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Reading Log

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1. Both documents analyze and discuss the Charivari, which was a group of people who practiced aggressive rituals directed against marital deviants. This practice was adopted from France, and essentially punished those who were prohibited from getting married, such as the Black man Tom Smith who intended on marrying a white Irish woman. This infuriated the town and such relations were not accepted in this day and age. This document discusses the repercussions that would occur if a fault of a married was going to occur.
2. In the case of Tom Smith, he was kidnapped by the Charivari group and put through very poor conditions. Both were set out to be punished by the community because of the uncommon marital practices such as a difference in age or race. This is described in the moodle article by saying, “Her marriage with the black man created a great sensation in the town. All the young fellows were indignant at his presumption and her folly, and they determined to give them to the charivari in fine style, and punish them both for the insult they had put on the place”[[1]](#footnote-1) Many of the practices from the Charivaris developed over time, “practices seem to have evolved over the years so that, even before the emergence of the fully political charivari in the nineteenth century, charivari-type harassment, sometimes associated with other customs, was often directed against all kinds of unpopular figures such as corrupt officials, submissive husbands or promiscuous women.”[[2]](#footnote-2) The Charivari originated in France but practices continued in New France and Lower Canada.
3. The Charivari were definitely a strong group so many people were unable to fight back against them. Also, those who were singled out by the Charivari were most likely frowned upon. With that being said, how did the practice of the Charivari passed along to New France? Had it already been a part of French culture? If some of these marital deviances were frowned upon, what steps could the community go through to prevent this rather than reverting to violence after they have gone against the communal belief.

1. Moodie, Susanna. 2014. Centre for Editing Early Canadian Texts : Roughing it in the Bush or Life in Canada. Montréal, CA: McGill-Queen's University Press. Accessed November 7, 2016. ProQuest ebrary. [↑](#footnote-ref-1)
2. Allan Greer, “From Folklore to Revolution: Charivaris and the Lower

   Canadian Rebellion of 1837,” Social History 15:1 (1990), pp. 25-43. [↑](#footnote-ref-2)