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## Syllabus

### Ritual and Ceremony from late-medieval Europe to early America

#### An NEH summer institute for college and university teachers

Directed by Claire Sponsler

At the Folger Shakespeare Library

#### Syllabus

**Week One:** (21-25 JUNE) EARLY EXEMPLARS, SHARED CULTURES

#### Monday, 21 June: The Theory of Ritual and Ceremony

We will begin by considering definitions, source materials, and interpretive issues in the study of ritual and ceremony. Our opening questions will include: How have ritual and ceremony have been theorized? What are the strengths and weaknesses of those approaches? And how have they been used in the study of medieval and early ceremonial? We will build a vocabulary for discussing ritual and ceremony and will consider the problems involved in studying ephemeral and often unscripted and unrecorded practices, using Phythian-Adams' landmark study of Coventry as a case study.

#### Core Readings:

Catherine Bell, chap. 1: "The Practice of Ritual Theory," in *Ritual Theory/Ritual Practice* (Oxford: Oxford University Press, 1992), pp. 13-54.

Sally F. Moore and Barbara G. Myerhoff, Introduction: "Secular Ritual: Forms and Meanings," in *Secular Ritual*, ed. Moore and Myerhoff (Amsterdam: Van Gorcum, 1977), pp. 3-24.

Jack Goody, "Against 'Ritual': Loosely Structured Thoughts on a Loosely Defined Topic," in *Secular Ritual*, ed. Moore and Myerhoff, pp. 25-35.

Philippe Buc, Introduction to *The Dangers of Ritual: Between Early Medieval Texts and Social Scientific Theory* (Princeton: Princeton University Press, 2001), pp. 1-12.

Charles Phythian-Adams, "Ceremony and the Citizen: The Communal Year at Coventry, 1450-1550," in *Crisis and Order in English Towns, 1500-1700*, ed. Peter Clark and Paul Slack (Toronto: University of Toronto Press, 1972), pp. 57-85.

#### Suggested Readings:

Sheila Lindenbaum, "Ceremony and Oligarchy: The London Midsummer Watch," in *City and Spectacle in Medieval Europe*, ed. Barbara Hanawalt and Kathryn Reyerson (Minneapolis: University of Minnesota Press, 1994), pp. 171-88.

Edward Muir, "The Eye of the Procession: Ritual Ways of Seeing in the Renaissance" *Ceremonial Culture in Pre-Modern Europe*, ed. Nicholas Howe (Notre Dame: University of Notre Dame, 2007), pp. 129-53.

John J. MacAloon, ed., Introduction: "Cultural Performances, Culture Theory" to *Rite, Drama, Festival, Spectacle: Rehearsals Toward a Theory of Cultural Performance* (Philadelphia: Institute for the Study of Human Issues, 1984).

David Cressy, *Birth, Marriage, and Death: Ritual, Religion and the Life-Cycle in Tudor and Stuart England* (Oxford: Oxford University Press, 1997) [glance through].

## **Tuesday, 22 June: An Introduction to the Liturgy through its Books**

**Guest faculty: Bruce Holsinger** (Professor of Music and English, University of Virginia)

This session will introduce participants to some of the basic materials necessary for understanding the work of liturgy in premodern Europe, particularly England. Liturgy was perhaps the most prolific scene of cultural production in the Middle Ages, and its modern study is a massive endeavor, so this session will focus on just a few of the central texts and concepts that guided liturgical life for religious and lay populations. Our discussion will consider the Mass and the Daily Office with reference to several of the liturgical books (or "service books") in the Folger's collection as well as some manuscripts in facsimile, and we will do some brief listening to Latin chants and tropes where appropriate. We'll also touch on some of the many controversies inspired by liturgical practice at the height of the Lollard heresy and during the Reformation.

### **Core Readings:**

*The Rule of St. Benedict*, trans. Timothy Fry (Collegeville, MN: Liturgical Press, 1982).

Peter Damian, Letter 109 (to Pope Alexander II), in *Peter Damian: Letters 91-120*, trans. Owen J. Blum, OFM, *Fathers of the Church: Medieval Continuation* (Washington DC: Catholic University of America Press, 1998), pp. 207-226.

Hildegard of Bingen, *Symphonia armonie celestium revelationum*, ed. and trans. Barbara Newman (Ithaca and London: Cornell University Press, 1988), pp. 109-137 (and notes).

The Ordinary and Canon of the Mass, from *The Sarum Missal in English*, trans. Frederick E. Warren (London: A.R. Mowbray & Co., 1913), pp. 290-321.

Christmas Mass of the Day (*Puer Natus Est*) from the *Liber Usualis* (pp. 408-411) and the *Sarum Missal in English* (pp. 22-24).

Tropes on *Puer Natus Est*, from the Winchester Troper, from Schola Gregoriana, dir. Mary Berry, *An Anglo-Saxon Christmas: Tenth-Century Chant from the Winchester Troper* (Herald, 1993).

*The Lay Folks Mass Book*, ed. Thomas Frederick Simmons (London: EETS, 1879), pp. 2-28.

"Of feigned contemplative life," in *The English Works of Wyclif Hitherto Unprinted*, ed. F. D. Matthew, *EETS 74* (London 1880; reprint 1973), pp. 188-96.

*The Book of Common Prayer* (London, 1559): Uniformity Act, Preface, "Of Ceremonies."

### **Suggested Readings:**

Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England 1400-1580*, chapter 1, "Seasons and Signs: The Liturgical Year," pp. 11-52.

John Harper, *The Forms and Orders of Western Liturgy from the Tenth to the Eighteenth Century: A Historical Introduction and Guide for Students and Musicians* (Oxford: Oxford University Press, 2001), 11-126.

**Folger holdings on reserve:**

A selection of early liturgical books

(Bibliography to follow)

**Wednesday, 23 June: Liturgy and the Literary Field, Medieval and Early Modern**

**Guest faculty: Bruce Holsinger** (Professor of Music and English, University of Virginia)

With Tuesday's overview in mind, this session will turn to a variety of (mostly English, one Nahuatl) writings from the medieval and early modern periods that demonstrate the shaping role of liturgy in the creation of vernacular literary culture. While some works, such as Chaucer's Prioress's Tale, engage the liturgy thematically, others (e.g. the Chester Shepherd's Play and Skelton's *Philip Sparrow*) enlist liturgical performance in the actual process of invention. This day will involve a fair amount of reading aloud, so all should be prepared for their own participation in the ritual reenactments making up parts of our afternoon.

**Core Readings:**

Geoffrey Chaucer, The Prioress's Prologue and Tale (plus notes), from *The Riverside Chaucer*, ed.

Larry Benson (Boston: Houghton Mifflin, 1987), pp. 209-212 and 913-16.

"The Choristers' Lament," ed. Bruce Holsinger, *Studies in the Age of Chaucer* 21 (1999), pp. 135-41.

John Skelton, *Philip Sparrow*, ed. V.J. Scattergood in *John Skelton: The Complete Poems* (New Haven: Yale University Press, 1986).

"Play 7: The Shepherds," from *The Chestery Mystery Cycle*, ed. David Mills (East Lansing: Colleagues Press, 1992), pp. 125-49.

