

MST3231H: Clio's workshop: history and historiographical methods

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What theory can offer is an extra dimension: an awareness of the more general forms embodied in the sections of the past on which historians usually concentrate. It is instructive to consider within a common frame the strikingly similar opinion-forming technologies used by Christian evangelists, Buddhist monks, nineteenth-century German workers' movements and anticlerical politicians in the third French republic, though this is not essential for understanding any of them individually. One can understand each of these separately but one understands them still better together.

- Adapted from David D'Avray, *Rationalities in history*, 12.

To illustrate all this, Saussure used as his famous example the 8.25 Geneva-to-Paris Express, which, as he pointed out, retained the same name and was considered the same train every day, even though its coaches, combination, crew and passengers were different every morning, most of the coaches did not go to Paris, and it usually left at 10.30.

- Malcom Bradbury, *Mensonge*, 10.

No discipline in the social sciences or the humanities is more contested or explosive than history. History is invoked to justify revolutions and counterrevolutions, to explain cultural differences, to manufacture national identities, to excuse imperialism, war, and repression, to justify political cultures and economic systems, and so on. History is rarely, if ever, 'innocent': all historians select their themes and their sources in accordance with conscious or unconscious agendas which, more often than not, are dictated by contemporary preoccupations. It is therefore incumbent on the historian to reflect on the methodologies she uses, and to render explicit the underlying assumptions that inform her research; to engage, in short, in 'reflexive history' (to adapt Pierre Bourdieu's happy expression).

This course has three objectives: (1) to help historians at CMS think reflexively about historical methodology by reading and discussing some key texts on the practice of history in general; (2) to introduce students to key texts and theories including those from cognate disciplines; and (3) to see how various methodologies work in practice by examining medievalist scholarship influenced by some of the approaches discussed in the course. Students should, by the end of the course, be equipped with a strong sense of various historical methods and theories that have been influential in the discipline and a familiarity with major works of scholarship in medieval history (and the history of other periods) approaching the subject from a range of perspectives.

This course is an intellectually demanding one, and it is unapologetically so. It takes as a basic premise that education is intended to challenge, not just inform; and that while the challenge of learning skills (languages, palaeography, and so on) is fundamental, no less fundamental is the process of challenging oneself intellectually: what one thinks about oneself, one's world, one's work, and whatever it is one thinks one is doing as a historian. The intended outcomes of the course are not solely that students should be able to think about different theories, methods, and approaches to history in general terms in a manner that would equip them to have intellectually satisfying exchanges about history in general with historians working on other periods, regions, sub-fields of history; rather, it is also intended that students learn to think carefully, self-reflexively, critically, and as a matter of ingrained habit, about what it is that they do as historians, why they do it, and what consequences there are (for their own intellectual and professional personae in the first instance) to being the sort of historians they are and/or wish to become. In brief: this course demands serious intellectual work on yourself. The readings are the way into that work.

Assessment

It would be unreasonable to expect really incisive and original work with primary sources or historiographic essays providing truly original interventions on the nature of history and historical methods within the scope

of a one-term course. The purpose of this course is, rather, to provide students with as thorough an overview of as many perspectives on the practice of history as possible. The class is thus structured more as a reading and discussion group and assessment is based on summaries and presentations of readings, as well as participation, rather than on a final historiographic essay or research paper.

60% Review essays

Four critical reviews (c.4–6pp. single-spaced / c.2000–3000 words each) of a book or a selection of articles chosen for four sessions, to be circulated 24 hours in advance of the class. These should include the following elements as applicable: structure of the work reviewed; geographical and temporal scope; sources used; and a detailed, critical summary of the arguments presented. All of this must be structured clearly so that it is easy to find, for example, what sources the book in question uses (employ headings and/or sub-headings as needed). In the case of books, full references to at least three reviews should also be included. Students must also be prepared to discuss and answer questions on the works reviewed.

Nota bene: the critical summary is the bulk of the work; the term ‘critical’ does not here mean simply figuring out a way to find fault with the work(s) reviewed. It means rather an objective analysis of the material presented therein (the ‘summary’ is necessary for your readers to be able to follow your analysis), which analysis in turn is obviously based on your subjective reading, by which I mean what you as an individual, reader, historian, student, scholar, bring to bear on your analysis. Do not hesitate to refer to things you have read for other degrees, other courses, or just for pleasure; you are positively encouraged to do so. But do not do so randomly, just for the sake of brownie points; there are no brownie points in this class, only rewards for serious intellectual labour, which means that whatever you bring to your papers has to make sense and be relevant to the studies under review and your discussion of them.

Your learning is understood to be cumulative; your writing is supposed to provide synthesis and thoughtful analysis built on a growing knowledge of different ways of approaching history, and a growing skill in applying what you have learnt to what you write. If your fourth essay shows no greater effort or skill in synthesising the work(s) under review with ideas you may have encountered elsewhere in this course or outside it, nor greater effort or skill in providing critical reflections on it, than your first essay, then the grade for your fourth essay will be lower than the grade for your first.

