place Wickham? How would you classify

your own work, in papers you've written in the past or in what you aspire to produce in the future?

2. September 6 Approaching evidence (ii): Producing medieval Europe 200pp

Presentation: *the emergence of disciplinary history & the positivist tradition*

please read

Iggers, *Historiography*, capp. 1-3 (pp. 23-40)

Arnold, *What is Medieval History?*, capp. 1-2 (pp. 1-56)

Galloway, "Introduction," in *Cambridge Companion to Medieval English Culture* (pp. 1-13)

Ranajit Guha, "The Prose of Counter-Insurgency," in *Selected Subaltern Studies*, ed. Ranajit Guha & Gayatri Spivak (1988 [1983]), pp. 45-88 [BB e-reserves]

Peter R.L. Brown, "The Rise and Function of the Holy Man in Late Antiquity," *Journal of Roman Studies* 61 (1971): 80-101 [JSTOR]

Walter Goffart, "The Barbarians in Late Antiquity" (1980), in *Debating the Middle Ages*, pp. 25-44 [Google Books / Olin 601]

Chris Wickham, "The Other Transition: From the Ancient World to Feudalism," *Past & Present* 103 (1984): 3-36 [JSTOR]

recommended further readings

Iggers, *Historiography*, cap. 4 (pp. 41-47)

P.R.L. Brown, "The Rise and Function of the Holy Man in Late Antiquity, 1971-1997," *Journal of Early Christian Studies* 6:3 (1998): 353-376 [online]

How have traditional historical approaches framed 'the Middle Ages'? Has the notion of the medieval challenged historical methodologies? Do new approaches alter our notion of the Middle Ages? Do new understandings of the medieval propose new methodologies?

3. September 13 The Annaliste in his workshop 410pp

Presentation: *Marc Bloch & the Annales school*

please read

Iggers, *Historiography*, capp. 5, 7 (pp. 51-64, 78-94)

Marc Bloch, *The Historian's Craft*

Marc Bloch, "A Contribution towards a Comparative History of European Societies," in his *Land and Work in Mediaeval Europe* (1967 [1928]), pp. 44-81 [BB e-reserves]

Marc Bloch, "From the Royal Court to the Court of Rome: The Suit of the Serfs of Rosny-sous-Bois," in *Change in Medieval Society*, ed. Sylvia Thrupp (1964 [1939]), pp. 3-13 [BB]

Le Roy Ladurie, *Montaillou*, part i (pp. 3-135)

recommended further readings

Iggers, *Historiography*, cap. 6 (pp. 65-77)

Kuhn, *Structure of Scientific Revolutions*, capp. 1-4 (pp. 1-42)

What are the key elements in Bloch's theory of history? (Does he have a coherent theory of history? more than one?) How does his

practice compare with his theory? In what ways does Le Roy Ladurie continue Bloch's trajectory? How does he veer away from it?

4. September 20 Epistemological hand-grenades 290pp

Presentation: *structuralism, post-structuralism, narrative theory*
please read

- H. White, "The Value of Narrativity in the Representation of Reality," *Critical Inquiry* 7 (1980): 5-27 & ff debate: L.O. Mink, M.R. Waldman & H. White (1981: 777-98) [JSTOR]
- Kuhn, *Structure of Scientific Revolutions*, capp. 5-10 (pp. 43-135)
- Lynn Hunt, "Introduction: History, Culture and Text," in her ed. *The New Cultural History* (1989), pp. 1-24 [e-Book]
- Iggers, *Historiography*, capp. 8-10 (pp. 97-133)
- Arnold, *What is Medieval History?*, capp. 3-4 (pp. 57-118)
- C.W. Bynum, *Holy Feast and Holy Fast* (1987), cap. 10 (pp. 277-96) [Olin 601]
- M. Van De Mieroop, "Revenge, Assyrian Style," *Past & Present* 179 (2003): 3-23 [online]

recommended further readings

Iggers, *Historiography*, capp. 11-Epilogue (pp. 134-60)

How may historians take account of 'the linguistic turn'? How do we construct arguments after it? Does 'the linguistic turn' have any constructive contribution to make to history?