Middle English Lyrics and Carols (selected)

Fray Bernardino de Sahagún, *Psalmody Christiana*, ed. and trans. Arthur Anderson (Salt Lake City: University of Utah Press, 1993), pp. 2-25, 182-97.

**Suggested Readings:**

Bruce Holsinger, "Liturgy," in Paul Strohm, ed., *Middle English: Oxford Twenty-First Century Approaches to Literature* (Oxford: Oxford University Press, 2007), pp. 295-314.

Katherine Zieman, "Ex ore infantium: Literacy and Elementary Educational Practices in Late Medieval England," chapter 1 of *Singing the new Song: Literacy and Liturgy in Late Medieval England* (Philadelphia: University of Pennsylvania Press, ), pp.

**Thursday, 24 June: Performing Childbirth**

**Guest faculty: Gail McMurray Gibson** (William R. Kenan, Jr., Professor of English, Davidson College)

Today's discussion focuses on performance, ritual, and talismanic objects of childbirth in three late-medieval texts: a sequence of 15th century mystery plays about the Virgin Mary's

pregnancy and the birth of Christ; a witnessing notary's account of the birth of a Catalan male heir in 1490; and in a vellum devotional roll once belonging to the young Tudor prince who would become Henry VIII.

**Core Readings:**

"Introduction," "Parliament of Heaven; Salutation and Conception," "Joseph's Doubt," "Visit to Elizabeth" and "Nativity" from *The N-Town Plays* [c], ed. Douglas Sugano (Kalamazoo, Michigan: Medieval Institute Publications, 2007), pp. 1-18; 103-122; 133-142; notes, pp. 368-379; 383-384.

"Public Record of the Labour of Isabel de la Cavalleria," [1490] trans. Montserrat Cabré.

Online Reference Books for Medieval Studies: HYPERLINK "<http://www.the-orb.net/birthrecord.html>" <http://www.the-orb.net/birthrecord.html>.

"The Prince Henry Roll" [Ushaw College ms. 29, c. 1504], a textual amulet for safe childbirth owned by Henry, Prince of Wales, reproduced in *Henry VIII, Man and Monarch* [exhibition catalogue], ed. Susan Doran and David Starkey (London: The British Library, 2009), p. 46.

**Suggested Readings:**

Jacques Gélis, Chapters 6, 7, and 9: "The Experience of Pregnancy," "The Society of Birth," and Birth: A Double Liberation," in *History of Childbirth*, trans. Rosemary Morris (Boston: Northeastern University Press, 1991), pp. 66-111; 141-149.

Gail McMurray Gibson, Chapter 6: "Mary's Dower: East Anglian Drama and the Cult of the Virgin," in *The Theater of Devotion* (Chicago: The University of Chicago Press, 1989), pp. 137-177.

Jacqueline Marie Musacchio, Chapter 5: "Maternal Mediators," in *The Art and Ritual of Childbirth* (New Haven and London: Yale University Press, 1999), pp. 125-147.

Don C. Skemer, Chapter 5: "Textual Amulets for Women" and "Conclusion" in *Binding Words: Textual Amulets in the Middle Ages* (University Park: Pennsylvania State University Press, 2006), pp. 235-284 (see esp. pp. 264-267 on the Prince Henry Roll).

**Friday, 25 June: The Religion of Childbed**

**Guest faculty: Gail McMurray Gibson** (William R. Kenan, Jr., Professor of English, Davidson College)

We will discuss the priest-like duties of pre-Reformation English midwives and the continuing domestic rituals and prayerful ministrations of birth in Protestant Early Modern century England. In this session, we'll examine excerpts from a wide range of primary sources: medieval childbirth liturgies and a late-medieval handbook for parish priests, the emotional response to ceremonies of post-partum rituals recounted in Margery Kempe's visionary *Book*, a near-hagiographical account of the death of a pious young wife after childbirth, a 17th-century housewife's recipes for childbed foods and healing remedies and potions, and a vernacular obstetrical treatise for English midwives.

**Core Readings:**

Liturgies for marriage and the blessing of the marriage bed, childbirth, and post-partum women from *The Sarum Missal in English*, trans. Frederick E. Warren (London: A.R. Mowbray & Co., 1913), II, pp. 143-165.

John Myrc, "A Midwife's Duties," in *Instructions for Parish Priests* (c. 1450), ed. Edward Peacock, Early English Text Society os 31, 2nd rev. ed. (London: Kegan Paul, Trench, Trübner, & Co., 1902), pp. 1-5.

Margery Kempe, Meditation on Candlemas and the post-partum Churching of women (Book I, chapter 82), in *The Book of Margery Kempe*, trans. and ed. Lynn Staley (NY: W.W. Norton, 2001), pp. 145-146.

Phillip Stubbes, *A Cristal Glasse for Christian Women Containing a Most excellent Discourse, of the Godly life and Christian death of Mistresse Katherine Stubbes* (London, 1592), pp. 4-5.

*Mistress Sarah Longe her Receipt Booke*, transcriptions from *Fooles and Fricassees: Food in Shakespeare's England*, ed. Joan Thirsk and Mary Anne Caton (Washington: Folger Library, 1999), pp. 98-119.

Jackob Rueff, Preface "To All grave and modest matrons" in *The Expert Midwife* [1637, English translation of *De conceptus et generatione hominess*.

#### **Suggested Readings:**

David Cressy, Chapters 3, 5, 9: "Childbed Attendants," "Baptism as Sacrament and Drama," and "Purification, Thanksgiving, and the Churching of Women" in *Birth, Marriage and Death: Ritual, Religion, and the Life-Cycle in Tudor and Stuart England* (Oxford: Oxford University Press, 1997), pp.55-79; 96-123; 196-229.

Kathleen Ashley, "Historicizing Margery: The Book of Margery Kempe as Social Text" *The Book of Margery Kempe*, trans. and ed. Lynn Staley (NY: W.W. Norton, 2001), pp. 264-276.

Mary E. Fissell, Chapter 1: "Reforming the Body," in *Vernacular Bodies: The Politics of Reproduction in Early Modern England* (Oxford: Oxford University Press, 2004), Chap. 1 (pp. 14-52).

Elizabeth Harvey, Chapter 3: "Matrix as Metaphor: Midwifery and the Conception of Voice" in *Ventriloquized Voices: Feminist Theory and English Renaissance Texts* (London: Routledge, 1992), pp. 81-122.

#### **Folger holdings on reserve:**

*Mistress Sarah Longe her Receipt Booke*, c. 1610. Folger ms. V.a.425.

Sir Thomas More Prayer Roll, July 1535. Copy ca.1550. Folger ms. X.d. 532.

Dorothy Philipps, "A Sermon Book." (Begun 1617, but continued in the family in various hands throughout the 17th century and into the early 18th century). Folger ms. V.a.347.

Jackob Rueff, *The Expert Midwife* (1637, English translation of *De conceptus et generatione hominess*).

Phillip Stubbes, *A Cristal Glasse for Christian Women Containing a Most excellent Discourse, of the Godly life and Christian death of Mistresse Katherine Stubbes* (London, 1592).

