



# Fallen bodies

Pollution, Sexuality, & Demonology in the Middle Ages

dyan elliot

# Fallen Bodies Pollution Sexuality And Demonology In The Middle Ages

**Michelle Armstrong-Partida**



## **Fallen Bodies Pollution Sexuality And Demonology In The Middle Ages:**

*Fallen Bodies* Dyan Elliott, 1999 Medieval clerics believed that original sin had rendered their fallen bodies vulnerable to corrupting impulses particularly those of a sexual nature They feared that their corporeal frailty left them susceptible to demonic forces bent on penetrating and polluting their bodies and souls Drawing on a variety of canonical and other sources *Fallen Bodies* examines a wide ranging set of issues generated by fears of pollution sexuality and demonology To maintain their purity celibate clerics combated the stain of nocturnal emissions married clerics expelled their wives onto the streets and out of the historical record an exemplum depicting a married couple having sex in church was told and retold and the specter of the demonic lover further stigmatized women s sexuality Over time the clergy s conceptions of womanhood became radically polarized the Virgin Mary was accorded ever greater honor while real corporeal women were progressively denigrated When church doctrine definitively denied the physicality of demons the female body remained as the prime material presence of sin Dyan Elliott contends that the Western clergy s efforts to contain sexual instincts and often the very thought and image of woman precipitated uncanny returns of the repressed She shows how this dynamic ultimately resulted in the progressive conflation of the female and the demonic setting the stage for the future persecution of witches

Gender in Medieval Culture Michelle M. Sauer, 2015-09-24 *Gender in Medieval Culture* provides a detailed examination of medieval society s views on both gender and sexuality and shows how they are inextricably linked Sex roles were clearly defined in the medieval world although there were exceptions to the rules and this book examines both the commonplace world view and the exceptions to it The volume looks not only at the social and economic considerations of gender but also the religious and legal implications arguing that both ecclesiastical and secular laws governed behaviour The book covers key topics including femininity and masculinity and how medieval society constructed these terms sexuality and sex transgressive sexualities such as homosexuality adultery and chastity and the gendered body of Christ including the idea of Jesus as mother and affective spirituality Using a clear chapter structure for easy navigation and categorisation as well as a glossary of terms the book will be a vital resource for students of medieval history Menstruation and Procreation in Early Modern France Cathy McClive, 2016-03-03 Early modern bodies particularly menstruating and pregnant bodies were not stable signifiers *Menstruation and Procreation in Early Modern France* presents the first full length discussion of menstruation and its uncertain connections with embodied sex gender and reproduction in early modern France Attitudes to menstruation are explored in three inter linked arenas medicine moral theology and law across the sixteenth to the eighteenth centuries Drawing on a wide range of diverse sources including court records and private documents the author uses case studies to explore the relationship between the exceptional corporeality of individuals and attempts to construct menstrual norms reflecting on how early modern individuals lay or otherwise grappled with the enigma of menstruation She analyzes how early modern men and women accounted for the function recurrence and appearance of menstruation from its

role in maintaining health to the link between other physiological and bodily processes including those found in both male and female bodies She questions the assumption that menstruation was exclusively associated with women by the second half of the eighteenth century arguing that whilst sex related menstruation was not sex specific even at the turn of the nineteenth Menstruation remains a contentious topic today This book is not therefore simply a study of periods in early modern France but is also of necessity an exploration about the nature and constitution of historical evidence particularly bodily evidence and how historians use this evidence It raises important questions about the concept of certainty and about the value of observation testimony expertise the nature of language and the construction of bodily truths about the body as witness and the body as evidence Histories of Sexuality Stephen Garton, 2014-12-18 This book presents the first assessment of one of the most rapidly expanding fields of research the history of sexuality From the early efforts of historians to work out a model for sexual history to the extraordinary impact of French philosopher Michel Foucault to the vigorous debates about essentialism and social constructionism to the emergence of contemporary debates about historicism queer theory embodiment gender and cultural history we now have vast and diverse historical scholarship on sex and sexuality Histories of Sexuality highlights the key historical moments and issues pederasty and cultures of male passivity in ancient Greece and Rome the impact of early Christianity and ideals of renunciation on the sexual cultures of late antiquity the sustained existence of homosexual cultures in medieval and renaissance Europe the invention of homosexuality and heterosexuality in eighteenth century Europe and America the truth behind Victorian sexual repression the work of reformers and scientists such as Havelock Ellis Marie Stopes Stella Browne Margaret Sanger Alfred Kinsey William Masters and Virginia Johnson

