

Strong Of Body Brave And Noble Chivalry And Society In Medieval France

In the popular imagination, World War I stands for the horror of all wars. The unprecedented scale of the war and the mechanized weaponry it introduced to battle brought an abrupt end to the romantic idea that soldiers were somehow knights in shining armor who always vanquished their foes and saved the day. Yet the concept of chivalry still played a crucial role in how soldiers saw themselves in the conflict. Here for the first time, Allen J. Frantzen traces these chivalric ideals from the Great War back to their origins in the Middle Ages and shows how they resulted in highly influential models of behavior for men in combat. Drawing on a wide selection of literature and images from the medieval period, along with photographs, memorials, postcards, war posters, and film from both sides of the front, Frantzen shows how such media shaped a chivalric ideal of male sacrifice based on the Passion of Jesus Christ. He demonstrates, for instance, how the wounded body of Christ became the inspiration for heroic male suffering in battle. For some men, the Crucifixion inspired a culture of revenge, one in which Christ's bleeding wounds were venerated as badges of valor and honor. For others, Christ's sacrifice inspired action more in line with his teachings—a daring stay of hands or reason not to visit death upon one's enemies. Lavishly illustrated and eloquently written, *Bloody Good* will be must reading for anyone interested in World War I and the influence of Christian ideas on modern life.

An in-depth examination of humankind's first mode of travel traces the history of walking from the first human migrations

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to the vast, marching armies of ancient Greece and Rome, with special emphasis placed on the relationship between walking and social class.

The acclaimed biography of the eldest son of William the Conqueror, whose failure to secure the kingdom of England has overshadowed his role in capturing Jerusalem during the First Crusade.

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.

Emotions in a Crusading Context is the first book-length study of the emotional rhetoric of crusading. It investigates the ways in which a number of emotions and affective displays—primarily fear, anger, and weeping—were understood, represented, and utilised in twelfth- and thirteenth-century western narratives of the crusades, making use of a broad range of comparative material to gauge the distinctiveness of those texts: crusader letters, papal encyclicals, model sermons, *chansons de geste*, lyrics, and an array of

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theological and philosophical treatises. In addition to charting continuities and changes over time in the emotional landscape of crusading, this study identifies the underlying influences which shaped how medieval authors represented and used emotions; analyzes the passions crusade participants were expected to embrace and reject; and assesses whether the idea of crusading created a profoundly new set of attitudes towards emotions. *Emotions in a Crusading Context* calls on scholars of the crusades to reject the traditional methodological approach of taking the emotional descriptions embedded within historical narratives as straightforward reflections of protagonists' lived feelings, and in so doing challenges the long historiographical tradition of reconstructing participants' beliefs and experiences from these texts. Within the history of emotions, Stephen J. Spencer demonstrates that, despite the ongoing drive to develop new methodologies for studying the emotional standards of the past, typified by experiments in 'neurohistory', the social constructionist (or cultural-historical) approach still has much to offer the historian of medieval emotions.

Set against the framework of modern political concerns, *Treason: Medieval and Early Modern Adultery, Betrayal, and Shame* considers the various forms of treachery in a variety of sources, including literature, historical chronicles, and material culture creating a complex portrait of the development of this high crime.

In high medieval France, men and women saw the world around them as the product of tensions between opposites. Imbued with a Christian culture in which a penniless preacher was also the King of Kings and the last were expected to be first, twelfth-century thinkers brought order to their lives through the creation of opposing categories. In a highly original work, Constance Brittain Bouchard examines this

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poorly understood component of twelfth-century thought, one responsible, in her view, for the fundamental strangeness of that culture to modern thinking. Scholars have long recognized that dialectical reasoning was the basic approach to philosophical, legal, and theological matters in the high Middle Ages. Bouchard argues that this way of thinking and categorizing—which she terms a "discourse of opposites"—permeated all aspects of medieval thought. She rejects suggestions that it was the result of imprecision, and provides evidence that people of that era sought not to reconcile opposing categories but rather to maintain them. Bouchard scrutinizes the medieval use of opposites in five broad areas: scholasticism, romance, legal disputes, conversion, and the construction of gender. Drawing on research in a series of previously unedited charters and the earliest glossa manuscripts, she demonstrates that this method of constructing reality was a constitutive element of the thought of the period.

