

Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography

Reviewing **Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography**," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

The Year's Work in Medievalism, 2005 and 2006 Gwendolyn Morgan 2007-07-01 The Year's Work in Medievalism:2005-2006 is based upon but not restricted to the proceedings of the International Conference on Medievalism for those years. The International Conference on Medievalism is organized by Gwendolyn Morgan for the International Society for the Study of Medievalism and, for the subject volume, Karl Fugelso of Towson University (2005) and Claire Simmons of Ohio State University (2006). This first volume of this double issue focuses on medievalism as a means of exploring gender issues and identity, while the second examines the juxtaposition of modern to medieval society as a means of curing present ills.

Saints' Lives and the Rhetoric of Gender John Kitchen 1998 Medieval lives of female saints have attracted wide attention in recent years. Some scholars have argued that such texts reveal a distinctive form of female sanctity which only female hagiographers managed properly to articulate, and important writings have been attributed to female authors on that assumption. In this revisionist work, John Kitchen tests such claims through a close examination of several texts-lives of both male

and female saints, by authors of both sexes-from sixth century France. He argues that sometimes the "authentic voice" of the female writer or saint sounds emphatically male. This study gives examples of how both male and female authors sometimes depicted holy women talking, acting, or even dressing like their male counterparts. Ultimately, the author aims to cast doubt on the assumption that male authors were ignorant of or hostile toward certain-specifically female-concerns. By the same token, Kitchen's work raises serious methodological problems with the gender approach to the hagiographic literature of the early Middle Ages. **Troubled Vision** E. Campbell 2016-04-30 Troubled Vision is an interdisciplinary collection of essays that explores the interface between gender, sexuality and vision in medieval culture. The volume represents an exciting array of scholarship dealing with visual and textual cultures from the Eleventh to the Fifteenth centuries. Bringing together a range of theoretical approaches that address the troubling effects of vision on medieval texts and images, the book mediates between medieval and modern constructions of gender and sexuality. Troubled Vision focuses thematically on four central themes: Desire, looking, representation and reading. Topics include the gender of the gaze, the visibility of queer

desires, troubled representations of gender and sexuality, spectacle and reader response, and the visual troubling of modern critical categories.

Shaping Courtliness in Medieval France Daniel E. O'Sullivan 2013

The question of what medieval "courtliness" was, both as a literary influence and as a historical "reality", is debated in this volume.

The Social Life of Hagiography in the Merovingian Kingdom Jamie

Kreiner 2014-04-03 This book shows how a set of great stories changed the political playing field in an early medieval society.

A Cultural History of the Human Body in the Medieval Age Linda Kalof

2012-03-01 The Christian, Jewish and Muslim communities of medieval

Western Europe conceived of the human body in manifold ways. The

body was not a fixed or unmalleable mass of flesh but an entity that changed its character depending on its age, its interactions with its

environment and its diet. For example, a slave would have been marked

by her language, her name, her religion or even by a sign burned onto

her skin, not by her color alone. Covering the period from 500 to 1500

and using sources that range across the full spectrum of medieval

literary, scientific, medical and artistic production, this volume explores

the rich variety of medieval views of both the real and the metaphorical

body. *A Cultural History of the Human Body in the Medieval Age*

presents an overview of the period with essays on the centrality of the

human body in birth and death, health and disease, sexuality, beauty and

concepts of the ideal, bodies marked by gender, race, class and age,

cultural representations and popular beliefs and the self and society.

Negotiating Clerical Identities J. Thibodeaux 2010-10-13 Clerics in

the Middle Ages were subjected to differing ideals of masculinity, both

from within the Church and from lay society. The historians in this

volume interrogate the meaning of masculine identity for the medieval

clergy, by considering a wide range of sources, time periods and

geographical contexts.