**Angels and Anchoritic Culture in Late Medieval England** Joshua S. Easterling, 2021-08-19 The monograph series Oxford Studies in Medieval Literature and Culture showcases the plurilingual and multicultural quality of medieval literature and actively seeks to promote research that not only focuses on the array of subjects medievalists now pursue in literature theology and philosophy in social political jurisprudential and intellectual history the history of art and the history of science but also that combines these subjects productively It offers innovative studies on topics that may include but are not limited to manuscript and book history languages and literatures of the global Middle Ages race and the post colonial the digital humanities media and performance music medicine the history of affect and the emotions the literature and practices of devotion the theory and history of gender and sexuality ecocriticism and the environment theories of aesthetics medievalism This volume examines Latin and vernacular writings that formed part of a flourishing culture of mystical experience in the later Middle Ages ca 1150 1400 including the ways in which visionaries within their literary milieu negotiated the tensions between personal charismatic inspiration and their allegiance to church authority It situates texts written in England within their wider geographical and intellectual context through comparative analyses with contemporary European writings A recurrent theme across all of these works is the challenge that a largely masculine and clerical culture faced in the form of

the various and potentially unruly spiritualities that emerged powerfully from the twelfth century onward. Representatives of these major spiritual developments including the communities that fostered them were often collaborative in their expression. For example, holy women including nuns, recluses, and others were recognized by their supporters within the church for their extraordinary spiritual graces, even as these individual expressions of piety were in many cases at variance with securely orthodox religious formations. These writings become eloquent witnesses to a confrontation between inner revelatory experience and the needs of the church to set limitations upon charismatic spiritualities that, with few exceptions, carried the seeds of religious dissent. Moreover, while some of the most remarkable texts at the centre of this volume were authored and/or primarily read by women, the intellectual and religious concerns in play cut across the familiar and all too conventional boundaries of gender and social and institutional affiliation.

**Sexuality in Medieval Europe** Ruth Mazo Karras, Katherine E. Pierpont, 2023-04-03. Now in its fourth edition, *Sexuality in Medieval Europe* provides a lively account of a society whose attitudes toward sexuality both were ancestral to and differed from contemporary ones. The volume is structured not by types of sexual interactions or deviance but to reflect the difference in gendered experiences when sex is seen as an act one person does to another. Sexual activity within and outside of marriage as well as sexual inactivity had different meanings based on gender, social status, religious affiliation, and more. This book considers these iterations of medieval sexuality in its effort to show there was no single medieval attitude towards sexuality. With an emphasis on Christian Western Europe over the entire course of the Middle Ages, it also includes comparative material on neighboring cultures at the time. Alongside being reworked for further clarity and readability, the fourth edition offers substantial new material on trans scholarship and methodological attempts to recoup a trans past, changes in the treatment of sex work and its terminology, and new material on Byzantine and Muslim culture. *Sexuality in Medieval Europe* is an essential resource for all those who study medieval history, medieval culture, and the history of sexuality in Europe.

[A Cultural History of Women in the Middle Ages](#) Kim M. Phillips, 2015-04-02. The medieval era has been described as the Age of Chivalry and the Age of Faith, but also as the Dark Ages. Medieval women have often been viewed as subject to a punishing misogyny which limited their legal rights and economic activities, but some scholars have claimed they enjoyed a rough and ready equality with men. The contrasting figures of Eve and the Virgin Mary loom over historians' interpretations of the period 1000-1500. Yet a wealth of recent historiography goes behind these conventional motifs, showing how medieval women's lives were shaped by status, age, life stage, geography, and religion, as well as by gender. *A Cultural History of Women in the Middle Ages* presents essays on medieval women's life cycle, bodies, and sexuality, religion, and popular beliefs, medicine, and disease, public and private realms, education, and work, power, and artistic representation, to illustrate the diversity of medieval women's lives and constructions of femininity.