5. September 27 The siren song of anthropology 310pp

Presentation: *Clifford Geertz, Pierre Bourdieu, and the anthropological turn*

please read

- C. Geertz, *The Interpretation of Cultures* (1973), capp. 1 & 4 ("Thick Description: Towards an Interpretive Theory of Culture" & "Religion as a Cultural System" [1966]), pp. 3-30 & 87-125 [e-Book]
- Talal Asad, "Anthropological Conceptions of Religion: Reflections on Geertz," *Man* n.s. 18 (1983): 237-59 [JSTOR]
- Sherry B. Ortner, "Thick Resistance: Death and the Cultural Construction of Agency in Himalayan Mountaineering," *Representations* 59 (1997): 135-62 [JSTOR]
- Buc, *The Dangers of Ritual*, esp. pp. 11-50, 123-63, 203-61
- Geoffrey Koziol, "The Dangers of Polemic," and Philippe Buc, "The Monster and the Critics: A Ritual Reply," *Early Medieval Europe* 11 (2002): 367-88 & 15 (2007): 441-52 [online]
- Aron Gurevich, "Historical Anthropology and the Science of History" (1988), in his *Historical Anthropology of the Middle Ages* (1992), pp. 3-20 [BB]
- B.S. Bachrach, "Anthropology and Early Medieval History: Some Problems," *Cithara* 34 (1994): 3-10 [BB e-reserves]
- Alexander Murray, "Missionaries and Magic in Dark-Age Europe" *Past & Present* 136: 1 (1992): 186-205 [BB]

recommended further readings

- Simon Roberts, "The Study of Dispute: Anthropological Perspectives," in *Disputes & Settlements*, ed. John Bossy (1983), pp. 1-24 [Olin 601]
- Geoffrey Koziol, "Monks, Feuds, and the Making of Peace in Eleventh-Century Flanders," in *The Peace of God*, ed. T. Head & R. Landes (1992), pp. 239-58 [Olin 601]
- Inga Clendinnan, "'Fierce and Unnatural Cruelty': Cortés and the Conquest of Mexico," *Representations* 33 (1991): 65-100 [JSTOR]

What prospects & problems does (cultural) anthropology hold out for historians? In what ways is it relevant to medievalists, in particular? What issues is it best suited to studying? What are the intellectual bases for the critiques of anthropologically inspired (medieval) history? What kind of arguments do they make? What are the alternatives?

6. October 4

Community in a grain of sand

390pp

Presentation: *microhistory*

please read

- Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*, 2nd edn (1991), capp. 1-2, 8, 10 (pp. 1-36, 141-54, 163-85) [BB]
- David Carlson, "Anglo-Latin Literature in the Later Middle Ages," & Elaine Treharne, "The Vernaculars of Medieval England, 1170-1350," in Galloway, *Cambridge Companion*, pp. 195-216 & 217-36
- Le Roy Ladurie, *Montaillou*, part ii (pp. 139-356)
- Edna Ruth Yahil, "Revisiting Montaillou," *Comitatus* 33 (2002): 149-65 [BB]
- Robert Finlay, "The Refashioning of Martin Guerre," and N.Z. Davis, "On the Lame," *AHR* 93 (1988): 553-71 & 572-603 [online]

recommended further readings

- Anderson, *Imagined Communities*, cap. 5 (pp. 67-82) [BB]
- Natalie Zemon Davis, *The Return of Martin Guerre* (1983) [Olin 601; or ck out the movie! available on Uris course reserve for HIS 1510]
- Bartlett, *The Hanged Man* [Olin 601]

What sort of historical argument do microhistories like Montaillou make? What reasoning underpins their truth claims? Do they enable us to grasp units larger than the individual?