#### **Week Two: (28 JUNE-2 JULY): TRADITIONS AND TRANSFORMATIONS IN ENGLAND**

**Ian Archer** (University Lecturer in History and Fellow, Keble College, Oxford University)

**Roslyn L. Knutson** (Professor of English Emerita, University of Arkansas Little Rock)

**Monday, 28 June: Royal ceremonial in early modern London**

**Guest faculty: Ian Archer**

*Key question:* What were the messages of the 1559 and the 1604 royal entries?

*Other questions:* Costs and materiality of spectacle

The processional form: what it tells us.

Uses of space in royal rituals.

What did people understand?

Spectacle as a sensory experience: sound, colour, smell, touch, and taste.

**Core Readings:**

All:

Accounts for royal entry of 1604 in Lord Chamberlain's Office transcribed by Alan Nelson at  
HYPERLINK "<http://socrates.berkeley.edu/~ahnelson/SHAX/lc1604.html>"

<http://socrates.berkeley.edu/~ahnelson/SHAX/lc1604.html>

Group A: Andrea through Hunt:

[Richard Mulcaster], *The Passage of Our Most Dread Sovereign Lady Queen Elizabeth through the City of London to Westminster the Day Before Her Coronation* (1559), in *The Queen's Majesty's Passage and Related Documents*, ed. Germaine Warkentin (Toronto: Centre for Reformation and Renaissance Studies, 2004). There is an older edition by J.M. Osborn (New Haven, 1960). Also available in *Renaissance Drama: An Anthology of Plays and Entertainments*, ed. Arthur F. Kinney (Oxford, 1999).

Group B: Irvin through Yeager:

'The Whole Royal and Magnificent Entertainment' (1604). The best edition is now in Thomas Middleton. *The Collected Works*, ed Gary Taylor and John Lavagnino (2 vols. Oxford, 2007), I. 219-79, including all the relevant texts with engravings of arches from Harrison, and eye-witness account by Gilbert Dugdale.

**Suggested Readings:**

Hunt, Alice, *The Drama of Coronation. Medieval Ceremony in Early Modern England* (Cambridge, 2008), pp. 146-72

Smuts, Malcolm R., 'Public Ceremony and Royal Charisma: The English Royal Entry in London, 1485-1642', in *The First Modern Society: Essays in English History in Honour of Lawrence Stone*, ed. A. L. Beier, D. Cannadine & J. Rosenheim (Cambridge, 1989), pp. 65-93.

Manley, Lawrence, *The Literature and Culture in Early Modern London* (Cambridge, 1995), ch. 5 'Scripts for the Pageant: The Ceremonies of London', pp. 212- 93.

Archer, Ian W., 'City and Court Connected. The Material Dimensions of Royal Ceremonial, ca. 1480-1625', *Huntington Library Quarterly*, 71:1 (2008), 157-79.

**Folger holdings on reserve:**

*Hugh Alley's Caveat* (esp. for Cheapside)

Sidney funeral roll for processional form and costume

Stephen Harrison, *Arch's of Triumph*

Holinshed's *Chronicle* which includes the Mulcaster account of 1559 entry.

Selections from the Loseley Collection:

L.b.1

Writ under sign manual of Henry VIII to Christopher More, summoning him to attend Henry's first meeting with his future bride Anne of Cleves. More was to bring six "honestly furnished" servants and was himself to be "honestly appareled" in a black velvet coat with a chain of gold around his neck, and to have velvet gowns or "some other good silk for their change accordingly."

L.b.2

Detailed accounts of expenditures for wages, materials, and transportation of plays and masques at court from 1540 to 1544 as well as for king's wardrobe for a voyage to France in 1544.

L.b.16

Warrant under the sign manual to Sir Thomas Cawarden, concerning the delivery of materials for a Christmas tilt during the reign of Edward VI (at the time of the trial of Edward Seymour, duke of Somerset, who had been Edward VI's Protector and was later executed on Jan. 22, 1552).

L.b.33

Warrant under sign manual to Sir Thomas Cawarden from Elizabeth, concerning her coronation.

L.b.325

Inventory of bards and bases for horses and masquing garments for men and women, 1547.

L.b.341

Letter under sign manual to Sir Thomas Cawarden, from Mary at a time he was considered a potential threat related to Wyatt's Rebellion. Arms and armor were confiscated from Cawarden at that time.

L.b.508

A complaint from John Trew against Sir Edward Gage, "an extreme persecutor of the gospel," who had Trew pilloried and his ears cut off.

**Tuesday, 29 June: Civic ceremonial in early modern London.**

**Guest faculty: Ian Archer**

*Key question:* Discuss the ideological messages embodied in the 1613 and the 1624 lord mayors' shows.

*Other questions:* Did lord mayors' shows articulate a different understanding of crown-city relations from the royal entries?

How meaningful is the concept of secularization as applied to civic ritual in this period?

Inclusion and exclusion. How successfully did civil ritual articulate communal values?

Costs and materiality. How were the shows paid for, and by whom?

Use of civic space.

**Core Readings:**

All:

John Stow, *A Survey of London*, ed. C.L. Kingsford (2 vols., Oxford 1908), I. 101-4. for account of Midsummer show.

Account by William Smith (in R.T.D. Salye, *Lord Mayor's Pageants of the Merchant Taylors' Company* (privately printed, 1931), pp. 2-3).

Extracts from the diaries of William Schellinks. *The Journal of William Schellinks' Travels in England, 1661-1663*, ed. M. Exwood and H.L. Lehmann (Camden Society, fifth series, 1, 1993), pp. 66-7, 76-8.

R.T.D.Salye, *Lord Mayor's Pageants of the Merchant Taylors' Company* (privately printed, 1931), pp 106-16 for the accounts relating to the 1624 pageant.

Group A (as above):

Thomas Middleton, 'The Triumphs of Truth' (1613), in Thomas Middleton, *Collected Works*, ed. Gary Taylor and John Lavagnino (2 vols. Oxford, 2007), I. 963-79.

Group B (as above):

John Webster, 'The Monuments of Honor' (1624), in *Jacobean Civic Pageants*, ed. Richard Dutton (Keele, 1995).

#### **Suggested Readings:**

Knowles, James, 'The Spectacle of the Realm: Civic Consciousness, Rhetoric and Ritual in Early Modern London', in *Theatre and Government*, ed. J. R. Mulryne and Margaret Shewring (Cambridge, 1993), pp. 157-89.

Bergeron, David M., *English Civic Pageantry, 1558-1642* (London, 1971).

Paster, G. K., 'The Idea of London in Masque and Pageant', in *Pageantry in the Shakespearean Theater*, ed. David M. Bergeron (Athens, Ga., 1985), pp. 48-64.

Wright, Nancy E., "'Rival Traditions": Civic and Courtly Ceremonies in Jacobean London', in *The Politics of the Stuart Court Masque*, ed. David Bevington and Peter Houlbrooke (Cambridge, 1998), pp. 197-217.

Bromham, A.A., 'Thomas Middleton's *The Triumphs of Truth*: City Politics in 1613', *The Seventeenth Century* 10 (1995), 1-25.

Archer, Ian W., 'The Nostalgia of John Stow', in David Smith, Richard Strier, and David Bevington (eds.), *The Theatrical City: Culture, Theatre and Politics in London, 1576-1649*, (Cambridge, 1995), pp. 17-34.

