History 7424-801:
Research Methods in Medieval/Early Modern European History
Fall 2014

Topic Focus: Religion and Society in the High Middle Ages: Miracles, Monasticism, and the Medieval World

Thursdays: 3:30-6pm
HUMN 186

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Office hours: T: 2-3; R: 10-11
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Course Description & Course Goals:

This course introduces students to the research skills and methods needed to work with medieval and early modern manuscript, archival, and material sources to pursue in-depth focused research in preparation for thesis work. Students will be exposed to medieval (twelfth-fourteenth century) and early modern (fifteenth through eighteenth century) texts and handwriting in a variety of genres to begin to learn the diversity of source material open to medievalists and premodern historians. To do so we will draw from sources held in CU’s library and special collections as well as the many sources now available online through sites like Gallica and the British Library.

The course also has a special topic focus on the theme of religion and society in the High Middle Ages, ca. 1100-1500. This gives a measure of coherence to our readings and discussions so that students will come away with a deeper understanding of the thematic content while still benefiting from the exposure to a diversity of research methods and source materials. The course readings will adhere to the contents of one specific text: Caesarius of Heisterbach’s Dialogue on Miracles [hereafter DM] written ca. 1220 and widely read, excerpted and disseminated during the Middle Ages. Each week we will discuss the themes that emerge from a Book (set of very short chapters) from Caesarius’s text and read (1) a very short portion of his text in the original Latin, (2) discuss a series of specific articles or excerpts of scholarly monographs that speak to the historical context or theme for that week and (3) consider either a) complementary manuscript or archival source in its original form to gain paleographical and codicological exposure; or b) work through a specific set of methodological issues associated with that week’s theme.
Expectations & Evaluation:

(1) Each week students are expected to come to class prepared, eager for discussion, and having accomplished the following:
   (a) a translation/close reading of the assigned passage from the DM
   (b) a transcription, close reading/interpretation of the paleographical assignment or completion of the assigned research or methodological case-study.
   (c) a careful and thoughtful reading of the assigned secondary material with an accompanying 1-page of typed notes, comments and questions to share during the discussion. On the weeks that you are assigned to lead the discussion and present an overview of the secondary readings this 1-page should be expanded into well-organized notes for a thoughtful and engaged discussion and presentation. By the end of the semester you will have amassed a dossier of materials that will include your translations, transcriptions, and secondary notes from the readings.

(2) The course will culminate in the completion of a rigorous, carefully planned and executed final research paper focused on a primary source, or set of sources, identified in consultation with the professor. This paper should be 20-25 pages in length. Students are required to give a 20 minute final oral presentation (followed by 10 minutes of questions from the class) during the final weeks of class on the topic of their research and to then transform that paper-draft/presentation into a full-length research paper that could potentially be submitted to a scholarly conference or academic journal. Papers should be written in drafts and worked over many times. Attention needs to be given to the craft of writing: to its challenges and joys and to producing a clear, convincing, and elegant argument. To this end, proof-read often, write and then re-write, talk through your ideas with friends and colleagues and embrace the process, for this is what we historians do!

Attendance and active and engaged participation are required. Your performance in the seminar as evaluated by the above components is worth 60% of your final grade; the final paper and presentation are worth 40%. That said, the goal of any graduate seminar is to learn in new and innovative ways, to expand and build upon our previous knowledge and skill-set, and to engage the material, the discipline and each other with a spirit of intellectual curiosity and generosity. Grades should not be your main focus over the course of the semester. If you have questions or concerns please come and see me.

Texts Available for Purchase:


**Recommended:**


Niermeyer, *Medieval Latin Dictionary*
**Weekly Assignments:**

**Week 1: 28 August 2014**

**Introductions: Monks, Sources and the Medieval Mind**
Goals of the course, readings, expectations and assignments
Handout Latin Reading & Discuss research case-study assignment

**Week 2: 4 September 2014**

**On Conversion**

Caesarius of Heisterbach, *DM*, Book 1, (Scanned and on D2L)

Narratives of Conversion: (all excerpts on D2L)
  - Vita Prima of Bernard of Clairvaux
  - St. Francis’s conversion
  - Marie d’Oignes’s life
  - Louis IX’s conversion,
  - Story of Herman Judah

**Secondary Reading:**


**Latin Reading:**

Latin, 1 para from DM. Circulated the week before it is due.

**Research Tools & Manuscript Case-Study:** A Novice Asks Questions

1) Using traditional and online resources, find what you can about the manuscript history of Caesarius’ text. When was it written and where? How widely was it copied? Where and when? How did you find (or not) your information?