**Discerning Spirits** Nancy Mandeville Caciola, 2015-09-25. Trance, states, prophesying, convulsions, fasting, and other physical manifestations were often regarded as signs that a person was seized by spirits. In a book that sets out the

prehistory of the early modern European witch craze Nancy Caciola shows how medieval people decided whom to venerate as a saint infused with the spirit of God and whom to avoid as a demoniac possessed of an unclean spirit This process of discrimination known as the discernment of spirits was central to the religious culture of Western Europe between 1200 and 1500 Since the outward manifestations of benign and malignant possession were indistinguishable a highly ambiguous set of bodily features and behaviors were carefully scrutinized by observers Attempts to make decisions about individuals who exhibited supernatural powers were complicated by the fact that the most intense exemplars of lay spirituality were women and the fragile sex was deemed especially vulnerable to the snares of the devil Assessments of women's spirit possessions often oscillated between divine and demonic interpretations Ultimately although a few late medieval women visionaries achieved the prestige of canonization many more were accused of possession by demons Caciola analyzes a broad array of sources from saints' lives to medical treatises exorcists' manuals to miracle accounts to find that observers came to rely on the discernment of bodies rather than seeking to distinguish between divine and demonic possession in purely spiritual terms

Women's Literary Cultures in the Global Middle Ages Kathryn Loveridge, Liz Herbert McAvoy, Sue Niebrzydowski, Vicki Kay Price, 2023 Initiates a wider development of inquiries into women's literary cultures to move the reader beyond single geographical linguistic cultural and period boundaries Since the closing decades of the twentieth century medieval women's writing has been the subject of energetic conversation and debate This interest however has focused predominantly on western European writers working within the Christian tradition the Saxon visionaries Mechthild of Hackeborn Mechthild of Magdeburg Gertrude the Great for example and in England Julian of Norwich and Margery Kempe are cases in point While this present book acknowledges the huge importance of such writers to women's literary history it also argues that they should no longer be read solely within a local context Instead by putting them into conversation with other literary women and their cultures from wider geographical regions and global cultures women from eastern Europe and their books dramas and music the Welsh *gwraig llwyn* a pherth woman of bush and brake the Indian mystic Mirabai Japanese women writers from the Heian period women saints from across Christian Europe and those of eleventh century Islam or late medieval Ethiopia for instance much more is to be gained in terms of our understanding of the drivers behind and expressions of medieval women's literary activities in far broader contexts This volume considers the dialogue synergies contracts and resonances emerging from such new alignments and to help a wider multidirectional development of this enquiry into women's literary cultures

The Monstrous Middle Ages Bettina Bildhauer, Robert Mills, 2017-05-15 The figure of the monster in medieval culture functions as a vehicle for a range of intellectual and spiritual inquiries from questions of language and representation to issues of moral theological and cultural value Monsters embody cultural tensions that go far beyond the idea of the monster as simply an unintelligible and abject other This text looks at both the representation of literal monsters and the consumption and exploitation of monstrous metaphors in a wide variety of high and late medieval cultural

productions from travel writing and mystical texts to sermons manuscript illuminations and maps Individual essays explore the ways in which monstrosity shaped the construction of gendered and racial identities religious symbolism and social prejudice in the Middle Ages Reading the Middle Ages through its monsters provides an opportunity to view medieval culture from fresh perspectives It should be of interest in the concept of monstrosity and its significance for medieval cultural production **The Cambridge World History of Sexualities: Volume 2, Systems of Thought and Belief** Merry E.

Wiesner-Hanks, Mathew Kuefler, 2024-04-30 Volume II focuses on systems of thought and belief in the history of world sexualities ranging from early humans to contemporary approaches Comprising eighteen chapters this volume opens with a chapter on the evolutionary legacy and then delves into the sexualities of ancient Egypt the Near East Greece and Rome continuing with pre modern South Asia China and Japan Africa the Americas and Oceania Chapters include an examination of sexuality in the religious traditions of Buddhism Judaism Christianity and Islam and also look at more recent approaches including scientific sex sexuality in socialism and Marxism and the intersections between sexuality feminism and post colonialism The Manly Priest Jennifer D. Thibodeaux, 2015-10-02 During the High Middle Ages members of the Anglo