40% Participation

Active and engaged discussion in every session, based on a careful reading of the required text(s) and of the critical reviews by other students circulated beforehand. All the comments above regarding the written work apply also to participation, though obviously the level of coherence expected of written work is greater than that expected of more spontaneous oral contributions. But you are still expected to think in a manner that forms connections between theory and practice, between different theories and practices, between scholarship and life, between past and present, between what you have read before and what is being discussed in that particular session.

Suggested readings

As background reading, you may wish to go over the very brief overviews of historical writing from the nineteenth century onwards in Ernst Breisach, *Historiography: ancient, medieval, and modern*, 3rd edn (2007), and/or Daniel Woolf, *A concise history of history: global historiography from antiquity to the present* (2019). As an entertaining and highly readable means of reflecting on the interactions between concepts of fact and truth, gendered authority, institutional representations, and the public commitments of historical scholarship, I also strongly recommend Ariel Sabar, *Veritas: a Harvard professor, a con man, and the Gospel of Jesus’s Wife* (2020). For a somewhat alarming but necessary warning about the instrumentalisation of history in the present, written by one of the most theoretically sophisticated medieval historians currently practising, see Nancy

Partner, 'What, at long last, is historical theory for? Reflections on historical theory in a post-truth world', *History and Theory* 62 (2023), 296–319.

A useful and approachable work intended for a broad audience that can function as an easy introductory guide to what it is we do here is Lynn Hunt's *History: why it matters* (2018). Similarly, John Arnold's accessible *History: A Very Short Introduction* (2000) also provides an entry into thinking about what history is; many other books in Oxford's 'Very Short Introduction' series are also highly recommended as relatively accessible and indeed very short introductions that might be useful initial reading before getting into the heavier materials required for each session:

Dana Arnold, *Art history*, 2nd edn (2020).

Stephen Eric Bronner, *Critical theory*, 2nd edn (2017).

Steve Bruce, *Sociology*, 2nd edn (2018).

Antoinette Burton, *Gender history* (2024).

Terrell Carver, *Engels* (2003).

Partha Dasgupta, *Economics* (2007).

Jonathan K. Foster, *Memory* (2008).

John Monaghan and Peter Just, *Social and cultural anthropology* (2000).

Peter Singer, *Marx*, 2nd edn (2018).

Robert J. C. Young, *Postcolonialism*, 2nd edn (2021).

Biographies and autobiographies of historians can offer interesting insights into the sorts of lives one might lead in this vocation, though naturally, since history professors don't tend to have lives of particular interest to people who are not history professors or graduate students (and often not even to those), the offerings are limited to a few persons who have become famous for one reason or another. Peter Brown and Eric Hobsbawm are two such, but I would encourage recommendations from participants in this class.

It is a great pleasure to acknowledge how much I have learnt from students over the years, and I am particularly grateful for the suggestions for texts I have received from (in alphabetical order) Ariana Sider, Emma Gabe, Jack McCart, Kirsty Schut, Laura Moncion, Lisa Cruikshank, and Lochin Brouillard (all current or former CMS students).

Note on reading lists:

(i) Do not be overly intimidated by the length of the lists (including the number of titles already given above): these should hopefully give everyone enough choice to pick things that appeal, both for weekly reading and for the four reviews; and this syllabus is also intended to be a resource to return to for inspiration—for your own edification or for preparing to teach your own course—in the future.

(ii) The common readings—(a), and in week 5 (a) and (b)—are supposed to be read by everyone; in most weeks a choice is given between two options. These texts must be read with full concentration and care. In each week, there is also a large selection of texts from which students are free to choose what they wish; these texts should also, of course, be read carefully, but it is important that you learn the difference between reading and reading, with the latter selection of texts falling into the latter category. You should not, however, indulge in the next level down of reading intensity ('reading').

(iii) When in doubt, or if panicking or feeling overwhelmed: talk to me. I am demanding, but empathetic and understanding; I am inflexible about standards but do my best to be flexible in helping students meet those standards. It may be that this course is not for you. It may also be that you think this course is not for you because you aren't aware of what you're capable of and what you need is encouragement and a safe space to be what you are capable of. Let me help you find out.

... *History thus becomes an enterprise not primarily or exclusively about more or less teleological authoritative narratives of the past becoming the present, but a mode for thinking through or thinking with the integral variety of human cultural practices, generously, non-coercively, and, yes, in a utopian cast, if by utopian we mean, attainable, knowable, possible.*

- Adapted (replacing 'music' with 'history') from Edward Said, *Musical Elaborations*, 105.

Class schedule and readings

Note: when in the following you are given the option of reading ‘one’ of the titles listed, this is with reference to books only; if choosing articles, more than one will normally be required.

1: Introduction and course overview

2: Doing history

ONE of (a) and ONE from (b) OR (c)

(a)

Richard J. Evans, *In defence of history* (1997 or later edn), to be read in conjunction with the ensuing debates.
Ludmilla Jordanova, *History in practice*, 3rd edn (2018).