2) Look up the term novice and novitiate. What is the Latin word and root? What did it mean and how did the Cistercians define this period in a monk’s life and development?

3) Chart what an average day in the life of a monk would consist of: when do they wake, how do they divide their day, when to they eat, pray, sleep? Etc.

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**Week 3: 11 SEPTEMBER 2014**

**On Contrition**

Caesarius of Heisterbach, DM, Book 2 [D2L]

Tanner, The Canons of the Fourth Lateran Council [D2L]

**Secondary Readings:**

Sarah Hamilton, Practice of Penance, 900-1050 (Woodbridge, Suffolk. UK: Boydell and Brewer, 2001) – introduction, chapters 1 & 2, appendix 1 [D2L].


**Latin Reading:**

Latin, para from Book 2 – translation exercise.

**Manuscript Case-Study:** Liturgical Texts and Performance

Read: Medieval Latin, DB, 157-182

1) Follow the links on D2L to the Pontifical online. Do your best to study the page I have printed and distributed and try to work through the first lines of the Latin as a paleographical exercise.

2) Go to Special Collections and use one of the four volumes compiled by Victor Leroquais, Les pontificaux manuscrits des bibliothèques publiques de Frace. Find an example of a pontifical manuscript that seems particularly interesting to you. Copy or photograph that example and present it briefly in class. You will need to know where it is from, when it was compiled, and why
it is interesting, unique or indicative of some of the ideas discussed in the secondary literature for this week.

**Week 4: 18 SEPTEMBER 2014**

**On Confession**

Caesarius of Heisterbach, *DM*, Book 3 [D2L]


**Secondary Reading:**


**Latin Reading:**

Latin, Bk3, para. – circulated in previous class.

**Research Case-Study:** Words, Meaning and Usage


As a class, we will choose terms that have come up in discussion and the readings, preferably terms drawn from Caesarius’s text thus far, (for example: confession, contrition, soul, monk, order, religion, temptation, demons, etc.) and divvy them up. You will take your assigned word and:

1) Find its Latin equivalent using Niermeyer and Du Cange

2) Trace the root of that term by reading references given in dictionaries and other special guides and reference works that you might choose to consult. (We will discuss these beforehand; see *Dictionaries and Reference Works Tool on D2L*) What is its earliest appearance of your term and in what context? How did its meaning change over time?

3) What does it mean in the thirteenth-century context in which Caesarius uses it?
Week 5: 25 SEPTEMBER 2014

On Temptation

Caesarius of Heisterbach, DM, Book 4, [D2L]

Secondary Reading:


This is not a book about Temptation specifically, but it is a book about fear, which for medieval people was related to temptation. The temptation to be seduced into false belief was a great fear among medieval individuals and theologians especially. How do some of the ideas Moore addresses in his text relate to instances of temptation that Caesarius highlights? What is the worst temptation for Caesarius?

Robert Bartlett, Why Can the Dead Do Such Great Things), ch. 14

Latin Reading:

Latin, Bk4, para. circulated the previous week.

Archival Research & Case-Study: Charters and Cartularies


This week we will look at charters and donations to monastic houses. These are records that give some insight into the interactions between monks, nuns, canons and laymen in the medieval world. I have given you a page from the Cartulary of Clairvaux, AD Aube 3H10. Do your best to begin to transcribe and translate a portion of this text.

1) Find the cartulary online at the department of the Aube website (The link is provided on D2L). Look through the text and get a sense of how it is organized.

2) Searching online, especially through Google books, find a departmental inventory for France and identify a collection of charters that could be used to write a study of a particular monastic house.

3) Go to the Gallia Christiana (some volumes may be online, otherwise we have the facsimile here at CU, although some volumes may be checked out) and find your French monastic house in that volume. Come prepared to give a brief overview of the document collection/archives of your particular house.

Week 6: 2 OCTOBER 2014

On Demons

Caesarius of Heisterbach, *DM*, Book 5, [D2L]

Secondary Reading:


Bartlett, *Why Can the Dead Do Such Great Things?*, ch. 13

Latin Reading:

Latin, Bk5, para circulated the previous week.

Research Methods & Case-Study: Hagiography and its Discontents


Ironically the sources that give the most insight into devils are often the lives of saints. Saint are frequently called upon to identify and interact with devils, and to call them out and to expel or exorcise them from Christians.

