

**EUH 5934: Christianity and the Body, 200-800**  
**(Spring 2017)**

Fridays 3:00 - 6:00 PM, FLI 0229

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*Office Hours:* Fri. 1:00 - 3:00 PM; and by appointment.

This course will bridge the disciplines of European history and archaeology in late antique Christianity and the European early Middle Ages by focusing on the differential representation and treatment of male and female bodies. Its point of departure will be the ancient belief that women's reproductive organs were inverse versions of male genitalia. The logical implication of this view was that a woman's body, as opposed to a man's body, was incomplete and thus less than fully human; in order to attain full humanity and the dignity of a soul, a woman had to, in some sense, become a man. We will explore some of the ways in which the dominant male standard and the desire to control and transform an inadequately formed body constituted a central intellectual preoccupation in the medieval Mediterranean and later in Western culture.

Some of the themes we will address include monastic claustration (permanently imprisoning the body), self-mutilation, martyrdom (fragmentation), cross-dressing and gender slippage in late antique and early medieval written sources. Readings will include selections from the Church fathers, histories of saints, monastic Rules, visionary texts, theological works and ancient and early medieval medical treatises. We will also treat where possible archaeological representations of Christian bodies. To supplement the primary sources, we will read modern interpretations of this material. It is hoped that in looking at the ways in which men and women were conceptualized and represented, we will recuperate a body of literary texts and practices that without such contextualization seem otherwise incomprehensible. The central problems that the readings variously thematize, namely the exercise of power, control and interpretation with regard to human bodies, are highly "modern" and relevant to us today.

Readings for the course are mandatory and should be completed prior to class sessions; on the whole, there will usually be 150 pages of reading for each meeting but occasionally the primary sources will mandate longer assignments. The purpose of these readings is to acquaint students with various themes for discussion, and the contents of these texts are to be read critically for important points (rather than for every detail). Reading assignments will aid participation in the discussions, and will thus contribute both directly (participation grade) and indirectly (ability to assess the information provided in class) to the grade for the course.

**6 January**

**\*\* SIGN-UPS FOR COURSE SYNPOSES AND RESPONSES \*\***

**Biblical and Ancient Views of Gender and Sex**

RECOMMENDED BACKGROUND

READING: Aline Rousselle, *Porneia: On Desire and the Body in Antiquity*, trans. Felicia Pheasant (Cambridge, Mass.: Blackwell, 1988), pp. 1-77.  
Kyle Harper, *From Shame to Sin: The Christian Transformation of*

*Sexual Morality in Late Antiquity* (Cambridge: Harvard University Press, 2013), pp. 19-133.

Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1998), pp. 5-64.

### 13 January

#### **Martyrdom and the Christian Body**

**\*\* HANDOUT OF SHORT ESSAY ASSIGNMENT \*\***

READING: The Passion of Perpetua and Felicity

<http://sourcebooks.fordham.edu/Halsall/source/perpetua.asp>

Epistle of Ignatius to the Romans

<http://www.newadvent.org/fathers/0107.htm>

Elizabeth Castelli, *Martyrdom and Memory: Early Christian Culture Making* (New York: Columbia University Press, 2004), pp. 69-103.

Brown, *The Body and Society*, pp. 65-102.

### 20 January

#### **On Desire and Pollution**

READING: Tertullian, On the Apparel of Women and On the Veiling of Women

<http://www.newadvent.org/fathers/0402.htm>

<http://www.newadvent.org/fathers/0403.htm>

Dyan Elliott, "Tertullian, the Angelic Life, and the Bride of Christ," in *Gender and Christianity in Medieval Europe: New Perspectives*, ed. Lisa M. Bitel and Felice Lifshitz (Philadelphia: University of Pennsylvania Press, 2008), pp. 16-33.

Daniel F. Caner, "The Practice and Prohibition of Self-Castration in Early Christianity," *Vigiliae Christianae* 51.4 (1997): 396-415.

Brown, *The Body and Society*, pp. 103-177.

### 27 January

#### **Dress and Identity**

**Visiting Scholar: Prof. Frans Theuws (University of Leiden)**

READING: Mary Harlow, "Close Maketh the Man: Power Dressing and Elite Masculinity in the Late Roman World," in *Gender in the Early Medieval World: East and West, 300-900*, ed. Leslie Brubaker and Julia M. H. Smith (Cambridge: Cambridge University Press, 2004), pp. 44-69.

