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Office Hours: Thursdays, 1:30-4:30pm
or by appointment

Oberlin College
Department of History
Spring 2013

History 475
Inquisitions in the Medieval and Early Modern World
Tuesdays, 1:00-2:50pm

Course Description:

Few institutions in history are as infamous as the Inquisition. It represents some of the most notorious instances of intolerance and violence produced by religious belief. Our knowledge of this institution, however, too often relies upon myth. This course, thus, explores how religious authority functioned during a time very different from our own. Readings examine scholarship not only on Spain's Inquisition but also on inquisitions elsewhere in Europe and the Americas.

Course Objectives:

- Content
 - o Obtain familiarity with the evolution of historical scholarship on inquisitions
 - o Compare scholarship on inquisitions in different geographical and temporal contexts
 - o Consider how a historian's own context may influence her/his scholarship
- Skills
 - o Read complex secondary sources and extract the arguments, as well as the evidence and methods used by the authors to construct their arguments
 - o Produce written work that provides an accurate, concise summary as well as critical analysis of an assigned text
 - o Present one's reflections effectively in and outside of class
 - o Synthesize a range of readings, identifying similarities and differences

Required Texts:

The Inquisition in New Spain, 1536-1820, edited and translated by John F. Chuchiak IV.
Baltimore: Johns Hopkins University Press, 2012.

The Spanish Inquisition, 1478-1614: An Anthology of Sources, edited and translated by Lu Ann Homza. Indianapolis: Hackett, 2006.

Jennifer Kolpacoff Deane. *A History of Medieval Heresy and Inquisition*. Lanham, MD: Rowman & Littlefield, 2011.

Carlo Ginzburg. *The Cheese and the Worms: The Cosmos of a Sixteenth-Century Miller*, translated by Anne and John Tedeschi. 1980; repr., Baltimore: Johns Hopkins University Press, 1992.

Henry Kamen. *The Spanish Inquisition: A Historical Revision*. New Haven, CT: Yale University Press, 1997.

Emmanuel Le Roy Ladurie. *Montaillou: The Promised Land of Error*, translated by Barbara Bray. 1978; repr., New York: George Braziller, 2008.

Optional Reference Works:

Encyclopedia of Islam, ed. Juan Eduardo Campo (New York: Facts on File, 2009).

Encyclopedia of Judaism, ed. Jacob Neusner, Alan J. Avery-Peck, and William Scott Green (Leiden and Boston: Brill, 2004).

Europe 1450-1789: Encyclopedia of the Early Modern World, ed. Jonathan DeWald (New York: Charles Scribner's Sons, 2004).

Medieval Iberia: An Encyclopedia, ed. E. Michael Gerli (New York: Routledge, 2003).

Oxford Dictionary of the Middle Ages, ed. Robert E. Bjork (Oxford and New York: Oxford University Press, 2010).

- All optional reference works listed above are available in the library if you have trouble consulting them, please let me know

Prerequisite:

Students should have taken at least one introductory level history or religious studies course in a relevant field (e.g., medieval or early modern Europe, early Middle East / north Africa, introduction to Islam, history of Christianity, Jewish history).

Special Needs:

Oberlin College abides by Section 504 of the Rehabilitation Act of 1973 that stipulates no student shall be denied the benefits of an education "solely by reason of a handicap." Disabilities covered by law include, but are not limited to, learning disabilities and hearing, sight or mobility impairments.

If you have a documented disability that may have some impact on your work in this class and for which you may require accommodations, please see me as early as possible (ideally no later than the second week of the term). You should also contact the Office of Disability Services in Peters G-27/G-28 so that the necessary accommodations may be arranged.

Honor Code:

Our Honor Code provides the foundation for the intellectual freedom that is encouraged and shared by all members of the academic community, and it embodies the belief that true academic freedom and discourse can only exist within a framework of honesty, integrity, and responsibility. With the privilege of attending Oberlin comes the responsibility of supporting both the expectations and the spirit of the Honor Code, which calls for submitting work of your own creation and giving proper credit to the ideas and work of others.

This requires each individual to respect all fellow members of the Oberlin College community and to vigorously support the protected nature of intellectual property. We emphasize personal responsibility and expect everyone will adopt, uphold, and adhere to the core values inherent to the Honor Code. As an example, professors do not proctor exams; rather, they trust students will follow the Honor Code.

We encourage you to be accountable to other students and pledge to not cheat, plagiarize, fabricate, or falsify information, nor assist others in these actions.