Medieval society was dominated by its knights and nobles. The literature created in medieval Europe was primarily a literature of knightly deeds, and the modern imagination has also been captured by these leaders and warriors. This book explores the nature of the nobility, focusing on France in the High Middle Ages (11th-13th centuries). Constance Brittain Bouchard examines their families; their relationships with peasants, townspeople, and clerics; and the images of them fashioned in medieval literary texts. She incorporates throughout a consideration of noble women and the nobility's attitude toward women. Research in the last two generations has modified and expanded modern understanding of who knights and nobles were; how they used authority, war, and law; and what position they held within the broader society. Even the concepts of feudalism, courtly love, and chivalry, once thought to be self-evident aspects of medieval society,

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have been seriously questioned. Bouchard presents bold new interpretations of medieval literature as both reflecting and criticizing the role of the nobility and their behavior. She offers the first synthesis of this scholarship in accessible form, inviting general readers as well as students and professional scholars to a new understanding of aristocratic role and function.

Annually published since 1930, the International bibliography of Historical Sciences (IBOHS) is an international bibliography of the most important historical monographs and periodical articles published throughout the world, which deal with history from the earliest to the most recent times.

The works are arranged systematically according to period, region or historical discipline, and within this classification alphabetically. The bibliography contains a geographical index and indexes of persons and authors.

The pervasiveness of the Christian religion has long been treated as one of the key features of medieval society. Indeed, Europe in the Middle Ages is often described simply as a Christian culture. Yet what do we mean when we say that medieval Europe was a Christian society, and what did it mean to be a Christian in the Middle Ages? These questions are fundamental to any understanding of the Middle Ages, yet the variety of theoretical approaches and conclusions represented in this carefully selected and provocative collection of key works in the field highlights the complexity of the answers. Introducing

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students to medieval Christianity, James L. Halverson presents a rich array of readings that offers a variety of ways to study the history of religion within a chronological setting. His opening chapter and introductions to each section and selection frame the essays and provide a strong conceptual framework to build upon. Making it clear that scholars have approached religion from many perspectives and used many different methodologies, this collection presents some of the best scholarship of religion as culture and practice, emphasizing the ongoing attempt to understand the social and cultural aspects of medieval Christianity. Contributions by: Rudolf Bell, Constance Brittain Bouchard, Peter Brown, Marcus Bull, Caroline Walker Bynum, Mark R. Cohen, Georges Duby, Eamon Duffy, Joan Ferrante, Richard Fletcher, Katherine L. French, Thomas A. Fudge, Herbert Grundmann, James L. Halverson, Karen Louise Jolly, Lester Little, Rob Means, Bernd Moeller, Andrew P. Roach, Jane Tibbets Schulenburg, Keith Thomas, and Ian Wood.

For 300 years separate and mutually uncomprehending English and French historiographies have confused the history of medieval aristocracy. Unpicking the basic assumptions behind both national traditions, this book explains them, reconciles them and offers entirely new ways to take the study of aristocracy

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forward in both England and France. *The Birth of Nobility* analyses the enormous international field of publications on the subject of medieval aristocracy, breaking it down into four key debates: noble conduct, noble lineage, noble class and noble power. Each issue is subjected to a thorough review by comparing current scholarship with what a vast range of historical source material actually says. It identifies the points of divergence in the national traditions of each of these debates and highlights where they have been mutually incomprehensible. For students studying medieval Europe.

These essays examine the ideas that were important to monks and the intersections between the monks and the secular world. The volume explores the ideas and realities that shaped the lives of monks over the medieval millennium.

Bringing together thirteen leading art historians, *Beyond the Yellow Badge* seeks to reframe the relationship between European visual culture and the many changing aspects of the Christian majority's negative conceptions of Jews and Judaism during the Middle Ages and early modern periods.

When Christianity spread from its Mediterranean base into the Germanic and Celtic north, it initiated profound changes, particularly in kinship relations and sexual mores. Joseph H. Lynch traces the introduction and assimilation of the concept of

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spiritual kinship into Anglo-Saxon England. Covering the years 597 to 1066, he shows how this notion unsettled and in time altered the structures of the society. In early Germanic societies, kinship was a major organizing principle. Spiritual kinship of various kinds began to take hold among the Anglo-Saxons with the arrival of Christian missionaries from Rome in the seventh century. Lynch discusses in detail sponsorship at baptism, confirmation, and other rituals in which an individual other than a biological parent presented someone, often an infant, for initiation into Christianity. After the ceremony, the sponsor was regarded as the child's spiritual parent or godparent, whose role complemented that of the natural mother and father, with whom the sponsor had become a "coparent." He describes the difficulties posed by the incest taboo, which included a ban on marriage between spiritual kin. Lynch's work reveals how Anglo-Saxons, though never accepting the sexual taboos that were so prominent in the Frankish, Roman, and Byzantine churches, did create new forms of spiritual kinship. Unusual in its focus and scope, this book illuminates an integral element in the religious, social, and diplomatic life of Anglo-Saxon England. It also contributes to our understanding of the ways in which Christianization reshaped societal relations and moral attitudes.