(b)

Marc Bloch, *The historian’s craft* (1949; trans. Peter Putnam, 1953).

E. H. Carr, *What is history?* (1962).

R. G. Collingwood, *The idea of history*, rev. edn (1993).

G. H. Elton, *The practice of history*, 2nd edn (2002).

John Tosh (ed.), *Historians on history*, 3rd edn (2017).

(c)

Greg Anderson, *The realness of things past* (2018).

Joyce Appleby, Lynn Hunt, and Margaret Jacob, *Telling the truth about history* (1995).

Stefan Berger, *History and identity: how historical theory shapes practice* (2022).

Donald Bloxham, *Why history? A history* (2020).

- *History and morality* (2020).

Richard J. Evans, *In defence of history* (1997 or later edn).

James L. Gaddis, *The landscape of history* (2004).

Eric Hobsbawm, *On history* (1998).

Martha Howell and Walter Prevenier, *From reliable sources: an introduction to historical methods* (2001).

Ludmilla Jordanova, *History in practice*, 3rd edn (2018).

- *The look of the past* (2012)

Peter Novick, *That noble dream: the ‘objectivity question’ and the American historical profession* (1988).

Ulinka Rublack (ed.), *A concise companion to history* (2012).

John Tosh, *Why history matters*, 2nd edn (2019).

- *The pursuit of history: aims, methods, and new directions in the study of history*, 6th edn (2015).

Daniel Woolf, *A global history of history* (2011).

3. Marxism

All of (a) and ONE from (b)

(a)

Karl Marx, ‘The Eighteenth Brumaire of Louis Bonaparte [1851–2]’, in *Marx: later political writings*, ed. and trans. Terrell Carver (1999), 31–127.

Matthew Perry, *Marxism and history* (2002).

(b)

Perry Anderson, *Passages from antiquity to feudalism* (1974).

Jairus Banaji, *Agrarian change in late antiquity*, 2nd edn (2007).

John Haldon, *The state and the tributary mode of production* (1994).

R. H. Hilton, *Bond men made free: medieval peasant movements and the English Rising of 1381* (1973).

- *Class conflict and the crisis of feudalism: essays in medieval social history*, 2nd edn (1992).

Eric Hobsbawm, *The age of revolution, 1789–1848* (1962).

- *The age of capital, 1848–1875* (1975).
 - *The age of empire, 1875–1914* (1986).
 - *On history* (1998).
 - *Industry and empire*, 2nd edn (1999).
- E. P. Thompson, *The making of the English working class*, rev. edn (1968), chapters 6–10 and 16, along with the two articles listed below.
- ‘Time, work-discipline, and industrial capitalism’, *Past and Present* 38 (1967), 56–97.
 - ‘The moral economy of the English crowd in the eighteenth century’, *Past and Present* 50 (1971), 76–136.
 - *Customs in common* (1993).
- Chris Wickham, *Framing the early middle ages* (2005), chapters 1, 2, 3, 5, 9, 11, 12.
 Chris Wickham (ed.), *Marxist history-writing for the twenty-first century* (2007).

4. Sociology

ONE of (a) and ONE from (b)

(a)

Pierre Bourdieu, *Outline of a theory of practice* (1972; trans. Richard Nice 1977).

Max Weber, *Economy and society*, trans. Keith Tribe (2019), esp. Introduction, chapters 1, 2, and 4, both appendices, and the overview of chapter 3.

(b)

Perry Anderson, *Passages from antiquity to feudalism* (1974).

Pierre Bourdieu, *Outline of a theory of practice* (1972; trans. Richard Nice 1977).

Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in education, society, and culture* (1970; trans. Richard Nice 1977; 2nd edn 1990).

David D’Avray, *Medieval religious rationalities: a Weberian analysis* (2010).

- *Rationalities in history: a Weberian essay in comparison* (2010).

Emile Durkheim, *Elementary forms of religious life* (1912; trans. Karen E. Fields 1995).

Maurice Halbwachs, *On collective memory*, trans. Lewis A. Coser (1992).

Michael Mann, *The sources of social power*, vol. 1: *A history of power from the beginnings to AD 1760* (1986).

Anthony D. Smith, *The ethnic origins of nations* (1986).

- *Myths and memories of the nation* (1999).

- *Chosen peoples: sacred sources of national identity* (2003).

- *The antiquity of nations* (2004).

Charles Tilly, *Coercion, capital, and European states, AD990–1992* (1992).

Kevin J. Wanner, *Snorri Sturluson and the Edda: the conversion of cultural capital in medieval Scandinavia* (2008).

Max Weber, *The Protestant ethic and the ‘spirit’ of capitalism, and other writings*, trans. Peter Baehr and Gordon C. Wells (2002; other translations also acceptable).

- *Economy and society*, trans. Keith Tribe (2019).

5. Anthropology

All of (a), and ONE each from (b) and (c)

(a)

Clifford Geertz, ‘Thick description: toward an interpretive theory of culture’; and ‘Deep play: notes on the Balinese cockfight’, both in *Interpretation of Cultures* (1973), 1–30; 412–53.

(b)

Emile Durkheim, *Elementary forms of religious life* (1912; trans. Karen E. Fields 1995).

Arnold van Gennep, *The rites of passage* (1909; trans. Monika B. Vizedom and Gabriel L. Caffee, 1960).

Marcel Mauss, *The gift* (1925; trans. Jane I. Guyer 2016).

Victor Turner, *The ritual process: structure and anti-structure* (1969).
 James C. Scott, *Weapons of the weak* (1985).
 (c)
 Gerd Althoff, *Rules and rituals in medieval power games: a German perspective* (2020).
 - *Family, friends, and followers: politics and social bonds in early medieval Europe* (1990; trans. Christopher Carroll, 2004).
 Gerd Althoff, Johannes Fried, Patrick Geary (eds), *Medieval concepts of the past: ritual, memory, historiography* (2002), chapters 3 and 6.
 Arnoud-Jan A. Bijsterveld, *Do ut des: gift-giving, 'memoria', and conflict management in the medieval Low Countries* (2007).
 Philippe Buc, *The dangers of ritual: between early medieval texts and social scientific theory* (2001).
 Simon Coleman and John Elsner, *Pilgrimage: past and present in world religions* (1995).
 Wendy Davies and Paul Fouracre (eds), *The languages of gift in the early middle ages* (2010).
 Jack Goody, *Production and reproduction: a comparative study of the domestic domain* (1977).
 Jack Goody, Joan Thirsk, and E. P. Thompson (eds), *Family and inheritance: rural society in western Europe, 1200–1800* (1978).
 William Ian Miller, *Bloodtaking and peacemaking: feud, law, and society in saga Iceland* (1990).
 Victor Turner and Edith Turner, *Image and pilgrimage in Christian culture* (2011).
 David Warren Sabean, *Property, production, and family in Neckarhausen, 1700–1870* (1990).

6. Women / gender / sexuality

All of (a) and ONE from (b)

(a)

Judith M. Bennett, 'Medievalism and feminism', *Speculum* 68 (1993), 309–31.
 Judith M. Bennett and Ruth Mazo Karras, 'Women, gender, and medieval historians', in J. M. Bennett and R. M. Karras (eds), *Oxford handbook of women and gender in medieval Europe* (2013), 1–17.
 Judith Butler, 'Performativity, precarity and sexual politics', *Revista de antropologia iberoamericana* 4 (2009), i–xiii.
 Joan Kelly, 'Did women have a Renaissance?', in J. Kelly, *Women, history, and theory: the essays of Joan Kelly* (1984), 19–50.
 Warren Johansson and William Armstrong Percy, 'Homosexuality', in Vern L. Bullough and James Arthur Brundage (eds), *Handbook of medieval sexuality* (1996), 155–89.
 Dorothy Ko, 'Gender', in Ulinka Rublack (ed.), *A concise companion to history* (2012), 203–25.
 Jacqueline Murray, 'Twice marginal and twice invisible: lesbians in the middle ages', in V. L. Bullough and J. A. Brundage (eds), *Handbook of medieval sexuality* (1996), 191–222.
 Helmut Puff, 'Same-sex possibilities', in J. M. Bennett and R. M. Karras (eds), *Oxford handbook of women and gender in medieval Europe* (2013), 379–95.
 Joan W. Scott, 'Gender: a useful category of historical analysis', *American Historical Review* 91 (1986), 1053–75.
 Alicia Spencer-Hall and Blake Gutt, 'Introduction' and 'Appendix: trans and genderqueer studies terminology, language, and usage guide', in Spencer-Hall and Gutt (eds), *Trans and genderqueer subjects in medieval hagiography* (2021), 11–40, 281–330.

(b)

Tracy Adams, 'Powerful men and misogynistic subplots: some comments on the necessity of checking the primary sources', *Medieval Feminist Forum* 51 (2016), 69–81.
 Judith M. Bennett, *Women in the medieval English countryside: gender and household in Brigstock before the plague* (1987).
 - 'Medievalism and feminism', *Speculum* 68 (1993), 309–31.
 - "'Lesbian-like'" and the social history of lesbianisms', *Journal of the History of Sexuality* 9 (2000), 1–24.
 - *History matters: patriarchy and the challenge of feminism* (2006).

- Judith M. Bennett and Ruth Mazo Karras (eds), *Oxford handbook of women and gender in medieval Europe* (2013), selections, at least 150pp.
- John Boswell, *Christianity, social tolerance, and homosexuality* (1980).
- Vern L. Bullough and James Arthur Brundage (eds), *Handbook of medieval sexuality* (1996), selections, at least 150pp.
- Caroline Walker Bynum, *Holy feast and holy fast: the religious significance of food to medieval women* (1987).
- Elisabeth M. C. van Houts, *Memory and gender in medieval Europe, 900–1200* (1999).
- Martha C. Howell, *The marriage exchange: property, social place, and gender in the cities of the Low Countries, 1300–1500* (1998).
- Jane Humphries and Jacob L. Weisdorf, ‘The wages of women in England, 1260–1850’, *Journal of Economic History* 75 (2015), 405–47.
- Ruth Mazo Karras, ‘Women’s labors: reproduction and sex work in medieval Europe’, *Journal of Women’s History* 15 (2004), 153–8.
- Dorothy Kim and M. W. Bychowski (eds), *Visions of medieval trans feminism = Medieval Feminist Forum* 55 Special Issue (2019), selections, at least 150pp.
- Matthew Kuefler (ed.), *The Boswell Thesis* (2006).
- Linda E. Mitchell, ‘Intersections of [un]nature, power and [dis]order: the presentation of elite women in medieval chronicles’, in Theresa L. Tyres and Patricia Skinner (eds), *Gender and the ‘natural’ environment in the middle ages* (2023), 25–41.
- Kimberly LoPrete, ‘“The lady vanishes”: medieval texts, modern historians and lordly women’, *Quaestiones Medii Aevi Novae* 19 (2014), 55–110.
- Liz Herbert McAvoy, *Medieval anchoritisms: gender, space, and the solitary life* (2011).
- Janet L. Nelson, *Courts, elites, and gendered power in the early middle ages: Charlemagne and others* (2007), I, II, V, X.
- *The Frankish world, 750–900* (1996), chapters 11, 12, 13.
- *Politics and ritual in early medieval Europe* (1986), pp. 1–48.
- Jamie Page, *Prostitution and subjectivity in late medieval Germany* (2021).
- Alicia Spencer-Hall and Blake Gutt (eds), *Trans and genderqueer subjects in medieval hagiography* (2021), selections, at least 150pp.
- Rachel Stone, *Morality and masculinity in the Carolingian empire* (2012).
- David Townsend, *Queering Medieval Latin rhetoric: silence, subversion, and sexual heterodoxy* (2023).
- Merry Wiesner, *Working women in Renaissance Germany* (1986).
- Heide Wunder, *He is the sun, she is the moon: women in early modern Germany* (1992; trans. Thomas Dunlap, 1998).
- For (b), you may also choose the articles by Humphries, Horrell et al., and Whittle, under *Economics*.

7. Postcolonial / race

ONE of (a) and ONE from (b); together both postcolonial theory and race must be covered

(a)

- Leela Gandhi, *Postcolonial theory: a critical introduction*, 2nd edn (2019).
- Geraldine Heng, *The invention of race in the European middle ages* (2018).

(b)

- Suzanne Conklin Akbari, *Idols in the east: European representations of Islam and the Orient, 1100–1450* (2009).
- Dipesh Chakrabarty, *Provincializing Europe: postcolonial thought and historical difference* (2007; orig. 2000).
- Vivek Chibber, *Postcolonial theory and the specter of capital* (2013).
- Jeffrey Jerome Cohen (ed.), *The postcolonial middle ages* (2000).
- Kristen Collins and Bryan C. Keene (eds), *Balthazar: a Black African king in medieval and Renaissance art* (2023).
- Kathleen Davis and Katia Altschul, *Medievalisms in the postcolonial world: the idea of ‘the middle ages’ outside Europe* (2010).

Jean Devisse, *The image of the Black in western art*, vol. II/1: *From the demonic threat to the incarnation of sainthood* (2010).

Jean Devisse et al., *The image of the Black in western art*, vol. II/2: *Africans in the Christian ordinance of the world* (2010).

Caroline Dodds Pennock, *On savage shores: how Indigenous Americans discovered Europe* (2023).

T. F. Earle and K. J. P. Lowe (eds), *Black Africans in Renaissance Europe* (2005).

Miriam Eliav-Feldon, Benjamin Isaac, and Joseph Ziegler (eds), *The origins of racism in the west* (2009) , selections, at least 150pp.

Ranjit Guha and Gayatri Chakravarty Spivak (eds), *Selected subaltern studies* (1988), selections, at least 150pp.

Thomas Hahn (ed.), *A cultural history of race in the middle ages* (2022), selections, at least 150pp.

Bruce Holsinger, *The premodern condition: medievalism and the making of theory* (2005).

bell hooks, 'Representations of whiteness in the Black imagination', in *Black looks: race and representation* (1992).

Benjamin Isaac, *The invention of racism in classical antiquity* (2004).

Ananya Jahanara Kabir, *Postcolonial approaches to the European middle ages: translating cultures* (2005).

Kao, Wan-Chuan, *White before whiteness in the late middle ages* (2024).

Miranda Kaufmann, *Black Tudors: the untold story* (2018).

Sharon Kinoshita, *Medieval boundaries: rethinking difference in Old French literature* (2006).

Rosalind C. Morris (ed.), *Can the subaltern speak? Reflections on the history of an idea* (2010), selections, at least 150pp.

Olivette Otele, *African Europeans: an untold history* (2020).

Edward Said, *Orientalism* (1978; use 2003 edn if possible).

John W. Tolan, *Saracens: Islam in the medieval European imagination* (2002).

Cord J. Whittaker, *Black metaphors: how modern racism emerged from medieval race-thinking* (2019).

Robert C. J. Young, *Postcolonialism: an historical introduction* (2016).

8. Art

All of (a) and ONE from (b)

(a)

Max Baxandall, *Painting and experience in fifteenth-century Italy*, 2nd edn (1988).

John Berger, *Ways of seeing* (1973).

E. H. Gombrich, *The story of art*, 16th edn (1995; earlier edns also acceptable), chapters V to XV.

(b)

Max Baxandall, *The limewood sculptors of Renaissance Germany* (1980).

Caroline Walker Bynum, *Christian materiality: an essay on religion in late medieval Europe* (2011).

Jill E. Caskey, *Art and patronage in the medieval Mediterranean: merchant culture in the region of Amalfi* (2004).

Kristen Collins and Bryan C. Keene (eds), *Balthazar: a Black African king in medieval and Renaissance art* (2023).

Georges Duby, *Art and society in the middle ages* (1995; trans. Jean Birrell, 2000).

- *The age of the cathedrals: art and society, 980–1420* (1976; trans. Eleanor Levieux and Barbara Thompson, 1981).

Elina Gertsman, *The Dance of Death in the middle ages: image, text, performance* (2010).

Marianne Hirsch, *Family frames: photography, narrative, and postmemory* (1997).

Jacqueline Jung, *The gothic screen: space, sculpture, and community in the cathedrals of France and Germany, ca.1200–1400* (2012).

Ethan Matt Kavaler, *Pieter Bruegel: parables of order and enterprise* (1999).

Bryan C. Keene (ed.), *Toward a global middle ages: encountering the world through illuminated manuscripts* (2019), selections, at least 150pp.

Joseph Leo Koerner, *The moment of self-portraiture in German renaissance art* (1993).

- *The reformation of the image* (2004).
- Alisa LaGamma (ed.), *Sabel: art and empires on the shores of the Sabara* (2020).
- Anthony D. Smith, *The nation made real: art and national identity in western Europe, 1600–1850* (2013).

9. Economics

(a) and ONE from (b)

(a)

John Hatcher and Mark Bailey, *Modelling the middle ages: the history and theory of England's economic development* (2001).

(b)

Jairus Banaji, *Agrarian change in late antiquity*, 2nd edn (2007).

Bas van Bavel, *The Invisible Hand? How market economies have emerged and declined since AD500* (2016).

James Davis, *Medieval market morality: life, law, and ethics in the English marketplace, 1200–1500* (2012).

Christopher Dyer, *Standards of living in the later middle ages*, 2nd edn (1998).

- *Peasants making history* (2022).

S. R. Epstein, *An island for itself: economic development and social change in late medieval Sicily*.

- *Freedom and growth* (2000).

Shami Ghosh, 'The imperial abbey of Ellwangen and its tenants: a study of the polyptych of 1337', *Agricultural History Review* 62 (2014), 187–209.

- 'Transitions to capitalism: Germany and England compared, c.1200–c.1800', *Journal of Agrarian Change* 16 (2016), 255–90.

- 'Rural commercialisation in fourteenth-century Germany: the evidence from Scheyern abbey', *Vierteljahrschrift für Sozial- und Wirtschaftsgeschichte* 104 (2017), 52–77.

Richard Goldthwaite, *The economy of Renaissance Florence* (2009).

Sara Horrell, Jane Humphries, and Jacob Weisdorf, 'Family standards of living over the long run, England 1280–1850', *Past and Present* 250 (2021), 87–134.

- 'Beyond the male breadwinner: life-cycle living standards of intact and disrupted English working families, 1260–1850', *Economic History Review* 75 (2022), 630–60.

Jane Humphries, *Childhood and child labour in the British Industrial Revolution* (2010).

Jane Humphries and Jacob L. Weisdorf, 'The wages of women in England, 1260–1850', *Journal of Economic History* 75, 2 (2015), 405–47.

Sheilagh Ogilvie, *Institutions and European trade: merchant guilds, 1000–1800* (2011).

- *The European guilds: an economic analysis* (2019).

Kenneth Pomeranz, *The Great Divergence: Europe, China, and the making of the modern world economy* (2000).

E. P. Thompson, *The making of the English working class*, rev. edn (1968), chapters 6–10 and 16, along with the two articles listed below.

- 'Time, work-discipline, and industrial capitalism', *Past and Present* 38 (1967), 56–97.

- 'The moral economy of the English crowd in the eighteenth century', *Past and Present* 50 (1971), 76–136.

Jan de Vries, *The price of bread: regulating the market in the Dutch Republic* (2019).

Merry Wiesner, *Working women in Renaissance Germany* (1986).

Jane Whittle, *The development of agrarian capitalism: land and labour in Norfolk, 1440–1580* (2000).