Grading and Requirements:

The instructor will evaluate students' performance based upon the following factors:

- **Attendance and Active Participation** constitute 20% of the student's grade.
 - o Attendance alone does not produce a strong grade; students are expected to attend class and present their ideas actively and effectively; in addition to contributing to class, I also encourage students to present their ideas through e-mail consultations and office hours
 - o Unexcused absences will detract from a student's grade, as will late arrivals to class
 - o Students who demonstrate the appropriate documentation (e.g., a doctor's letter) may bring laptop computers or other necessary devices to class; otherwise, no laptop computers, cell phones, or other electronic devices are allowed in class; students will bring hard copies of the required readings to class
 - o Lastly, 72 hours before each class, students will submit to the instructor (via e-mail) a brief response to the assigned reading; the response shall be no more than 250 words and will explain the argument and significance of the given book (or two articles); students need not complete the brief response if they have chosen to write a response essay (see below) for the same class
 - For classes in which we read primary source collections, the responses shall address what arguments historians might make based on a selection of the sources
- **Three Response Essays (600-750 words each)** constitute 45% of the student's grade (15% each).
 - o Essays address the assigned reading for a given class. Students should dedicate approximately the first half of the assignment to crafting a concise summary of one of the readings. The second half of the assignment offers a critical analysis of the reading. The instructor will provide a sheet with guidance on completing this

assignment. Students may not write response essays for meetings in which we discuss primary source collections.

- Due to the instructor before the class in which the given reading is assigned (either via e-mail or hard copy in person); students can choose to respond to the readings for any meeting in the semester; given the flexibility of this assignment, there will be no extensions; in order to avoid leaving these papers for the semester's end, students will **complete at least one paper in February, one in March, and one in April**. Students may, of course, write all three papers in February.
- Students may and are encouraged to seek the assistance of the instructor; they may submit one essay draft to the instructor (at least 72 hours before the deadline)
- I encourage all students to rewrite their papers and resubmit them; should the re-written essay receive a higher grade, it will replace the original grade

- **One Research Prospectus** constitutes 5% of the student's grade

- The one-page prospectus introduces the work(s) of scholarship that the student will review in the final essay; the student will have identified the main topic(s) addressed by the given work(s)
- Due to the instructor before class on Apr. 16 (either via e-mail or hard copy in person); students may and are encouraged to submit a prospectus at an earlier date

- **One Final Essay (2,000-2,500 words)** constitutes 30% of the student's grade

- Students will meet with the instructor (at the very latest) during the weeks of Apr. 2 or Apr. 9 to determine a topic for the final essay, which will provide an in-depth review of a monograph (a book-length work of scholarship examining one particular topic); with the approval of the instructor, students may choose to write about a set of articles or to compare two monographs
- The final essay is like an expanded version of the short reviews that students will write over the course of the term; for this project, students will situate the given monograph within its field(s) and identify what questions it raises, what it aims to achieve, what structure and methodology it employs, how it revises previous scholarship, what it leaves undone, as well as what strengths and weaknesses it has
- Students may and are encouraged to seek the assistance of the instructor; they may submit one essay draft to the instructor (at least one week before the deadline)
- Due to the instructor before class on May 18 (either via e-mail or hard copy in person); students may and are encouraged to submit the essay at an earlier date

****PRELIMINARY** Schedule of Classes:**

Week 1: Intro & Creation of the Inquisition

- Syllabus review
- Fyodor Dostoevsky, "The Grand Inquisitor," in *The Brothers Karamazov* (BB)

Weeks 2 to 4: Spain

What was the Spanish Inquisition? How is it different than what we might expect? How have scholarly assessments of it changed over time?

- Week 2: Primary Sources
 - o Lu Ann Homza, *The Spanish Inquisition, 1478-1614: An Anthology of Sources* (Indianapolis: Hackett, 2006).
- Week 3: A Classic Interpretation of the Spanish Inquisition
 - o Henry Charles Lea, *A History of the Inquisition in Spain* (BB)
- Week 4: A Recent Synthesis of the Spanish Inquisition
 - o Henry Kamen, *The Spanish Inquisition: A Historical Revision* (New Haven, CT: Yale University Press, 1997).

Weeks 5 to 6: Mexico

How did the Inquisition in New Spain (Mexico) compare to the Inquisition in Spain?

