

DOWNLOAD PDF THE ABUNDANCE AND SCARCITY OF FOOD IN THE INQUISITION RECORDS OF LANGUEDOC PETER BILLER

Chapter 1 : Fletcher, R. A. (Richard A.) [WorldCat Identities]

The topic of food and its appreciation was one of the many pleasures of conversation with Richard Fletcher, to whose memory this chapter is dedicated. Richard would have immediately seen both the point and the fun in the inquisition records of medieval Languedoc.

Save The Occitan cross was a "Cathar rallying symbol". The followers were known as Cathars and are now mainly remembered for a prolonged period of persecution by the Catholic Church which did not recognise their belief as Christian. Catharism appeared in Europe in the Languedoc region of France in the 11th century and this is when the name first appears. The adherents were also sometimes known as Albigensians after the city Albi in southern France where the movement first took hold. The beliefs are believed to have been brought from Persia or the Byzantine Empire. Cathar beliefs varied between communities, because Catharism was initially taught by ascetic leaders who had set few guidelines. The Catholic Church denounced its practices including the Consolamentum ritual, by which Cathar individuals were baptized and raised to the status of "perfect". Though the term Cathar has been used for centuries to identify the movement, whether the movement identified itself with this name is debatable. The good God was the God of the New Testament and the creator of the spiritual realm, contrasted with the evil Old Testament God—the creator of the physical world whom many Cathars, and particularly their persecutors, identified as Satan. This was antithetical to the monotheistic Catholic Church, whose fundamental principle was that there was only one God, who created all things visible and invisible. The name of Bulgarians Bougres was also applied to the Albigensians, and they maintained an association with the similar Christian movement of the Bogomils "Friends of God" of Thrace. John Damascene, writing in the 8th century AD, also notes of an earlier sect called the "Cathari", in his book On Heresies, taken from the epitome provided by Epiphanius of Salamis in his Panarion. He says of them: Conclusions about Cathar ideology continue to be debated with commentators regularly accusing their opponents of speculation, distortion and bias. There are a few texts from the Cathars themselves which were preserved by their opponents the Rituel Cathare de Lyon which give a glimpse of the inner workings of their faith, but these still leave many questions unanswered. In the Languedoc and northern Italy, the Cathars attained their greatest popularity, surviving in the Languedoc, in much reduced form, up to around and in the Italian cities until the Inquisitions of the fourteenth century finally extirpated them. We have been reared in their midst. We have relatives among them and we see them living lives of perfection. This involved a brief spiritual ceremony to remove all sin from the believer and to induct him or her into the next higher level as a perfect. Some of those who received the sacrament of the consolamentum upon their death-beds may thereafter have shunned further food or drink and, more often and in addition, expose themselves to extreme cold, in order to speed death. This has been termed the endura. Other than at such moments of extremis, little evidence exists to suggest this was a common Cathar practice. They also refused to partake in the practice of Baptism by water. Then they attack and vituperate, in turn, all the sacraments of the Church, especially the sacrament of the eucharist, saying that it cannot contain the body of Christ, for had this been as great as the largest mountain Christians would have entirely consumed it before this. They assert that the host comes from straw, that it passes through the tails of horses, to wit, when the flour is cleaned by a sieve of horse hair; that, moreover, it passes through the body and comes to a vile end, which, they say, could not happen if God were in it. Consequently, abstention from all animal food sometimes exempting fish was enjoined of the Perfecti. The Perfecti avoided eating anything considered to be a by-product of sexual reproduction. In a world where few could read, their rejection of oath-taking marked them as social outcasts. To the Cathars, reproduction was a moral evil to be avoided, as it continued the chain of reincarnation and suffering in the material world. It was claimed by their opponents that, given this loathing for procreation, they generally resorted to sodomy. Such was the situation that a charge of heresy leveled against a suspected Cathar was usually dismissed if the accused could show he was legally married. Bishops were supported by their two assistants: In this group,

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women appear to be nearly as numerous as men. Catharism has been seen as giving women the greatest opportunities for independent action since women were found as being believers as well as Perfecti, who were able to administer the sacrament of the consolamentum. A man could be reincarnated as a woman and vice versa, thereby rendering gender meaningless. Her vital role as a teacher contributed to the Cathar belief that women could serve as spiritual leaders. Women were found to be included in the Perfecti in significant numbers, with numerous receiving the consolamentum after being widowed. Catharism attracted numerous women with the promise of a leadership role that the Catholic Church did not allow. A notable example is Hildegard of Bingen, who in gave a widely renowned sermon against the Cathars in Cologne. During this speech, Hildegard announced a state of eternal punishment and damnation to all those who accepted Cathar beliefs. Through this pattern the faith grew exponentially through the efforts of women as each generation passed. The few isolated successes of Bernard of Clairvaux could not obscure the poor results of this mission, which clearly showed the power of the sect in the Languedoc at that period. The missions of Cardinal Peter of St. Chrysogonus to Toulouse and the Toulousain in , and of Henry of Marcy, cardinal-bishop of Albano, in 1181, obtained merely momentary successes. Decisions of Catholic Church councils—in particular, those of the Council of Tours and of the Third Council of the Lateran—had scarcely more effect upon the Cathars. They had to contend not only with the Cathars, the nobles who protected them, and the people who respected them, but also with many of the bishops of the region, who resented the considerable authority the Pope had conferred upon his legates. In 1213, Innocent III suspended a number of bishops in Occitania; [55] in he appointed a new and vigorous bishop of Toulouse, the former troubadour Foulques. Dominic met and debated with the Cathars in during his mission to the Languedoc. He concluded that only preachers who displayed real sanctity, humility and asceticism could win over convinced Cathar believers. The institutional Church as a general rule did not possess these spiritual warrants. The order was to live up to the terms of his famous rebuke, "Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth. His body was returned and laid to rest in the Abbey at Saint Gilles. As soon as he heard of the murder, the Pope ordered the legates to preach a crusade against the Cathars and wrote a letter to Philip Augustus, King of France, appealing for his intervention—or an intervention led by his son, Louis. This was not the first appeal but some see the murder of the legate as a turning point in papal policy. Others claim it as a fortuitous event in allowing the Pope to excite popular opinion and to renew his pleas for intervention in the south. The chronicler of the crusade which followed, Peter of Vaux de Cernay, portrays the sequence of events in such a way that, having failed in his effort to peaceably demonstrate the errors of Catharism, the Pope then called a formal crusade, appointing a series of leaders to head the assault. The French King refused to lead the crusade himself, and could not spare his son to do so either—despite his victory against John, King of England, there were still pressing issues with Flanders and the empire and the threat of an Angevin revival. Philip did however sanction the participation of some of his more bellicose and ambitious—some might say dangerous—barons, notably Simon de Montfort and Bouchard de Marly. There followed twenty years of war against the Cathars and their allies in the Languedoc: The widespread northern enthusiasm for the Crusade was partially inspired by a papal decree permitting the confiscation of lands owned by Cathars and their supporters. This not only angered the lords of the south but also the French King, who was at least nominally the suzerain of the lords whose lands were now open to despoliation and seizure. Philip Augustus wrote to Pope Innocent in strong terms to point this out—but the Pope did not change his policy. As the Languedoc was supposedly teeming with Cathars and Cathar sympathisers, this made the region a target for northern French noblemen looking to acquire new fiefs. The barons of the north headed south to do battle. Little was done to form a regional coalition and the crusading army was able to take Carcassonne, the Trencavel capital, incarcerating Raymond Roger Trencavel in his own citadel where he died within three months; champions of the Occitan cause claimed that he was murdered. Simon de Montfort was granted the Trencavel lands by the Pope and did homage for them to the King of France, thus incurring the enmity of Peter II of Aragon who had held aloof from the conflict, even acting as a mediator at the time of the siege of Carcassonne. Summer