Mary Harlow, "The Impossible Art of Dressing to Please: Jerome and the Rhetoric of Dress," in *Objects in Context, Objects in Use*, ed. Luke Lavan, E. Swift, and T. Putzeys (Leiden: E. J. Brill, 2007), pp. 531-547.

Frans Theuws, "Grave Goods, Ethnicity, and the Rhetoric of Burial Rites in Late Antique Northern Gaul," in T. Derks and N. Roymans (eds.), *Ethnic Constructs in Antiquity. The Role of Power and Tradition* (Amsterdam: Amsterdam University Press, 2009), pp. 283-317.

D.M. Hadley and J.M. Moore, "'Death Makes the Man?' Burial Rites and the Construction of Masculinity in the Early Middle Ages," in *Masculinity in Medieval Europe*, ed. D.M. Hadley (London: Longman, 1999), pp. 21-38.

Heinrich Härke, "Grave goods in early medieval burials: messages and meanings." *Mortality* 19 (2014): 41-60.

Guy Halsall, *Cemeteries and society in Merovingian Gaul. Selected studies in history and archaeology 1992-2009* (Leiden: E.J. Brill, 2010), pp. 203-260. Chapters 5 and 6 and commentary 4 (to be distributed).

Bonnie Effros, "Skeletal Sex and Gender in Merovingian Mortuary Archaeology," *Antiquity* 74 (2000): 632-639.

### 3 February

#### **Harlots, Transvestites, and Holy Fools**

**\*\* SHORT ESSAY ASSIGNMENT DUE \*\***

READING: Sebastian P. Brock and Susan Ashbrook Harvey, trans., "Mary, the Niece of Abraham of Quidun" and "Pelagia of Antioch," in *Holy Women of the Syrian Orient*, updated edition (Berkeley: University of California Press, 1987), pp. 27-62.

Life of Mary of Egypt

<http://www.ocf.org/OrthodoxPage/reading/st.mary.html>

Lynda Coon, "God's Holy Harlots: The Redemptive Lives of Pelagia of Antioch and Mary of Egypt," in her *Sacred Fictions: Holy Women and Hagiography in Late Antiquity* (Philadelphia: University of Pennsylvania Press, 1997), pp. 71-94.

Derek Krueger, *Symeon the Holy Fool: Leontius's 'Life' and the Late Antique City* (Berkeley: University of California Press, 1996), pp. 57-71.

Brown, *The Body and Society*, pp. 213-258.

### 10 February

#### **A Model Holy Man: Athanasius' *Life of Antony***

**\*\* HANDOUT OF RESEARCH ESSAY \*\***

READING: <http://www.newadvent.org/fathers/2811.htm>

Virginia Burrus, "*Begotten not Made*": *Conceiving Manhood in Late Antiquity* (Stanford: Stanford University Press, 2000), pp. 36-79.

Marilyn Dunn, "Women in Early Monasticism," in her *The Emergence of Monasticism: From the Desert Fathers to the Early Middle Ages* (Malden: Blackwell Publishers, 2000), pp. 42-58.

### 17 February

#### **Male and Female: Virginitly and the Afterlife**

**Visiting Scholar: Prof. Isabel Moreira (University of Utah)**

READING: Gregory of Nyssa, On Virginitly

<http://www.newadvent.org/fathers/2907.htm>

Gregory of Nyssa, Life of Macrina

<http://www.fordham.edu/halsall/basis/macrina.html>

Isabel Moreira, "Of Sons and Slaves: Violence and Correction in the Afterlife," in her *Heaven's Purge: Purgatory in Late Antiquity* (Oxford: Oxford University Press, 2010), pp. 39-62.

Kim Bowes, *Private Worship, Public Values, and Religious Change in Late Antiquity* (Cambridge: Cambridge University Press, 2008), pp. 189-216.

Brown, *The Body and Society*, pp. 285-322.  
Burrus, "Begotten not Made", pp. 80-133.

**24 February**

**Bodily Signs and Scents: Fragmentation and Redemption in the East**  
**\*\* RESEARCH OBJECTIVES AND BIBLIOGRAPHY DUE \*\***

READING: Brock and Harvey, trans., "Anastasia," and "Febronia," in *Holy Women of the Syrian Orient*, pp. 142-176.  
Susan Ashbrook Harvey, *Scenting Salvation: Ancient Christianity and the Olfactory Imagination* (Berkeley: University of California Press, 2006), pp. 156-200.  
Brown, *The Body and Society*, pp. 259-284; 323-338.