7. October 18 **Mentalities & other realities, civilisation
& other fictions** **305pp**

Presentation: Norbert Elias and the Civilising Process

please read

- Roger Chartier, "Social Figuration and Habitus: Reading Elias" (1985), in his *Cultural History: Between Practices and Representations* (1988), pp. 71-94 [BB]
- Pieter Spierenburg, "Violence and the Civilizing Process: Does it Work?" *Crime, Histoire & Sociétés* 5 (2001): 87-105, and ff debate: G. Schwerhoff & P. Spierenburg (2002: 103-28) [BB]
- Pieter Spierenburg, "Democracy Came Too Early: A Tentative Explanation for the Problem of American Homicide," *AHR* 111 (2006): 104-14 [online]
- Scott Waugh, "From Court to Nation," in Galloway, *Cambridge Companion*, pp. 17-42
- Arlie Russell Hochschild, *The Managed Heart: Commercialization of Human Feeling* (1983), capp. 1-3, 5 (pp. 3-55, 76-86) [Olin 601]
- Barbara Rosenwein, "Worrying about Emotions in History," *AHR* 107 (2002): 821-45 [online]
- William Ian Miller, *Humiliation* (1993), capp. 1 & 3 (pp. 15-52, 93-130) [BB]
- Eva Österberg, "Strategies of Silence: Milieu and Mentality in the Icelandic Sagas," in her *Mentalities and Other Realities* (1991), pp. 9-30 [BB]
- Anderson, *Imagined Communities*, cap. 11 (pp. 187-206) [BB]
- Low Soon Ai, "The Mirthless Content of Skarpheðinn's Grin," *Medium Ævum* 65 (1996): 101-8 [online]

recommended further readings

- C. Stephen Jaeger, *The Origins of Courtliness* (1985) [Olin 601]
- H. Thome, "Explaining Long Term Trends in Violent Crime," *Crime, Histoire & Sociétés* 5 (2001): 69-86 [BB]
- Allan Silver, "Friendship and Trust as Moral Ideals: An Historical Approach," *Archives européennes de sociologie* 30 (1989): 274-97 [BB e-reserves]
- Michael Clanchy, "Law and Love in the Middle Ages," in *Disputes and Settlements*, ed. John Bossy (1983), pp. 47-67 [Olin 601]
- Albrecht Classen, "Friends and Friendship in Heroic Epics: With a Focus on Beowulf, Chanson de Roland, the Nibelungenlied, and Njal's Saga," *Neohelicon* 38 (2011): 121-39 [online]

Are mentalities, emotions, culture, and civilisation different ways of describing the same thing? How may historians study the interior life of medieval people? What are some of the unintended consequences of the assumptions made & hypotheses advanced?

8. October 25 **Orchestrated memory** **250pp**

Presentation: inventing traditions, shaping opinions

please read

- Louis Althusser, "Ideology and Ideological State Apparatuses (Notes towards an Investigation)," in *Mapping Ideology*, ed. Slavoj Žižek (1994 [1968]), pp. 100-40 [BB]
- T.J. Lears, "The Concept of Cultural Hegemony," *AHR* 90 (1985): 567-93 [online]
- Natalie Zemon Davis, *Fiction in the Archives* (1987), esp. capp. 1-2 (pp. 7-76) [Olin 601]
- Jakob Benediktsson, "Landnámabók: Some Remarks on its Value as a Historical Source," *Saga-Book of the Viking Society for Northern Research* 17 (1969): 275-92, & his review of Sveinbjörn Rafnsson, *Studier i Landnámabók* (1974), *SBVS* 19 (1975-76): 311-18 [online at <<http://www.vsnr.org/saga-book/>>]
- Adolf Friðriksson and Orri Vésteinsson, "Creating a Past: A Historiography of the Settlement of Iceland," in *Contact, Continuity, and Collapse: The Norse Colonization of the North Atlantic*, ed. J.H. Barrett (2003), pp. 139-61 [BB]
- Orri Vésteinsson, "Archaeology of Economy and Society," in *A Companion to Old-Norse-Icelandic Literature and Culture*, ed. Rory McTurk (2005), pp. 7-26 [BB]
- Frands Herschend, "Models of Petty Rulership: Two Early Settlements in Iceland," *TOR* 26 (1994): 163-91 [BB]

recommended further readings

- Kevin P. Smith, "Landnám: The Settlement of Iceland in Archaeological and Historical Perspective," *World Archaeology* 26 (1995): 319-47 [online]

How do historians conceptualise interactions between culture & mentalities, on the one hand, and power in the material world, on the other? How may we 'get around' ideology?