Klein, Benjamin, 'Between the Bums and Bellies of the Multitude: Civic Pageantry and the Problem of Audience in Later Stuart London', *London Journal* 17 (1992), 18-26.

#### **Folger holdings on reserve:**

Pageant texts by Dekker, Middleton, Jordan

Dekker, Thomas. *Londons Tempe, or, The feild of happines. In which field are planted seuerall trees of magnificence, state and bewty, to celebrate the solemnity of the Right Honorable Iames Campebell, at his inauguration into the honourable Thursday the 29 of October, 1629. All the particular inuentions, for the pageants, shoves of triumph, both by water and land being here fully set downe, at the sole cost, and liberall charges of the Right worshipfull Society of Ironmongers.* London, 1629. PR1400 6509 [Photostat]



Jordan, Thomas. *The goldsmiths jubile: or, Londons triumphs: containing, a description of the several pageants: on which are represented, emblematical figures, artful pieces of architecture, and rural dancing: with the speeches spoken on each pageant. Performed Octob. 29, 1674. for the entertainment of the Right Honourable, and truly noble pattern of prudence and loyalty, Sir Robert Vyner, Kt & Bart, Lord Mayor of the city of London: at the proper costs and charges of the worshipful Company of Goldsmiths. The Kings most sacred Majesty and His Royal Consort, Their Royal Highnesses the Duke and Dutchess of York, Prince Rupert, the Duke of Monmouth, several foreign embassadours, chief nobility, and secretaries of state, honouring the city with their presence.* London, 1674. PR1401 .J1033 [Microfilm]

Jordan, Thomas. *London in luster: projecting many bright beams of triumph: disposed into several representations of scenes and pageants. Performed with great splendor on Wednesday, October XXIX. 1679. At the initiation and instalment of the Right Honourable Sir Robert Clayton, Knight, Lord Mayor of the city of London. Dignified with divers delightful varieties of presentors, with speeches, songs, and actions, properly and punctually described. All set forth at the proper cost and charges of the worshipful Company of Drapers.* London, 1679. 151- 065q

Middleton, Thomas. *The triumphs of truth. A solemnity vnpareld for cost, art, and magnificence at the confirmation and establishment of that worthy and true nobly-minded gentleman, Sir Thomas Middleton, knight, in the honorable office of his Maiesties lieuutenant, the lord maior of the thrice famous city of London. Taking beginning at his Lordships going, and proceeding after his returne from receiuing the oath of maioralty at Westminster, on the morrow next after Simon and ludes day, October 29. 1613. All the showes, pageants, chariots, morning, noone, and night-triumphe.* London, 1613. STC 17904.

*Aqua Triumphalis*

MSS Add 1054 for processional order.

### **Wednesday, 30 June: Pageantry in Drama: The Medieval Corpus Christi Play and the Elizabethan Queen's Men**

**Guest faculty: Roslyn L. Knutson**

*Key question:* What patterns of ritual and ceremony are discernable in the medieval Corpus Christi plays, and is there carry-over or new formulas in the emerging English chronicle play of the 1580s?

*Other questions:* What does an inventory list for one Corpus Christi play suggest about visual aspects of performance?

What do documents of a political nature reveal about the appropriation of ceremony for commercial purposes?

What do documents of a financial nature reveal about the costs of piggy-backing commercial advertising onto established public theatrical ceremonies?

If the Queen's men "invented" the English chronicle play, how do surviving texts from that company suggest some carry-over of public, civic theatrical motifs?

Is there enough "in common" between *Famous Victories of Henry V* and *Three Lords and Three Ladies of London* to draw any conclusions about the Queen's men and their agency in incorporating motifs of ritual and ceremony (however modified) into the English chronicle play?

**Core Readings:**

REED: Packet on medieval Corpus Christi plays

*Famous Victories of Henry V* from *Narrative and Dramatic Sources of Shakespeare*, ed. Geoffrey Bullough, 8 vols. Vol. 4, "Later English History Plays" in the chapter on 1H4

*Three Lords and Three Ladies of London*

**Suggested Readings:**

*The True Tragedy of Richard III*

*The Troublesome Reign of King John* (available in Bullough, *Narrative and Dramatic Sources of Shakespeare*, vol 4, in conjunction with Shakespeare's *King John*)

*King Leir*

**Thursday, 1 July: Ritualistic and Ceremonial Moments in Selected Plays**

**Guest faculty Roslyn L. Knutson**

*Key question:* In what ways are the motifs in selected plays of the early modern period a perspective on the appropriation of festive, ceremonial moments in commercial drama of the early modern period?

See "Outline of Discussion" in reading packet

*Other questions:* What is germane to our seminar about dumb shows?

What is germane to our seminar about processions?

How is the use of these motifs on a commercial stage (i.e., playhouse) a contribution to the larger topic of ritual and ceremony?

Are traces of theatrical ritual and ceremony "gone" from the commercial stage by 1600, or so transformed as to be unrecognizable, or "there" if we know what to look for?

In what ways are selected plays by Christopher Marlowe and William Shakespeare "present to" the appropriation of festive, ceremonial moments?

**Core Readings:**

All:

Dumbshows handout

*A Larum for London*, Q1602; MSR, 1913.

Group A: Andrea through Finlayson, and Seery-Murphy through Yeager:

*Tamburlaine*, part 1, by Christopher Marlowe

*Henry V*, by William Shakespeare

(texts required for class; any handy edition of Marlowe and Shakespeare will do)

Group B: Gertsman through O'Banion:

*Edward II*, by Christopher Marlowe

*Richard II*, by William Shakespeare

(texts required for class; any handy edition of Marlowe and Shakespeare will do)

### Suggested Readings:

*First Part of the Contention* (quarto version of 2 Henry VI)

*True Tragedy of Richard Duke of York* (quarto version of 2 Henry VI)

*Henry VI*, parts 1, 2, & 3

### Additions to the Bibliography (Knutson)

#### Primary Sources:

Cook, David, and F. P. Wilson (eds) (1961), "Dramatic Records in the Declared Accounts of the Treasurer of the Chamber 1558–1642," in *Malone Society Collections*, vi/1. Browse for familiarity.

Feuillerat, Albert (1908), *Documents Relating to the Office of the Revels in the Time of Queen Elizabeth* (Leuven: Ustpruyt). Browse for familiarity.

Streitburger, William (1986) *Declared Accounts of the Office of the Revels, Malone Society Collections*, xiii. Browse for familiarity.

#### Secondary Sources:

Astington, John H. *English Court Theatre, 1558-1642*. Cambridge: Cambridge University Press, 2006. Browse for familiarity.

Bergeron, David M. *English Civic Pageantry 1558-1642*. Columbia, SC: University of South Carolina Press, 1971. Chapters 1 & 4 (browse others as you like).

— (ed.). *Pageantry in the Shakespearean Theater*. Athens: University of Georgia Press, 1985. Read Kipling, Black, Palmer, and Neill; another 4 or so as you like.

Kathman, David. "Inn-Yard Playhouses." In *The Oxford Handbook of Early Modern Theatre*, ed. Richard Dutton. Oxford: Oxford University Press, 2009, 153-67.

Lancashire, Anne. *London Civic Theatre: City Drama and Pageantry from Roman Times to 1558*. Cambridge: Cambridge University Press, 2009. Browse for familiarity.