1) From your reading for this week, your prior knowledge, and our discussion in class, we will compile a list of influential saints. From that list, you will be assigned a saint’s life or *vita* which exists in and English translation. You must find the best translation of the *vita*, read it, and note the role of devils and demons as part of a saint’s holy qualities.

2) Consult the *Bibliotheca Hagiographica Latina* (BHL) (in 2 vols. plus the supplement) and find the entry for your saint’s *vita*. In as much as possible, identify the earliest known manuscript copy and if it exists online or in a library try to find that reference as if you were preparing a research trip to go and consult the life.

3) Find the Latin text of the saint’s *vita* in the *Acta Sanctorum* online, which is available through the *Gallia* website (see the links on D2L).

Week 7: 9 OCTOBER 2014

On Simplicity/ Singleness of Heart

Caesarius of Heisterbach, *DM*, Book 6, [D2L]

Secondary Reading:

This is a difficult Book of the *DM* to categorize. One interpretation relates singleness of heart to conversion and a commitment to a life of religion taken up in a rigorous manner, even if we don’t
always know why and how that change occurred. One way that many individuals – and many laymen who Caesarius knew and wrote about – took up a life of religion was to go on crusade. Thus crusading is our theme for this week as it represents a strand within the idea of singleness of heart.


Latin Reading: Latin, Bk6. Para circulated in the previous class.

Research Methods & Case-Study: Prosopography

A vast array of families took part in the crusade movement from ca. 1095-1291. As recent work has shown crusading was also far more of a family affair than previous generations of scholars have considered. To travel to the east entail elaborate financial and credit arrangements that affected all members of a family. Moreover, women as well as the men who traveled to the east supported the crusades, and sometimes travelled with their male kin. This week I have put on reserve both Jonathan Riley-Smith’s The First Crusades and Jochen Schneek’s Templar Families, both of which detail and follow the involvement of crusader families. After looking at those texts:

1) Choose a crusader family and gather information on the family, noting the first crusade expedition they took part in; if and for how long they settled in the east; did subsequent generations of their family “follow in their footsteps”?

2) Consult both online genealogical tools, as well as the back issues of the Journal of Medieval Prosopography. Consider carefully a) the meaning of the term prosopography; and b) what role its study plays in understanding medieval history.

3) Be prepared to discuss the gendered dynamics of crusading. Is this something that Caesarius offers insight into?

Week 8: 16 OCTOBER 2014

Concerning the Virgin Mary

Caesarius of Heisterbach, DM, Book 7, [D2L]

Amedues of Lausanne, From the Fourth Homily on the Mary, [D2L]

Secondary Reading:

University Press, 2009) ch. 8-9, 14-16. [This text is on reserve in Norlin. Please consult it there. It reads quickly.]


Latin Reading:
Latin Bk.7 para circulated during the previous week.

Manuscript Case-Study and Research Methods: Prayers, Sermons, Books of Hours

Read: Medieval Latin, GP, 659-669.

1) Begin to transcribe the first few lines from the manuscript page I circulated in the previous class. Then follow the links to the Hours of the Virgin, manuscript page I have provided on D2L. Consider carefully how such books functioned, and what this cycle of prayers may have meant to its lay (or religious) devotee.

Sermons represent one of the genres of texts most concerned with Mary. Over the course of the Middle Ages hundreds of sermons were composed and preached for her on her various feast days. Sermons were the way that theological ideas about Mary were communicated to the laity. For this week we will consider sermons as a genre and identity some of the most well-known printed collections.

2) Go to the Patrologia Latina (PL) and find a) an author; and b) a sermon on the Virgin Mary. Although the text will be in Latin, do your best to identity what kind of sermon it is, who the intended audience was; and what manuscript the printed edition in the PL came from.

3) Drawing on your readings from this week (building principally on Fassler) and form other research sources, make a simple chart listing all of the Marian Feasts celebrated by the Medieval church and their related dates. What other activities beyond the veneration of Mary occurred on these dates?

Week 9: 23 OCTOBER 2014

Concerning Diverse Visions

Caesarius of Heisterbach, DM, Book 8, [D2L]

**Secondary Reading:**

Bartlett, *Why Can the Dead Do such Great Things?*, ch. 5-8

**Latin Reading:**

Latin Bk. 8 para circulated during the previous week.

**Questions, Problems and Research Methods:** State of the Question on Your Research Topic

For this week, we will devote a portion of the class to discussion your ideas for your research topic and its organization. This is a time to present that topic and your initial thoughts, interests, and findings, but also to discuss challenges you are facing. In preparation of this class meeting, you should:

1) Identify an appropriate and significant research topic. This means that you will have begun to do some initial research to see if the topic is viable in terms of accessible source material in appropriate languages that you can work with.

