

Course GB-40 THE SPANISH INQUISITION: CONVERTS, MOORISH, HERETICS AND WITCHES

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OBJECTIVES

The main objective is for students to learn about the importance and repercussions of the establishment of the Tribunal of the Inquisition in the Hispanic world in the Modern Age. Therefore, the ultimate objective is the acquisition of a broad knowledge of the different concepts and complexity of the Spanish Inquisition. In such a way that they perceive the factors and dynamics employed, as well as the socio-cultural impact of the implementation of the Inquisition that marked the historical development of the Hispanic Monarchy in the modern centuries. Thus, in order to achieve the main objective, the following specific objectives/competences are proposed:

- Knowing the historical evolution and the parameters of the functioning of human societies in Modern Spain.
- Managing bibliographic resources.
- Analysing and interpreting historical sources.
- To express historical knowledge in different contexts.
- Working in teams and encouraging the exchange of ideas.

METHODOLOGY

-*Theoretical* classes: Theoretical classes will deal with the subject matter contained in the list of proposed contents on the Spanish Inquisition.

-*Practical* classes: introduction and analysis of historical sources appropriate to the proposed subject matter, reading of texts, viewing of audiovisual content and debates organised by the teacher. A practical treatment of the theoretically proposed content with the participation and involvement of the student.

PROGRAM

1. Context and origins of the Spanish Inquisition.

The arrival of the Catholic Monarchs in Seville in 1477 highlighted the problems of heterodoxy and the need to control the religious practices of converts, Moorish and heretics. The Spanish Inquisition was established in 1478 by the Catholic Monarchs thanks to the papal bull '*Exigit sinceræ devotionis affectus*' granted by Sixtus IV. The tribunal acted for the first time in Seville in 1480, where the first *auto de fe* was carried out and six converts were burnt. This section analyses the context of Spanish society, the origins of the Inquisition, the establishment and the first actions of this ecclesiastical tribunal.

2. The functioning of the tribunals of the Inquisition: *autos de fe*, repression, interrogation and torture.

The tribunals of the Inquisition had a specific organisational structure. At the head was the Council of the Supreme and General Inquisition, presided over by the Inquisitor General. In the cities there were autonomous tribunals, inquisitors, assessors and the *relatives* of the Inquisition (unpaid collaborators). This section analyses the composition of the tribunals, as well as their

functioning and the mechanisms employed. We highlight the *consultas de fe* that decided on the punishments, which ranged from abjuration to the maximum penalty, which was death at the stake, including penitence, confiscation of property, exile and flagellation, among other punishments. We will also look at the *auto de fe*, a public ceremony where sentences were pronounced, the staging of the ritual, the sambenitos and the burnings. For this reason, the functioning of these courts and their methods are analysed by showing real historical cases.

3. Persecutions and punishments: converts, Moorish, heretics and witch-hunts

The tribunal of the Inquisition had as its main objective the persecution of heterodoxy, acting especially against converts and Moorish, suspected of maintaining forbidden religious practices. It also persecuted heretics and witches, accused of practising black magic rituals and other practices contrary to Christian dogma. In Spain we find very relevant cases such as the witch hunts of Zugarramurdi and the Akelarre. This section therefore analyses the persecution of the 'major heresies', which targeted the Judaisers, the Moorish who were Islamising, the pseudo-mystical sects (*alumbrados*) and Protestants. However, the Inquisition also monitored and punished other crimes such as bigamy, 'simple fornication', homosexuality (*pecado nefando*), witchcraft, divinatory arts and superstition in general.

4. Social and cultural impact of the Spanish Inquisition.

The actions of the Inquisition tribunal had a great impact on the society and culture of the time. Society lived in a climate of fear and self-censorship in the face of the danger of being denounced for deviating from religious practices or the norms of Catholic dogma. This section analyses some of the effects of the actions of the ecclesiastical courts. It deals with the phenomenon of denunciation that led to clashes between neighbours, as well as self-delegation (*autodelación*). We also look at the impact of the celebration of the *autos de fe*, public ceremonies that also had a social pedagogical function in terms of what could and could not be done. Finally, the actions of the Inquisition also favoured censorship, especially through the *Índice de libros prohibidos*, which was a cultural obstacle and impeded the arrival of new ideas.

5. Beyond documents: the Spanish Inquisition in engravings, art, literature and film.

Historical documentation has revealed the workings of the Inquisition and the trials that occurred. However, numerous engravings from the period also depicted the trials, processes and elements of torture. These trials were also represented in the plastic arts through various paintings. Furthermore, the transcendence of the inquisitorial trials has reached the present day, with representations in literature and cinema, where these tribunals have been reproduced as symbols of repression. In this last section we take a look at the representations of the Spanish Inquisition through the arts, both at the time and in the present day.

ASSESSMENT CRITERIA

-Continuous assessment during the course, attendance and participation in the teaching activities (theoretical and practical classes) programmed by the teacher, elaboration of a report on the fundamental contents taught in the course, which will be developed under the instructions and recommendations of the teacher, which will account for 50% of the final grade.

-Two mid-term exams (25% of each exam), which will account for 50% of the final grade.

RECOMMENDED BIBLIOGRAPHY

DOMÍNGUEZ ORTIZ, Antonio. *Autos de la Inquisición de Sevilla*. Sevilla: Ayuntamiento de Sevilla, 1981.

HOMZA, Lu Ann (ed.). *The Spanish Inquisition, 1478-1614: An Anthology of Sources*. Indianapolis: Hackett Publishing Company, 2006.

Kamen, Henry. *The Spanish Inquisition: A Historical Revision*. New Haven: Yale University Press, 1998.

KAMEN, Henry. *La inquisición española. Mito e historia*. Barcelona: Crítica, 2013.

LLORENTE, Juan Antonio. *Historia crítica de la Inquisición en España*. Madrid: Hiperión, 1981 (1ª ed. París, 1817).

PEREZ, Béatrice. *Inquisition, pouvoir et société. La province de Séville et ses judéoconvers sous les Rois Catholiques*. Paris: Honoré Champion, 2007.

PÉREZ, Joseph. *The Spanish Inquisition: A History*. New Haven: Yale University Press, 2006.