McMillin, Scott, and Sally-Beth MacLean, *The Queen's Men and their Plays*. Cambridge: Cambridge University Press, 1998. Read chapters 1, 2, 3, and 6.

### Week Three (6-9 July): LOCAL AND NATIONAL CONTEXTS ON THE CONTINENT

**Barbara Wisch** (Professor of Art History, SUNY Cortland)

**Helen Watanabe-O'Kelly** (Professor of German Literature, Fellow of Exeter College, Oxford)

**Tuesday, 6 July: "The pomp of Rome, and its principal grandeur, lies in displays of devotion."** Michel de Montaigne, *The Complete Works (Travel Journal, 1581)*, p. 1169

#### Guest faculty: Barbara Wisch

Two contemporary eye-witnesses—Gregory Martin and Michel de Montaigne—offer accounts of the same events but from diverse perspectives. Close analyses of these texts will serve as the basis for our two discussion sessions. First, we will address the larger claims of Rome as *the* center of pilgrimage, primary locus of relics, and purveyor of indulgences. We will elucidate rituals (from Carnival season to Easter) as well as Holy Year ceremonies that created sacred and civic topographies evoking Rome as Caput Mundi,

Eternal City, New Jerusalem, and even the New Babylon. Engravings from the Folger collection allow us to explore how printed images of papal power—especially conclaves and coronation processions—reshaped ritual events in local and international memory. We will examine how contestations over urban space, religious authority, political power, and social identities were refashioned and endowed with the allure of providential stability via the printed image and permanent art and architecture.

**Core Readings:**

Gregory Martin, *Roma Sancta* (1581), George Bruner Parks ed., (Rome: Fondazione Marco Besso, 1969); 17–44 (Five Churches, Seven Churches, and Nine Churches; stations of Lent; relics), 89–96 (Maundy Thursday); 75–83 (converting Jews).

Michel de Montaigne, *The Complete Works: Essays, Travel Journal, Letters*, Donald M. Frame trans., (Stanford: Stanford University Press, 1957), pp. 936-966 (30 November 1580–3 April 1581).

**Suggested Readings:**

Michael Bury, *The Print in Italy 1550–1620* (London: The British Museum Press, 2001).

For an excellent introduction to the print industry, see the sections on “Drawings into Prints,” “Engraving on Copper,” “Woodcutting,” “The Costs and Prices of Prints,” “Printing and Packaging for Sale,” “The Producers of Prints: Their Roles and Relationships,” and “Rome,” pp. 9–169.

Rose Marie San Juan, “Rumor’s Trajectories: The *Sede Vacante* and the Dispersal of Urban Conflict,” in *Rome: A City Out of Print* (Minneapolis: University of Minnesota Press, 2001), 161–86.

Loren Partridge and Randolph Starn, “Triumphalism and the Sala Regia in the Vatican,” in *All the world’s a stage ... Art and Pageantry in the Renaissance and Baroque*, Barbara Wisch and Susan S. Munshower eds. (Papers in Art History from The Pennsylvania State University 6, University Park, 1990), 1: 22–81.

Barbara Wisch, “The Roman Church Triumphant: Pilgrimage, Penance and Processions Celebrating the Holy Year of 1575,” in *All the world’s a stage*, 1: 82–117.

*La Festa a Roma dal Rinascimento al 1870*, Marcello Fagiolo ed., 2 vols. (Turin: Umberto Allemani & C.; Rome: J. Sands, 1997). The illustrations are exceptional.

Richard Joseph Ingersoll, “The Ritual Use of Public Space in Renaissance Rome,” Ph.D. diss., University of California, Berkeley, 1985; University Microfilms International, 1987. See especially, “Processions,” 95–138; “The Possesso,” 171–223; and “Roman Carnival,” 259–355.

**Folger holdings on reserve:**

Engravings (ART Box R763):

No. 3: *Plan of the Conclave*, engraving, 1655

No. 6: *Possesso of Leo XI* (Medici, 1605), engraving, 1605

No. 9: Monogrammist I.T.F (identified as Joannes Teufel), *La Festa di Testaccio fatta in Roma* [1545], published by Vincenzo Luchino, engraving, 1558

No. 15: *Romani pontificis publice et solennes actiones* (Alexander VII, Chigi, 1655–67), engraving, 1655

No. 24: Giovanni Battista Falda, *Possesso of Innocent XI* (Odescalchi, 1676–89), engraving, 1676

Etchings (ART Box R763.1):

No. 3: *Castello S'Angelo di Roma con la Girandola*.

Agostino Mascardi, *Le pompe del Campidoglio*, a ninety-six page festival book describing a ceremonial procession by Pope Urban VIII (1623-44) in 1623 (Bx 13431A M 3 1624).

Letter of Confraternity for the Hospital of St. Roch, Exeter (London: R. Faques, ca. 1510).  
Folger Shelf Mark: STC 10617.5

**Wednesday, 7 July: Roma Sancta: “a spectacle of fayth & good workes”** Gregory Martin, *Roma Sancta* (1581), p. 8

**Guest faculty: Barbara Wisch**

Following our focus on the papacy, we will expand our perspectives by turning to the crucial role of confraternities (lay religious brotherhoods) in the ritual life of Rome. Montaigne was most impressed by their flagellant processions on Maundy Thursday, but Gregory Martin understood their greater significance for public welfare, which culminated in festive celebrations of their piety and philanthropy. We will consider how the laity (Romans as well as foreigners) displayed a powerful presence through the extensive public manifestation of these fundamental activities in addition to their patronage of art and architecture.

**Core Readings:**

Gregory Martin, *Roma Sancta* (1581), George Bruner Parks ed., (Rome: Fondazione Marco Besso, 1969), 196–240.

Review Montaigne, esp. 1157, 1169–70, 1173.

**Suggested Readings:**

Barbara Wisch, “The Roman Church Triumphant: Pilgrimage, Penance and Processions Celebrating the Holy Year of 1575,” in *All the world’s a stage*, 1: 82–117.

Rose Marie San Juan, “Andando processionalmente per Roma’: Street Processions and the Imprints of Urban Charity,” in *Rome: A City Out of Print*, 95–119.

Eunice D. Howe, “Appropriating Space: Woman’s Place in Confraternal Life at Santo Spirito in Sassia, Rome,” in *Confraternities and the Visual Arts in Renaissance Italy: Ritual, Spectacle, Image*, Barbara Wisch and Diane Cole Ahl eds., (New York: Cambridge University Press, 2000), 235–58.

Nerida Newbigin, “The Decorum of the Passion: The Plays of the Confraternity of the Gonfalone in the Roman Colosseum, 1490–1539,” in *Confraternities and the Visual Arts in Renaissance Italy*, 173–202.

Richard Joseph Ingersoll, “The Ritual Use of Public Space in Renaissance Rome,” Ph.D. diss., University of California, Berkeley, 1985; University Microfilms International, 1987. See especially, “The Assumption,” 224–58.

