

France In The Middle Ages 987 1460 From Hugh Capet To Joan Of Arc History Of France

P.S. Lewis's work has done much to make the history of France in the later middle ages more accessible to the English reader and to establish new lines of enquiry and interpretation. The book's central theme is the physical and mental structure of French politics in the period. Following a general survey, the author illustrates his arguments by examining a series of institutions, attitudes and ideas.

At the height of the Middle Ages, a peculiar system of perpetual exile—or abjuration—flourished in western Europe. It was a judicial form of exile, not political or religious, and it was meted out to felons for crimes deserving of severe corporal punishment or death. *From England to France* explores the lives of these men and women who were condemned to abjure the English realm, and draws on their unique experiences to shed light on a medieval legal tradition until now very poorly understood. William Chester Jordan weaves a breathtaking historical tapestry, examining the judicial and administrative processes that led to the abjuration of more than seventy-five thousand English subjects, and recounting the astonishing journeys of the exiles themselves. Some were innocents caught up in tragic circumstances, but many were hardened criminals. Almost every English exile departed from the port of Dover, many bound for the same French village, a place called *Wissant*. Jordan vividly describes what happened when the felons got there, and tells the stories of the few who managed to return to England, either illegally or through pardons. *From England to France* provides new insights into a fundamental pillar of medieval English law and shows how it collapsed amid the bloodshed of the Hundred Years' War.

Jeanne de Penthièvre (c.1326–1384), duchess of Brittany, was an active and determined ruler who maintained her claim to the duchy throughout a war of succession and even after her eventual defeat. This in-depth study examines Jeanne's administrative and legal records to explore her co-rule with her husband, the social implications of ducal authority, and her strategies of legitimization in the face of conflict. While studies of medieval political authority often privilege royal, male, and exclusive models of power, Erika Graham-Goering reveals how there were multiple coexisting standards of princely action, and it was the navigation of these expectations that was more important to the successful exercise of power than adhering to any single approach. Cutting across categories of hierarchy, gender, and collaborative rule, this perspective sheds light on women's rulership as a crucial component in the power structures of the early Hundred Years' War, and demonstrates that lordship retained salience as a political category even in a period of growing monarchical authority.

In this study of vernacular French narrative from the twelfth century through the later Middle Ages, first published in 2000, Donald Maddox considers the construction of identity in a wide range of fictions. He focuses on crucial encounters, widespread in medieval literature, in which characters are informed about fundamental aspects of their own circumstances and selfhood. These always arresting and highly significant moments of 'specular' encounter are examined in numerous Old and Middle French

romances, hagiographic texts, epics and brief narratives. Maddox discloses the key role of identity in an original reading of the Lais of Marie de France as a unified collection, as well as in Arthurian literature, fictions of the courtly tryst, genealogies and medieval family romance. The study offers many new perspectives on the poetic and cultural implications of identity as an imaginary construct during the long formative period of French literature.

In *Medieval Boundaries*, Sharon Kinoshita examines the role of cross-cultural contact in twelfth- and early thirteenth-century French literature. Starting from the observation that many of the earliest and best-known works of the French literary tradition are set on or beyond the borders of the French-speaking world, she reads the *Chanson de Roland*, the lais of Marie de France, and a variety of other texts in an expanded geographical frame that includes the Iberian peninsula, the Welsh marches, and the eastern Mediterranean. In Kinoshita's reconceptualization of the geographical and cultural boundaries of the medieval West, such places become significant not only as sites of conflict but also as spaces of intense political, economic, and cultural negotiation. An important contribution to the emerging field of medieval postcolonialism, Kinoshita's work explores the limitations of reading the literature of the French Middle Ages as an inevitable link in the historical construction of modern discourses of Orientalism, colonialism, race, and Christian-Muslim conflict. Rather, drawing on recent historical and art historical scholarship, Kinoshita uncovers a vernacular culture at odds with official discourses of crusade and conquest. Situating each work in its specific context, she brings to light the lived experiences of the knights and nobles for whom this literature was first composed and—in a series of close readings informed by postcolonial and feminist theory—demonstrates that literary representations of cultural encounters often provided the pretext for questioning the most basic categories of medieval identity. Awarded honorable mention for the 2007 Modern Language Association Aldo and Jeanne Scaglione Prize for French and Francophone Studies

The essays in this volume portray the public life of late medieval France as that country established its position as a leader of western European society in the early modern world. A central theme is the contribution made by contemporary writers, chroniclers and commentators, such as Jean Froissart, William Worcester and Philippe de Commines, to our understanding of the past. Who were they? What picture of their times did they present? Were their works intended to influence their contemporaries and what success did they enjoy? Other contributions deal with the exercise of political power, the relationship between the court and those in authority in far-flung reaches of the kingdom, and the role and status of the death penalty as deterrent, punishment and means of achieving justice. "... a very valuable overview of recent work on the interface between the intellectual and the political history of the Valois realm."—*De Re Militari Online* "... this collection will be of particular interest to literary scholars as well as historians in view of the emphasis of many of the essays on representations above event or record."—*Medium Aevum*