The Invention of Saintliness Anneke B. Mulder-Bakker 2003-08-29 This

volume discusses, from an historical and literary angle, the ways in

which sanctification and the inscription of saintliness take place. Going

beyond the traditional categories of canonization, cult, liturgical

eneration and hagiographical lives, the work raises fundamental issues

concerning definitions of saints and saintliness in a period before the

concept was crystallized in canon law. As well as discussing sources and

methodology, contributions cover contextual issues, including relics and

eneration, life and the afterlife, and examinations of specific sources

and texts. Subjects raised include the idea of hagiography as intimate

biography, perceptions of holiness in writings by and about female

mystics, and bodily aspects of the Franciscan search for evangelical

perfection.

The Life and Afterlife of St. Elizabeth of Hungary 2010-12-20 This

work is a study and translation of the testimony given by witnesses at the

canonization hearings of St. Elizabeth, who died at age twenty-four in

1231. The depositions offer vivid anecdotes about her life as well as the

healing miracles that were associated with her shrine in Marburg.

Topographies of Power in the Early Middle Ages Frans Theuws 2001

Saint-Maurice d'Agaune - Gudme - Vistula - Francia - Maastricht - Aachen

- Gaul - Cordoba.

Queens, Consorts, Concubines: Gregory of Tours and Women of the

Merovingian Elite E. T. Dailey 2015-04-14 *Queens, Consorts, Concubines*

offers an analysis of Gregory of Tours on issues including widowhood,

marriage, sanctity, and political agency, offering a reinterpretation of

elite women in Gaul (e.g. Brunhild, Fredegund, Radegund), related

subjects (e.g. Merovingian marital policy), and Late Antiquity generally.

Gender and Holiness Sam Riches 2005-07-05 This volume examines

gender-specific religious practices and contends that the pursuit of

holiness can destabilize binary gender itself. Though saints may be

classified as masculine or feminine, holiness may also cut across gender

divisions and demand a break from normally gendered behaviour.

Writing Women Saints in Anglo-Saxon England Paul E. Szarmach

2013-01-01 The twelve essays in this collection advance the

contemporary study of the women saints of Anglo-Saxon England by

challenging received wisdom and offering alternative methodologies. The

work embraces a number of different scholarly approaches, from

codicological study to feminist theory. While some contributions are

dedicated to the description and reconstruction of female lives of saints and their cults, others explore the broader ideological and cultural investments of the literature. The volume concentrates on four major areas: the female saint in the Old English Martyrology, genre including hagiography and homelitic writing, motherhood and chastity, and differing perspectives on lives of virgin martyrs. The essays reveal how saints' lives that exist on the apparent margins of orthodoxy actually demonstrate a successful literary challenge extending the idea of a holy life.

A Companion to Women in the Ancient World Sharon L. James
2015-06-15 Selected by Choice as a 2012 Outstanding Academic Title
Awarded a 2012 PROSE Honorable Mention as a Single Volume
Reference/Humanities & Social Sciences A Companion to Women in the Ancient World presents an interdisciplinary, methodologically-based collection of newly-commissioned essays from prominent scholars on the study of women in the ancient world. The first interdisciplinary, methodologically-based collection of readings to address the study of women in the ancient world Explores a broad range of topics relating to women in antiquity, including: Mother-Goddess Theory; Women in Homer, Pre-Roman Italy, the Near East; Women and the Family, the State, and Religion; Dress and Adornment; Female Patronage; Hellenistic Queens; Imperial Women; Women in Late Antiquity; Early Women Saints; and many more Thematically arranged to emphasize the importance of historical themes of continuity, development, and innovation Reconsiders much of the well-known evidence and preconceived notions relating to women in antiquity Includes contributions from many of the most prominent scholars associated with the study of women in antiquity

The Records of Mazu and the Making of Classical Chan Literature
Mario Poceski 2015 "The book explores the historical growth and transformation of Chan (Zen) Buddhist literature in medieval China, with a focus on the earliest records about Mazu Daoyi (709-788). It also presents important primary materials about classical Chan Buddhism, some of them translated for the first time into English"--

The Third Gender and Aelfric's Lives of Saints Rhonda L McDaniel

2018-03-31 In *The Third Gender*, McDaniel addresses the idea of the "third gender" in early hagiography and Latin treatises on virginity and then examines Aelfric's treatment of gender in his translations of Latin monastic Lives for his non-monastic audiences. She first investigates patristic ideas about a "third gender" by describing this concept within the theoretical frameworks of monasticism and then turns to creating a historical and theological cultural context within which to locate an interpretation of Aelfric's portrayals of male and female saints.