**3 March**

**Fasting, Patronage, and Sanctity**

READING: Jerome to Paula: <http://www.newadvent.org/fathers/3001039.htm>  
Jerome to Eustochium: <http://www.newadvent.org/fathers/3001108.htm>  
Tertullian, On Fasting  
<http://www.newadvent.org/fathers/0408.htm>  
Teresa Shaw, "Creation, Virginitly and Diet in Fourth-Century Christianity: Basil of Ancyra's *On the True Purity of Virginitly*," *Gender and History* 9 (1997): 579-596.  
Peter Brown, "Between Rome and Jerusalem: Women, Patronage, and Learning, 385-412," in his *Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD* (Princeton: Princeton University Press, 2012), pp. 273-288.  
Brown, *The Body and Society*, pp. 366-386.

**10 March**

**Spring Break – No Class**

**17 March**

**On the Duties of Clergy and Virgins**

READING: Ambrose, Concerning Virginitly (Books 1-3)  
<http://www.newadvent.org/fathers/3407.htm>  
Ambrose, On the Duties of the Clergy (Books 1-3)  
<http://www.newadvent.org/fathers/34011.htm>  
David G. Hunter, "Clerical Celibacy and the Veiling of Virgins: New Boundaries in Late Ancient Christianity," in *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R. A. Markus*, edited by William E. Klingshirn and Mark Vessey (Ann Arbor: University of Michigan Press, 1999), pp. 139-152.  
Brown, *The Body and Society*, pp. 341-365.  
Burrus, "Begotten not Made", pp. 134-183.

**24 March**

**Leadership and Obedience**

**\*\* DRAFT OF RESEARCH ESSAY DUE \*\***

READING: Augustine, Letter 130 to Proba  
<http://www.newadvent.org/fathers/1102130.htm>

Augustine of Hippo, *The City of God*, Book 14

<http://www.newadvent.org/fathers/120114.htm>

Kate Cooper, *The Fall of the Roman Household* (Cambridge: Cambridge University Press, 2007), pp. 17-44.

Peter Brown, "Almsgiving, Expiation, and the Other World: Augustine and Pelagius, 410-430 AD," in his *The Ransom of the Soul: Afterlife and Wealth in Early Western Christianity* (Cambridge: Harvard University Press, 2015), pp. 83-114.

Brown, *The Body and Society*, pp. 387-427.

Burrus, "Begotten not Made", pp. 134-183.

### 31 March

#### Christian Bodies and the World

##### \*\* ESSAY CRITIQUES DUE \*\*

READING: Jo Ann McNamara and John E. Halborg, trans., "Radegund, Queen of the Franks and Abbess of Poitiers (ca.525-587)," in their *Sainted Women of the Dark Ages* (Durham: Duke University Press, 1992), pp. 60-105.

Jonas of Bobbio, "The Abbots of Bobbio," trans. Ian Wood, in *Medieval Hagiography: An Anthology*, ed. Thomas Head (New York: Garland Publishing, Inc., 2000), pp. 111-135.

Albrecht Diem, "New Ideas Expressed in Old Words: The *Regula Donati* on Female Monastic Life and Monastic Spirituality," *Viator* 43.1 (2012): 1-38.

Conrad Leyser, *Authority and Asceticism from Augustine to Gregory the Great* (Oxford: Clarendon Press, 2000), pp. 81-100.

Bonnie Effros, "Gender and Authority: Feasting and Fasting in Early Medieval Monasteries for Women," in her *Creating Community with Food and Drink in Merovingian Gaul* (New York: Palgrave Macmillan, 2002), pp. 39-54 (endnotes pp. 119-127).

### 7 April

#### Male Asceticism

READING: Tim Vivian, Kim Vivian and Jeffrey Burton Russell, trans., *The Lives of the Jura Fathers* (Kalamazoo: Cistercian Publications, 1999).

### 14 April

#### Women on the Christian Frontiers

READING: Leander of Seville, "The Training of Nuns and the Contempt of the World," in *Iberian Fathers 1*, translated by Claude Barlow (Washington D.C.: Catholic University of America Press, 1969), pp. 175-228.