9. November 1 A fine gendered muddle 245pp

Presentation: *feminist theory & feminist historiography*

please read

- Joan Scott, "Gender: A Useful Category of Historical Analysis," *AHR* 91 (1986): 1053-75 [online]
- Joan Kelly, "Did Women Have a Renaissance?" (1977), in *Women, History, and Theory: The Essays of Joan Kelly* (1984), pp. 19-50 [eBook]
- Janet L. Nelson, "Queens as Jezebels," in *Medieval Women*, ed. Derek Baker (1978), pp. 31-77 [BB e-reserves] **(also rpt in *Debating the Middle Ages*)**
- Christiane Klapisch-Zuber, "The 'Cruel Mother'" (1983), in her *Women, Family and Ritual in Renaissance Italy* (1985), pp. 117-31 [BB e-reserves] **(ditto)**
- Pauline Stafford, "Women and the Norman Conquest," *TRHS* 6th ser. 4 (1994): 221-49 [JSTOR] (also rpt in *Debating the Middle Ages*) **(ditto)**
- Thelma Fenster, "Why Men?" and Vern L. Bullough, "On Being a Male in the Middle Ages," in *Medieval Masculinities*, ed. Clare A Lees (1994), pp. ix-xiii, 31-45 [eBook]

- Ralph Hanna, "Literacy, Schooling, Universities," in Galloway, *Cambridge Companion*, pp. 172-94
- Carol J. Clover, "Maiden Warriors and Other Sons." *Journal of English and Germanic Philology* 85 (1986): 35-49, & "Regardless of Sex: Men, Women, and Power in Early Northern Europe," *Speculum* 68 (1993): 363-87 [JSTOR]
- J.C. Parsons, "Violence, the Queen's Body and the Medieval Body Politic," in 'A Great Effusion of Blood'? ed. M.D. Meyerson et al. (2004), pp. 241-67 [Olin 601]

recommended further readings

- Jocelyn Wogan-Browne, "The Virgin's Tale," and Susan Schibanoff, "'Taking the Gold out of Egypt': The Art of Reading as a Woman," in *Feminist Readings in Middle English Literature*, ed. Ruth Evans and Lesley Johnson (1994), pp. 164-94 & 220-45 [Olin 601]
- Jeffrey Jerome Cohen et al., "Medieval Masculinities: Heroism, Sanctity, and Gender," online document suite (article, discussion, bibliography, archive; 1994-95) at <<http://www8.georgetown.edu/departments/medieval/labyrinth/e-center/interscripta/mm.html>>

Does the argumentation used in medieval women's history differ in kind from that used in men's history? What is the relationship between women's history & gender history?

10. November 8 God, the saint, and other ladies 295pp

Presentation: Victor Turner & the history of religion

please read

- Victor Turner, "Liminality and Communitas," in his *The Ritual Process: Structure and Anti-Structure* (1969), pp. 94-130 [BB]
- Brigitte Cazelles, *The Lady as Saint: A Collection of French Hagiographic Romances of the Thirteenth Century* (1991), capp. 2-3 (pp. 43-86) [eBook]
- Beth Crachiolo, "Seeing the Gendering of Violence," in 'A Great Effusion of Blood'? ed. M.D. Meyerson et al. (2004), pp. 147-63 [Olin 601]
- Jane Tibbetts Schulenburg, "The Heroics of Virginité: Brides of Christ and Sacrificial Mutilation," in *Women in the Middle Ages and the Renaissance*, ed. Mary Beth Rose (1986), pp. 29-72 [BB]
- Rebecca Krug, "The Idea of Sanctity and the Uncanonized Life of Margery Kempe," and Laura Kendrick, "Visual Texts in Post-Conquest England," in Galloway, *Cambridge Companion*, pp. 129-45 & 149-71
- Jacqueline Murray, "One Flesh, Two Sexes, Three Genders?" and R.M. Karras, "Thomas Aquinas's Chastity Belt," in *Gender and Christianity in Medieval Europe*, ed. Lisa Bitel & Felice Lifshitz (2008), pp. 34-51 & 52-67 [BB e-reserves]
- C.W. Bynum, "The Body of Christ in the Later Middle Ages: A Reply to Leo Steinberg" (1986), in her *Fragmentation and Redemption* (1991), pp. 79-117 [BB]