Saints' Lives and the Rhetoric of Gender John Kitchen 1998-08-13
Medieval lives of female saints have attracted wide attention in recent years. Some scholars have argued that such texts reveal a distinctive form of female sanctity which only female hagiographers managed to properly articulate, and important writings have been attributed to female authors on that assumption. In this revisionist work, John Kitchen tests such claims through a close examination of several texts--lives of both male and female saints, by authors of both sexes--from sixth century France. He argues that sometimes the "authentic voice" of the female writer or saint sounds emphatically male. This study gives examples of how both male and female authors sometimes depicted holy women talking, acting, or even dressing like their male counterparts. Ultimately, the author aims to cast doubt on the assumption that male authors were ignorant of or hostile toward certain--specifically female--concerns. By the same token, Kitchen's work raises serious methodological problems with the gender approach to the hagiographic literature of the early Middle Ages.

[The Cambridge History of Medieval Monasticism in the Latin West](#) Alison I. Beach 2020-01-09
Monasticism, in all of its variations, was a feature of almost every landscape in the medieval West. So ubiquitous were religious women and men throughout the Middle Ages that all medievalists encounter monasticism in their intellectual worlds. While there is enormous interest in medieval monasticism among Anglophone scholars, language is often a barrier to accessing some of the most important and groundbreaking research emerging from Europe. The Cambridge History of Medieval Monasticism in the Latin West offers a

comprehensive treatment of medieval monasticism, from Late Antiquity to the end of the Middle Ages. The essays, specially commissioned for this volume and written by an international team of scholars, with contributors from Australia, Belgium, Canada, England, France, Germany, Italy, the Netherlands, Spain, Switzerland, and the United States, cover a range of topics and themes and represent the most up-to-date discoveries on this topic.

Proceedings of the Harvard Celtic Colloquium, 29: 2009 Erin Boon 2011 This volume includes "Nations in Tune: the Influence of Irish music on the Breton Musical Record" by Yann Bevant; "Ethnicity, Geography, and the Passage of Dominion in the Mabinogi and Brut Y Brenhinedd" by Christina Chance; "Rejecting Mother's Blessing: the Absence of the Fairy in the Welsh Search for National Identity" by Adam Coward; "Gwalarn: An Attempt to Renew Breton literature" by Gwendal Denez; "At the Crossroads: World War One and the Shifting Roles of Men and Women in Breton Ballad Song Practice" by Natalie Franz; "Apocryphal Sanctity in the Lives of Irish Saints" by Maire Johnson; " 'An Dialog wtre Arzur Roe d'an Bretounet ha Guynglañf' and Its Connections with the Arthurian tradition" by Herve Le Bihan; "A Walk on the Wild Side: Women, Men and Madness" by Edyta Lehmann; "The Early Establishment of Celtic Studies in North American Universities" by Michael Linkletter; " 'The Marshalled Fence of Battle of All the Men of Earth' A Reading of C Chulainn's First Recension r astrad" by Elizabeth Moore; "Dreams of Medieval Scottish Nationhood: The Epic Case of William Wallace" by Kylie Murray; " 'Some of You Will Curse Her' Women's Fiction During the Irish-language Revival" by Riona Nic Congail; "Dating Peredur: New Light on Old Problems" by Natalia I. Petrovskaia; " 'From the Shame You Have Done' Comparing the stories of Blodeuedd and Bl thnait" by Sarah Pfannenschmidt; " 'And There was a Fourth son Llefelys' Narrative Structure and Variation in Cyfranc Lludd a Llefelys" by Kelly Ann Randell; and "Fabricating Celts: How Iron Age Iberians became Indo-Europeanized during the Franco Regime" by Aaron Alzola Romero and Eduardo Sanchez-Moreno.