Life of Leoba

<http://www.fordham.edu/halsall/basis/leoba.html>

Lisa M. Bitel, *Land of Women: Tales of Sex and Gender from Early Ireland* (Ithaca: Cornell University Press, 1996), pp. 167-203.

J. L. Nelson, "Queens as Jezebels: Brunhild and Balthild in Merovingian History," in her *Politics and Ritual in Early Medieval Europe* (London: Hambledon Press, 1986), pp. 1-48.

21 April

**\*\* FINAL DRAFT OF ESSAY DUE – FINALS WEEK \*\***

### **COURSE REQUIREMENTS**

#### **FIRST SHORT ESSAY**

On **13 January**, an assignment for a short essay (3-5 pages) will be handed out on a variety of themes; the essay will involve the assessment and analysis of a primary document. This assignment will be due on **3 February**, and is worth **25%** of the course grade. Any essay found to contain plagiarized material will receive a 0 and be treated in accordance with university policy. Late essays will be accepted without penalty only with *prior* permission of the instructor; otherwise, 1/3 of a letter grade will be deducted each day that the essay is late.

#### **RESEARCH ESSAY**

On **10 February**, you will begin a research essay (15-20 pages) on a primary source related to the period and topic we have addressed in this course but one not read for class. You may also begin this assignment earlier in the course, but the choice of topic *must* be approved by the instructor. In this essay, you will analyze a primary document (in its original or in translation) *in conjunction with* secondary research and related to the theme you explored in the last two assignments. This paper will count as **50%** of the course grade and is due in two drafts. A research statement and bibliography will be due on **24 February**. The first draft of this essay will be due on **24 March** (same rules apply as for first essay). Students will hand in one copy for the instructor and one for each of their peers in the course to critique. This first draft will be worth 20% of the course grade. On **31 March**, students will return their peer critiques (worth 5% of course grade) and receive back their own from the other students as well as the instructor. Both will aid in the formulation of a second draft which students will hand in on **21 April** with both (instructor and student) critiques of the first draft. The second draft will be worth 25% of the course grade.

#### **DISCUSSION LEADERSHIP, RESPONSES, AND PARTICIPATION**

On **6 January**, a sign-up sheet will go around allowing each student to sign up for two opportunities to act as the weekly discussion leader and two opportunities to provide a written response to the week's readings (four pages) during the semester. The latter will be circulated to the seminar by Wednesday afternoon (5pm) before the weekly seminar, so that the discussion leader and other students may be prepared to discuss the issues raised. These activities will contribute along with general class participation (on the basis of *active* contribution to the ongoing discussion of the material read for the course and consistent attendance) to **25%** of the course grade. Unexcused absences from a significant number of course meetings (three or more) will be grounds for automatic failure in the course.

#### **GRADING**

Grades will be awarded according to individual achievement and not in response to a set "curve." Thus, high grades by one student will not lower those of any other student. The instructor reserves the right to exercise her professional judgment and discretion in adjusting marks according to circumstances leading to a mark, such as in the case of improving or deteriorating performance, and consistent class participation or a high proportion of absences and lack of preparedness for class.

Grade Values for Conversion May 11, 2009 and After												
Letter Grade	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E, I, NG, S-U, WF
Grade Points	4.0	3.67	3.33	3.00	2.67	2.33	2.00	1.67	1.33	1.00	.67	0.00

## UNIVERSITY POLICY ON ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

Students with disabilities requesting accommodations should first register with the Disability Resource Center (352-392-8565, [www.dso.ufl.edu/drc/](http://www.dso.ufl.edu/drc/)) by providing appropriate documentation. Once registered, students will receive an accommodation letter which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.

## COURSE EVALUATIONS

Students are expected to provide feedback on the quality of instruction in this course by completing online evaluations at <https://evaluations.ufl.edu>. Evaluations are typically open during the last two or three weeks of the semester, but students will be given specific times when they are open. Summary results of these assessments are available to students at <https://evaluations.ufl.edu/results/>.

## EMERGENCY INFORMATION

Contact information for the Counseling and Wellness Center:  
<http://www.counseling.ufl.edu/cwc/Default.aspx>, or telephone 392-1575.  
 The University Police Department: 392-1111 or 9-1-1 for emergencies.

## COMMENTS

I look forward to a stimulating seminar, and encourage students to come to office hours with any questions or issues that arise during lectures, discussions or in the course of your readings.