**THE UNIVERSITY OF AUCKLAND**

**HISTORY, SCHOOL OF HUMANITIES**

**Semester One, 2017**

**HISTORY 243 and 356**

**Body and Blood**

**Religious Cultures and Conflicts,**

**c. 50 – c. 1650 CE**



**Body and Blood: Religious Cultures and Conflicts**

**c. 50 – c. 1650 CE**

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**Teaching Staff and Contact Details**

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on levels 7 and 8.

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**Course Description and Learning Outcomes**

‘Body and Blood’ offers an examination of Christianity, Islam and Judaism mainly in the late antique and medieval periods, and considers the conflicts which shaped the three faiths. We will examine the roots of Christian and Muslim religious thinking, their interaction with Jewish and Pagan traditions, the Crusades, aspects of the Jewish-Christian debate, heresy, schisms within Christianity, and developments within Islam. The course covers a wide span of history, covering aspects of the late Roman, early medieval, high and late medieval periods, and will finish with the Reformation of the sixteenth century and its immediate aftermath. The emphasis is on relations between different religious cultures, and the ways in which both conflict and tolerance shaped their identities. Broad themes include the impact of changing economic and social forms, the role of authority and government in regulating religious interaction, and the place of gender and sexuality in both moderating and exacerbating conflict. Although we focus largely on quite distant pasts, most of the topics we will discuss have strong relevance and resonance in the present day. World politics and both western and middle eastern cultures are still shaped by the religious movements which had their beginnings many centuries ago. We hope that through taking the course students will come to a better understanding of modern religious cultures and conflicts.

Successful completion of History 243/356, ‘Body and Blood’, will help students to develop skills that are consistent with the Graduate Profiles of the University of Auckland and the Faculty of Arts. Anticipated benefits include the following specific learning outcomes:

* Able to analyse and discuss a range of historical primary sources in both oral and written formats
* Develop capabilities in critical thinking and communication through organizing and writing assignments that include coherent arguments, supporting evidence, and engagement with academic literature
* Become familiar with a variety of viewpoints on the history of religions and religious conflicts to gain an appreciation of diversity and cultural difference

**Class Times and Academic Expectations**

Lectures are on Tuesdays from 10 am to 12 pm. Lectorials will be held on Tuesday afternoons at 1 pm for stage 2 and 2 pm for stage 3. Students should attend the two-hour lecture session each week and in addition are required to attend a one-hour lectorial each week (except for the first week of semester, when there are lectures but no lectorial). Please call or email your lecturer before the lectorial to give your apologies for any non-attendance due to illness or other unforeseen circumstances. At both stages assessment is closely linked to work done in lectorials, so that students whose attendance is poor are much less likely to pass.

Although stage two and three lectures will be held concurrently, there are significant variations between the two versions of the course. Different forms of assessment are required. Separate lectorial groups will be taught for each stage. History 243 students will be expected to engage with weekly readings and to begin exploring the historiography surrounding course topics. History 356 students will be expected to show a greater level of familiarity with historiographical issues.

**Lecture Programme**

**Week 1 7 March**

Part 1: Introduction to the Course LB, LD, KP

Part 2: Jews among Pagans and Christians LB

**Week 2 14 March**

Part 1: Creating Christian Orthodoxy LB

Part 2: Donatism – The Church of the Martyrs? LB

**Week 3 21 March**

Part 1: The Spread of Islam LB

Part 2: Jews and Christians under Muslim Rule LB

**Week 4 28 March**

Part 1: Making Christendom – The Carolingians LB

Part 2: Making Christendom – An Eleventh-Century Turning Point KP

**Week 5 4 April**

Part 1: Islamic Society and Culture LD

Part 2: Jihad and Conquest in Islam LB

**Week 6 11 April**

Part 1: Crusading LD

Part 2: Muslim/Christian Clash of Cultures during the Crusades KP

**[Mid-Semester Break]**

**Week 7 2 May**

Part 1: Heretics KP

Part 2: Primary Sources on the Albigensian Crusade LD

**Week 8 9 May**

Part 1: Schisms – Christianity in the East and West LD

Part 2: *Laetentur caeli!* – Let the Heavens Rejoice! LD

**Week 9 16 May**

Part 1: Jewish-Christian Relations in the Later Middle Ages KP

Part 2: Images of Medieval Anti-Semitism KP

**Week 10 23 May**

Part 1: Religious Cultures of Medieval Spain LD

Part 2: Christian Conquest and the New World KP

**Week 11 30 May**

Part 1: Mongols, Muslims and Mughals – Islam in Asia KP

Part 2: 1453 and the Ottoman Empire LD

**Week 12 6 June**

Part 1: Reformations and Religious Violence LD

Part 2: Course Summary LB, LD, KP

**Weekly Exercises**

The following guidelines apply to both stage 2 and stage 3 students.

You must complete at least 3 of 5 weekly exercises in the first half of the course (before mid-semester break) and 3 of 6 in the second half – 6 in total to qualify for maximum possible marks. If you choose to complete more than 6, we will drop your lowest marks and take the average of the remaining results (ensuring that there are at least 3 from each half of the course). In order to qualify for a mark each week, **you must attend the lectorial** and then submit a brief answer (c. 200 words) to the weekly questions by **4 pm** on the **Thursday** of the same week. Submission of weekly exercises will be via Turnitin (through Canvas) only; no paper copy is required.

Templates for each weekly exercise, including questions to be answered, are available on Canvas. Please note that the questions to be answered are different from the reading questions listed in this courseguide at the start of each weekly set of readings.

Failure to complete at least 6 weekly exercises will not result in an automatic fail, but will reduce your ability to get the best possible result in the course. In extreme cases (eg: no weekly exercises submitted) a total grade for the course of DNC (‘Did Not Complete’) may be awarded. Unsatisfactory results of this nature will be viewed on a case-by-case basis and decisions are at the lecturers’ discretion.

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<http://www.auckland.ac.nz/uoa/home/about/teaching-learning/honesty/tl-uni-regs-statutes-guidelines>

Students’ assessed work will be reviewed against electronic source material using computerized detection mechanisms. Students therefore will be required to provide an electronic version of their work for computerized review.

**Assessment: Stage 2**

**Weekly exercises: 20%.** See p.4 for instructions

**Essay: 40%. 2000 words,** due Monday 24 April

**Exam: 40%.** Date and time to be advised

Submit your essay **before 4 pm on the due date**. All submission will be **electronic only** (no paper version required) via Canvas / Turnitin. You will still need to generate and upload essay cover sheets from Canvas to comply with University requirements. Further details will be provided closer to the essay due date. Please note the following:

* **Work which is submitted late without a pre-arranged extension will have marks deducted (5 percentage points for the first day; 2 points per day thereafter).**
* **Failure to submit all coursework (essay and an adequate number of weekly exercises) may result in a grade of DNC (‘Did Not Complete’) on your academic record. Failure to sit the exam will result in a grade of DNS (‘Did not sit’).**

**Essay Questions (Stage 2)**

Choose ONE of the following questions (covering topics from weeks 2 to 6).

**Topic 2: Creating Christian Orthodoxy.** Why did early Christians believe that it was important to achieve unity and why did their efforts to achieve it sometimes result in violence?

**Topic 3: Jews and Christians under Muslim Rule.** Describe the situation of Jewish and Christian communities under Islamic rule in the period before the Crusades. Did they face significant direct or indirect pressure to convert to Islam?

**Topic 4: Making Christendom.** Compare and contrast the ideas of Christian reform that prevailed in the Carolingian and Gregorian periods.

**Topic 5: Islam and Jihad.** How important were Islamic ideas about jihad in the spread of Muslim power and culture before c. 1150 CE?

**Topic 6: Crusading.** Why did people of differing religious groups offer such a variety of opinions about the actions of western crusaders to the Holy Land after 1095 CE?

\*\*\*Questions on this page are for **Stage 2** students. Make sure you answer the correct question for your level.\*\*\*

**Assessment: Stage 3**

**Weekly exercises: 20%.** See p.4 for instructions

**Essay one: 40%, 2400 words**. Due date: see note. No later than Thursday 27 April (but may be earlier).

**Essay two: 40%, 2400 words**. Due date: see note.

Submit your essays **before 4 pm on the due date**. All submission will be **electronic only** (no paper version required) via Canvas / Turnitin. You will still need to generate and upload essay cover sheets from Canvas to comply with University requirements. Further details will be provided closer to the essay due dates. Please note the following:

* **Work which is submitted late without a pre-arranged extension will have marks deducted (5 percentage points for the first day; 2 points per day thereafter).**
* **Failure to submit all coursework (both essays and an adequate number of weekly exercises) may result in a grade of DNC (‘Did Not Complete’) on your academic record.**

**Note on due dates:** essays are generally due on **Thursday** at **4 pm, two weeks after** the topic is discussed in class. For example, an assignment on the topic for week 4 would be due on the Thursday of week 6. To be fair to those working on early topics (weeks 2 and 3) the first due date for any coursework will be **Thursday 6 April** (week 5). In addition, please note that the first essay must cover one of the topics from weeks 2 to 6 and must therefore be submitted no later than **Thursday 27 April** (during the mid-semester break).

**Essay Questions (Stage 3)**

Choose TWO of the following questions (continued on the next page).

**Topic 2: Creating Christian Orthodoxy.** Due: Thursday 6 April.

‘The repression of internal dissent was the inevitable consequence of the Christian emphasis on orthodoxy.’ Do you agree? Assess with reference to the period between c. 300 and 450 CE.

**Topic 3: Jews and Christians under Muslim Rule.** Due: Thursday 6 April.

How would you characterise the experiences of Jews and Christians under Muslim rule in the period before the Crusades? Describe and explain the regional differences we see.

**Topic 4: Making Christendom.** Due: Thursday 13 April.

What were the main drivers of movements to reform the Christian church in the period between c.750 and 1215? Which of these factors was the most significant? Why?

\*\*\*Questions on this page are for **Stage 3** students. Make sure you answer the correct question for your level.\*\*\*

**Assessment: Stage 3**

**Essay Questions (Stage 3) continued…**

**Topic 5: Islam and Jihad.** Due: Thursday 20 April.

How important were Islamic ideas about jihad in the spread of Muslim power and culture? Why have some scholars claimed to identify changes over time in ideas about jihad in the period before c. 1150 CE?

**Topic 6: Crusading.** Due: Thursday 27 April.

Why have historians emphasized both confrontation and compromise between the major religious groups when discussing the Crusades to the Holy Land after 1095 CE?

**\*\*\*At least ONE essay must be completed by Thursday 27 April\*\*\***

**Topic 7: Heretics.** Due: Thursday 18 May.

Examine the problems which face the historian of high and late medieval heresies. Can we ever have a full or balanced account of the beliefs and practices of non-orthodox Christians?

**Topic 8: Schisms – Christianity in the East and West.** Due: Thursday 25 May.

How have historians accounted for the contrast between the rhetoric of unity and the reality of division when examining the relationship between the Eastern (Greek) and Western (Latin) Churches during the Middle Ages? Why was reconciliation so difficult to achieve?

**Topic 9: Jewish-Christian Relations in the Later Middle Ages.** Due: Thursday 1 June.

How have historians explained the rise and complexity of Christian anti-Jewish and Jewish anti-Christian polemic in the period c. 1000 to c. 1500?

**Topic 10: Religious Cultures in Spain and the New World.** Due: Thursday 8 June.

In what ways were Christian attitudes towards indigenous peoples of the New World shaped by the interaction between religious groups within Spain both before and after 1492? Was Spanish conquest in the Americas simply a continuation of the *Reconquista*?

**Topic 11: Islamic Empires.** Due: Thursday 15 June.

Explain the development of Islam and Islamic empires between c. 1200 and c. 1650 CE. To what extent was religion a central aspect of the expression of political power in Islamic societies?

**Topic 12: Reformations and Religious Violence.** Due: Thursday 22 June.

How have historians sought to explain the links between religious ideologies and violence during the Reformation period? In your view, was the Reformation bound to end in bloodshed?

\*\*\*Questions on this page are for **Stage 3** students. Make sure you answer the correct question for your level.\*\*\*

**Lectorial Programme and Reading Lists**

**Course Materials**

Most items included in the essay reading lists are available electronically. Some are available in hard copy at Short Loan in the General Library, or in this courseguide. Links to electronic copies are available in Canvas, under the ‘Reading Lists’ heading. Those who wish to explore sources beyond the reading list are welcome to do so, especially by following up the footnotes and bibliographies in the items provided, but there should be more than enough material in the lists themselves to allow you to complete each assignment successfully. Extra reading should be undertaken only after considering as many items as possible on the list provided. Be aware that there is a vast amount of scholarship on all of the topics covered in the course, although not all of it is of equal quality. Caution is needed; we strongly recommend avoiding non-academic internet sources. If in doubt, ask for advice.

**General texts**

For background or overview reading, the following texts will be useful:

Armstrong, Karen, *Islam: A Short History*, London, 2001. (Short Loan)

Cohen, Mark, *Under Crescent and Cross: The Jews in the Middle Ages*, Princeton, N.J., 1994. (e-book)

Fletcher, Richard, *The* ***Cross*** *and the* ***Crescent****: Christianity and Islam from Muhammad to the Reformation*, London, 2003.

Hamilton, Bernard, *The Christian World of the Middle Ages*, New York, 2013. (e-book)

Hourani, Albert, *A History of the Arab Peoples*, London, 2002.

Logan, F. Donald, *A History of the Church in the Middle Ages*, London and New York, 2002. (e-book)

O’Shea, Stephen, *Sea of Faith: Islam and Christianity in the Medieval Mediterranean World*, New York, 2006. (3-day loan)

Sonn, Tamara, *Islam: A Brief History*, 2nd edn, Chichester, 2010. (e-book)

Volz, Carl A., *The Medieval Church: From the Dawn of the Middle Ages to the Eve of the Reformation*, Nashville, 1997. (3-day loan)

Wheatcroft, Andrew, *Infidels: A History of the Conflict between Christendom and Islam*, New York, 2004.

**Week 1:** **Jews among Pagans and Christians 7 March**

No lectorial this week. If you would like to read more on this topic here are some suggestions:

**Reading list**

Boyarin, Daniel, *Dying for God: Martyrdom and the Making of Christianity and Judaism*, Stanford, CA, 1999.

Rudich, Vasily, *Religious Dissent in the Roman Empire: Violence in Judaea at the time of Nero*, New York, NY, 2015.

Schäfer, Peter, *Judeophobia: Attitudes toward the Jews in the Ancient World*, Cambridge, MA , 1997.

Segal, Alan, *Rebecca’s Children: Judaism and Christianity in the Roman world*, Cambridge, MA, and London, 1986.

**Week 2: Creating Christian Orthodoxy 14 March**

**Lectorial readings**

*Primary sources*: ‘The Martyrdom of Marculus’, in *Donatist Martyr Stories: The Church in Conflict in Roman North Africa*, trans. Maureen A. Tilley, Liverpool, 1996, pp.78-81, 84-7; and Optatus of Milevis, *Against the Donatists*, ed. and trans. Mark Edwards, Liverpool, 1997, pp.71-3.

*Secondary reading*: Michael Gaddis, ‘An Eye for an Eye: Religious Violence in Donatist Africa’, in *There is no Crime for those who have Christ: Religious Violence in the Christian Roman Empire*, Berkeley, CA, 2005, pp.103-30.

**Reading list**

Cameron, Averil, ‘The Violence of Orthodoxy’, in E. Iricinshi and H.M. Zellentin, eds., *Heresy and Identity in Late Antiquity*, Tübingen, 2008,pp.102-14.

Drake, H.A., ‘Monotheism and Violence’, *Journal of Late Antiquity* 6, 2, 2013, pp.251-63.

Gaddis, Michael, *There is no Crime for those who have Christ: Religious Violence in the Christian Roman Empire*, Berkeley, CA, 2005, chs 2-5.

Galvao-Sobrinho, Carlos R., ‘Embodied Theologies: Christian Identity and Violence in Alexandria in the Early Arian Controversy’, in H.A. Drake, ed., *Violence in Late Antiquity: Perceptions and Practices*, Aldershot and Burlington, VT, 2006, pp.321-31.

Kahlos, Maijastina, ‘Augustine and Religious Compulsion’, in *Forbearance and Compulsion: The Rhetoric of Religious Tolerance and Intolerance in Late Antiquity*, London, 2009, pp.111-25.

Kaufman, Peter, ‘Donatism Revisted: Moderates and Militants in Late Antique North Africa’, *Journal of Late Antiquity*, 2,1, 2009, pp.131-42.

Lim, Richard, ‘Religious Disputation and Social Disorder in Late Antiquity’, *Historia*, 44, 1995, pp.204-31.

McLynn, Neil, ‘Christian Controversy and Violence in the Fourth Century’, *Kodai*, 3, 1992, pp.15-44.

Sizgorich, Thomas, ‘“What has the Pious to do with the Impious?”: Ambrose, Libanius and the Problem of Late Antique Religious Violence’, in *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam*, Philadelphia, PA, 2009, pp.81-107.

**Week 3: Jews and Christians under Muslim Rule 21 March**

**Lectorial readings**

*Primary sources*: ‘The Pact of Umar’, from the Internet Jewish History Sourcebook, available at: <http://www.fordham.edu/halsall/jewish/jews-umar.html>; and ‘The Caliph al-Hakim Protects the Jews from the Wrath of the Populace’, in Norman A. Stillman, *The Jews of Arab Lands: A History and Sourcebook*, Philadelphia, 1979, pp.201-3.

*Secondary reading*: Mark Cohen, ‘The Legal Position of Jews in Islam’, in *Under Crescent and Cross: The Jews in the Middle Ages*, Princeton, N.J., 1994, pp.52-74.

**Reading list**

Bulliet, Richard W., ‘Conversion to Islam and the Emergence of a Muslim Society in Iran’, in N. Levtzion, ed., *Conversion to Islam*, New York and London, 1979, pp.30-51.

Cohen, Mark, *Under Crescent and Cross: The Jews in the Middle Ages*, Princeton, N.J., 1994, chs 1, 2, 4.

Gerber, Jane, ‘The Birth of Sephard: From the Muslim Conquest to the Caliphate of Cordoba’, in *The Jews of Spain: A History of the Sephardic Experience*, New York, 1992, pp.27-57.

Griffith, Sidney, ‘Christians under Muslim Rule’, in Thomas F.X. Noble and Julia M.H. Smith, eds., *Early Medieval Christianities, c. 600 – c. 1100*, Cambridge, 2010, pp.197-212.

Lassner, J., *Jews, Christians and the Abode of Islam: Modern Scholarship, Medieval Realities*, Chicago, IL, and London, 2012,especially pp.184-193 and 239-243.

Morony, Michael G., ‘The Age of Conversions: A Reassessment’, in M. Gervers and R. J. Bikhazi, eds, *Conversion and Continuity: Indigenous Christian Communities in Islamic Lands, Eighth to Eighteenth Centuries*, Toronto, 1990, pp.135-50.

Pellat, Charles, ed., ‘Jāḥiẓ’s Life and Works’ in *The Life and Works of Jāḥiẓ; Translations of Selected Texts*, Berkeley, CA, 1969, pp.3-27.

Penn, Michael Philip, ‘Blurring Boundaries: The Continuum between Early Christianity and Early Islam’, *Envisioning Islam: Syriac Christianity and the Early Muslim World*, Philadelphia, 2015, pp.142-82.

Rodriguez, Jarbel, ed., ‘Al-Jāhiz’s Warnings about the Christians’, in *Muslim and Christian Contact in the Middle Ages: A Reader*, Toronto, 2015, pp.9-16.

Stillman, Norman, ‘Aspects of Jewish Life in Islamic Spain’, in Paul E. Szarmach, ed., *Aspects of Jewish Culture in the Middle Ages*, Albany, NY, 1979, pp.51-76.**Week 4: Making Christendom 28 March**

**Lectorial readings**

*Primary sources*: ‘The General Capitulary for the *Missi* from 802’, in Paul Dutton, ed., *Carolingian Civilization: A Reader*, Peterborough, 2004, pp.69-78; and ‘The Program of Gregory VII’, in Brian Tierney, *The Crisis of Church and State, with Selected Documents*, Englewood Cliffs, NJ, 1964, pp.45-52.

*Secondary reading*: Kathleen G. Cushing, ‘Understanding Reform in the Eleventh Century’, in *Reform and the Papacy in the Eleventh Century: Spirituality and Social Change*, Manchester, 2005, pp.29-38.

**Reading list**

Blumenthal, Uta R., ‘Henry IV and Gregory VII’ in *The Investiture Controversy: Church and Monarchy from the Ninth to the Twelfth Century*, Philadelphia, PA, 1998, pp.106-34.

Cowdrey, H. E. J., ‘Pope Gregory VII and the Chastity of the Clergy,’ in Michael Frassetto, ed., *Medieval Purity and Piety: Essays on Medieval Clerical Celibacy and Religious Reform*, New York, 1998, pp.269-302.

Cushing, Kathleen G. ‘Understanding Reform in the Eleventh Century’, in *Reform and the Papacy in the Eleventh Century: Spirituality and Social Change*, Manchester, 2005, pp.29-38.

Effros, Bonnie, ‘*De partibus Saxoniae* and the Regulation of Mortuary Custom: A Carolingian Campaign of Christianisation or the Suppression of Saxon Identity?’, *Revue Belge de Philologie et d’Histoire*, 75, 1997, pp.267-86.

Fletcher, Richard, *The Conversion of Europe: From Paganism to Christianity 371-1386 AD*, London, 1997, ch.7.

Hamilton, Sarah, ‘Bishops, Priests and the Wider World: The Rhetoric and Reality of the “Reforms”’, in *Church and People in the Medieval West, 900-1200*, Abingdon, 2013, pp. 60-118.

Moore, R.I., ‘Heresy, Repression, and Social Change in the Age of Gregorian Reform’, in Scott L. Waugh and Peter D. Diehl, eds, *Christendom and its Discontents: Exclusion, Persecution, and Rebellion, 1000-1500*, Cambridge, 1996, pp.19-46.

Morrison, Karl, ‘The Gregorian Reform’, in B. McGinn and J. Meyendorff, eds, *Christian Spirituality: Origins to the Twelfth Century*, 2nd edn, New York, 2007, pp.177-93.

Robinson, I. S., ‘The Political Ideas of the Papacy’, in *The Papacy, 1073-1198: Continuity and Innovation*, Cambridge, 1990, pp.295-321.

Thomson, John A. F., ‘Gregorian Reform – The Clerical Order’ and ‘Gregorian Reform – Popes and the Lay World’, in *The Western Church in the Middle Ages*, London, 1998, pp.81-92 and 93-109.

**Week 5: Islam and Jihad 4 April**

**Lectorial readings**

*Primary sources*: ‘Hadith’ and ‘Book of the Jihad of ‘Ali ibn Tahir al-Sulami’, in Niall Christie, ed., *Muslims and Crusaders: Christianity’s Wars in the Middle East, 1095-1382, from the Islamic Sources*, London and New York, 2014, pp.123-4,133-5.

*Secondary reading:* Asma Afsarrudin, ‘Competing Perspectives on *Jihad* and “Martyrdom” in Early Islamic Sources’, in Brian Wicker, ed., *Witnesses to Faith? Martyrdom in Christianity and Islam*, Aldershot, 2006, pp.15-31.

**Reading list**

Afsaruddin, Asma, ‘In Defense of All Houses of Worship? Jihad in the Context of Interfaith Relations’, in Sohail H. Hashmi, ed., *Just Wars, Holy Wars and Jihads: Christian, Jewish and Muslim Encounters and Exchanges*, New York and Oxford, 2012, ch.2.

Afsarrudin, Asma, *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought*, New York, 2013.

Armstrong, Karen, *Islam: A Short History*, London, 2001, chs 1 and 2.

Bonner, Michael, *Jihad in Islamic History: Doctrines and Practice*, Paris, 2006.

Crone, Patricia, ‘Muslims and Non-Muslims’, in *God’s Rule: Government and Islam*, New York, 2004, pp.358-75.

Esposito, John L., ‘The Muslim Community in History’, in *Islam: The Straight Path*, 3rd edn, New York, 1998, pp.32-67.

Kennedy, Hugh, ‘The Mediterranean Frontier: Christianity face-to-face with Islam, 600-1050’, in Thomas F.X. Noble and Julia M.H. Smith, eds., *Early Medieval Christianities, c. 600 – c. 1100*, Cambridge, 2010, pp.178-96.

Mottahedeh, R., and R. al-Sayyid, ‘The Idea of the Jihad in Islam before the Crusades’, in A. Laiou and R. Mottahedeh, eds, *The Crusades from the Perspective of Byzantium and the Muslim World*, Washington, D.C., 2001, pp.23-9.

Sizgorich, Thomas, ‘“Do you not Fear God?”: The Khawāriji in Early Islamic Society’, in *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam*, Philadelphia, PA, 2009, pp.196-230.