Leo Steinberg, "Ad Bynum," in his *The Sexuality of Christ in Renaissance Art and in Modern Oblivion*, 2nd edn (1996), pp. 364-89 [BB]

Patrick Geary, "Humiliation of Saints" (1979) & "Coercion of Saints in Medieval Religious Practice" (1979), in his *Living with the Dead in the Middle Ages* (1994), pp. 95-115 & 116-24 [BB]

recommended further readings

Mathieu Deflem, "Ritual, Anti-Structure, and Religion: A Discussion of Victor Turner's Processual Symbolic Analysis," *Journal for the Scientific Study of Religion* 30:1 (1991): 1-25 [BB]

How do (medieval) religious experiences differ along gender lines? How do (medieval) gender images behave in the context of religious experience? What means do modern historians have of assessing such variables?

11. November 15 The F-word 315pp

Presentation: macrohistory

please read

P. Bonnassie, "The Banal Seigneurie and the 'Reconditioning' of the Free Peasantry" (1975), in *Debating the Middle Ages*, pp. 114-33 [Olin 601]

T.N. Bisson, "The 'Feudal Revolution,'" *Past & Present* 142 (1994): 6-42 & ff. debate: D. Barthélemy & S.D. White (1996: 196-223), T. Reuter, C. Wickham & T.N. Bisson (1997: 177-225) [JSTOR]

D. Barthélemy, "Feudal War in Tenth-Century France" in *Vengeance in the Middle Ages*, ed. S.A. Throop & P.R. Hyams (2010), pp. 105-13 [eBook]

Thomas Gergen, "The Peace of God and Its Legal Practice in the Eleventh Century," *Cuadernos de Historia del Derecho* 9 (2002): 11-27 [BB]

Thomas Head, "Peace and Power in France around the Year 1000," *Essays in Medieval Studies* 23 (2006): 1-17 [BB]

Susan Reynolds, *Fiefs and Vassals*, cap. 2: "Vassalage and the Norms of Medieval Social Relations" (pp. 17-47) [eBook]

E.A.R. Brown, "The Tyranny of a Construct: Feudalism and Historians of Medieval Europe," *AHR* 79:4 (1974): 1063-88 [online]

Paul R. Hyams, "Homage and Feudalism: A Judicious Separation," in *Die Gegenwart des Feudalismus*, ed. N. Fryde, P. Monnet and O.G. Oexle (2002), pp. 13-49 [BB e-reserves]

R.J. Barendse, "The Feudal Mutation: Military and Economic Transformations of the Ethnosphere in the Tenth to Thirteenth Centuries," & S. Morillo, "A 'Feudal Mutation'? Conceptual Tools and Historical Patterns in World History," *Journal of World History* 14 (2003): 503-29 & 531-50 [online]

D.L. Smail, review of Matthew Strickland's *War and Chivalry: The Conduct and Perception of War in England and Normandy*,

1066-1217, in "CSSH Notes," *Comparative Studies in Society and History* 43 (2001): 429-30 [JSTOR]

recommended further readings

Marc Bloch, *Feudal Society* (1939, tr. 1961), vol. 1, pp. 145-238 [Olin 601]

Barbara H. Rosenwein, *Rhinoceros Bound: Cluny in the Tenth Century* (1982), pp. xvii-xxii, 30-56, 60-83, 101-12 [Olin 601]

D. Barthélemy, "The Year 1000 Without Abrupt or Radical Transformation" (1993), in *Debating the Middle Ages*, pp. 134-47 [Olin 601]

T. Head, "The Development of the Peace of God in Aquitaine (970-1005)," *Speculum* 74 (1999): 656-86 [JSTOR]

P.R. Coss, "Bastard Feudalism Revised," *Past & Present* 125 (1989): 27-64 & ff debate: D. Crouch, D.A. Carpenter & P.R. Coss (1991: 165-203) [JSTOR]

Gerald Harriss, "Political Society and the Growth of Government in Late Medieval England," *Past & Present* 138 (1993): 28-57 [JSTOR]

T.N. Bisson, "Medieval Lordship," *Speculum* 70 (1995): 743-59 [JSTOR]

Bisson, *The Crisis of the Twelfth Century*

What is at stake in the debates over the 'anarchy' of the 10thC & the 'mutation' of the year 1000? On what premises are the different positions argued? What logics undergird historical arguments in favour of large-scale, long-term, cross-cultural phenomena like feudalism? What are the strengths & weaknesses of such forms of argument?