The twelfth century was characterized by intense

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spirituality as well as rapid economic development. Drawing on unprecedented research, Constance Brittain Bouchard demonstrates that the Cistercian monks of Burgundy were exemplary in both spheres. Bouchard explores the web of economic ties that linked the Cistercian monasteries with their secular neighbors, especially the knights, and reaches some surprising conclusions about Cistercian attitudes. This insightful survey of the "things" of medieval Europe allows modern readers to understand what they looked like, what they were made of, how they were created, and how they were used. • Provides information on a comprehensive range of topics from agriculture to zoos, and also includes books, castles, minstrels, clothing and universities • Provides bibliographic lists of suggested reading following each entry, with a full bibliography at the end • Appropriate for both high school and lower-level undergraduate students

This groundbreaking collection brings the Middle Ages to life and conveys the distinctiveness of this diverse, constantly changing period. Thirty-eight scholars bring together one medieval world from many disparate worlds, from Connacht to Constantinople and from Tynemouth to Timbuktu. This extraordinary set of reconstructions presents the reader with a vivid re-drawing of the medieval past, offering fresh appraisals of the evidence and modern historical writing. Chapters are thematically linked in four sections: identities beliefs, social values and symbolic order power and power-structures elites, organizations and groups. Packed full of

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original scholarship, The Medieval World is essential reading for anyone studying medieval history.

An in-depth examination of the work of this important medieval woman mystic.

William Burgwinkle surveys poetry and letters, histories and literary fiction - including Grail romances - to offer a historical survey of attitudes towards same-sex love during the centuries that gave us the Plantagenet court of Henry II and Eleanor of Aquitaine, courtly love, and Arthurian lore.

Burgwinkle illustrates how 'sodomy' becomes a problematic feature of narratives of romance and knighthood. Most texts of the period denounce sodomy and use accusations of sodomitical practice as a way of maintaining a sacrificial climate in which masculine identity is set in opposition to the stigmatised other, for example the foreign, the feminine, and the heretical. What emerges from these readings, however, is that even the most homophobic, masculinist and normative texts of the period demonstrate an inability or unwillingness to separate the sodomitical from the orthodox. These blurred boundaries allow readers to glimpse alternative, even homoerotic, readings.

This book is aimed at students coming to the study of western European medieval history for the first time, and also graduate students on interdisciplinary medieval studies programmes. It examines the place of the Middle Ages in modern popular culture, exploring the roots of the stereotypes that appear in films, on television and in the press, and asking why they remain so persistent. The book also asks whether 'medieval' is indeed a useful category in terms of historical periodization. It investigates some of the particular challenges posed by medieval sources and the ways in which they have survived. And it concludes with an exploration of the relevance of medieval history in today's world.

This is a study of the lived experience of monastic reform

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within the troubled and violent landscape of twelfth-century Germany. While the book will be of interest to specialists in medieval history, religion, gender, and manuscript studies, its readability will make it accessible also to undergraduate students and other non-specialists.

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Studies of varied ways in which medieval people imagined the future, reasons behind such representations, and the implications for an understanding of medieval society as a whole.

This new companion to the works of Marie de France offers fresh insights into the standard critical debates.

Looks at the origins of knights and chivalry, describes the everyday life of knights, presents information on knights throughout history, and covers the cultural legacy of knights. This book provides a comprehensive revision and analysis of Normandy, its rulers, and governance between the traditional date for the foundation of the duchy, 911, and the completion of the conquest led by Count Geoffrey V of the Angevins, 1144. It examines how the Norman dukes were able to establish and then to maintain themselves in their duchy, providing a new historical narrative in the process. It also explores the various tools that they used to promote and enforce their authority, from the recruitment of armies to the use of symbolism and emotions at court. In particular, it also seeks to come to terms with the practicalities of ducal power, and reveals that it was framed and promoted from the bottom

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up as much as from the top down.

What makes a successful government?