- 'Putting women back into the early modern economy: work, occupations, and economic development', *Economic History Review* 77 (2024), 1125–51.

Chris Wickham, *Framing the early middle ages* (2005), chapters 5, 7–12.

- *The donkey and the boat* (2023).

10. *Collective memory, tradition, group identity*

All of (a), and ONE from (b)

(a)

Rees Davies, 'The medieval state: the tyranny of a concept?', *Journal of Historical Sociology* 16 (2003), 280–300.

Maurice Halbwachs, *On collective memory*, trans. Lewis A. Coser (1992).

Eric Hobsbawm, 'The social function of the past: some questions', *Past and Present* 55 (1972), 3–17.

- 'Introduction: inventing traditions', in Eric Hobsbawm and Terence Ranger (eds), *The invention of tradition* (1983), 1–14.

(b)

Gerd Althoff, Johannes Fried, Patrick J. Geary (eds), *Medieval concepts of the past: ritual, memory, historiography* (2002), chapters 1, 2, 5, 7, 8, 11.

Patrick Amory, *People and identity in Ostrogothic Italy, 489–554* (1997).

Aleida Assmann, *Cultural memory and western civilization: functions, media, archives* (1999; trans. 2011).

Jan Assmann, *Cultural memory and early civilization: writing, remembrance, and political imagination* (1992; trans. 2011).

Benedict Anderson, *Imagined communities: reflections on the origins and spread of nationalism*, rev. edn (2006).

Lindy Brady and Patrick Wadden (eds), *Origin legends in early medieval western Europe* (2022), selections, at least 150pp.

Thomas Butler (ed.), *Memory: history, culture, and the mind* (1989).

Richard Corradini et al. (eds), *Texts and identities in the early middle ages* (2006).

James Fentress and Chris Wickham, *Social memory* (1992).

Sarah Foot, 'The making of Angelcynn: English identity before the Norman Conquest', *Transactions of the Royal Historical Society*, 6th series 6 (1996), 25–49.

Patrick J. Geary, *The myth of nations: the medieval origins of Europe* (2003).

Shami Ghosh, *Kings' sagas and Norwegian history: problems and perspectives* (2011).

- *Writing the barbarian past: studies in early medieval historical narrative* (2016).

Andrew Gillett (ed.), *On barbarian identity: critical approaches to ethnicity in the early middle ages* (2002), selections, at least 150pp.

Walter Goffart, *The narrators of barbarian history* (1988).

Erin Goeres, *The poetics of commemoration: skaldic verse and social memory, c.870–1070* (2015).

- *Traumas of 1066 in the literatures of England, Normandy, and Scandinavia* (2024).

Yitzhak Hen and Matthew Innes (eds), *The uses of the past in the early middle ages* (2000).

Marianne Hirsch, *Family frames: photography, narrative, and postmemory* (1997).

Eric Hobsbawm and Terence Ranger (eds), *The invention of tradition* (1983).

Matthew Innes, 'Memory, orality, and literacy in an early medieval society', *Past and Present* 158 (1998), 3–38.

Pierre Nora, *Realms of memory*, 3 vols (1996–8).

Walter Pohl and Gerda Heydemann (eds), *Post-Roman transitions: Christian and barbarian identities in the early medieval West* (2013), selections, at least 150pp.

Walter Pohl et al. (eds), *Transformations of Romanness: early medieval regions and identities* (2018), selections, at least 150pp.

Karl Reichl, *Singing the past: Turkic and medieval heroic poetry* (2000).

Helmut Reimitz, *History, Frankish identity, and the framing of the West* (2015).

Len Scales, *The shaping of German identity: authority and crisis, 1245–1414* (2012).

Anthony D. Smith, *The ethnic origins of nations* (1986).

- *Myths and memories of the nation* (1999).

- *Chosen peoples: sacred sources of national identity* (2003).

- *The antiquity of nations* (2004).

Charles Tilly, *Coercion, capital, and European states, AD990–1992* (1992).

Renée R. Trilling, *The aesthetics of nostalgia: historical representation in Old English verse* (2009).
Elisabeth M. C. van Houts, *Memory and gender in medieval Europe, 900–1200* (1999).
Ian N. Wood, *The modern origins of the early middle ages* (2013).
N. Kivılcım Yavuz, 'From Caesar to Charlemagne: the tradition of Trojan origins', *Medieval History Journal* 21 (2019), 251–90.

11. Environment

All of (a) and ONE from (b)

(a)

Richard C. Hoffmann, *An environmental history of medieval Europe* (2014).
John McNeill, 'Environment', in Ulinka Rublack (ed.), *A concise companion to history* (2012), 299–315.