France in the Middle Ages Customs, Classes and Conditions France in the Central Middle Ages Ages 900-1200 Oxford University Press on Demand

Drawing upon hundreds of newly uncovered archival records, Gretchen Peters reconstructs the music of everyday life in over twenty cities in late medieval France. Through the comparative study of these cities' political and musical histories, the book

establishes that the degree to which a city achieved civic authority and independence determined the nature and use of music within the urban setting. The world of urban minstrels beyond civic patronage is explored through the use of diverse records; their livelihood depended upon seeking out and securing a variety of engagements from confraternities to bathhouses. Minstrels engaged in complex professional relationships on a broad level, as with guilds and minstrel schools, and on an individual level, as with partnerships and apprenticeships. The study investigates how minstrels fared economically and socially, recognizing the diversity within this body of musicians in the Middle Ages from itinerant outcasts to wealthy and respected town musicians. 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, 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 this volume an international team of scholars builds up a comprehensive analysis of the fiscal history of Europe over six centuries. It forms a fundamental starting-point for an understanding of the distinctiveness of the emerging European states, and highlights the issue of fiscal power as an essential prerequisite for the development of the modern state. The study underlines the importance of technical developments by the state, its capacity to innovate, and, however imperfect the techniques, the greater detail and sophistication of accounting practice towards the end of the period. New taxes had been developed, new wealth had been tapped, new mechanisms of enforcement had been established. In general, these developments were made in western Europe; the lack of progress in some fiscal systems, especially those in eastern Europe, is an issue of historical importance in its own right and lends particular significance to the chapters on Poland and Russia. By the eighteenth century 'mountains of debt' and high debt-revenue ratios had become the norm in western Europe, yet in the east only Russia was able to adapt to the western model by 1815. The capacity of governments to borrow, and the interaction of the constraints on borrowing and the power to tax had become the real test of the fiscal powers of the 'modern state' by 1800-15.

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.

Centering on the streets of this metropolis, Simone Roux peers into the secret lives of people within their homes and the public world of affairs and entertainments, populating the book with laborers, shop keepers, magistrates, thieves, and strollers.

In the thirteenth century the French kings won ascendancy over France, while France achieved political and cultural supremacy over western Europe. Based on French sources, this meticulously documented study provides an account of how Philip Augustus (1179-1223) brought about this transformation of royal power.

In this book, now available in paperback, he examines the history of France from the rise of the Capetians in the mid-tenth century to the execution of Joan of Arc in the mid-fifteenth. He takes the evolution of power and the emergence of the French state as his central themes, and guides the reader through complex - and, in many respects, still unfamiliar, yet fascinating terrain. He describes the growth of the castle and the village, the building blocks of the new Western European civilization of the second millenium AD.

First published in 2003 *Consuming the Past* covers pilgrimages to popular festivals, from modern spectacles to advertising, from the work of avant-garde painters to the novels of Emile Zola, and explores the complexity of the fin-de-siècle French fascination with the Middle Ages.

The authors map the cultural history of the period from the end of the Franco-Prussian war to the 1905 separation of Church and State illuminating the powerful appeal that the medieval past held for a society undergoing the rapid changes of industrialisation.

This volume aims to provide a variety of points of entry to the history of France between 900 and 1200. It covers key themes such as France's political culture and identity, rural economy and society, the Church and intellectual history.

Groundbreaking surveys of the complex interrelationship between the languages of English and French in medieval Britain.

Explores the significance of Alexander the Great in French medieval literature and culture.

Medieval French literature encompasses 450 years of literary output in Old and Middle French, mostly produced in Northern France and

England. These texts, including courtly lyrics, prose and verse romances, dits amoureux and plays, proved hugely influential for other European literary traditions in the medieval period and beyond. This Companion offers a wide-ranging and stimulating guide to literature composed in medieval French from its beginnings in the ninth century until the Renaissance. The essays are grounded in detailed analysis of canonical texts and authors such as the Chanson de Roland, the Roman de la Rose, Villon's Testament, Chrétien de Troyes, Machaut, Christine de Pisan and the Tristan romances. Featuring a chronology and suggestions for further reading, this is the ideal companion for students and scholars in other fields wishing to discover the riches of the French medieval tradition.