Sonn, Tamara, *Islam: A Brief History*, 2nd edn, Chichester, 2010, ch.2.

**Week 6: Crusading 11 April**

**Lectorial readings**

*Primary sources*: Baldric of Bourgueil, ‘Account of the Preaching of the First Crusade’, in Louise and Jonathan Riley-Smith, *The Crusades: Idea and Reality, 1095-1274*, London, 1981, pp.49-53; and Ibn al-Athir, ‘The Franks Seize Antioch’ and ‘The Franks Conquer Jerusalem’ in Francesco Gabrieli, ed., *Arab Historians of the Crusades*, trans. E. J. Costello, London, 1969, pp.3-7 and 10-11.

*Secondary reading*: Jonathan Riley-Smith, ‘A Just Cause’, in *What Were the Crusades?*, 4th edn, London, 2009, pp.9-26.

**Reading list**

Asbridge, Thomas S., ‘Knowing the Enemy: Latin Relations with Islam at the Time of the First Crusade’, in N. Housley, ed., *Knighthoods of Christ*, Aldershot, 2007, pp.17-25.

Chazan, Robert, ‘Crusading in Christian-Jewish Polemics’, in Susan J. Ridyard, ed., *The Medieval Crusade*, Woodbridge, 2004, pp.33-51.

Friedmann, Yvonne, ‘How to End Holy War: Negotiations and Peace Treaties between Muslims and Crusaders in the Latin East’, *Common Knowledge* 21, 1, 2015, pp.83-103.

Jotischky, Andrew, ‘Crusade and Settlement 1095 - c. 1118’, in *Crusading and the Crusader States*, Harlow and New York, 2004, pp.47-72.

Nicholson, Helen J., ed., *Palgrave Advances in the Crusades*, Houndmills and New York, 2005, part III.

Phillips, Jonathan, ‘“May God’s Curse be upon them!” Relations between Muslims and Franks in the Levant, 1099-1187’, in *Holy Warriors: A Modern History of the Crusades*, New York, 2009, pp.29-50.

Riley-Smith, Jonathan, ‘A Just Cause’, in *What Were the Crusades?*, 4th edn, London, 2009, pp.9-26.

Tolan, John V., ‘Muslims as Pagan Idolaters in Chronicles of the First Crusade’, in Michael Frassetto and David R. Blanks, eds, *Western Views of Islam in Medieval and Early Modern Europe: Perception of Other*, New York, 1999, pp.97-117.

Tyerman, Christopher, ‘Holy War’, in *Fighting for Christendom: Holy War and the Crusades*, Oxford, 2004, ch. 5.

Watt, J. A., ‘The Crusades and the Persecution of the Jews’, in Peter Linehan and Janet L. Nelson, eds, *The Medieval World*, London, 2001, pp.146-62.

**Week 7: Heretics 2 May**

**Lectorial readings**

*Primary sources*: Bonacursus, ‘Description of the Cathars’, Stephen of Bourbon on Waldenses, and Bernard Gui, ‘Manual of the Inquisitor,’ in Julius Kirshner and Karl F. Morrison, eds, *Medieval Europe*, Readings in Western Civilization vol. 4*,* Chicago, 1986, pp.256-7, 259-61 and 304-5.

*Secondary reading*: Peter Biller, ‘Heresy and Dissent’, in R.N. Swanson, ed., *The Routledge History of Medieval Christianity*, London and New York, 2015, pp.251-64.

**Reading list**

Arnold, John H., ‘Dissent’, in *Belief and Unbelief in Medieval Europe*, London, 2005, pp.191-207.

Biller, Peter, ‘Heresy and Dissent’, in R.N. Swanson, ed., *The Routledge History of Medieval Christianity*, London and New York, 2015, pp.251-64.

Biller, Peter, ‘Through a Glass Darkly: Seeing Medieval Heresy’, in Peter Linehan and Janet L. Nelson, eds, *The Medieval World*, London, 2001, pp.308-26.

Given, James B., ‘The Inquisitors of Languedoc and the Medieval Technology of Power’, *American Historical Review*, 94, 1989, pp.336-59.

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**Week 9: Jewish-Christian Relations in the Later Middle Ages 16 May**

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**Week 10: Religious Cultures in Spain and the New World 23 May**

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**Week 12: Reformations and Religious Violence 6 June**

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