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campaigns saw him not only retake, sometimes with brutal reprisals, what he had lost in the "close" season, but also seek to widen his sphere of operation—and we see him in action in the Aveyron at St. Antonin and on the banks of the Rhone at Beaucaire. This was in the medium and longer term of much greater significance to the royal house of France than it was to de Montfort—and with the battle of Bouvines was to secure the position of Philip Augustus vis a vis England and the Empire. The Battle of Muret was a massive step in the creation of the unified French kingdom and the country we know today—although Edward III, the Black Prince and Henry V would threaten later to shake these foundations. The Catholic inhabitants of the city were granted the freedom to leave unharmed, but many refused and opted to stay and fight alongside the Cathars. The Cathars spent much of fending off the crusaders. Arnaud-Amaury, the Cistercian abbot-commander, is supposed to have been asked how to tell Cathars from Catholics. His reply, recalled by Caesarius of Heisterbach, a fellow Cistercian, thirty years later was "Caedite eos. Novit enim Dominus qui sunt eius" "Kill them all, the Lord will recognise His own". Reportedly at least 7, innocent men, women and children were killed there by Catholic forces. Elsewhere in the town, many more thousands were mutilated and killed. Prisoners were blinded, dragged behind horses, and used for target practice. Prominent opponents of the Crusaders were Raymond Roger Trencavel, viscount of Carcassonne, and his feudal overlord Peter II, the king of Aragon, who held fiefdoms and had a number of vassals in the region. Peter died fighting against the crusade on 12 September at the Battle of Muret. Simon de Montfort was killed on 25 June after maintaining a siege of Toulouse for nine months. The independence of the princes of the Languedoc was at an end. But in spite of the wholesale massacre of Cathars during the war, Catharism was not yet extinguished and Catholic forces would continue to pursue Cathars. Augustine, bishop of Hippo, had expelled from the city a Fortunatus who had fled Africa in ; he is a Fortunatus who is reported as a monk from Africa and protected by the lord of Widomarum. What this treasure consisted of has been a matter of considerable speculation: Hunted by the Inquisition and deserted by the nobles of their districts, the Cathars became more and more scattered fugitives: But by this time the Inquisition had grown very powerful. Consequently, many presumed to be Cathars were summoned to appear before it. Repentant lay believers were punished, but their lives were spared as long as they did not relapse. Having recanted, they were obliged to sew yellow crosses onto their outdoor clothing and to live apart from other Catholics, at least for a while. Annihilation After several decades of harassment and re-proselytising, and, perhaps even more important, the systematic destruction of their religious texts, the sect was exhausted and could find no more adepts. The leader of a Cathar revival in the Pyrenean foothills, Peire Autier was captured and executed in April in Toulouse. Some Waldensian ideas were absorbed into other proto-Protestant sects, such as the Hussites, Lollards, and the Moravian Church Herrnhuters of Germany. Cathars were in no way Protestant, and very few if any Protestants consider them as their forerunners as opposed to groups like Waldensians, Hussites, Lollards, and Arnoldists. Later history After the suppression of Catharism, the descendants of Cathars were at times required to live outside towns and their defences. They thus retained a certain Cathar identity, despite having returned to the Catholic religion. Any use of the term "Cathar" to refer to people after the suppression of Catharism in the 14th century is a cultural or ancestral reference, and has no religious implication. Nevertheless, interest in the Cathars, their history, legacy and beliefs continues. The current fortress follows French military architecture of the 17th century.

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Chapter 2 : Inquiry Formation | Southern Dominican Laity

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Chapter 3 : Cross, Crescent and Conversion : Simon Barton :

With it came enormous cultural change: Latin literacy and books, Roman notions of law and property, and the concept of town life, as well as new tastes in food, drink, and dress. Whether from faith or by force, from self-interest or by revelation, conversion had an immense impact that is with us even today.

Select Page Inquiry Formation This is an intermediate page for formation materials. At the bottom of this page are links to PDFs for each of the individual modules. For the next year you will be learning the fundamentals of the Order of Preachers Dominicans. It is only the beginning of a lifetime of continuous learning. Community, Prayer, Study, and Preaching. Upon the completion of the Inquiry year, the Formation Director will present to the Chapter Council a list of Inquirers who qualify for reception into the Order. For one year, the Candidate attempts with the help of God and the Chapter to be formed as a Dominican. At the end of this year, the Candidate asks to make Temporary promises for three years. The Order had its beginnings in when St. Dominic of Guzman was sent with his bishop to arrange a marriage between the son of the king of Castile and the daughter of the Lord of the Marches. While traveling through southern France, Dominic was appalled at the major inroads a heresy known as Albigensianism was making in that part of the world, so called because it started in the town of Albi. This meant that all material things and pleasures had to be rejected. They had to renounce the Catholic faith and , instead, admire and respect their Elect. As soon as his mission was completed, and with permission, St. Dominic resolved to return to Southern France and endeavored to counteract this heresy with the preaching of the truth. It must be remembered that at this time it was not common for any priest to preach “ only the Pope and bishops could preach. Dominic began to attract many men and lay people to him. As time went by, Dominic realized that it was not just Southern France that needed the preaching of the truth, but rather the entire world. With the approval of the Holy See, Dominic began to assemble a band of well-educated men to be itinerant preachers. Eventually they were to become the Order of Friars Preachers. He dedicated the Order to preaching, winning souls for Christ. Dominic placed great emphasis on study. A preacher had to be educated to know what he was talking about before he got into the pulpit. Another characteristic of the Order that was even more innovative for the time was the democratic spirit of the Order. All superiors were to be elected for certain limited terms, and laws were to be made by elected delegates. It is this democratic characteristic that has allowed the Dominican Order, of all the major religious Orders, the ability to be able to reform itself from within “ the Dominican Order has never split into several different Orders, as have the benedictines who are in several groups Trappists, Cistercians, and regular Benedictines , or the Franciscans who are Conventuals, Capuchins, and Minors , or the Carmelites who are either Calced or Discalced. At about the same time as St. Dominic was gathering a group of men around him to be the nucleus of the Order, he also founded a monastery of cloistered nuns in Prouille near Toulouse. Most of these were women who had been Albigensians, but who had returned to the Church and wanted to continue to serve God in some kind of Catholic religious life. Thus, the Friars, the Laity and the nuns came into being at roughly the same time. The Dominican Order or Family is worldwide and is composed of various branches. First are the Friars. Second are the cloistered nuns, living in monasteries. Lay Dominicans are Third Order Secular, living in the secular world, not in a conventual setting. The head of the Order is known as the Master of the Order. He has direct jurisdiction only over the Friars, Nuns, and Laity. The convents of Dominican Sisters are under Pontifical jurisdiction. Each convent has a Superior. In the United States, there are four Dominican provinces: Eastern, Central, Southern, and Western. The units of Lay Dominicans are called Chapters. In the Southern Province, the Chapters are lead by a Moderator. The Chapter elects a Council which conducts the business of the Chapter. Following the tradition of the Friars, all the officers including the members of the Council are elected directly by the Chapter. Chapters typically meet once a month. At the provincial level, there is also a Lay Provincial Council which meets annually. Becoming a Lay Dominican is not like joining a club, a sodality, or even a Confraternity. One is joining a Religious Order, and becomes a

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Dominican in the fullest sense of the term to be taken very, very seriously. Inquirers and Candidates receive a period of formation. They make public promises to live according to the Dominican spirit and the Rule and Directory of the Chapter. Dominic de Guzman, a Spanish priest born in Caleruega in Dominicans all over the world continue to draw upon the charisms of St. Dominic and are formed throughout their entire lives according to the priorities and fundamentals of the Dominican way of life. There are four principal branches of the Order, all true members of it: All serve the primary role and ministry of the Order: Like the other branches, the men dedicate their lives to prayer, study, and community life in order to carry out the priorities of the Order, preaching and care of the poor. Binding all of these branches together is the common love for the Church and the Order, commitment to the mission of preaching, and devotion to prayer especially the Liturgical prayers of the Hours and the Mass. In addition, a yearly retreat, preferably in community, is considered essential for remaining centered and committed to the Christian and Dominican vocation. The principal part of the meetings of the Laity is the organized study program in which all participate and for which all prepare. The Dominicans, Franciscans, Benedictines, Norbertines, Carmelites, and Missionaries of Charity are all examples of Page 5 orders in the Church who have lay branches, although each order may have a different way of referring to its lay members. For example, in the Dominican Order, we are called lay Fraternity members, or tertiaries. In the Missionaries of Charity, lay cooperators are called coworkers. Lay men and women in the Fraternities of St. Dominic do not necessarily live in community with each other but practice many of the same spiritual disciplines of the religious of that order. Any Catholic in good standing may join these associations. The Beginnings of the Fraternities of St. Dominic In the early days of the Dominican Order, neither St. Dominic nor the early Preachers desired to have under their jurisdiction-and consequently under their responsibility-either religious or lay associations. During his life, then, St. Dominic never wrote a rule for the Fraternities. Instead, it happened that a large body of laity who were living a life of piety found themselves attracted to St. In the rule written by Munio de Zamora, some basic points are: Dominic, those in the Fraternities should be truly zealous for the Catholic faith; 3 Fraternity members visit sick members of the community and help them; 4 Fraternity members help others through their prayers. After the Fraternities of St. Dominic got off the ground, it drew many new members. Its fraternity in Siena especially flourished. Among the list of members of that fraternity was she who would become St. Wherever the Dominican Order spread throughout the world, the fraternity chapters spread with it. Dominic was the preaching of penance. However, over time the Fraternities began to stress the importance for lay Catholics of having strong, solid formation in their faith. The Fraternities became, and continues to be, a group that strives to know their faith and to be well-formed and competent in sharing that faith with others. Persuasive communication of Catholic truth to the secular world is perhaps the most pressing mission of the Fraternities of St. We should mention too that, at its conception, the Fraternities served the Church in a military capacity, defending her from opposition. Now, certainly, Third Order Dominicans do not serve militarily but instead defend the Church from error through preaching and teaching the truth about Catholicism. Catherine of Siena is the patroness of the Fraternities of St. Following her example, Dominican tertiaries have always shown special devotion to the Church. Also in imitation of their patroness, who wrote profound mystical works and emphasized the truth of Catholic teaching in all of her letters, Fraternity members labor to know well their faith and to articulate it to others with persuasion. Several saints and blessed in the Church have been in the Fraternities, including St. Catherine of Siena, St. Rose of Lima, Bl. Pier Giorgio Frassati, and St. Our Order is known from the beginning to have been specially instituted for the sake of preaching and the salvation of souls. Consequently our study must aim principally at this, that we might be useful to the souls of others. The means, established by the most holy Patriarch for reaching our goal, are: These four means, namely solemn vows, monastic life, choral office and study, are not classified as such in the Constitutions of , or But no one could doubt that the four essential means are implied throughout the entire text of the primitive rule. The unique character of St. For us in the twentieth century there is no difficulty in understanding the importance of solemn vows in the Dominican Order. The counsel of Christ to leave all things and follow Him is the very

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cornerstone of all religious life.

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Chapter 4 : Jobs search - Germany | Expatica Germany

The Abundance and Scarcity of Food in Medieval Languedoc. / Biller, Pete. Cross, Crescent and Conversion: Studies on Medieval Spain and Christendom in Memory of Richard Fletcher. ed. / Simon Barton; Peter Linehan. Leiden and Boston: Brill, p. (The Medieval Mediterranean; Vol. 73).

The Simple Co bier of Ilgavvarn zn America. It is his Trade to patch all the year long, gratis. Therefore I p ray Gentlemen keep your purses. By Theodore de Ia Guard. In English, When bootes and shoes are tome up to the tefts, Cobters must thrust their aevies up to the hefts. This no time tofeare Apelles gramm: Ne Sutor guidein ultra crepidam. London, printed by J. Tuss work is in its manner one of the most quaint and. The authors political opinions are on the side of the Commonwealth party, though he professes great loyalty to the King: The work ho vever is extremely curious, as the production of a scholar and a man of talents at so early a period o our history, and as a tording many inferences re- specti rig the state of society at that time. The author wa iYadwniet 1 ard, horn at ilaverhill, in England, in , the son of a clerjim n of the esta li ied church. He came to this country in , and remained here some years, and was for a short period settled as a preacher at Ipswich, called Ag. My heart hath naturally detested fonre things: I eake i s riously according to my meaning. This probably aihides to Rh de hiaxaL Books relating to Arnertca. My modas loquendi pardoned: I intirely wish much welfare and more wisdom to that Plant. These extracts are a specimen of th authors i plac- ble and intolerant spirit in religious i atters. Like others of his school, his zeal can only be equalled by his r neon, and not satisfied with condemniub th onls of those who differ from him to eteriial perdition i i the other wo Id, he would devote their bodies to the mon relentie: Were I a Constable bigge enough, I would set one of them by the heeles to keep both their hands quiet; I meane onely in a paire of Stocks, made of sound Reason, handsomely fitted for the legges of their Understanding. Lllajestas Irnperii, unlesse Ala jestas fimperii first unharbourd ii, and hunted it to a stand, and then it must either turn head and live, or turn taile and dye: F knows, that Commonwealths cost as much the making as Crones; and if they bee well made, would yet outsell F an iifashioned Crown, in any Market ovefl, even in Smith field, if they could be well touched. Prayers and Testes are good weapons for them that have nothing but knees and eyes; but most men are made with teeth and miles; onely they must neither scratch for Liberties, nor bite Prerogatives, till they have wept and as kid would have them. If Subjects must tight ; yared or their Kings against other Kingdoms, when their Kings wili; I know no reason, but they may tight against their Kings for their on Kingdoms, when Parliaments my 5 they may and must: The following is one of the concluding paragraphs of the address. Sir you may now please to discover, your Selfe where you please; I trust I have not indangered you: I presume your Eare-guard will keep farre enough from you what ever I have said: If my tongue should reach your eares, which I little hope for; Let it be once said; the great King of rat Britain. Your Majesty knows or may know, time was, when I did, or would have done you a better peece of service, then all your Troopes and Regi- ments ire now doing. Yet toleration in Religion, blazing stars in the air and the Apocrypha were not the only evils that annoyed him: This now seems sufficiently ridiculous, and the present age might be allowed to laugh at such extrava- gance, if every age had not its own peculiar absurdities. Should I not keep promise in spcaking a little to Womens fashions, they would take it unkindly: I shall therefore make bold for this once, to borrow a litt! Ridentem dicere verurn, quid prohihet: Cray Gravity it selfe can well beteame, That Language be adopted to the Theme. It is known more then enough, that I am neither Nigard, nor Cinick, to the due bravery of the true Gcutry: I honour the woman that can honour her self with her attire: I am not much offended, if I see a trimme, far trimmer than she that wears it: To speak moderately, I truly confesse, it is beyond the kin of my understanding to conceive, how those women should have any true grace, or valuable vertue, that have so little wit, as to disfigure themselves with such exotick garbes, as not only dismantles their native lovely lustre, but transclouts them into gant bar-geese, ill-shapen- shotten-shell-fish, Egyptian Hyeroglyphicks, or at the best into French flurts of the pastery, which a proper English woman should scorne with her heeles: These whurnm Crownd

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shees, these fashion-fansying wits, Are empty thin braind shells, and fidling Kits. The following is a remarkable proof of the purity of man- ners in the early slate of the Colony. I would my skill would serve also, as well as my heart, to translate Prince Rupert, for his queen-mothers sake, Eiiiz: I have had him in mine armes when he was younger, I wish I had him there now: If these sinnes bee amongst us privily, the Lord heale us, I would not bee understood to boast of our inno- cency; there is no cause I should, our hearts may be bad enough, and our lives much better. One extract from the conclusion of the book, is selected as a favourable specimen of his style, and another to shew to what horrilide cruelty religious intolerance impels those, who have the power to persecute. Goe on brave Englishmen, in the name of God, go on prosperously, because of Truth and Righteousness: Yee that have the Cause of Religion, the life of your Kingdome and of all the good that is in it in your hands: As you are Called and Chosen, so be faith- full: Yee fight the battells of the Lord, bee neither desi- dious nor perfidious: You serve the King of Kings, who stiles you his heavenly Regiments: Goe on therefore Renowned Gentlemen, fall on resolv- edly, till your hands cleave to your swords, your swords to your enemies hearts, your hearts to victory, your victories to triumph, your triumphs to the everlasting praise of him that hath given you Spirits to offer your selves willingly, and to jeopard your lives in high perills, for his Name and service sake. And Wee your Brethren, though we necessarily abide beyond Jordan, and remaine on the American Sea-coasts, will send up Armies of prayers to the Throne of Grace, that the God of power and goodnesse, would inconrage your hearts, cover your heads, strengthen your arms, pardon your sinnes, save your soules, and blesse your families, in the day of Battell. Wee will also pray, that the same Lord of Hosts, would discover the Counsells, defeat the Enterprizes, deride the hopes, disdain the insolencies, and wound the hairy scalpes of your obstinate Enemies, and yet pardon all that are unwillingly misled. Wee will likewise helpe you to beleve that God will be seene on the Mount, that it is all one with him, to save by many or few, and that he doth but humble and try you for the present, that he may doe you good at the latter end. All which bee bring to passe who is able to doe exceeding abundantly, above all we can aske or thinke, for his Truth and mercy sake in Jesus Christ. Not of the Nation universally, nor of any man ill it, that hath so much as one haire of Christianity or Humanity growing on his head or beard, but onely of the truculent Gut-throats, and such as shall take up Armes in their Defence. These irish anciently called Anthropophagi, man- eaters: Devill shewed our Saviour all the kingdomes of the Earth and their glory, that he would not shew him Ireland, but reserved it for himself: Let not that eye look for pity, nor that hand to be spared, that pities or spares them, and let him be accursed, that curseth not them bitterly. This book had several editions in England and in this country, it is now scarce and costs in England about thirty shillings. By George Keith, A. Late Missionary from the society for the propagation of the Gospel in Foreign parts, and now Rector of Edburton, in Sussex. London, printed by Joseph Downing, for Brab. Aylmer, at the three pigeons over against the Royal Exchange in Cornhili, Tnis is the journal of a Missionary who canie over in , in the same ship with Governour Dudley, and after Vol. He appears to have had much seal in his labours, and at the end of his book is a list of ten sermons or controversial tracts, that he published during his mission, which seems to have been mainly directed against the Quakers. From his account there were many more congregations of them, than now exist; and this might naturally have been inferred, because, all sects were then occupied in persecuting them: Keith himself had been aQuaker, had recant- ed, and joined the church of Englanil, from whose patronage he obtained a Rectorate. It was a proof of exquisite judgment that he should have been selected to annoy the Quakers, to whom he was particularly obnoxious, not only for his dereliction of their principles, but on account of a money transaction, relating to a bequest made to their poor, of which it seems they were defrauded, though Keith no doubt was innocent. Willard, in which one or two pamphlets were exchanged. In page 2, he says, in speaking of a Stack began by him, answered by Mr. Mather, and replied to by Keith: This [had printed at New-York, the printer at Boston not daring to print it, least he should give offence to the independent preachers there. In page 36 he gives an anecdote of himself that has quite a geneviek cha- racter. After being brought safe on shore,hei offered money to the Quakers men, which he would not all6t. He speaks of preaching a sermon at a fast in New-York, in September, , occasioned by a great

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mortality, five hundred having died within a few weeks, and seventy that same week. The difference of population considered, this mortality is as great, as that occasioned in late years by the yellow fever. He complains, that there was a great want of ministers for the churches in Maryland and Virginia, which he says was owing to the incumbents receiving their salaries in tobacco, and the price of it was so low that they could not live. The remark which stands at the head of this article, comes with peculiar force from the work which contains it. It has, with the writer of the following pages, unqualified belief. He has only regretted that the authors of that work. National literature seems to be the product, the legitimate product. If the we are now asked, why is this country deficient in literature? Unhappily, so enslaving are these influences, that it is hardly to be hoped, that we shall ever make our language conform to our situation, our intellectual vigour and originality. But is it true, that a nation of real spirit and character will for ever consent to copy, even though it does not get rid of the language it inherited? Is it not the fact, that when we write we are regarded as Englishmen, and are required to do as well as if we lived in England? With these inquiries we have at present no concern, our object is rather the causes why we have done no more. The remotest germs of literature are the native peculiarities. These are diversified beyond all estimation, by the climate, and the various other circumstances which produce them. All the circumstances now mentioned as the elements of literature, are essentially peculiar to every nation. And we accordingly find states, even bordering on each other, and the subjects at times of the same government, exhibiting striking peculiarities in their literary character. It will not refute this remark, to point to a celebrated modern poet of Scotland, and ask how he has done so much with a language similar to that, nay the same with that, of a sister kingdom. Scott has given us a mere translation of his national dialect, and has most happily rendered native beauties of idiom, and even national peculiarities, by another language. But his works do not form the smallest part of the Scotch literature, We look for that in the verses of Allan Ramsay, and in the far sweeter ones of Robert Burns. In the first place, every nation has a strong attachment to its language. This enters into the sum total of its patriotism. Its language is valued, because it is the vehicle of the intellectual state of a country to all others. It is cultivated, that the character it may be the means of establishing, may be exalted.

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Chapter 5 : Familia inquisitionis: a study on the inquisitors'™ entourage (XIII-XIV centuries)

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Quanto ille felicior, qui nihil ulli debet nisi cui facillime negat, sibi! Evangelisti, around the character of Catalan i Men and women who, together with the inquisitors, translated principles and regulations into actions, words and money: Bellomo, Giuristi e inquisitori del Trecento. Ricerca su testi di Iacopo Bel This of grouping various roles and capacities into one definition has marred research so far, and still does to an extent, as roles and capacities are in fact very much still unclear. For instance, often officiales are taken to identify jurists tout court, while records are much more and multi-faceted, as will be demonstrated in paragraph 5, below. Moreover, perhaps the scornful words of Henry Charles Lea have contributed to this lack of discernment, by casting a contemptuous light on this group of collaborators whom he saw as mere side-kicks, criminals attracted by violence, impunity and easy gains. Bernardus de Rupe Forti, et Frater Garcia On whatever side they were playing, familiares shared their fate with the inquisitors not as mere supporters or adversaries, but rather as people who lived, worked and " more crucially " were intimately bound to them. When the bond broke, the details and information they could provide were invaluable. Dating back to the Classical period, examples can be found in great number. It encompassed a mix of custom, closeness, mutual trust and help. During the centuries under investigation here, too, such reciprocity and concept of familia can be found: Two well-studied medieval examples are the familia episcopi and the familia cardinalis. The first is the focus of existing research. The second, an insufficient attention to terminology, which in particular could help to clarify interesting issues: Is there such a concept as a cursus honorum, the mechanism of promotion within the familia itself? However, by assuming this, one can push aside important points. The presence of this entourage can be seen as an important indicator of its institutionalisation or lack of. From our repertoire, it is evident that the poor quality A problem-led structure will necessarily be followed, highlighting aspects, areas and issues which come to the fore through a parallel reading of the sources, whilst occasionally dipping into more in-depth readings. How should they be read? Is there a contemporary awareness of their value, or of the need of recording such information? And, as inquisitorial financial activities inevitably stepped out of the convents to involve other institutions and private citizens in the transactions, physical conservation of these exemplars must be traced also through several archives. These are the privileged sources for a study of the familia inquisitionis. What documents are we talking about? His officers went beyond this, as they also perused all financial records of the communes and the entry books of both Dominican and Franciscan convents. A review of these possessions was a titanic task, requiring the full-time work of several officers in , and an almost impossible one for an individual researcher now, especially when wanting to widen the scope to more than one place, a couple of inquisitors and a limited number of years. It is for this reason that the sheer amount of primary material has imposed a necessary restriction to the range of case-studies. Yet, this letter should be considered as a mental check-list for future work. This had not been the case earlier on, as we shall see. In fact, exactly because of this evolution, the great majority of documents come to us from the late s and mostly from the fourteenth century. Formalisation of procedure, together with bureaucratisation of institutions, sheer practice and policies of conservation of documents, have had their advantages for us modern historians. We shall here take the one addressed The silence of the Council of Toulouse on the matter of record-making and keeping 25 suggests disinterest or lack of need to tidy up existing practices. However, it seems that emergencies are not only a matter of security: From this, it seems reasonable to say that, up to the s, stating the need for a thorough, competent codification of inquisitorial procedure was not a priority for the papacy. This has to be considered as a milestone: While judgement could be advised by professionals, such as consiliatores, theirs was an advisory capacity, not a decisional one. Albaret, who sees it He indicates a mass of documents,

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registers and information that, according to papal prescriptions about codification of practice, do not exist as records of inquisitions. It is a feature which accompanies the entirety of this study: The evolution of the entourage, in fact, mirrors the development of the tribunals, both at procedural and conceptual level. Merlo, *Inquisizione a Milano: Innocent IV does not invent*: Here again, one must notice how the flexibility in numbers granted by the Council of Toulouse is reiterated: In exchange, they will receive much. And last, but most important of all, one third of what the office obtains through confiscation of goods and fines. They will not have discretionary powers in applying the norm: The bishop has the right to remove any of the sixteen members of the entourage, should one of the following four cases occur: The s are to be seen as years of review, revision and organization of the procedure, the tribunal, their management, and their duties. This letter thus appears to be the only case where the papacy shows explicit awareness of the need for a common, standardized practice in the handling and management of the inquisitorial entourage. For Italy, the *De auctoritate et forma officii inquisitionis*, and the *De officio inquisitionis* mid-XIV century. I shall now go through these to detect information on the entourage. While we know that experts were extensively used ever since the inception of inquisitiones into matters of faith, their role as fixed collaborators of the inquisitors ultimately, the only judges of these trials, changed in time and varied according to place. Frater Bernardus inquisitor etc. Several interesting points emerge from this text. The oath sworn by all officers implies two attitudes: With regard to the iuratus, discretionary judgment has a crucial role. The space it devotes to problems related to the entourage is thus proportional to the escalation in numbers and importance enjoyed by the entourage, to the bureaucratisation of the tribunals, and to the problems sparked by extensive use of personnel throughout the enquiries. Regarding officials and familiares, the author shows a wide-reaching concern about the legitimisation of entourage members nomination and official investiture, especially about the authority in charge of this aspect, on the formalities of the call III, p. He is also well-aware that their recruitment is less successful among those newly-converted from Judaism and paganism. Written by a newly-nominated anonymous inquisitor - possibly active in Lombardy -, it mainly reiterates the legislation with a very matter-of-fact approach, brief and to the point. The milestones *Ad extirpanda* and *Licet ex omnibus* are recalled continuously. The leitmotif is the autonomy of the inquisitorial decisions from all kinds of impediments - obstacles imposed by the order, the lay power, and the personnel themselves. As for officials, their nomination, number and allegiance are ultimately a matter for the inquisitors: Particular interest is shown towards their number, as it is deemed that insufficient help per se constitutes impediment. Equally, the emphasis on the idea of insufficiency of support matches our perception of a struggle to enforce anti-heretical legislation and inquisitorial procedure. Paolini, Introduction, in *De officio inquisitionis*, p. Lastly, their three main duties: No pope, merely driven by his own knowledge and interpretation of the auctoritates or "worse - by his personality and mood established new procedure from scratch. Instead, instructions were provided taking into consideration pleas, complaints, missives received, and individual instances: Thus, there is a series of papal prescriptions, based on concerns and actual urgencies, there is the practice - putting them into living actions, while at the same time feeding into the legislation by suggesting new cases and instances, and "lastly - there are the manuals, linking the two, and tidying up the status quo. If the process is so permeable, and the sources circulate so widely among fieldworkers, why there are differences? Once again, money matters. Finance and numbers of officers 64 The connection had been already pointed out by Lea Lea, I, p. More recently, see Alba The direct link between wealth of a convent and the requisitions is made by t The first, that the process itself of confiscating, allocating, pricing, selling, monitoring, supervising, policing, handling money and "very importantly - producing the necessary documentation for all these transactions, did require skilled personnel. Skills that not always, and not everywhere, could be provided by the inquisitors themselves. But this was not managed and apportioned by inquisitors only. For instance, in the territories of the crown of Aragon, since the end of the twelfth century and "more officially - from, the king was granted the total of all confiscated lands. However, given the peculiar political features of the area, this was not a clear-cut outcome of the requisitions. There were

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additional factors by which the sin of heresy could have complex upwards repercussions. Often bishops acted as inquisitors while being themselves territorial lords, and became involved in a tricky conflict of interests. This inevitably would have had implications in the whole confiscation issue. Confiscations too reflected such unevenness, with several experiments carried on in different parts of the Italian territory. In short, wherever the tribunal was responsible for financial transactions following the confiscation of possession, inquisitors needed a more accomplished and numerous familia as we shall see for northern Italy - the Medieval Lombardian, and Tuscany. The numbers of necessary inquisitorial officers specified in this letter two notaries, two servants and twelve armed men are much telling. The opportunity to alter such numbers to accommodate for particular cases did effectively grant each tribunal the freedom to inflate or deflate their own entourage as required or desired by those in charge. Thus, flexibility gave life to considerable variety in the size of entourages, but also in the proportional distribution of different officers and familiares. Nevertheless, one caveat should be kept in mind: Proceedings of enquiries, inquests, and transactions show on the parchment only the names of those whose role was relevant enough to be recorded - or official enough to be recordable -. The formula used at the end of almost all public sentences of condemnation is a good example of this selection. Instead, these were necessary when the Italian inquisitors were asked to provide thorough information on their earnings. Pegg, *The corruption of Angels*, Princeton and Oxford, , the records being The amount of people questioned in this enquiry is unknown, as full records of inter Seventeenth century erudite Jacques Percin tells us about the need for extra-appointments during the inquisition of , according to the manuscripts of William Pelhisson.

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Chapter 6 : Catharism | Revolv

An excellent article is contributed by Peter Biller on the 'The Abundance and Scarcity of Food in the Inquisition Records of Languedoc'; here the author takes on one of Fletcher's great delights, food, and shows the reader how the devil truly was in the details (p.).

The former conception, supported by the decisions of the Biblical Commission, is held by Catholics at large; many independent critics adopt the latter. We shall study this part of the subject under this twofold aspect, although dwelling longer, as is meet, on the former. It may be admitted, however, that this pedigree is probably incomplete, and the age given perhaps incorrect. The first mention of his name occurs when Moses, during the vision on Mount Horeb, was endeavouring to decline the perilous mission imposed upon him, on the plea that he was slow of speech and lacking in eloquence. Yahweh answered his objection, saying that Aaron the Levite, who was endowed with eloquence, would be his spokesman. About the same time Aaron also was called from on high. He then went to meet Moses, in order to be instructed by him in the designs of God ; then they assembled the ancients of the people, and Aaron, who worked miracles to enforce the words of his divine mission, announced to them the good tidings of the coming freedom Exodus 4. Pharaoh harshly rebuked Moses and Aaron, whose interference proved disastrous to the Israelites Exodus 5. These latter, overburdened with the hard work to which they were subjected, bitterly murmured against their leaders. Moses in turn complained before God, who replied by confirming his mission and that of his brother. In these, according to the sacred narrative , the part taken by Aaron was most prominent. When the Hebrews reached the desert of Sin, tired by their long march, fearful at the thought of the coming scarcity of food, and perhaps weakened already by privations, they began to regret the abundance of the days of their sojourn in Egypt, and murmured against Moses and Aaron. But the two leaders were soon sent by God to appease their murmuring by the promise of a double sign of the providence and care of God for His people. Quails came up that same evening, and the next morning the manna, the new heavenly bread with which God was to feed His people in the wilderness, lay for the first time round the camp. Aaron was commanded to keep a gomor of manna and put it in the tabernacle in memory of this wonderful event. This is the first circumstance in which we hear of Aaron in reference to the tabernacle and the sacred functions Exodus At Raphidim, the third station after the desert of Sin, Israel met the Amalecites and fought against them. While the men chosen by Moses battled in the plain, Aaron and Hur were with Moses on the top of a neighbouring hill, whither the latter had betaken himself to pray, and when he "lifted up his hands, Israel overcame: In the valley of Mount Sinai the Hebrews received the Ten Commandments ; then Aaron, in company with seventy of the ancients of Israel, went upon the mountain, to be favoured by a vision of the Almighty, "and they saw the God of Israel: His long delay finally excited in the minds of the Israelites the fear that he had perished. They gathered around Aaron and requested him to make them a visible God that might go before them. Whether he and the people meant a formal idolatry, or rather wished to raise up a visible image of Yahweh their deliverer, has been the subject of many discussions; the texts, however, seem to favour the latter opinion cf. Then, addressing his brother as the real and answerable author of the evil: In spite of the sin, God did not alter the choice he had made of Aaron Hebrews 5: What the high priesthood was, and by what rites it was conferred we shall see later. At the incense-offering, Nadab and Abiu put strange fire into the censers and offered it up before the Lord, whereupon a flame, coming out from the Lord, forthwith struck them to death, and they were taken away from before the sanctuary vested with their priestly garments and cast forth out of the camp. Aaron, whose heart had been filled with awe and sorrow at this dreadful scene, neglected also an important ceremony; but his excuse fully satisfied Moses and very likely God Himself, for no further chastisement punished his forgetfulness Leviticus 10 ; Numbers 3: In Leviticus 16 we see him perform the rites of the Day of Atonement -- in like manner, to him were transmitted the precepts concerning the sacrifices and sacrificers Lev. A few months later, when the Hebrews reached Haseroth, the second station after Mount Sinai, Aaron fell into a new fault.

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He and Mary "spoke against Moses, because of his wife the Ethiopian. Hath the Lord spoken by Moses only? However the case may be, both were summoned by God before the tabernacle, there to hear a severe rebuke. Mary, besides, was covered with leprosy ; but Aaron, in the name of both, made amends to Moses, who in turn besought God to heal Mary. The opponents, about two hundred and fifty in number, found their leaders in Core, a cousin of Moses and of Aaron, Dathan, Abiron, and Hon, of the tribe of Ruben. The terrible punishment of the rebels and of their chiefs, which had at first filled the multitude with awe, soon roused their anger and stirred up a spirit of revolt against Moses and Aaron who sought refuge in the tabernacle. As soon as they entered it "the glory of the Lord appeared. And the Lord said to Moses: Get you out from the midst of this multitude, this moment will I destroy them" Numbers And, indeed, a burning fire raged among the people and killed many of them. The authority of the Supreme Pontiff , strongly confirmed before the people, very probably remained thenceforth undiscussed. God, nevertheless, wished to give a fresh testimony of His favour. He commanded Moses to take and lay up in the tabernacle the rods of the princes of the Twelve Tribes, with the name of every man written upon his rod. There the people were in want of water and soon murmured against Moses and Aaron. Then God said to Moses: Moses obeyed and struck the rock twice with the rod, so that there came forth water in great abundance. We learn from Psalm Anyway God showed himself greatly displeased at the two brothers and declared that they would not bring the people into the Land of Promise. In sight of all the people, Moses went up with Aaron and Eleazar. Then he stripped Aaron of all the priestly garments wherewith he vested Eleazar, and Aaron died. Moses then came down with Eleazar and all the multitude mourned for Aaron thirty days. The first two, Nadab and Abiu, died without leaving posterity, but the descendants of the two others, Eleazar and Ithamar, became very numerous. As a rule it may be stated that originally the early Judean narrative J did not mention Aaron -- if his name now appears here and there in the parts attributed to that source, it is most likely owing to an addition by a late redactor. There are two documents, principally, that speak of Aaron. In the old prophetic traditions circulating among the Ephraimites E Aaron figured as a brother and helper of Moses. To Aaron, in some passages, the supreme authority seems to have been entrusted, in the absence of the great leader, as when the latter was up on Mount Sinai; but his administration proved weak, since he so unfortunately yielded to the idolatrous tendencies of the people. According to the document in question, Aaron is neither the pontiff nor the minister of prayer. It is Moses who raises his voice to God at the tabernacle Exodus God, on Mount Sinai, instituting a worship, did also institute an order of priests. To what jealousies this gave rise later, has been indicated above. The office of the Aaronites was at first merely to take care of the lamp that should ever burn before the veil of the tabernacle Exodus A more formal calling soon followed Aaron and his sons, distinguished from the common people by their sacred functions, were likewise to receive holy vestments suitable to their office. When, on the eighth day, the High Priest had inaugurated his office of sacrificer by killing the victims, he blessed the people, very likely according to the prescriptions of Num. As they "came forth and blessed the people. And the glory of the Lord appeared to all the multitude: And behold a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: So was the institution of the Aaronic priesthood inaugurated and solemnly ratified by God. His sons and the Levites act under his superintendence Numbers 3: In virtue of his spiritual dignity as the head of the priesthood he is likewise the supreme judge and head of the theocracy Numbers He alone is the answerable mediator between the whole nation and God, for this cause he bears the names of the Twelve Tribes written on his breast and shoulders; his trespasses involve the whole people in guilt, and are atoned for as those of the whole people, while the princes, when their sin offerings are compared with his, appear as mere private persons Leviticus 4: His death makes an epoch; it is when the High Priest, not the King, dies, that the fugitive slayer obtains his amnesty Numbers At his investiture he receives the chrism like a king and is called accordingly the anointed priest, he is adorned with a diadem and tiara like a king Exodus 28 , and like a king, too, he wears the purple, except when he goes into the Holy of Holies Leviticus The writer of the Epistle to the Hebrews was the first to set off the features of this parallel, indicating especially two points of comparison. First, the calling of both High Priests: So Christ also did not glorify himself, that he

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might be made a high priest, but he that said unto him: Thou art my Son, this day have I begotten thee" Hebrews 5: In the second place, the efficacy and duration of both the one and the other priesthood. If indeed, the former had been able to perfect men and communicate to them the justice that pleases God, another would have been useless.

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Chapter 7 : Expat Dating in Germany - chatting and dating - Front page DE

The medieval world by Peter Linehan (Book) 37 editions published between and in 3 languages and held by WorldCat member libraries worldwide.

Irene Bueno Dixit quod non recordatur: And it is always possible [â€] to counterbalance history, which is interpretation and critical distance from the past, with memory, which always implicates emotive participation, is always vague, fragmented, incomplete, and always to a certain extent tendentious. Memory retrieves data within conceptual schemes, always reconfiguring the past on the basis of the needs of the present. How does the memory of the accused enter these archives? Is this memory lost behind the filters inevitably applied by the orthodox counterpart? Molho for their important advice; I am most grateful to Irial Glynn for his careful revision of this article. Il Mulino, , 23, my translation. Power, Discipline and Resistance in Languedoc London: Cornell University Press, henceforth: Given, Inquisition and Medieval Society , Peter Biller and Caterina Bruschi York: York University Press, , 81â€” henceforth: Biller and Bruschi eds. Only this awareness allowed reading in filigrana the underground clues of the popular cults of Benandanti. In other words, the focus has shifted, to the role and significance that heresies played in the eyes of the Church in spite of their real or fictive consistency. The various forms of religious dissent were gradually reconsidered in the ambit of an attempt by the Orthodoxy to assess its own identity and power by defining the margins of exclusion. The Poetics and Politics of Ethnography, ed. University of California Press, , 77â€” Giardini, , Grado Giovanni Merlo Torre Pellice: Societa di studi valdesi, Privat, ; Gabriele Zanella, Hereticalia. Temi e discussioni Spoleto: La circolazione del testo Rome: Peter Biller, and Anne Hudson Cambridge: Cambridge University Press, henceforth: Biller and Hudson eds. Power and Deviance in Western Europe, â€” Oxford: Arnold, Inquisition and Power Philadelphia: University of Pennsylvania Press, henceforth: Arnold, Inquisition and Power. This paper focuses on memory as a field of tension and conflict, and as a cultural clash between the inquisitor and the accused. Leaving aside a reconstruction of the remembrances of the accused, I will highlight strains and pressures affecting the selection of memories, and I will determine how certain items surfaced instead of others, under the duplex and opposed mechanisms set in motion by the judge and the defendant. The transformation of oral confessions into written records in Latin and the cultural distance between the individuals involved in the trial had a direct influence on the outcome of memories. On the other hand, I will highlight the use of memory and its counterpart, forgetfulness, as a deliberate strategy of dissimulation and concealment recurrently employed by the accused. I suggest reading the significance of memory in close relation to inquisitorial procedure, placing particular emphasis on the late medieval system of proof and the role of remembrance as a proving element in trials against heretics. I will show some of the characteristics of what suspected heretics recalled in front of the judges, taking into consideration the meaning of their words for judicial procedure. A close discussion of the interwoven categories of proof, confession, and memory will show how the features of inquisitorial procedure affected the shaping of remembrances. Shaped by the acquisition of authorities, medieval memory is essentially characterized by the retention of already existing cultural patterns and an adherence to defined textual tradition rather than an intuitive and imaginative process. Cambridge University Press, , henceforth: Carruthers, The Book of Memory. According to a hierarchical subdivision of evidence in probatio plena or semiplena, full proof was provided either by a true and complete confession of the accused or by testimonies of at least two eyewitnesses. The Church developed procedures based on secret inquests, performed by hearing witnesses in secret without communicating their names to the accused. These depositions became a deciding factor in establishing certainty in inquisitorial procedure. Suspected heretics shaped their depositions, recalling in front of the judge what they had personally seen or heard, and believed: How do such memories provide evidence of guilt? What sort of evidence was this? Answering these questions, one has to focus on further enquiries concerning the attitude and reaction of the judge facing these confessions of heretics. How could he measure and verify the reliability of memorial

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discourse? The context of physical as well as psychological violence that characterized the trial against heretics produced a multifaceted selection of the information provided to the judge and recorded by notaries. Ultimately, as a result of this pressure, the inquisitorial records were shaped in light of highly unbalanced relations of power. Different external factors were likely to interfere during the elaboration of confessions, shaping a memorial discourse in a way that was certainly not equivalent to the memory itself. At the core of my investigation is the inquisitorial register of Jacques Fournier. Editions de la Librairie Encyclopedique, A European Perspective London: The Hambledon Press, , 71â€” henceforth: Princeton University Press, Dal pluralismo dei fori al moderno dualismo tra coscienza e diritto Bologna: Penitenza, confessione e giustizia spirituale dal medioevo al XVI secolo Bologna: Fournier was the first bishop of Pamiers who used his authority to persecute heresy and went on to establish a much-feared tribunal. Such a role was a consequence of the *Multorum querela* decree issued during the council of Vienne , which promoted an interaction between bishops and Mendicant inquisitors in the fight against dissidence. The result of this campaign is partially preserved in Codex of the Vatican library, an impressive collection of about 90 depositions characterized by unusual length and an abundance of details. Far from being composed of a simple iteration of formulas, these depositions accurately record and chronicle the whole context of a given event, including details about food, love, work, sexuality, and health, thereby characterising this source as unique in its genre. Largely analysed to reconstruct the culture and mentality of the ordinary person,¹⁹ this source still deserves to be regarded as a laboratory of repression, regulated by well-elaborated procedures, and as a product of the confrontation between the active techniques of coercion and the reactive attempts at concealment and dissimulation. Theoretical and practical tools were soon developed in order to ascertain whether a confession was true and complete, to evaluate its reliability, and to discern truth from falsehood in the depositions of the accused. Treatises, *summae*, and handbooks were employed by judges as points of reference for the detection of heretics, providing the practical tools to help ecclesiastical judges in identifying heretics, collecting adequate evidence against them, and re-establishing the truth against any attempt to conceal it. Jean Duvernoy, 3 vols. Privat, , henceforth: Privat, , 39â€” In observing trial proceedings of the same period, one notices a close similarity, even expressed by the same formulas, between the clues listed in handbooks and the actual content of the confessions. The defendant was required to provide a complete description of this ritual, which could be repeated several times during a deposition. These descriptions were usually composed of the same elements: According to the Dominican inquisitor, the questionnaire did in fact include a question on this ritual salutation, with particular emphasis on triple kneeling and a request for benediction. As a consequence, depositions were characterized by the frequent iteration of recurring elements. Considering the fact that inquisitors knew perfectly well what the ritual of adoration consisted of, why did they expect it to be described each time with the same words by the accused? As John Arnold has pointed out, the iteration of apparently superfluous and not informative elements is related to the coincidence between the assertion of authority and the monopoly of textuality. *Ter flectendo genua coram eo dicendo qualibet vice*: As is well known, oral confessions originally delivered in the vernacular were annotated and subsequently transformed into formal documents registered in Latin. Through the iteration of formulas and narrative modules, the production of official records automatically resulted in further and unavoidable selection and reorganization of the data from the original deposition. These texts rely upon specialized auctoritates, such as handbooks and treatises, and are thoroughly biased by the use of formularies that shift the lost language of oral confessions towards the cultural frame of scholastic discourse. Frequently, confessions relied upon the narration of a *factum hereticale*, a fact revealing involvement with heresy, such as a meeting, participation in a ritual, a *consolamentum*, or the donation of food or wine to heretics. The time, place, and participants were usually specified. However, this narration involved beliefs as well, since the accused recalled what they had heard and memorized during heretical preaching and what they believed. Because it was easier to verify and ascertain facts resorting, for example, to crossed testimonies, confessions were usually concerned with what heretics had done, rather than what they believed. A mechanism of selective memory was again at work, since verifiable information was regarded as more

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reliable and ultimately more useful for the investigation. As in the previous examples, this selection of information was compelled by inquisitorial intervention and relied on a long tradition of anti-heretical inquests. Leaving aside the perspective centered on power and textuality and focusing instead on the significance of the adoratio itself, one can remark that to the inquisitorial eye such a ritual meant a turning point in the interaction of an individual with heresy due to the passage from passivity to a deliberate choice of performing homage in front of the boni homines. Although heresy was at its core a crime of opinion, the territory of opinions was not the first to be inquired into. This process of construction de faits was further developed at the end of the thirteenth century and under the pontificate of John XXII, as it was closely connected to the development of the summary procedure in which the tendency was to elaborate categories such as credentes and fautores relied on actions and facts without directly leading to the accusation of heresy. As a consequence, the questions addressed to the accused during interrogations were no longer oriented only towards collecting information on names, places or heretical rites, but were concerned with faith and doctrine as well. In this changed framework, inquisitorial records chronicle the gradual emergence of individual discourse and subjectivity. The register of Fournier is characterized 34 Guido Terreni, *Summa de haeresibus et eorum confutationibus* Paris, The Great Inquisition of " Princeton, N. Princeton University Press, , 45" Maria Pia Alberzoni Milano: Vita e Pensiero, , 69" Further observations on the impulse of procedure on mechanisms of memory selection derive from the relationship between the testimony of the witnesses and the confession of the heretics. A full confession"which, as we have seen, means full proof for the trial"was not necessarily supposed to provide new information: Even though the inquisitor certainly attempted to collect new details, a confession was first of all expected to coincide with the testimonies of witnesses.

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seem to be about one thing and end up turning into something else, so that Peter Biller begins The abundance and scarcity of food in the inquisition records of Languedoc with a list of some of the surprisingly elaborate and sophisticated dishes given to Cathar holy men by their followers and then turns to the nature of the sources.