- Week 5: Primary Sources
 - o John Chuchiak, *The Inquisition in New Spain, 1536-1820: A Documentary History* (Baltimore: Johns Hopkins University Press, 2012).
- Week 6: Two Perspectives on the Mexican Inquisition
 - o Richard E. Greenleaf, "Persistence of Native Values: The Inquisition and the Indians of Colonial Mexico," *The Americas* 50:3 (1994): 351-376.
 - o Richard E. Greenleaf, "The Inquisition and the Indians of New Spain: A Study in Jurisdictional Confusion," *The Americas* 22:2 (1965): 138-166.
 - o Patricia Lopes Don, "Franciscans, Indian Sorcerers, and the Inquisition in New Spain, 1536-1543," *Journal of World History* 17:1 (2006): 27-49.
 - Or use a selection from her book, *Bonfires of Culture*

Weeks 7 to 8: Medieval Inquisitions

- Week 7: Introduction
 - o Jennifer Kolpacoff Deane, *A History of Medieval Heresy and Inquisition* (Boston: Rowman Littlefield, 2011).
- Week 8: Other Perspectives
 - o Christine Caldwell Ames, "Does Inquisition Belong to Religious History?" *American Historical Review* 110:1 (2005): 11-37.
 - o James Given, "The Inquisitors of Languedoc and the Medieval Technology of Power" *American Historical Review* 94:2 (1989): 336-360.
 - o Richard Kieckhefer, "The office of inquisition and medieval heresy: The transition from personal to institutional..." *Journal of Ecclesiastical History* 46:1 (1995): 36-61.
 - o Daniel Lord Smail, "Common violence: Vengeance and inquisition in..." *Past & Present* 151:1 (1996): 28-59.

Weeks 9 to 10: Microhistory

What is microhistory? How do Inquisition sources illuminate the history of common people?

- Week 9
 - o Emanuel LeRoy Ladurie, *Montaillou: The Promised Land of Error* (New York: George Braziller, 2008).
- Week 10
 - o Carlo Ginzburg, *The Cheese and the Worms: The Cosmos of a Sixteenth-Century Miller* (Baltimore: Johns Hopkins University Press, 1992).

Weeks 11 to 13: Themes in Inquisition Studies

- Week 11: Jewish Communities
 - o Kim Siebenhüner, "Conversion, Mobility, and the Roman Inquisition in Italy around 1600" *Past & Present* 200:1 (2008): 5-35.
 - o David Graizbord, "Inquisitorial Ideology at Work in an Auto De Fe, 1680: Religion in the Context of Proto-Racism" *Journal of Early Modern History* 10:4 (2006): 331-360.
 - o Miriam Bodian, "In the Cross-Currents of the Reformation: Crypto-Jewish Martyrs of the Inquisition in 1570 & 1670" *Past & Present* 176:1 (2002).
 - o Marvin Lunenfeld, "Pedagogy of Fear: Making the Secret-Jew Visible at the Public Autos de Fe of the Spanish Royal Inquisition." *Shofar: An Interdisciplinary Journal of Jewish Studies* 18:3 (2000): 77-92.
- Week 12: Sorcery and Witchcraft
 - o Tamar Herzig, "Bridging North and South: Inquisitorial Networks and Witchcraft Theory on the Eve of the Reformation" *Journal of Early Modern History* 12:5 (2008): 361-382.
 - o Kathryn Joy McKnight, "'En su tierra lo aprendió': An African Curandero's Defense before the Cartagena Inquisition" *Colonial Latin American Review* 12:1 (2003): 63-84.
 - o Gustav Henningsen, "The Witches' Flying and the Spanish Inquisitors, or How to Explain (Away) the Impossible" *Folklore* 120:1 (2009): 57-74.
 - o Ronaldo Vainfas, "From Indian Millenarianism to a Tropical Witches' Sabbath: Brazilian Sanctities in Jesuit Writings and Inquisitorial Sources" *Bulletin of Latin American Research* 24:2 (2005): 215-231.
- Week 13: Structure, Hierarchy, and Theory
 - o Martin Nesvig, "'Heretical Plagues' and Censorship Cordons: Colonial Mexico and the Transatlantic Book Trade" *Church History* 75:1 (2006): 1-37.
 - o Kimberly Lynn, "Was Adam the First Heretic? Diego de Simancas, Luis de Páramo, and the Origins of Inquisitorial Practice" *Archiv für Reformationsgeschichte* 97 (2006): 184-210.
 - o James E. Wadsworth, "Children of the Inquisition: Minors as Familiares of the Inquisition in Pernambuco, Brazil, 1613-1821" *Journal of Latin American Studies* 42:1 (2005): 21-43.
 - o J.M.M.H. Thijssen, "Master Amalric and the Amalricians: Inquisitorial procedure of Heresy at the University of Paris." *Speculum* 71:1 (1996).