**Thursday, 8 July: Court and Civic Festivals in Early Modern Europe**

**Guest faculty: Helen Watanabe-O’Kelly**

The Holy Roman Empire on the Eve of the Thirty Years’ War: A New World in the Making

The session title is taken from Pierre Béhar's essay, an extremely wide-ranging but compact account of the intellectual and political context in Europe from the end of the 16th century to the beginning of the war. In this first session we will tease in much more detail some of the issues Béhar raises: e.g. the political make-up of the Holy Roman Empire, tensions between Protestant and Catholic, the Turkish threat, Rosicrucianism, Jakob Boehme and mysticism.

The Kassel Christening and the Palatine Wedding: A Case Study of England and the German Protestants through various accounts of the same event.

### Core Readings

Pierre Béhar, "The Holy Roman Empire on the Eve of the Thirty Years' War: A New World in the Making," in J.R. Mulryne, Helen Watanabe-O'Kelly and Margaret Shrewing, *Europa Triumphans. Court and Civic Festivals in Early Modern Europe*, vol. 2 (Aldershot: Ashgate, 2004), 4-14.

Edward Monings, *The Landgrave of Hessen his princelie receiuing of her Maiesties Ambassador*. London, 1596. This is the visit of the Elizabeth I's Ambassador to the christening of the daughter of Moritz of Hessen-Kassel in 1596 – a highly political visit.

See annotated edition of Monings, by Helen Watanabe-O'Kelly, from the forthcoming *John Nichols's The Progresses and Public Procession of Queen Elizabeth I: A New Edition of the Early Modern Sources*, Volume IV: 1596 to 1603. Edited by Jayne Elisabeth Archer, Elizabeth Clarke and Elizabeth Goldring (Oxford: OUP 2011).

The Palatine wedding is available as follows:

An extract as Text No. 4 in 'The Protestant Union' section in *Europa Triumphans* is the account of the Palatine Wedding of 1613, 'Beschreibung der Reiss'.

On the HYPERLINK "<http://www.hab.de/bibliothek/wdb/festkultur/dig-inha.htm>" Herzog August Bibliothek (HAB) Wolfenbüttel website, text no. 167.

HYPERLINK "<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F197-15-hist>"  
<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F197-15-hist>

An account of triumphal arches relating to the Palatine Wedding:

On the Herzog August Bibliothek (HAB), Wolfenbüttel, website, text no. 295 HYPERLINK "<http://diglib.hab.de/wdb.php?dir=drucke/26-7-1-geom>" <http://diglib.hab.de/wdb.php?dir=drucke/26-7-1-geom>

### Suggested Readings:

Frances Yates, *The Rosicrucian Enlightenment* (London: Routledge and Kegan Paul, 1972).

### Additional Online Sources:

The Kassel Christening is described in Wilhelm Dilich, Beschreibung vnd Abriß dero Ritterspiel/ so der Durchleuchtige/ ... Herr Moritz/ Landgraff zu Hessen/ etc. auff die Fürstliche Kindtauffen Frewlein Elisabethen/ vnd dann auch Herrn Moritzen des andern/ Landgrafen zu Hessen/ etc. am Fürstlichen Hoff zu Cassel angeordnet/ vnd halten lassen / Auff's eigentlichst erkleret vnd verfertigt Durch Wilhelm Dilich Jahr: 1601 Kassel : Wessel, 1601.

On the Herzog August Bibliothek (HAB), Wolfenbüttel, website, text no. text 161.

HYPERLINK "<http://diglib.hab.de/wdb.php?dir=drucke/gm-4f-411>"  
<http://diglib.hab.de/wdb.php?dir=drucke/gm-4f-411>

*Europa Triumphans. Court and Civic Festivals in Early Modern Europe* is available as an ebook at the Folger Shakespeare Library, and can only be accessed from a Folger Shakespeare Library computer hub: [HYPERLINK "http://site.ebrary.com/lib/folger/docDetail.action?docID=10362151"](http://site.ebrary.com/lib/folger/docDetail.action?docID=10362151)  
<http://site.ebrary.com/lib/folger/docDetail.action?docID=10362151>

### **Friday, 9 July: Court and Civic Festivals in Early Modern Europe, continued**

#### **Guest faculty: Helen Watanabe-O'Kelly**

Stuttgart and the Protestant Union – War, Power Politics, and Festivals

We will discuss the Protestant power bloc, its festivals, how they can be said to be a preparation for war, where politics manifest themselves.

Protestant Iconography, Catholic Iconography

In this session we will recap on the specifically Protestant iconography of the festivals at Stuttgart and then, as a contrast and a look into the future, leap ahead to a Habsburg Imperial Festival of 1725 held in Augsburg to celebrate Karl VI, Holy Roman Emperor. This shows the distance travelled since the pre-War years and the Habsburg sense of their own role in the Empire.

#### **Core Readings:**

Helen Watanabe-O'Kelly, 'The Early Modern Festival Book: Function and Form', in *Europa Triumphans*, vol. I, pp.3-17.

Introductory articles by Watanabe-O'Kelly, Sara Smart, and Jill Bepler in the section 'Festivals of the Protestant Union' in *Europa Triumphans*, vol. II, pp.15-53.

John Adamson, 'The Making of the Ancien Régime Court' in his *The Princely Courts of Europe. Ritual, Politics and Culture under the Ancien Régime 1500-1750* (London: Weidenfeld and Nicholson, 1999), pp. 7-41.

Oettinger's account of the Stuttgart wedding of 1609:

Text 2 in 'The Protestant Union' section in *Europa Triumphans*. The picture volume relating to this wedding is Küchler's volume.

On the Herzog August Bibliothek (HAB), Wolfenbüttel, website, text no. 243. [HYPERLINK "http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2Fgm-4f-1152"](http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2Fgm-4f-1152)  
<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2Fgm-4f-1152>

The Dessau wedding of 1614:

Text 5 in 'The Protestant Union' section in *Europa Triumphans*.

Assum's account of the Stuttgart christening of 1616:

Text 6 in 'The Protestant Union' section in *Europa Triumphans*. Related to that is the picture volume by Hülsen,

On the Herzog August Bibliothek (HAB), Wolfenbüttel, website, text no. 244. [HYPERLINK "http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-3-geom-2f-1"](http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-3-geom-2f-1)  
<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-3-geom-2f-1>

The account of the Stuttgart wedding of 1617:

On the Herzog August Bibliothek (HAB), Wolfenbüttel, website, text no. 246. HYPERLINK  
“<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-4-geom-2f-1>”  
<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-4-geom-2f-1>

The last Stuttgart event before the Thirty Years' War is described in Weckherlin's account of a christening of 1618.

On the Herzog August Bibliothek (HAB), Wolfenbüttel, website, text no. 247. HYPERLINK  
“<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-4-geom-2f-2>”  
<http://diglib.hab.de/wdb.php?distype=thumbs&dir=drucke%2F36-17-4-geom-2f-2>

Antonius Bömer, *Triumphus novem seculorum Imperii roman-Germanici Carolo Magno*. . . Augsburg 1725. Accessible through HYPERLINK  
“[http://beinecke.library.yale.edu/dl\\_crosscollex/SetsSearchExecXC.asp?srctype=ITEM](http://beinecke.library.yale.edu/dl_crosscollex/SetsSearchExecXC.asp?srctype=ITEM)”  
Beinecke Library Yale.