(b)

John Aberth, *An environmental history of the middle ages: the crucible of nature* (2012).
Sunil Amrith, *The burning earth: an environmental history of the last 500 years* (2024).
Ellen F. Arnold, *Negotiating the landscape: environment and monastic identity in the medieval Ardennes* (2013).
Bruce M. S. Campbell, *The great transition: climate, disease, and society in the late medieval world* (2016).
Bathsheba Demuth, *Floating coast: an environmental history of the Bering Strait* (2019).
Brian Fagan, *The Little Ice Age: how climate made history 1300–1850* (2001).
Kyle Harper, *The fate of Rome: climate, disease, and the end of an empire* (2017).
Richard C. Hoffmann, *The catch: an environmental history of European fisheries* (2023).
Robin Wall Kimmerer, *Gathering moss: a natural and cultural history of mosses* (2003).
- *Braiding sweetgrass: indigenous wisdom, scientific knowledge and the teachings of plants* (2015).
Jamie Kreiner, *Legions of pigs in the early medieval west* (2020).
Andreas Malm, *Fossil capital: the rise of steam power and the roots of global warming* (2016).
Jon Mathieu, *History of the Alps, 1500–1900: environment, development, society* (1998; trans. Matthew Vester, 2009).
Geoffrey Parker, *Global crisis: war, climate change, and catastrophe in the seventeenth century* (2013).
Joachim Radkau, *Nature and power: a global history of the environment* (2002; trans. Thomas Dunlap, 2008).
Paolo Squatriti, *Water and society in early medieval Italy AD400–1000* (2002).
- *Landscape and change in early medieval Italy: chestnuts, economy, and culture* (2013).
- *Weeds and the Carolingians: empire, culture, and nature in Frankish Europe, AD750–900* (2022).
Paul Warde, *Ecology, economy, and state formation in early modern Germany* (2006).

12. Global history

All of (a) and ONE from (b)

(a)

Catherine Holmes and Naomi Standen (eds), *The global middle ages* (2018 = *Past and Present Supplement* 13).
Geraldine Heng, *The global middle ages: an introduction* (2021).

(b)

Janet Abu-Lughod, *Before European hegemony: the world system A.D. 1250–1350* (1989).
Sunil Amrith, *The burning earth: an environmental history of the last 500 years* (2024).
Anne Curry and David A. Graff (eds), *Cambridge history of war, vol. 2: War and the medieval world* (2020), 615–82.
James Belich et al. (eds), *The prospect of global history* (2019).
Kristen Collins and Bryan C. Keene (eds), *Balthazar: a Black African king in medieval and Renaissance art* (2023).
Sebastian Conrad, *What is global history?* (2016).
David D'Avray, *Rationalities in history: a Weberian essay in comparison* (2010).
Sarah Foot and Chase Robinson (eds), *Oxford history of historical writing, vol. 2: 400–1400* (2015), 431–628.

- Stefanie Gänger and Jürgen Osterhammel (eds), *Rethinking global history* (2024).
- Jean-Paul Ghobrial (ed.), *Global history and microhistory* (2019 = *Past and Present Supplement* 14).
- Shami Ghosh, 'The "Great Divergence", politics, and capitalism', *Journal of Early Modern History* 19 (2015), 1–43.
- David Graeber and David Wengrow, *The dawn of everything: a new history of humanity* (2023).
- Monica Green, 'Emerging diseases, re-emerging histories', *Centaurus* 62 (2020), 234–47.
- Geraldine Heng (ed.), *Teaching the global middle ages* (2022).
- Benjamin Z. Kedar and Merry Wiesner-Hanks (eds), *Cambridge World History*, vol. 5: *Expanding webs of exchange and conflict, 500CE–1500CE* (2015), selections, at least 150pp.
- Bryan C. Keene (ed.), *Toward a global middle ages: encountering the world through illuminated manuscripts* (2019), selections, at least 150pp.
- Kimberly Klimek et al. (eds), *Global medieval contexts 500–1500: connections and comparisons* (2021).
- Alisa LaGamma (ed.), *Sabel: art and empires on the shores of the Sahara* (2020).
- Daniel MacFarlane, *The lives of Lake Ontario: an environmental history* (2024).
- Jürgen Osterhammel, *The transformation of the world: a global history of the nineteenth century* (2009, trans. P. Camiller, 2015).
- Kenneth Pomeranz, *The Great Divergence* (2000).
- Joachim Radkau, *Nature and power: a global history of the environment* (2002, trans. T. Dunlap, 2008).
- Ulinka Rublack (ed.), *A concise companion to history* (2012), 3–78.
- Elena Woodacre (ed.), *A companion to global queenship* (2018), selections, at least 150pp.
- Daniel Woolf, *A concise history of history: global historiography from antiquity to the present* (2019).
- Chris Wickham, 'Administrator's time: the social memory of the early medieval state, east and west', in B. Sadeghi (ed.), *Islamic cultures, Islamic contexts* (2015), 430–67.
- 'Jiangnan style: doing global economic history in the medieval period', in J. H. Arnold, M. Hilton, and J. Rüger (eds), *History after Hobsbawm: writing the past for the twenty-first century* (2017), 121–39.
- Also skim through at least the ToC of one or more issues of *The Medieval Globe* and/or *Journal of Global History* and/or *Journal of World History*.