Norman clergy not only routinely took wives but also often prepared their own sons for ecclesiastical careers As the Anglo Norman Church began to impose clerical celibacy on the priesthood reform needed to be carefully negotiated as it relied on the acceptance of a new definition of masculinity for religious men one not dependent on conventional male roles in society The Manly Priest tells the story of the imposition of clerical celibacy in a specific time and place and the resulting social tension and conflict No longer able to tie manliness to marriage and procreation priests were instructed to embrace virile chastity to become manly celibates who continually warred with the desires of the body Reformers passed legislation to eradicate clerical marriages and prevent clerical sons from inheriting their fathers benefices In response some married clerics authored tracts to uphold their customs of marriage and defend the right of a priest's son to assume clerical office This resistance eventually waned as clerical celibacy became the standard for the priesthood By the thirteenth century ecclesiastical reformers had further tightened the standard of priestly masculinity by barring other typically masculine behaviors and comportment gambling tavern frequenting scurrilous speech and brawling Charting the progression of the new model of religious masculinity for the priesthood Jennifer Thibodeaux illustrates this radical alteration and concludes not only that clerical celibacy was a hotly contested movement in high medieval England and Normandy but that this movement created a new model of manliness for the medieval clergy *Medieval Families* Carol Neel, Medieval Academy of

America, 2004-01-01 The collection reveals how scholars of the 1970s through the 1990s argued the importance of previously unconsidered questions about the shape of medieval familial experience and how their mutual information and criticism has refined and added to this investigation in the intervening period *Medieval Literature* Holly Crocker, D. Vance

Smith, 2023-05-31 *Medieval Literature Criticism and Debates* combines classic critical essays alongside new voices and

approaches highlighting vibrant debates on medieval literature that will continue to shape critical conversations for the coming decades Holly A Crocker and D Vance Smith present a fascinating collection of essays from leading contemporary scholars of medieval literature and culture examining topics including gender sexuality politics belief language nationhood science and desire The volume sheds light on critical discussions of the medieval period and shows the continuing relevance and vivacity of Medieval English literature in the twenty first century Each section is thoroughly introduced and the essays develop various debates in key areas providing a springboard for readers to establish their own study arguments and opinions Further reading sections make this volume an accessible and important resource for those studying literature from the Medieval period and beyond Contributors Anthony Bale Sarah Beckwith Anke Bernau Glenn Burger Ardis Butterfield Christopher Cannon Christine Chism Lisa H Cooper Susan Crane Holly A Crocker George Edmondson Ruth Evans Sylvia Federico Laurie Finke Aranye Fradenburg Frank Grady Richard Firth Green Patricia Clare Ingham Hannah Johnson Steven Justice David Lawton Robert Mills J Allan Mitchell Nicholas Perkins Tison Pugh Elizabeth Robertson Kellie Robertson Jessica Rosenfeld Sarah Salih Corinne Saunders Martin Shichtman D Vance Smith Emily Steiner Jennifer Summit Stephanie Trigg Marion Turner David Wallace Angela Jane Weisl Nicolette Zeeman

**The Cambridge Companion to Medieval Women's Writing** Carolyn Dinshaw, David Wallace, 2003-05-22 The Cambridge Companion to Medieval Women's Writing seeks to recover the lives and particular experiences of medieval women by concentrating on various kinds of texts the texts they wrote themselves as well as texts that attempted to shape limit or expand their lives The first section investigates the roles traditionally assigned to medieval women as virgins widows and wives it also considers female childhood and relations between women The second section explores social spaces including textuality itself for every surviving medieval manuscript bespeaks collaborative effort It considers women as authors as anchoresses dead to the world and as preachers and teachers in the world staking claims to authority without entering a pulpit The final section considers the lives and writings of remarkable women including Marie de France Heloise Joan of Arc Julian of Norwich Margery Kempe and female lyricists and romancers whose names are lost but whose texts survive

Middle-aged Women in the Middle Ages Sue Niebrzydowski, 2011 The phenomenon of medieval women's middle age is a stage in the lifecycle that has been frequently overlooked in preference for the examination of female youth and old age The essays collected here draw variously from literary studies history law art and theology in order to address this lacuna