#### **Suggested Readings:**

If people can read German, then Jörg Jochen Berns and Thomas Rahn (eds.), *Zeremoniell als höfische Ästhetik ub Spätmittelalter und Früher Neuzeit* (Tübingen: Niemeyer, 1995), is good, especially Andreas Gestrich, 'Höfisches Zeremoniell und sinnliches Volk. Die Rechtfertigung des Hofzeremoniells im 17. und frühen 18. Jahrhundert', 57-73.

#### **Folger Holdings on Reserve:**

Balthasar Kuchler engravings  
Esaias van Hulsen's illustrations of the Stuttgart 1616 christening.

**Week Four:** WEEK 4 (12-16 JULY): OLD FRANCE/NEW FRANCE

**Lawrence Bryant** (Professor of History, California State University, Chico)

**Michael Wintroub** (Associate Professor of Rhetoric, the University of California at Berkeley)

#### **Monday, 12 July: Ritual Processes in French History and Government**

##### **Lawrence M. Bryant, visiting**

We shall explore some of the ways that gestures, street pageants, processional rankings, symbols, and costumes temporarily gave French civic and royal ceremonies the appearance of unity and an ideal political order (or body). Attention will be given to fifteenth- and sixteenth-century royal entry performances where the king's person and the imagery of political theology were paramount. The royal entry gradually changed from precarious performances to be among the four fundamental ceremonies of the French Monarchy: the others were coronations, *lits de justice*, and royal funeral.

##### **Topics for discussion:**

Concepts of kingship as central to French ceremonial formations: royal charisma, ritual stability and socio-political order

Who orchestrated royal ceremonies?

On a “principle of random variation:” haphazardness versus agency in ritual development?

Socio-political identities and rights in the ceremonial representations of the body politic

Ceremonial Space: rankings and performances of popular and elite urban culture(s)

Dynastic symbolism in entries of kings and entries of queens



Considered diachronically, what do ceremonial entries contribute to understanding past cultures and historical development?

Performances and the styles of street plays, ephemerae, and public memory

Decorations and a hyperbole appropriate to the elevated status of the monarchy

**Core Reading:**

L. Bryant, "The Medieval Entry Ceremony at Paris" in *Ritual, Ceremony, and the Changing Monarchy in France, 1350-1789*, pp. 31-62.

Robert J. Knecht, *The French Renaissance Court* (chapter 7, "Ceremonies" pp. 94-123). Yale University Press, New Haven and London, 2008.

Seysssel, Claude de. *The Monarchy of France*, translated by J. H. Hexter and edited by Donald Kelley. New Haven and London, 1984, pp.. 38-66.

**Modern Editions and facsimiles on reserve for reference:**

Graham, Victor and W. McAllister Johnson. *The Parisian Entries of Charles IX and Elizabeth of Austria, 1571*. Toronto and Buffalo, 1974.

Guenée, Bernard and Françoise Lehoux. *Les Entrées royales françaises de 1328 à 1515*. Paris 1968.

*Les Entrées royales à (1514) Paris de Marie d'Angleterre et Claude de France (1517)*, Edition by Cynthia J. Brown. Geneva: Librairie Droz S.A., 2005 (N.B.: not at Folger.)

"Entry of Henri II into Paris, 16 June 1549", ed. McFarlane, I.D., in *Medieval and Renaissance Texts and Studies*, Binghamton, N.Y., 1982.

**Folger rare materials on reserve:**

DuTillet, Jean. *Recherches de France (1578-1580)*

Additional titles forthcoming

**Tuesday, 13 July: French Ceremonial Styles and Political Culture:**

**Lawrence M. Bryant, visiting**

Themes and issues centering on changes in civic ceremonies to new-styled triumphal and monumental spectacles of royal majesty are explored. Among local and royal officials and the nobility, displaying appropriate rank and decorum in the order of processions and street pageantry became of primary concern. Coteries of humanists, poets, courtiers and lawyers reshaped, preserved and invented traditions of royal performances amid conflicting theories of rulership, new renaissance styles and devastating religious-civil wars.

**Topics for discussion:**

Articulations of social, religious and political power and identity in the guise of ancient rituals Budé, de Seyssel, and DuTillet on the constitutional status of royal ceremonies

Symbolism of state ceremonies and contemporary realities (and problems) of government.

Printed ceremonial program books as agents for literary, architectural, conduct, moral, and religious changes

Cultural and political significance of the turn from rarely performed state ceremonies to daily rituals serving the king's body as the dominant style of royal ritual.

Fantasy and actuality in shaping programs of government and dynastic monarchy or the limits of ceremonial performance as politics

**Core Readings:**

Everyone:

"Entry of Henri II into Paris, 16 June 1549", in *Medieval and Renaissance Texts and Studies*, ed. McFarlane, I.D., Binghamton, N.Y., 1982.

L. Bryant, "Making History: Ceremonial texts, Royal Space, and Political Theory in the Sixteenth Century", in *Ritual, Ceremony, and the Changing Monarchy in France, 1350-1789*, pp. 156-186.

S. Annette Finley-Croswhite, *Henry IV and the Towns: The Pursuit of Legitimacy in French Urban Society, 1789-1610*. Cambridge University Press, Cambridge, 1999. chapter 3 "Henry's Ceremonial Entries: The Remaking of a King" pp. 47-62.

Additionally, each participant should select an essay of interest to them in the following collection for discussion of the various cultural forms that developed from rituals and ceremonies as well as of the current state of scholarship in the French tradition. **A master copy will be on the reserve shelf**, please pick an article to read in the library, or make a photocopy to read elsewhere.

*French Ceremonial Entries in the Sixteenth Century: Event Image, Text*, edited by Nicolas Russell and Hélène Visentin. Center for Reformation and Renaissance Studies, Toronto, 2007.

**Suggested Readings:**

Bloch, Marc. *The Royal Touch: Sacred Rituals of Power in Medieval and Early Modern Europe*, translated by J. E. Anderson. London 1973 (French edition, 1924).

Bryant, Lawrence. "Ritual, Civic, and Royal" in *Europe 1450 to 1789: Encyclopedia of the Early Modern World*, Jonathan Dewald, editor in chief.. New York, 2004. Vol.. V, pp. 228-235.

Geertz, Clifford. "Centers, Kings, and Charisma: Symbols of Power" in *Local Knowledge: Further Essays in Interpretative Anthropology*. New York, 1983, pp. 120-146.

Giesey, Ralph. "Models of Rulership in French Royal Ceremonial" in *Rites of Power: Symbolism, Ritual, and Politics since the Middle Ages*, edited by Sean Wilentz. Philadelphia, 1985, pp. 41-64.

Muir, Edward. *Ritual in Early Modern Europe*. Cambridge, 1997. (particularly Part III, "Ritual and Representation,") pp. 147-275.

**Wednesday 14 July**

**Michael Wintroub, visiting**

**Topics for discussion:**

The Theological and the Political

Materiality and Ritual

The Other and Sovereignty: Desecration of the Host and the Clipping of Coins

Calibrating/replicating (standardizing) Truth/Value/Power: The Trial of the Pyx

Rituals of Purification/Exclusion

The Transposition/Transformation (i.e., the development/genealogy) of Ritual

**Core Reading:**

Marc Shell, *Art & Money* (Chicago and London, 1995), 7-55.

