Ritual and Ceremony: 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:


Suggested Readings:


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:


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


**Suggested Readings:**


**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:


Middle English Lyrics and Carols (selected)

Suggested Readings:

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:


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


Suggested Readings:


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:**


Jackob Rueff, Preface “To All grave and modest matrons” in *The Expert Midwife* [1637, English translation of *De conceptus et generatione hominess.*]
Suggested Readings:


Folger holdings on reserve:
Mistress Sarah Longe her Receipt Booke, c. 1610. Folger ms. V.a.425.

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.


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:**


**Group B: Irvin through Yeager:**


**Suggested Readings:**


**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:


Group A (as above):


Group B (as above):


Suggested Readings:


**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, showes 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. 151-65q

Middleton, Thomas. The triumphs of truth. A solemnity unparallel'd 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 lieutenant, 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 Iudes day, October 29, 1613. All the showes, pageants, chariots, morning, noone, and night-triumphes. 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:


Secondary Sources:


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)


**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:**


**Suggested Readings:**


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.


**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 Testacco 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 (Odiscalchi, 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).

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:**

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.


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

Edward Monings, *The Landgrave of Hessen his princelie receiuing of her Maiesties Embassador.* 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.


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’.


An account of triumphal arches relating to the Palatine Wedding:


**Suggested Readings:**

**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 / Auffs eigentlichst erkleret vnd verfertiget Durch Wilhelm Dilich Jahr: 1601 Kassel : Wessel, 1601.

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


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.


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

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.


Suggested Readings:

Folger Holdings on Reserve:
Balthasar Küchler 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:**


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


**Folger rare materials on reserve:**

DuTillet, Jean. *Rechereches 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 processionals 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:
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.


**Suggested Readings:**


**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:


Suggested Readings:

L. Marin, *Portrait of the King* (Minneapolis, 1988), 121-37.

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.


Michel de Montaigne, “Of Cannibals.”


**Suggested Readings:**

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


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:


Afternoon:

Case study:

Suggested Readings:

**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.


**Suggested Readings:**  


**Wednesday, 21 July: Joseph Roach, visiting**  
**Topic: Ritual Murder**  
**Core Readings:**  

Thursday, 22 July: Joseph Roach, visiting

Topic: Ritual Play

Core Readings:


Friday, 23 July: Claire Sponsler and participants

Wrap up, conclusions, new directions.