A History of Medieval Heresy and Inquisition Jennifer Kolpacoff Deane, 2022-09-13 This concise and balanced survey of heresy and inquisition in the Middle Ages examines the dynamic interplay between competing medieval notions of Christian observance tracing the escalating confrontations between piety reform dissent and Church authority between 1100 and 1500 Jennifer Kolpacoff Deane explores the diverse regional and cultural settings in which key disputes over scripture sacraments and spiritual hierarchies erupted events increasingly shaped by new ecclesiastical ideas and inquisitorial procedures Incorporating recent research and debates in

the field her analysis brings to life a compelling issue that profoundly influenced the medieval world

**Defiant Priests** Michelle Armstrong-Partida, 2017-06-06 Two hundred years after canon law prohibited clerical marriage parish priests in the late medieval period continued to form unions with women that were marriage all but in name In *Defiant Priests* Michelle Armstrong Partida uses evidence from extraordinary archives in four Catalan dioceses to show that maintaining a family with a domestic partner was not only a custom entrenched in Catalan clerical culture but also an essential component of priestly masculine identity From unpublished episcopal visitation records and internal diocesan documents including notarial registers bishops letters dispensations for illegitimate birth and episcopal court records Armstrong Partida reconstructs the personal lives and careers of Catalan parish priests to better understand the professional identity and masculinity of churchmen who made up the proletariat of the largest institution across Europe These untapped sources reveal the extent to which parish clergy were embedded in their communities particularly their kinship ties to villagers and their often contentious interactions with male parishioners and clerical colleagues *Defiant Priests* highlights a clerical culture that embraced violence to resolve disputes and seek revenge to intimidate other men and to maintain their status and authority in the community

*Visions in Late Medieval England* Gwenfair Walters Adams, 2007-02-01 Visions were highly popular in the late Middle Ages whether preached as vivid stories from the pulpit illuminated in saint filled manuscripts or experienced during the breathless anticipation of a Mass or eerie darkness of a Yorkshire graveyard This volume is the first to map out the wide range of vision types in late medieval English lay piety Analyzing 1000 visionary accounts gathered from sermon and exempla collections religious devotional works saints legends and lay stories it explores five central dynamics of spirituality that visions shaped and sustained Transactions of Satisfaction visits to and from purgatory and hell Reciprocated Devotion visitations of the saints Spiritual Warfare attacks by demons Supra Sacramental Sight Mass and Passion sightings and Mediated Revelation prophetic visions

**Gender and Christianity in Medieval Europe** Lisa M. Bitel, Felice Lifshitz, 2013-03-26 In *Gender and Christianity in Medieval Europe* six historians explore how medieval people professed Christianity how they performed gender and how the two coincided Many of the daily religious decisions people made were influenced by gender roles the authors contend Women's pious donations for instance were limited by laws of inheritance and marriage customs male clerics behavior depended upon their understanding of masculinity as much as on the demands of liturgy The job of religious practitioner whether as a nun monk priest bishop or some less formal participant involved not only professing a set of religious ideals but also professing gender in both ideal and practical terms The authors also argue that medieval Europeans chose how to be women or men or some complex combination of the two just as they decided whether and how to be religious In this sense religious institutions freed men and women from some of the gendered limits otherwise imposed by society Whereas previous scholarship has tended to focus exclusively either on masculinity or on aristocratic women the authors define their topic to study gender in a fuller and more richly nuanced fashion Likewise their

essays strive for a generous definition of religious history which has too often been a history of its most visible participants and dominant discourses In stepping back from received assumptions about religion gender and history and by considering what the terms woman man and religious truly mean for historians the book ultimately enhances our understanding of the gendered implications of every pious thought and ritual gesture of medieval Christians Contributors Dyan Elliott is John Evans Professor of History at Northwestern University Ruth Mazo Karras is professor of history at the University of Minnesota and the general editor of The Middle Ages Series for the University of Pennsylvania Press Jacqueline Murray is dean of arts and professor of history at the University of Guelph Jane Tibbetts Schulenberg is professor of history at the University of Wisconsin Madison

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