Miri Rubin, *Gentile Tales: The Narrative Assault on Late Medieval Jews* (New Haven and London, 1999), 28-39 and 159-161

Simon Schaffer, "Golden means: assay instruments and the geography of precision in the Guinea trade", in M.-N. Bourguet, C. Licoppe, H. O. Sibum, (eds), *Instruments, Travel, and Science: Itineraries of Precision from the Seventeenth to the Twentieth Century* (London and New York, 2002).

Jacob Marcus and Marc Saperstein, *The Jew in the Medieval World: a source book* (Cincinnati, 1999), 174-177 (The Passau Host Desecration, 1478).

**Suggested Readings:**

Ruding, Rogers, *Annals of the Coinage of Great Britain and its dependencies* (London, 1840), "Of the Trial of the Pix" 69-76.

Miri Rubin, *Corpus Christi: the Eucharist in late medieval culture* (Cambridge, 1991), 44-46.

L. Marin, *Portrait of the King* (Minneapolis, 1988), 121-137.

Carlo Ginzburg, *Wooden Eyes: Nine Reflections on Distance* (New York, 2001), 63-78.

François Rabelais, *Pantagruel*, chapter 22.

**Thursday 15 July**

**Michael Wintroub, visiting**

**Topics for discussion:**

The Presence of God and the Presence of Sovereignty: The Eucharist in Brazil

Judaizers and Cannibals

Savages, Catholics and Calvinists: the dynamics of accusation and identification

Wars of Religion *avant la lettre*: the crucible of the New World

Ethnography or Reflections

Old World Rituals and the Construction/Inflection of New World Realities

The End of the World: the Old World and the New Comparative History/Ritual: diffusion, syncretism, coincidence?

**Core Readings:**

Jean de Léry, *History of a Voyage to the Land of Brazil, otherwise called America...* translated by Janet Whatley (Berkeley, 1990), Chapter VI.

Tom Conley, "Thevet Revisits Guanabara," in *Hispanic American Historical Review* 80: 4 (2000): 753-781.

Michel de Montaigne, "Of Cannibals."

André Thevet, *Histoire d'André Thevet Angoumois, Cosmographe du Roy, de deux voyages par luy faits aux Indes Australes, et Occidentales*, critical edition by Jean-Claude Laborie and Frank Lestringant (Geneva, 2006), 221.

**Suggested Readings:**

Frank Lestringant, *Cannibals* (Berkeley and Los Angeles, 1997), 53-80.

Christopher Elwood, *The Body Broken: The Calvinist Doctrine of the Eucharist and the Symbolization of Power in Sixteenth-Century France* (Oxford, 1999), 137-147.

Hélène Clastres, *The Land-Without-Evil*, translated J. G. Brovender (Urbana and Chicago, 1995), 45-71.

J. Phelan, *The Millennial Kingdom of the Franciscans in the New World* (Berkeley & Los Angeles, 1970), 69-80.

Michael Wintroub, *A Savage Mirror: Power, Identity and Knowledge in Early Modern France* (Stanford, 2006), 91-114.

WEEK FIVE: (19-23 JULY): CONQUEST, CONVERSION, AND NEW WORLD HYBRIDS

**Barbara Fuchs** (Professor of Spanish and Portuguese, UCLA)

**Joseph Roach** (Sterling Professor of Theater, Yale University)

**Claire Sponsler** and participants

**Monday, 19 July**

**Barbara Fuchs, visiting**

**NB: change of meeting times: 10:30—11:30 am and 1—4:30 pm**

**Topics for discussion:**

How different are the European powers that vie for the New World, in their understanding and use of ceremony? How are European religious differences experienced in the New World? How has historiography used ceremony to construct difference?

How does ceremony enable or complicate hybridization and conquest in New World contexts?

**Core Readings:**

**Morning overview:**

Gruzinski, Serge and Nathan Wachtel, "Cultural Interbreedings: Constituting the Majority as a Minority" in *Comparative Studies in Society and History*, Vol. 39, No. 2 (Apr., 1997), pp. 231-250.

URL: HYPERLINK "<http://www.jstor.org/stable/179314>" <http://www.jstor.org/stable/179314>

**Afternoon:**

Cañizares-Esguerra, Jorge, "European Difference in the New World", in *Puritan Conquistadors : Iberianizing the Atlantic, 1550-1700*. Stanford, Calif. : Stanford University Press, 2006. pp. 54-82.

Case study:

Dean, Carolyn, "Religious Ceremony, Hybridity and Acculturation" in *Inka bodies and the body of Christ: Corpus Christi in Colonial Cuzco, Peru*. Durham, N.C.: Duke University Press, 1999. pp. 38-58.

**Suggested Readings:**

Seed, Patricia. *Ceremonies of possession in Europe's conquest of the New World, 1492-1640*. Cambridge: Cambridge University Press, 1995. pp 1-40 and 69-99.

Clendinnen, Inga. *Ambivalent conquests : Maya and Spaniard in Yucatan, 1517-1570*. Cambridge: Cambridge University Press, 1987. (Especially the "Appendix of Documents" on the trials of Mayans in 1562 for idolatry).

**Tuesday, 20 July:** Difference and Ceremony in New Spain

**Barbara Fuchs, visiting**

**NB: Change of meeting times: 9:15 – 11:15 am**

**Core readings:**

Hakluyt, Richard. "A Discourse written by one Miles Philips", in *The principal navigations, voyages, traffiques and discoveries of the English nation made by sea or over-land to the remote ad farthest distant quarters of the earth at any time within the compass of these 1600 yeares*. Glasgow, J. MacLehose and sons, 1903-05. Vol. 9, pp 398-445.

Paz, Octavio. *Sor Juana : Her Life and Her World*. Trans. Margaret Sayers Peden. London : Faber, 1988. "Political Rites" and "The World as Hieroglyph", pp 139-168.

**Suggested Readings:**

Helgerson, Richard. "'I Miles Philips': An Elizabethan Seaman Conscripted by History" *PMLA*, Vol. 118, No. 3, Special Topic: Imagining History (May, 2003), pp 573-580.

Fuchs, Barbara. "An English Pícaro in New Spain: Miles Philips and the Framing of National Identity," *Early Modernities*, CR: The New Centennial Review 2.1, Spring 2002: 55-68.

**Wednesday, 21 July: Joseph Roach, visiting**

**Topic: Ritual Murder**

**Core Readings:**

Roach, Joseph. *Cities of the Dead: Circum-Atlantic Performance* (1996), Chapter 4, "Feathered Peoples," pp. 119-78.

Geertz, Clifford. *The Interpretation of Cultures*. Chapter 15, "Deep Play: Notes on a Balinese Cock Fight," pp. 412-53.

**Thursday, 22 July: Joseph Roach, visiting**

**Topic: Ritual Play**

**Core Readings:**

J. Roach, "Deep Play, Dark Play: Framing the Limit(less)" (from the Richard Schechner festschrift, forthcoming—attached)

Turner, Victor. "Liminality and Communitas," in *The Performance Studies Reader*, ed. Henry Bial (Second Edition, 2004), pp. 89-97.

**Friday, 23 July: Claire Sponsler and participants**

**Wrap up, conclusions, new directions.**

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