12. November 22 No, not that one, the other F-word 335pp

Presentation: gift-exchange, reciprocity, and honour

please read

Arnold, *What is Medieval History?* cap. 5 (pp. 119-27)

Kuhn, *Structure of Scientific Revolutions*, capp. 11-13 (pp. 136-73)

Fredric Cheyette, "Sum cuique tribuere," *French Historical Studies* 6:3 (1976): 287-99 [BB] (also rpt in *Debating the Middle Ages*)

Patrick Geary, "Living with Conflicts in Stateless France: A Typology of Conflict Management Mechanisms, 1050-1200" (1986), in his *Living with the Dead in the Middle Ages* (1994), pp. 125-60 [BB]

Guy Halsall, "Introduction," in his *Violence and Society in the Early Medieval West* (1998), pp. 1-45 [eBook]

D.L. Smail, "Hatred as a Social Institution in Late-Medieval Society," *Speculum* 76 (2001): 90-126 [JSTOR]

Paul Hyams, "The Legal Revolution and the Discourse of Dispute in the Twelfth Century," and Richard Kaeuper, "Social Ideals

and Social Disruption," in Galloway, *Cambridge Companion*, pp. 43-65 & 89-106

Robert Bartlett, "'Mortal Enmities': The Legal Aspect of Hostility in the Middle Ages" (1998), in *Feud, Violence, and Practice: Essays in Medieval Studies in Honor of Stephen D White*, ed. Belle S Tuten & Tracey L Billado (2010), pp. 197-212 [BB]

Warren C. Brown, *Violence in Medieval Europe* (2011), capp. 1-2, 4 (pp. 1-67, 98-132) [Olin 601]

recommended further readings

Kuhn, *Structure of Scientific Revolutions*, Postscript (pp. 174-210)

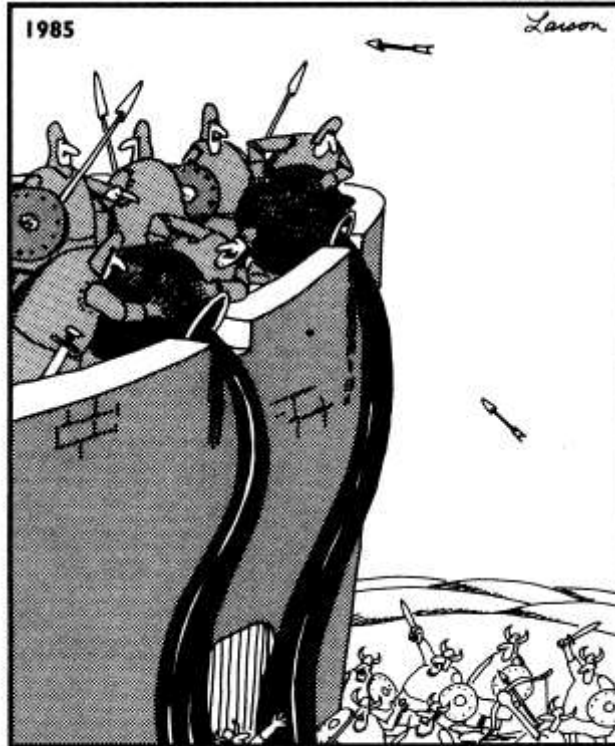
Stephen D. White, "Feuding and Peace-Making in the Touraine around the Year 1100," *Traditio* 42 (1986): 195-263 [JSTOR]

Paul Hyams, "Was There Such a Thing as Feud in the High Middle Ages?" in *Vengeance in the Middle Ages*, ed. S.A. Throop & Hyams (2010), pp. 151-75 [eBook]

Is feud a useful category of historical analysis? What might be the benefits & drawbacks to characterizing medieval Europe as a 'feuding society' rather than a 'feudal' one?

13. November 29

Student presentations



"You know, I have a confession to make, Bernie.
Win or lose, I love doing this."

Source: Gary Larson, *The Far Side*

Updated 17.X.2011