

## *The Hebrew University of Jerusalem*

### *Syllabus*

## *Popular Piety in Medieval Europe - 39702*

*Last update 05-01-2015*

*HU Credits:* 2

*Degree/Cycle:* 2nd degree (Master)

*Responsible Department:* History

*Academic year:* 0

*Semester:* 1st Semester

*Teaching Languages:* Hebrew

*Campus:* Mt. Scopus

*Course/Module Coordinator:* Elisheva Baumgarten

*Coordinator Email:* [elisheva.baumgarten@mail.huji.ac.il](mailto:elisheva.baumgarten@mail.huji.ac.il)

*Coordinator Office Hours:* wed 11-12

*Teaching Staff:*

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Prof Elisheva Baumgarten

Course/Module description:

*This course will examine the way those who were not necessarily part of the elite expressed their religious belongings and beliefs in medieval Europe. We will study a number of different approaches to the question of distinguishing between the learned elite and the laity and outline different connections between practice and belief. The course will focus on northern Europe but will include comparisons between Christians and members of other religions, especially Islam and Judaism.*

Course/Module aims:

*Critical reading of methodological articles  
schools of analysis  
critique  
academic writing*

Learning outcomes - On successful completion of this module, students should be able to:

*ability to compare between methods and discuss them  
critical writing*

Attendance requirements(%):

100

*Teaching arrangement and method of instruction: frontal instruction, work with primary sources of different sorts and secondary materials. consecutive reading reports and dialogue between students and instructor*

Course/Module Content:

*what is popular culture?  
Between leaders and laity  
cultural brokerage  
classic articles and further critique*

Required Reading:

תכנית השיעורים

*I. הקרניבל מקרה; התיאוריה ובעיית המקורות בעיית? ומה מי: "עממית" תרבות. (27.10; 3.11)  
Natalie Zemon Davis. "The Reason of Misrule," in her Society and Culture in Early*

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Modern France (Stanford, 1975), 77-123.

Aron Gurevich, *Medieval Popular Culture: Problems of Belief and Perception* (Paris, 1988), xiii-xx

Roger Chartier, "Culture as Appropriation: Popular Cultural uses in Early Modern France," in *Understanding Popular Culture*, 229-53.

II. פופולרית הנהגה: קהילה-הנהגה ויחסי מנהיגים (10.11; 17.11)

Peter Brown, "The Saint as Exemplar in Late Antiquity," *Representations* 2 (1982): 1-25.

OR

"The Rise and Function of the Holy Man in Late Antiquity", *Journal of Roman Studies*, 61 (1971): 80-101.

דניאלה טלמון הלר, "השיח' והקהילה: חייהם הדתיים של כריים חנבליים מאזור שכם במאות ה-11-12, " בתוך התרבות העממית, 95-110.

Aron Gurevich, *Medieval Popular Culture: Problems of Belief and Perception* (Paris, 1988), 39-78.

André Vauchez, *The Laity in the Middle Ages* (Notre Dame and London, 1993), 27-38; 85-106;

Bruce A. Rosenberg, "Was There a Popular Culture in the Middle Ages", in Campbell, 152-56.

III. ומשמעות מקום (24.11)

Jean Claude Schmitt, *The Holy Greyhound* (Cambridge, 1983), 39-86, 159-70.

Stacy S. Klein, *Gender and the Nature of Exile in Old English Texts in A Place to Believe In: Locating Medieval Landscapes*, ed. Clare A. Lees and Gillian R. Overing (University Park, 2006), 113-31.

IV. הקודש כתבי את הביניים ימי אנשי הבינו כיצד: וסיפורים מילים (1.12; 8.12)

Susan Boynton and Diane J. Reilly (eds.), *The Practice of the Bible in the Middle Ages* (New York, 2011). Selected articles.

Derek Krueger, "Mary at the Threshold: The Mother of God as Guardian in Seventh-Century Palestinian Miracle Accounts," in *The Cult of the Mother of God in Byzantium*, ed. Leslie Brubaker and Mary Cunningham. (Farnham, 2011), 31-38.

Ephraim Shoham-Steiner, "The Virgin Mary, Miriam and Jewish Reactions to Marian Devotion in the High Middle Ages," *AJS Review* 37 (2013): 75-91.

V. מאגיה: מילים של כוחן (15.12)

Gideon Bohak, "Catching a Thief: The Jewish Trials of a Christian Ordeal," *Jewish Studies Quarterly* 13 (2006): 344-62

Don C. Skemer, *Binding Words: Textual Amulets in the Middle Ages* (University Park, PA, 2006), 75-125; 235-78.

Alexander Murray, "Missionaries and Magic in Dark Age Europe," in *Debating the Middle Ages*, ed. Lester K. Little and Barbara Rosenwein (Oxford, 1998), 92-104.

Gabor Klaniczay, "L'efficacité des mots dans les miracles, les maléfices et les incantations," in *Le pouvoir des mots au Moyen Âge*, ed. Nicole Bériou, Jaen-Patrice Boudet et Irène Rosier-Catach (Turnhout, 2014), 327-47.

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VI. כתובה ותרבות אורלית תרבות (29.12; 5.1)

Bronislaw Geremek, *The Common Roots of Europe* (Cambridge, 1996), 40-69

Rachel Koopmans, *Wonderful to Relate. Miracle Collection and Miracle Stories in Late medieval England*, Philadelphia, 2010, introduction.

Elliott Oring, "Legendry and the Rhetoric of Truth," *Journal of American Folklore* 121 (2008), 127-66.

VII. משפטי וצדק משפט (22.12)

John Baldwin, "The Intellectual Preparation for the Canon of 1215 Against Ordeals," *Speculum* 36 (1961), 616-36.

Adam J. Kosto, *Documentary Practices and the Laity in the Early Middle Ages* (Cambridge 2012) tbd.

VIII. ופירושיה תיאולוגיה (12.1)

Jacques LeGoff, "The Learned and Popular Dimensions of Journeys into the Otherworld in the Middle Ages," in *Understanding Popular Culture*, ed. Steve Kaplan (Berlin, 1984), 19-38

OR

Jacques Le Goff, *The Time of Purgatory in The Medieval Imagination* (Chicago, 1988), 93-105.

Caroline Walker Bynum, *Wonderful Blood* (Philadelphia, 2008), 1-22; 249-58.

Patrick Geary, "Sacred Commodities," in *Living with the Dead in the Middle Ages* (Ithaca and London, 1994), 194-220.

IX. וסיכום חומרית תרבות (19.1; 26.1)

June L. Mechem, *Sacred Communities, Shared Devotions: Gender, Material Culture and Monasticism in late Medieval Germany* (Turnhout, 2014), 57-87

Anne E. Lester, "What Remains: Women, Relics and Remembrance in the Aftermath of the Fourth Crusade," *Journal of Medieval History* (2014) 40: 311-328

Julia M.H. Smith, "Portable Christianity: Relics in the Medieval West (c.700-c.1200)," *Proceedings of the British Academy*, 181 (2012): 143-67.

Gábor Klaniczay, "Everyday Life and Elites in the Later Middle Ages," in *The Medieval World*, ed. Peter Linehan and Janet L. Nelson (London, 2001), 671-90.

### Additional Reading Material:

#### Course/Module evaluation:

End of year written/oral examination 0 %

Presentation 10 %

Participation in Tutorials 10 %

Project work 40 %

Assignments 40 %

Reports 0 %

Research project 0 %

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Quizzes 0 %  
Other 0 %

Additional information: