



# SURVIVING POVERTY IN MEDIIEVAL PARIS

SHARON FAULKNER

GENDER,  
TECHNOLOGY  
AND THE  
DAILY LIVES  
OF THE  
POOR

# Surviving Poverty In Medieval Paris

**Roisin Cossar**



## **Surviving Poverty In Medieval Paris:**

*Surviving Poverty in Medieval Paris* Sharon A. Farmer, 2005 Farmer extends and deepens the understanding of urban poverty in the high middle ages She explores the ways in which cultural elites thought about the poor and shows that their conceptions of poor men and women were derived from the roles assigned to men and women in the opening chapters of the Book of Genesis men are associated with productive labour of labour within the public realm and women with reproductive labour or labour within the private realm

*Surviving Poverty in Medieval Paris* Sharon A. Farmer, 2002 *The Beguines of Medieval Paris* Tanya Stabler Miller, 2014-05 In the thirteenth century Paris was the largest city in Western Europe the royal capital of France and the seat of one of Europe's most important universities In this vibrant and cosmopolitan city the beguines women who wished to devote their lives to Christian ideals without taking formal vows enjoyed a level of patronage and esteem that was uncommon among like communities elsewhere Some Parisian beguines owned shops and played a vital role in the city's textile industry and economy French royals and nobles financially supported the beguinages and university clerics looked to the beguines for inspiration in their pedagogical endeavors *The Beguines of Medieval Paris* examines these religious communities and their direct participation in the city's commercial intellectual and religious life Drawing on an array of sources including sermons religious literature tax rolls and royal account books Tanya Stabler Miller contextualizes the history of Parisian beguines within a spectrum of lay religious activity and theological controversy She examines the impact of women on the construction of medieval clerical identity the valuation of women's voices and activities and the surprising ways in which local networks and legal structures permitted women to continue to identify as beguines long after a church council prohibited the beguine status Based on intensive archival research *The Beguines of Medieval Paris* makes an original contribution to the history of female religiosity and labor university politics and intellectual debates royal piety and the central place of Paris in the commerce and culture of medieval Europe

**Medieval Work, Worship, and Power** Abigail P. Dowling, Nancy Ann McLoughlin, Tanya Stabler Miller, 2024-12-20 *Medieval Work Worship and Power Persuasive and Silenced Voices* celebrates Sharon Farmer's significant contributions to the fields of medieval European social religious gender environmental labor and interfaith history This volume explores and builds on Farmer's influence through 20 chapters organized across five intersecting topics that capture chronologically topically and theoretically the scope and trajectory of Farmer's work These are 1 Saints Power and Piety 2 Gendered Work 3 Gender and Resource Management 4 Women's Agency and Networks and 5 Interfaith Tensions and Encounters At the same time the chapters themselves reflect the ways in which these fields of inquiry are intertwined many drawing inspiration from the multiple themes that Farmer has explored Beyond paying homage to a dedicated and influential scholar mentor and teacher this volume represents current and future directions in the field of medieval history and how scholars are engaging with unexpected sources and interpreting more familiar sources in new interdisciplinary ways The volume will appeal to medievalists and early modernists

interested in how religion gender and status shape human connections to each other and their environment More broadly it will also be of interest to scholars interested in historical methods

*Infirmity in Antiquity and the Middle Ages* Christian Krötzel, Katariina Mustakallio, Jenni Kuuliala, 2016-03-09 This volume discusses infirmitas infirmity or weakness in ancient and medieval societies It concentrates on the cultural social and domestic aspects of physical and mental illness impairment and health and also examines frailty as a more abstract cultural construct It seeks to widen our understanding of how physical and mental well being and weakness were understood and constructed in the longue durée from antiquity to the Middle Ages The chapters are written by experts from a variety of disciplines including archaeology art history and philology and pay particular attention to the differences of experience due to gender age and social status The book opens with chapters on the more theoretical aspects of pre modern infirmity and disability moving on to discuss different types of mental and cultural infirmities including those with positive connotations such as medieval stigmata The last section of the book discusses infirmity in everyday life from the perspective of healing medicine and care

**Human Agency in Medieval Society, 1100-1450** Ionuț Epureșcu-Pascovici, 2021 Argues the case for the individual as autonomous moral agent in the later Middle Ages

The Voice of the Poor in the Middle Ages Mark R. Cohen, 2013-11-28 They are voices that have been silent for centuries those of captives and refugees widows and orphans the blind and infirm and the underclass of the working poor Now for the first time the voices of the poor in the Middle Ages come to life in this moving book by historian Mark Cohen A companion to Cohen's other volume *Poverty and Charity in the Jewish Community of Medieval Egypt* the book presents more than ninety letters alms lists donor lists and other related documents from the Geniza a hidden chamber for discarded papers situated inside a wall in a Cairo synagogue Cohen has translated these documents providing the historical context for each In the past most of what we knew of the poor in the Middle Ages came from records and observations compiled by their literate social superiors from tax collectors to the inquisitor's clerk from criminal judges to the benefactors of the helpless from makers of Islamic waqf deeds to authors of Arabic chronicles and in Judaism from Rabbis who wrote responsa to compilers of Jewish law codes What distinguishes this book is that it contains the voices of the poor themselves found in documents heretofore largely ignored Because an ancient custom in Judaism prohibited the destruction of pages of sacred writing the documents were preserved largely unharmed for as many as nine centuries *The Voice of the Poor in the Middle Ages* provides access to the attitudes and philanthropic activities of the charitable alongside the dramatic writings of the poor themselves whether penned in their own hands or dictated to a scribe or family member The book also allows a rare glimpse into the women of the Middle Ages as well as into the world of private charity an area long elusive to the medieval historian For researchers and students alike this book will be an invaluable social history source for years to come

**The Sainte-Chapelle and the Construction of Sacral Monarchy** Meredith Cohen, 2015 This book offers a novel perspective on one of the most important monuments of French Gothic architecture the Sainte Chapelle constructed in Paris by King Louis

IX of France between 1239 and 1248 especially to hold and to celebrate Christ's Crown of Thorns Meredith Cohen argues that the chapel's architecture decoration and use conveyed the notion of sacral kingship to its audience in Paris and in greater Europe thereby implicitly elevating the French king to the level of suzerain and establishing an early visual precedent for the political theories of royal sovereignty and French absolutism By setting the chapel within its broader urban and royal contexts this book offers new insight into royal representation and the rise of Paris as a political and cultural capital in the thirteenth century

**Married Life in the Middle Ages, 900-1300** Elisabeth van Houts, 2019-01-31 Married Life in the Middle Ages 900 1300 contains an analysis of the experience of married life by men and women in Christian medieval Europe c 900 1300 The study focusses on the social and emotional life of the married couple rather than on the institutional history of marriage breaking it into three parts Getting Married the process of getting married and wedding celebrations Married Life the married life of lay couples and clergy their sexuality and any remarriage and Alternative Living which explores concubinage and polygyny as well as the single life in contrast to monogamous sexual unions In this volume van Houts deals with four central themes First the tension between patriarchal family strategies and the individual family member's freedom of choice to marry and if so to what partner second the role played by the married priesthood in their quest to have individual agency and self determination accepted in their own lives in the face of the growing imposition of clerical celibacy third the role played by women in helping society accept some degree of gender equality and self determination to marry and in shaping the norms for married life incorporating these principles fourth the role played by emotion in the establishment of marriage and in married life at a time when sexual and spiritual love feature prominently in medieval literature

*Difference and Identity in Francia and Medieval France* Meredith Cohen, Justine Firnhaber-Baker, 2016-12-05 Difference in medieval France was not solely a marker for social exclusion provoking feelings of disgust and disaffection but it could also create solidarity and sympathy among groups Contributors to this volume address inclusion and exclusion from a variety of perspectives ranging from ethnic and linguistic difference in Charlemagne's court to lewd sculpture in Bam to prostitution and destitution in Paris Arranged thematically the sections progress from the discussion of tolerance and intolerance through the clearly defined notion of foreignness to the complex study of stranger identity in the medieval period As a whole the volume presents a fresh intriguing perspective on questions of exclusion and belonging in the medieval world

**Introduction to Medieval Europe 300-1500** Wim Blockmans, Peter Hoppenbrouwers, 2017-11-03 Introduction to Medieval Europe 300 1500 provides a comprehensive survey of this complex and varied formative period of European history covering themes as diverse as barbarian migrations the impact of Christianisation the formation of nations and states the emergence of an expansionist commercial economy the growth of cities the Crusades the effects of plague and the intellectual and cultural life of the Middle Ages The book explores the driving forces behind the formation of medieval society and the directions in which it developed and changed In doing this

the authors cover a wide geographic expanse including Western interactions with the Byzantine Empire and the Islamic World This third edition contains a wealth of new features that help to bring this fascinating era to life including In the book A number of new maps and images to further understanding of the period Clear signposting and extended discussions of key topics such as feudalism and gender Expanded geographic coverage into Eastern Europe and the Middle East On the companion website An updated comparative and interactive timeline highlighting surprising synchronicities in medieval history and annotated links to useful websites A list of movies television series and novels related to the Middle Ages accompanied by introductions and commentaries Assignable discussion questions and the maps plates figures and tables from the book available to download and use in the classroom Clear and stimulating the third edition of Introduction to Medieval Europe is the ideal companion to studying Europe in the Middle Ages at undergraduate level *Living with Disfigurement in Early Medieval Europe* Patricia Skinner,2016-12-21 This book is open access under a CC BY 4.0 license This book examines social and medical responses to the disfigured face in early medieval Europe arguing that the study of head and facial injuries can offer a new contribution to the history of early medieval medicine and culture as well as exploring the language of violence and social interactions Despite the prevalence of warfare and conflict in early medieval society and a veritable industry of medieval historians studying it there has in fact been very little attention paid to the subject of head wounds and facial damage in the course of war and or punitive justice The impact of acquired disfigurement for the individual and for her or his family and community is barely registered and only recently has there been any attempt to explore the question of how damaged tissue and bone might be treated medically or surgically In the wake of new work on disability and the emotions in the medieval period this study documents how acquired disfigurement is recorded across different geographical and chronological contexts in the period Medieval Single Women Cordelia Beattie,2007-09-13 The single woman is a troubling and disruptive category Does it denote all unmarried women therefore creating a group which every female was part of at some stage in her life Or were the categories maiden and widow so culturally significant in late medieval England that single woman was a residual category for women seen as anomalous Was the category single man used in an equivalent way and if not why This study offers a way into the complex process of social classification in late medieval England All societies use classifications in order to understand and impose order In this book Cordelia Beattie views classification as a political act an act of power those classifying must make choices about which divisions are most important or about who falls into which category and such choices have repercussions Defining how a group or an individual should be labelled means variables such as social status gender or age are prioritized Rather than isolate gender as a variable this book examines how it relates to other social cleavages Using a variety of approaches from social and cultural history to gender history and medieval studies its original methodology offers an innovative approach to a range of historical texts from pastoral manuals to tax returns and guild registers **Courting Sanctity** Sean L. Field,2019-05-15 The rise of

the Capetian dynasty across the long thirteenth century which rested in part on the family's perceived sanctity is a story most often told through the actions of male figures from Louis IX's metamorphosis into Saint Louis to Philip IV's attacks on Pope Boniface VIII. In *Courting Sanctity* Sean L. Field argues that in fact holy women were central to the Capetian's self-presentation as being uniquely favored by God. Tracing the shifting relationship between holy women and the French royal court, he shows that the roles and influence of these women were questioned and reshaped under Philip III and increasingly assumed to pose physical, spiritual, and political threats by the time of Philip IV's death. Field's narrative highlights six holy women. The saintly reputations of Isabelle of France and Douceline of Digne helped to crystalize the Capetians' claims of divine favor by 1260. In the 1270s the French court faced a crisis that centered on the testimony of Elizabeth of Spalbeek, a visionary holy woman from the Low Countries. After 1300 the arrests and interrogations of Paupertas of Metz, Margueronne of Belleville, and Marguerite Porete served to bolster Philip IV's crusades against the dangers supposedly threatening the kingdom of France. *Courting Sanctity* thus reassesses key turning points in the ascent of the most Christian Capetian court through examinations of the lives and images of the holy women that the court sanctified or defamed.

**Music, Liturgy, and Confraternity Devotions in Paris and Tournai, 1300-1550** Sarah Ann Long, 2021. The first study focusing on the composition of new plainchant in northern French confraternities for masses and offices in honor of saints thought to have healing powers.

**Experiences of Charity, 1250-1650** Anne M. Scott, 2016-03-09. For a number of years scholars who are concerned with issues of poverty and the poor have turned away from the study of charity and poor relief in order to search for a view of the life of the poor from the point of view of the poor themselves. Great studies have been conducted using a variety of records resulting in seminal works that have enriched our understanding of pauper experiences and the influence and impact of poverty on societies. If we return our gaze to charity with the benefit of those studies, questions approach: sources and findings: what might we see differently about how charity was experienced as a concept and in practice at both community and personal levels. In this collection contributors explore the experience of charity towards the poor considering it in spiritual, intellectual, emotional, personal, social, cultural, and material terms. The approach is a comparative one across different time periods, nations, and faiths. Contributors pay particular attention to the way faith inflected charity in the different national environments of England and France as Catholicism and Calvinism became outlawed and/or minority faith positions in these respective nations. They ask how different faith and beliefs defined or shaped the act of charity and explore whether these changed over time even within one faith. The sources used to answer such questions go beyond the textual as contributors analyse a range of additional sources that include the visual, aural, and material.

**Lived Religion and the Long Reformation in Northern Europe c. 1300-1700** Raisa Maria Toivo, Sari Katajala-Peltomaa, 2016-09-27. *Lived Religion and the Long Reformation in Northern Europe* puts Reformation in a daily life context using lived religion as a conceptual and methodological tool exploring how people lived out their religion in their mundane toils and how religion created a

performative space for them This collection reinvestigates the character of the Reformation in an area that later became the heartlands of Lutheranism The way people lived their religion was intricately linked with questions of the value of individual experience communal cohesion and interaction During the late Middle Ages and Early Modern Era religious certainty was replaced by the experience of doubt and hesitation Negotiations on and between various social levels manifest the needs aspirations and resistance behind the religious change Contributors include Kaarlo Arffman Jussi Hanska Miia Ij s Sari Katajala Peltomaa Jenni Kuuliala Marko Lamberg Jason Lavery Maija Ojala Pivi Risen Schröder Raisa Maria Toivo **Jean Gerson and Gender** N. McLoughlin, 2016-01-12 Jean Gerson and Gender examines the deployment of gendered rhetoric by the influential late medieval politically active theologian Jean Gerson 1363 1429 as a means of understanding his reputation for political neutrality the role played by royal women in the French royal court and the rise of the European witch hunts

**The Transformation of the Laity in Bergamo, 1265-c.1400** Roisin Cossar, 2006-07-01 This book examines the tension between social mores and religious activities among the laity in the Italian diocese of Bergamo during the later Middle Ages 1265 c 1400 Comparing the religious activities of lay men and women both rich and poor across a range of pious and ecclesiastical institutions including confraternities hospitals parishes and the diocese Roisin Cossar shows how the laity's access to these institutions increasingly came to depend on their gender and social status during the fourteenth century At the same time she argues that all lay people regardless of gender and social status viewed themselves as equal members of a lay ordo The book thus illuminates the complexity of late medieval religious culture as it simultaneously reflected and challenged secular social values **Rethinking Medieval Margins and Marginality** Ann Zimo, Tiffany Vann

Sprecher, Kathryn Reyerson, Debra Blumenthal, 2020-03-02 Marginality assumes a variety of forms in current discussions of the Middle Ages Modern scholars have considered a seemingly innumerable list of people to have been marginalized in the European Middle Ages the poor criminals unorthodox religious the disabled the mentally ill women so called infidels and the list goes on If so many inhabitants of medieval Europe can be qualified as marginal it is important to interrogate where the margins lay and what it means that the majority of people occupied them In addition we scholars need to reexamine our use of a term that seems to have such broad applicability to ensure that we avoid imposing marginality on groups in the Middle Ages that the era itself may not have considered as such In the medieval era when belonging to a community was vitally important people who lived on the margins of society could be particularly vulnerable And yet as scholars have shown we ought not forget that this heightened vulnerability sometimes prompted so called marginals to form their own communities as a way of redefining the center and placing themselves within it The present volume explores the concept of marginality to whom the moniker has been applied to whom it might usefully be applied and how we might more meaningfully define marginality based on historical sources rather than modern assumptions Although the volume's geographic focus is Europe the chapters look further afield to North Africa the Sahara and the Levant acknowledging that at no time and certainly not in



the Middle Ages was Europe cut off from other parts of the globe

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