2) Begin to compile an initial bibliography of primary texts and secondary sources and to think about how your questions and arguments fit within the historiography more broadly.

3) Write up, and turn-in at the end of class, an initial research paper prospectus. This will be the document you use to present your initial ideas. Please bring enough copies of your prospectus for everyone in the class. We will all read these prospectuses and return them with thoughtful feedback at the next class meeting.

NB: This week we will end class early, shortly before 5pm, so we can all go to hear Caroline Walker Bynum’s Willard Lecture, which will also kick off the CMEMS Conference on “Medieval Materiality.”

**Attend Medieval Materiality Conference**

I will distribute the Conference Program in class

**Week 10: 30 OCTOBER 2014**

**On the Sacrament of the Body and Blood of Christ**

Caesarius of Heisterbach, *DM*, Book 9, [D2L]

Tanner, *The Canons of the Fourth Lateran Council* – revisit Canon 1 on the Doctrine of Transubstantiation, [D2L]

**Secondary Reading:**

Miri Rubin, *Corpus Christi: The Eucharist in Late Medieval Culture* (Cambridge: Cambridge University Press, 1992), Introduction through ch. 4 (p. 212)

Aden Kumler, *Translating Truth*, ch. 3 (On reserve in Norlin)


**Latin Reading:**
Latin Bk. 9 para circulated during the previous week.

**Research Methods and Case-Study:** A Bishop at Work


There were many challenges for archbishops, bishops, priests and monks and nuns interacting with the laity, implementing the ideals of the Fourth Lateran Council and simply officiating at the mass in a solemn and appropriate manner. The tasks of administering parishes could be daunting. During the later half of the thirteenth century most priests and diocesan officials had to have some kind of formal training in Latin and theology.

1) Go to Norlin and consult *The Register of Eudes of Rouen*, trans. Sydney M. Brown, (on reserve) which is an English translation of a register or administrative record the archbishop of Rouen maintained for much of the later thirteenth century. Many would have kept records like this; Eudes’s is one of the very few that has survived. Choose a set of years and a) assess some of the major problems and frustrations facing Eudes; b) how did he deal with them, or begin to?

2) Using the research tools you are now well acquainted with, outline what the curriculum was to become a priest? What background was needed? How were they transformed through their training to be able to affect this most divine miracle at the altar. What did priests wear, for example?

**Week 11: 6 NOVEMBER 2014**

**Concerning Miracles**

Caesarius of Heisterbach, *DM*, Book 10, [D2L]

**Secondary Reading:**

Bartlett, *Why Can the Dead Do Such Great Things?*, ch. 9


Latin Reading:
   Latin Bk.10, para circulated during the previous week.

Research Methods & Case-Study: Historiography and its Future

Where and how does the “miraculous” fit into the study of history? Religious history and even religious themes often occupy the margins of formal historical discourse. For a long time religion and the miraculous especially was the focus of folklore and anthropology. Has religious history become part of the mainstream of our discipline? Should it? What is different about medieval and early modern history and its relation to the history of religion than say contemporary American or European historical writing? To gauge the place of the miraculous in history:

1) Search both the Worldcat database (for books) and the International Medieval Bibliography [hereafter IMB] (for articles) search for a) your saint’s life and note what you find; then b) search for “miraculous” or similar terms in general. What themes emerge in the scholarship and historiography over the course of the past three decades?

2) You will be assigned a scholarly journal ranging from The American Historical Review, Past & Present, The English Historical Review, Speculum, Renaissance Quarterly, Sixteenth-Century Studies; The Journal of Medieval History, and Deadalus. First, a) note the history of the publications, when did it begin, with what affiliations, for what reasons; then b) go though the publications in your journal (searching the tables of contents primarily) to assess the changes and developments in the historiography published in that venue over the course of the past 20 years. Come to class prepared to give a report on the interests of your specific journal.

Week 12: 13 NOVEMBER 2014

Concerning the Dying and the Glory of the Dead

Caesarius of Heisterbach, DM, Book 11 & 12, [D2L]

Secondary Reading:

Bartlett, Why Can the Dead Do Such Great Things?, ch. 15


Latin Reading:

   I will distribute a testament in the previous class; translate the assigned portion as best you can.