Through an examination of the role of nuns and the place of convents in both the spiritual and social landscape, this book analyzes the interaction of gender, religion and society in late medieval and early modern Spain. Author Elizabeth Lehfeldt here examines the tension between religious reform, which demanded that all nuns observe strict enclosure, and the traditional identity of Spanish nuns and their institutions, in which they were spiritually and temporally powerful women. Lehfeldt's work is based on the archival records of twenty-three convents in the city of Valladolid, and peninsula-wide documents that include visitation records, the constitutions of religious orders, and spiritual biographies. *Religious Women in Golden Age Spain* is the first book-length study in English to pose this chronological and conceptual framework for identifying and analyzing the role of nuns and convents in late-medieval and early-modern Spanish society.

More than sixty friends and colleagues pay tribute to the distinguished professor Janos M. Bak's 70th birthday."

Investigation of the growing regional power of the English aristocracy in the central middle ages.

Were aristocratic women in medieval France little more than appendages to patrilineal families, valued as objects of exchange and necessary only for the production of male heirs? Such was the view proposed by the great French historian Georges Duby more than three decades ago and still widely accepted. In *Aristocratic Women in Medieval France* another model is put forth: women of the landholding elite—from countesses down to the wives of ordinary knights—had considerable rights, and exercised surprising power. The authors of the volume offer five case studies of women from the mid-eleventh through the thirteenth centuries, and from regions as diverse as Blois-Chartres,

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Champagne, Flanders, and Occitania. They show not only the diversity of life experiences these women enjoyed but the range of social and political roles open to them. The ecclesiastical and secular sources they mine confirm that women were regarded as full members of both their natal and affinal families, were never excluded from inheriting and controlling property, and did not have their share of family property limited to dowries. Women across France exchanged oaths for fiefs and assumed responsibilities for enfeoffed knights. As feudal lords, they settled disputes involving vassals, fortified castles, and even led troops into battle. Aristocratic Women in Medieval France clearly shows that it is no longer possible to depict well-born women as powerless in medieval society. Demonstrating the importance of aristocratic women in a period during which they have been too long assumed to have lacked influence, it forces us to reframe our understanding of the high Middle Ages.

In 1209 Simon of Montfort led a war against the Cathars of Languedoc after Pope Innocent III preached a crusade condemning them as heretics. The suppression of heresy became a pretext for a vicious war that remains largely unstudied as a military conflict. Laurence Marvin here examines the Albigensian Crusade as military and political history rather than religious history and traces these dimensions of the conflict through to Montfort's death in 1218. He shows how Montfort experienced military success in spite of a hostile populace, impossible military targets, armies that dissolved every forty days, and a pope who often failed to support the crusade morally or financially. He also discusses the supposed brutality of the war, why the inhabitants were for so long unsuccessful at defending themselves against it, and its impact on Occitania. This original account will appeal to scholars of medieval France, the Crusades and medieval military history.

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The most recent research in matters Arthurian, by leading scholars in the field.

In *Out of Love for My Kin*, Amy Livingstone examines the personal dimensions of the lives of aristocrats in the Loire region of France during the eleventh and twelfth centuries. She argues for a new conceptualization of aristocratic family life based on an ethos of inclusion. Inclusivity is evident in the care that medieval aristocrats showed toward their families by putting in place strategies, practices, and behaviors aimed at providing for a wide range of relatives. Indeed, this care—and in some cases outright affection—for family members is recorded in the documents themselves, as many a nobleman and woman made pious benefactions "out of love for my kin." In a book made rich by evidence from charters—which provide details about life events including birth, death, marriage, and legal disputes over property—Livingstone reveals an aristocratic family dynamic that is quite different from the fictional or prescriptive views offered by literary depictions or ecclesiastical sources, or from later historiography. For example, she finds that there was no single monolithic mode of inheritance that privileged the few and that these families employed a variety of inheritance practices. Similarly, aristocratic women, long imagined to have been excluded from power, exerted a strong influence on family life, as Livingstone makes clear in her gender-conscious analysis of dowries, the age of men and women at marriage, lordship responsibilities of women, and contestations over property. The web of relations that bound aristocratic families in this period of French history, she finds, was a model of family based on affection, inclusion, and support, not domination and exclusion.

Bouchard provides a fresh perspective on social and ecclesiastical life in the High Middle Ages, drawing on a vast range of primary sources to reveal the surprisingly close

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relationship between monasteries and the nobility.

In an attempt to discover what has become hidden within the growing darkness of our society, Knight of the Grail Code examines the source of our natural, moral instincts and how following these transcendent morals can lead to physical, mental, and sociological health. We discover the source of our morality and find that--like the Grail--it gives us health and life. And also like the Grail, it is the quest for its discovery that reveals our true nature.

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