The Oxford Handbook of Women and Gender in Medieval Europe

Judith M. Bennett 2013-08-22 The Oxford Handbook of Women and Gender in Medieval Europe provides a comprehensive overview of the gender rules encountered in Europe in the period between approximately 500 and 1500 C.E. The essays collected in this volume speak to interpretative challenges common to all fields of women's and gender history - that is, how best to uncover the experiences of ordinary people from archives formed mainly by and about elite males, and how to combine social histories of lived experiences with cultural histories of gendered discourses and identities. The collection focuses on Western Europe in the Middle Ages but offers some consideration of medieval Islam and Byzantium. The Handbook is structured into seven sections: Christian, Jewish, and Muslim thought; law in theory and practice; domestic life and material culture; labour, land, and economy; bodies and sexualities; gender and holiness; and the interplay of continuity and change throughout the medieval period. It contains material from some of the foremost scholars in this field, and it not only serves as the major reference text in medieval and gender studies, but also provides an agenda for future new research.

A Companion to Gregory of Tours Alexander C. Murray 2015-11-16 Gregory, bishop of Tours (573-594), wrote history, hagiography, and ecclesiastical instruction. A Companion to Gregory of Tours brings together twelve scholars who provide an expert guide to interpreting his works, his period, and his legacy in religious and historical studies.

Rewriting Saints and Ancestors Constance Brittain Bouchard 2014-10-13 Thinkers in medieval France constantly reconceptualized what had come before, interpreting past events to give validity to the present and help control the future. The long-dead saints who presided over churches and the ancestors of established dynasties were an especially crucial part of creative memory, Constance Brittain Bouchard contends. In *Rewriting Saints and Ancestors* she examines how such ex post facto accounts are less an impediment to the writing of accurate history than a crucial tool for understanding the Middle Ages. Working backward through time, Bouchard discusses twelfth-century scribes contemplating the ninth-century documents they copied into cartularies

or reworked into narratives of disaster and triumph, ninth-century churchmen deliberately forging supposedly late antique documents as weapons against both kings and other churchmen, and sixth- and seventh-century Gallic writers coming to terms with an early Christianity that had neither the saints nor the monasteries that would become fundamental to religious practice. As they met with political change and social upheaval, each generation decided which events of the past were worth remembering and which were to be reinterpreted or quietly forgotten. By considering memory as an analytic tool, Bouchard not only reveals the ways early medieval writers constructed a useful past but also provides new insights into the nature of record keeping, the changing ways dynasties were conceptualized, the relationships of the Merovingian and Carolingian kings to the church, and the discovery (or invention) of Gaul's earliest martyrs.

Chosen among Women Mary F. Thurlkill 2008-01-15 *Chosen among Women: Mary and Fatima in Medieval Christianity and Shi`ite Islam* combines historical analysis with the tools of gender studies and religious studies to compare the roles of the Virgin Mary in medieval Christianity with those of Fatima, daughter of the prophet Muhammad, in Shi`ite Islam. The book explores the proliferation of Marian imagery in Late Antiquity through the Church fathers and popular hagiography. It examines how Merovingian authors assimilated powerful queens and abbesses to a Marian prototype to articulate their political significance and, at the same time, censure holy women's public charisma. Mary Thurlkill focuses as well on the importance of Fatima in the evolution of Shi`ite identity throughout the Middle East. She examines how scholars such as Muhammad Baqir al-Majlisi advertised Fatima as a symbol of the Shi`ite holy family and its glorified status in paradise, while simultaneously binding her as a mother to the domestic sphere and patriarchal authority. This important comparative look at feminine ideals in both Shi`ite Islam and medieval Christianity is of relevance and value in the modern world, and it will be welcomed by scholars and students of Islam, comparative religion, medieval Christianity, and gender studies.

Mary Magdalene in Medieval Culture Peter Loewen 2014-03-26 This

innovative and multidisciplinary collection visits representations and interpretations of Mary Magdalene in the medieval and early modern periods, questioning major scholarly assumptions behind the examination of female saints and their depictions in medieval artworks, literature, and music. Mary Magdalene's many and various characterizations from reformed prostitute to conversion-figure to devotee of Christ to "apostle to the apostles" to spiritual advisor to the Prince of Marseilles to hermit in the desert, to list just a few examples, mean that the many conflicted representations of Mary Magdalene apply to a staggering variety of cultural material, including art, liturgy, music, literature, theology, hagiography, and the historical record. Furthermore, Mary Magdalene has grown into an extremely popular and controversial figure due to recent books and movies concerning her, and due to a groundswell of general speculation concerning her relationship to Jesus: was she his acquaintance, follower, companion, wife, family-member, or lover? This volume employs a broad spectrum of theoretical methodologies in order to present poststructuralist, postcolonial, postmodernist, hagiographic, and feminist readings of the figure of Mary Magdalene, addressing and interrogating her conflicting roles and the precise relationship between her sacred and secular representations.

The Rise of the Medieval World 500-1300 Jana K. Schulman 2002-05-30 Beginning in 500 with the fusion of classical, Christian, and Germanic cultures and ending in 1300 with a Europe united by a desire for growth, knowledge, and change, this volume provides basic information on the significant cultural figures of the Middle Ages. It includes over 400 people whose contributions in literature, religion, philosophy, education, or politics influenced the development and culture of the Medieval world. While focusing on Western European figures, the book does not neglect those from Byzantium, Baghdad, and the Arab world who also contributed to the politics, religion, and culture of Western Europe. Europe underwent fundamental changes during the Middle Ages. It changed from a preliterate to a literate society. Cities became a vital part of the economy, culture, and social structure. The poor and serfs went to the cities. The devout joined monastic orders.

Christianity spread throughout Europe, while a man was born in Mecca who would change the shape of the religious map. Islam spread throughout the Holy Land. Christian piety led to the Crusades. This book provides a convenient guide to those who helped shape these movements and counter-movements during this era that would pave the way for the Renaissance.

Routledge Revivals: Women and Gender in Medieval Europe

(2006) Margaret Schaus 2017-07-12 First published in 2006, *Women and Gender in Medieval Europe* examines the daily reality of medieval women from all walks of life in Europe between 450 CE and 1500 CE. This reference work provides a comprehensive understanding of many aspects of medieval women and gender, such as art, economics, law, literature, sexuality, politics, philosophy and religion, as well as the daily lives of ordinary women. Masculinity in the middle ages is also addressed to provide important context for understanding women's roles. Additional up-to-date bibliographies have been included for the 2016 reprint.

Written by renowned international scholars and easily accessible in an A-to-Z format, students, researchers, and scholars will find this outstanding reference work to be a valuable resource on women in Medieval Europe.

The Cults of Sainte Foy and the Cultural Work of Saints Kathleen Ashley 2021-06-28 Bringing together artifacts, texts, and practices within an interpretive framework that stresses the cultural work performed by saints, Kathleen Ashley presents a comparative study of the cults of the medieval Sainte Foy at a number of the sites where she was especially venerated. This book analyzes how each cult site produced the saint it needed, appropriating or creating whatever was required to that end. Ashley's approach is thoroughly interdisciplinary, incorporating visual, religious, medieval, and women's and gender studies as well as literary studies and social history. She uses the theoretical framework of "cultural work" to analyze how the cult of Sainte Foy was sponsored and received by specific groups in different locales in Europe. The book is comprehensive in terms of historical as well as geographical range, tracing the history of the cult from the early Middle Ages into the present day. It also includes historiographical analysis, examining the way the

cults of Sainte Foy have been represented in various historical accounts. Ashley's narrative challenges the boundary between "elite" and "popular" culture and complicates the traditional vernacular vs. Latin language binary. A chief aim of the study is to show how "art" objects always operated in conjunction with other cultural texts to construct a saint's cult. The volume is heavily illustrated, showing artifacts such as stained-glass windows and wall paintings which are not readily available from any other source. This book will be of special interest to scholars in art history, medieval history, gender studies, and religion.

Symbolic Identity and the Cultural Memory of Saints Anu Mänd 2018-07-27 This volume examines the relationship between medieval cults of saints and regional and national identity formation in Europe both during and, to some extent, beyond the Middle Ages. It studies how collective identities have been expressed through saints' cults and their appropriations in texts, visual representations, and music. Attention is given to various aspects of the role of medieval saints' cults in European identity formation, as saints were used in the service of both religious and political agendas. Focusing on a range of European regions, this volume uses cults of medieval saints and their religious, cultural and political appropriations over time as a vehicle for studying changing cultural and social values. The articles here report research carried out under the European Science Foundation's collaborative EuroCORECODE project: Symbols that Bind and Break Communities: Saints' Cults as Stimuli and Expressions of Local, Regional, National and Universalist Identities (2010-2013/14), an international, interdisciplinary research venture funded by the National Research Councils of five countries: Austria, Denmark, Estonia, Hungary, and Norway.

Medieval Saints' Lives Emma Campbell 2008 Contending that the study of hagiography is significant both for a consideration of medieval literature and for current theoretical debates in medieval studies, this book considers a range of Old French and Anglo-Norman texts, using modern theories of kinship and community to show how saints' lives construe social and sexual relations. Focusing on the depiction of the gift, kinship and community, the book maintains that social and sexual

systems play a key role in vernacular hagiography. Such systems, along with the desires they produce and control, are, it is argued, central to hagiography's religious functions, particularly its role as a vehicle of community formation. In attempting to think beyond the limits of human relationships, saints' lives nonetheless create an environment in which queer desires and modes of connection become possible, suggesting that, in this case at least, the orthodox nurtures the queer. This book thus suggests not only that medieval hagiography is worthy of greater attention but also that this corpus might provide an important resource for theorizing community in its medieval contexts and for thinking it in the present. EMMA CAMPBELL is Associate Professor of French at the University of Warwick.

Miracles Patrick J. Hayes 2016-01-11 Miracles give hope to the hopeless and exemplify the intersection of the divine and the mundane. They have shaped world history and continue to influence us through their presence in films, television, novels, and popular culture. This encyclopedia provides a unique resource on the philosophical, historical, religious, and cross-cultural conceptions of miracles that cut across denominational lines. Multidisciplinary in approach, this informative yet entertaining encyclopedia covers major aspects of miraculous phenomena through more than 150 alphabetically arranged entries that document how humanity's belief in religious miracles over multiple places, periods, and faiths have affected society—even changed the course of history. Written for high school students and general readers, the coverage enables readers to learn about different civilizations and cultures, the controversies surrounding different beliefs, and the often uncomfortable engagement of religion with science. This single-volume book provides a one-stop ready-reference that addresses a broad variety of subject matter on miraculous phenomena and guides further investigations into the subject. Helpful illustrations and lucid explanations of the ancillary concepts associated with miraculous phenomena make learning about this topic more engaging. Readers will be able to link the doctrinal concepts, such as "grace" or "prayer," with the descriptions of miraculous events, especially those associated with saints or holy

objects. The examination of the controversial aspects of different belief systems along with the book's balanced coverage of the interpretation of miracles will encourage students to weigh different explanations, thus fostering the development of their critical thinking skills.

The Middle Ages in Texts and Texture Jason Glenn 2011-08-02 The Middle Ages in Texts and Texture is an introduction to medieval Europe unlike any other. These 26 essays, written by accomplished scholars all trained at the University of California, Berkeley, reflect on medieval texts and the opportunities they present for exploration of the Middle Ages. Introduced in a foreword by Thomas N. Bisson (Harvard University), these essays present a textured picture of the medieval world and offer models for how to reflect fruitfully on medieval sources. To help orient the reader, three maps, the editor's introduction, and an index are provided.

The Bride of Christ Goes to Hell Dyan Elliott 2011-11-29 The early Christian writer Tertullian first applied the epithet "bride of Christ" to the uppity virgins of Carthage as a means of enforcing female obedience. Henceforth, the virgin as Christ's spouse was expected to manifest matronly modesty and due submission, hobbling virginity's ancient capacity to destabilize gender roles. In the early Middle Ages, the focus on virginity and the attendant anxiety over its possible loss reinforced the emphasis on claustration in female religious communities, while also profoundly disparaging the nonvirginal members of a given community. With the rising importance of intentionality in determining a person's spiritual profile in the high Middle Ages, the title of bride could be applied and appropriated to laywomen who were nonvirgins as well. Such instances of democratization coincided with the rise of bridal mysticism and a progressive somatization of female spirituality. These factors helped cultivate an increasingly literal and eroticized discourse: women began to undergo mystical enactments of their union with Christ, including ecstatic consummations and vivid phantom pregnancies. Female mystics also became increasingly intimate with their confessors and other clerical confidants, who were sometimes represented as stand-ins for the celestial bridegroom. The dramatic merging of the spiritual

and physical in female expressions of religiosity made church authorities fearful, an anxiety that would coalesce around the figure of the witch and her carnal induction into the Sabbath.

Women and Gender in Medieval Europe Margaret Schaus 2006
 Publisher description

The Merovingians in Historiographical Tradition Yaniv Fox
 2023-10-31 The Merovingian centuries were a foundational period in the historical consciousness of western Europe. The memory of the first dynasty of Frankish kings, their origin myths, accomplishments, and failures were used by generations of chroniclers, propagandists, and historians to justify a wide range of social and political agendas. The process of curating and editing the source material gave rise to a recognisable 'Merovingian narrative' with three distinct phases: meteoric ascent, stasis, and decline. Already in the seventh-century Chronicle of Fredegar, this tripartite model was invoked by a Merovingian queen to prophesy the fate of her descendants. This expert commentary sets out to understand how the story of the Merovingians was shaped through a process of continuous historiographical adaptation. It examines authors from across a millennium of historical writing and analyses their influences and objectives, charting the often-unexpected ways in which their narratives were received and developed.

Perceptions of Femininity in Early Irish Society Helen Oxenham 2016 An examination of how the feminine was viewed in early medieval Ireland, through a careful study of a range of texts.

Gender, Nation and Conquest in the Works of William of Malmesbury Kirsten A. Fenton 2008 William of Malmesbury is one of the most important English historians of the twelfth century -- not only a critical period in English history, but also one that has been recognised as significant in terms of the writing of history and the construction of a national past. This innovative study provides a gendered reading of Malmesbury's works with special reference to the themes of conquest and nation. It considers Malmesbury's presentation of men and women (both lay and religious) through categories based on attributes, such as sexual behaviour and violence, rather than the more familiar

'professional' or familial roles, such as warrior and wife. It is also concerned with language and how the topics of conquest and nation are discussed in gendered terms. Importantly, attention is paid to Malmesbury's own position as a post-conquest chronicler, writing at a time of church reform, and to the impact the changes had upon the construction of the stories he narrates. KIRSTEN A. FENTON holds a Leverhulme Early Career Fellowship at the University of Edinburgh.