Research Methods & Case-Study: Testaments – the end is nigh…

It is challenging to grasp the idea of the last moments of someone’s life. Medieval people spent a great deal of time contemplating the end of their days and what might come in the hereafter. Last wills and testaments offer some sense for how people thought about their last days. Using the
online resources of *Gallica* and googlebooks, find a testament and be prepared to discuss how lay individuals sought to ensure their own salvation. What are the limits of these types of sources? What did it mean to die well in the Middle Ages?

**Week 13: 20 NOVEMBER 2014**

**NO CLASS – PROF. LESTER AWAY**  
***Work on Final Papers***

Schedule an independent meeting with Professor Lester during the first part of this week, or the last part of the previous week. I will pass out sign-up sheets from these meeting during week 12.

In lieu of class for this week I would like you to write a 3-4 page reflection on Caesarius of Heisterbach’s text and its structure as a whole and what it tells us about the concerns of medieval men and women.

**Week 14: 27 NOVEMBER 2014**

**FALL BREAK – *Enjoy! (But keep reading)***

**Week 15: 4 DECEMBER 2014**

**FINAL PRESENTATIONS (20 min papers)**

**Week 16: 11 DECEMBER 2014**

**FINAL PRESENTATIONS (20 min papers)**

**Final Papers Due:** 20 December 2014 – in my box in Hellems 204, by 5 pm.
OTHER IMPORTANT MATTERS

Academic Integrity and the Course Environment
Academic integrity means upholding the highest standards in the performance of your course work. Taking pride in the formation, acknowledgement, and execution of your own ideas, from conception through to the final written product, is part of the academic and intellectual process. To violate or alter this by taking ideas or written material from another source (be it a fellow student, a published book, article or website) is both morally dishonest as well as breach of the University’s Honor Code. Moreover, it compromises the goals and purposes of academic study under any circumstances. Academic integrity is as much about your own personal moral responsibilities as it is about your grade in this course.

Plagiarism and Honor Code:
All students of the University of Colorado at Boulder are responsible for knowing and adhering to the academic integrity policy of this institution. Violations of this policy may include: cheating, plagiarism, aid of academic dishonesty, fabrication, lying, bribery, and threatening behavior. All incidents of academic misconduct shall be reported to the Honor Code Council honor@colorado.edu; 303-725-2273). Students who are found to be in violation of the academic integrity policy will be subject to both academic sanctions from the faculty member and non-academic sanctions (including but not limited to university probation, suspension, or expulsion). Additional information on the Honor Code can be found at http://www.colorado.edu/policies/honor.html

If you are found to be in violation of the Honor Code in this course, specifically if you plagiarize any material whatsoever, you will receive a Grade of F for the course.

Personal Conduct and Behavior
Decorum: Students and faculty each have responsibility for maintaining an appropriate learning environment. Students who fail to adhere to behavioral standards may be subject to discipline. Faculty have the professional responsibility to treat students with understanding, dignity and respect, to guide classroom discussion and to set reasonable limits on the manner in which students express opinions. Additional information may be found at http://www.colorado.edu/policies/classbehavior.html

Sexual Harassment: The University of Colorado Policy on Sexual Harassment applies to all students, staff and faculty. Sexual harassment is unwelcome sexual attention. It can involve intimidation, threats, coercion, or promises or create an environment that is hostile or offensive. Harassment may occur between members of the same or opposite gender and between any combination of members in the campus community: students, faculty, staff, and administrators. Harassment can occur anywhere on campus, including the classroom, the workplace, or a residence hall. Any student, staff or faculty member who believes s/he has been sexually harassed should contact the Office of Sexual Harassment (OSH) at 303-492-2127 or the Office of Judicial Affairs at 303-492-5550. Information about the OSH and the campus resources available to assist individuals who believe they have been sexually harassed can be obtained at http://www.colorado.edu/odh/

Students with Disabilities
If you qualify for accommodations because of a disability, please submit a letter to me from Disability Services in a timely manner so that your needs may be addressed. Disability Services determines accommodations based on documented disabilities. Contact: 303-492-8671, Willard 322, or http://www.colorado.edu/disabilityservices/

Religious Observances/Class Absences
Attendance in this course is required for both lectures and discussion. Please notify me early in the semester if you anticipate that you may miss a class meeting so that there is adequate time to make necessary arrangements. If you are absent for more than three unexcused class meetings your participation grade will be an automatic F. Campus policy regarding religious observances requires that faculty make every effort to reasonably and fairly deal with all students who, because of religious obligations, have conflicts with scheduled exams, assignments or required attendance. If you have a potential class conflict because of religious observance, you must inform me of that conflict within three weeks of the start of classes. See policy details at http://www.colorado.edu/policies/fac_relig.html