Creating Community with Food and Drink in Merovingian Gaul B. Effros 2019-07-24 Creating Community with Food and Drink in Merovingian Gaul exposes the manner in which feasting and fasting, in other words, ritualized actions not performed solely for the purpose of nourishment, were central to social interaction in Gaul both prior and subsequent to Christianization of the mixed population of Franks and Gallo-Romans. In exploring these issues using a multidisciplinary methodology, Effros suggests that scholars may assess historical manifestations of the use of food and drink to create and reinforce the social hierarchy. Effros addresses the tensions between monastic and lay communities and focuses on patronage through food and drink as a source of informal power, a subject too often overlooked in favour of institutional structures more familiar to twentieth-century historians.

The Oxford Handbook of Early Christian Studies Susan Ashbrook Harvey 2008-09-05 The Oxford Handbook of Early Christian Studies responds to and celebrates the explosion of research in this interdisciplinary field over recent decades. As a one-volume reference work, it provides an introduction to the academic study of early Christianity (c. 100-600 AD) and examines the vast geographical area impacted by the early church, in western and eastern late antiquity. It is thematically arranged to encompass history, literature, thought, practices, and material culture. It contains authoritative and up-to-date surveys of current thinking and research in the various sub-specialties of early Christian studies, written by leading figures in the discipline. The essays orientate readers to a given topic, as well as to the trajectory of research developments over the past 30-50 years within the scholarship itself. Guidance for future research is also given. Each essay points the reader

towards relevant forms of extant evidence (texts, documents, or examples of material culture), as well as to the appropriate research tools available for the area. This volume will be useful to advanced undergraduate and post-graduate students, as well as to specialists in any area who wish to consult a brief review of the 'state of the question' in a particular area or sub-specialty of early Christian studies, especially one different from their own.

The Religious Worlds of the Laity in Late Antique Gaul Lisa Kaaren Bailey 2016-04-07 Christianity in the late antique world was not imposed but embraced, and the laity were not passive members of their religion but had a central role in its creation. This volume explores the role of the laity in Gaul, bringing together the fields of history, archaeology and theology. First, this book follows the ways in which clergy and monks tried to shape and manufacture lay religious experience. They had themselves constructed the category of 'the laity', which served as a negative counterpart to their self-definition. Lay religious experience was thus shaped in part by this need to create difference between categories. The book then focuses on how the laity experienced their religion, how they interpreted it and how their decisions shaped the nature of the Church and of their faith. This part of the study pays careful attention to the diversity of the laity in this period, their religious environments, ritual engagement, behaviours, knowledge and beliefs. The first volume to examine laity in this period in Gaul – a key region for thinking about the transition from Roman rule to post-Roman society – *The Religious Worlds of the Laity in Late Antique Gaul* fills an important gap in current literature.

Superior Women Jennifer C. Edwards 2019-07-11 *Superior Women* examines the claims of abbesses of the abbey of Sainte-Croix in medieval Poitiers to authority from the abbey's foundation to its 1520 reform. These women claimed to hold authority over their own community, over dependent chapters of male canons, and over extensive properties in Poitou; male officials such as the king of France and the pope repeatedly supported these claims. To secure this support, the abbesses relied on two strategies that the abbey's founder, the sixth-century Saint

Radegund, established: they documented support from a network of allies made up of powerful secular and ecclesiastical officials, and they used artefacts left from Radegund's life to shape her cult and win new patrons and allies. Abbesses across the 900 years of this study routinely turned to these strategies successfully when faced with conflict from dependents, or more local officials such as the bishop of Poitiers. Sainte-Croix's nuns proved adept at tailoring these strategies to shifting historical contexts, turning from Frankish bishops to the kings of Frankia, then to the Pope and finally to the King of France as former allies became unavailable to them. The book demonstrates respectful cooperation between men and monastic women, and more extensive respect for female monastic authority than scholars typically recognize. Chapters focus on the cult's manuscripts, church decoration, procession, jurisdictions between cult institutions, reform, and rebellion.

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