Discusses the types of justice administered in medieval times, how geography and religion shaped it, and its legacy in modern times. Medieval Violence provides a detailed analysis of the practice of medieval brutality, focusing on a thriving region of northern France in the late thirteenth and early fourteenth centuries. It examines how violence was conceptualised in this period, and uses this framework to investigate street violence, tavern brawls, urban rebellions, student misbehaviour, and domestic violence. The interactions between these various forms of violence are examined in order to demonstrate the complex and communicative nature of medieval brutality. What is often dismissed as dysfunctional behaviour is shown to have been highly strategic and socially integral. Violence was a performance, dependent upon the spaces in which it took place. Indeed, brutality was contingent upon social and cultural structures. At the same time, the common stereotype of the thoughtlessly brutal Middle Ages is challenged, as attitudes towards violence are revealed to have been complex, troubled, and ambivalent. Whether violence could function effectively as a form of communication which could order and harmonise society, or whether it inevitably degenerated into chaotic disorder where meaning was multivalent and incomprehensible, remained a matter of ongoing debate in a variety of contexts. Using a variety of source material, including legal records, popular literature, and sermons, Hannah Skoda explores experiences of, and attitudes towards, violence, and highlights profound contemporary ambiguity concerning its nature and legitimacy.

"Mr. Bloch has attempted to establish what he calls a 'literary anthropology.' The project is important and ambitious. It seems to me that Mr. Bloch has completely achieved this ambition." –Michel Foucault "Bloch's Study is a genuinely interdisciplinary one, bringing together elements of history, ethnology, philology, philosophy, economics and literature, with the undoubted ambition of generating a new synthesis which will enable us to read the Middle Ages in a different light. Stated simply, and in terms which do justice neither to the density nor the subtlety of his argument, Bloch's thesis is this: that medieval society perceived itself in terms of a vertical mode of descent from origins. This model is articulated etymologically in medieval theories of grammar and language, and is consequently reflected in historical and theological writings; it is also latent in the genealogical structure of the aristocratic family as it began to be organized in France in the twelfth century, and is made manifest in such systems of signs as heraldry and the adoption of patronymns. . . . It is an ingenious and compelling synthesis which no medievalist, even on this side of the Atlantic, can afford to ignore." –Nicholas Mann, Times Literary Supplement

How a scholar's multilingual, multiracial background created a French medieval ideal.

A study of the forms of life, thought and art in France and the Netherlands in the fourteenth and fifteenth centuries

In the Middle Ages, rolls were ubiquitous as a writing support. While scholars have long examined the texts and images on rolls, they have rarely taken the manuscripts themselves into account. This volume readdresses this imbalance by focusing on the materiality and various usages of rolls in late medieval England and France. Researchers from England, France, Germany and Singapore demonstrate in 11 contributions how this approach can increase our understanding of the rolls and their contents, as well as the contexts in which they were produced and used.

The integration of the blind into society has always meant taking on prejudices and inaccurate representations. Weygand's highly accessible anthropological and cultural history introduces us to both real and imaginary figures from the past, uncovering French attitudes towards the blind from the Middle Ages through the first half of the nineteenth century. Much of the book, however, centers on the eighteenth century, the enlightened age of Diderot's emblematic blind man and of the Institute for Blind Youth in Paris, founded by Valentin Haüy, the great benefactor of blind people. Weygand paints a moving picture of the blind admitted to the institutions created for them and of the conditions under which they lived, from the officially-sanctioned beggars of the medieval *Quinze-Vingts* to the cloth makers of the Institute for Blind Workers. She has also uncovered their fictional counterparts in an impressive array of poems, plays, and novels. The book concludes with Braille, whose invention of writing with raised dots gave blind people around the world definitive access to silent reading and to written communication.

This volume has been created by scholars from a range of disciplines who wish to show their appreciation for Professor John France and to celebrate his career and achievements. For many decades, Professor France's work has been instrumental in many of the advances made in the fields of crusader studies and medieval warfare. He has published widely on these topics including major publications such as: *Victory in the East: A Military History of the First Crusade* (1994) and *Western Warfare in the Age of the Crusades* (1999). This present volume mirrors his interests, offering studies upon both areas. The fifteen essays cover a wide variety of topics, spanning chronologically from the Carolingian period through to the early fourteenth century. Some offer new insights upon long-contested issues, such as the question of whether a new form of cavalry was created by Charles Martel and his successors or the implications of the Mongol defeat at Ayn Jalut. Others use innovative methodologies to unlock the potential of various types of source material including: manuscript illuminations depicting warfare, Templar graffiti, German crusading songs, and crusading charters. Several of the articles open up new areas of debate connected to the history of crusading. Malcolm Barber discusses why Christendom did not react decisively to the fall of Acre in 1291. Bernard Hamilton explores how the rising Frankish presence in the Eastern Mediterranean during the central medieval period reshaped Christendom's knowledge and understanding of the North African cultures they encountered. In this way, this work seeks both to advance debate in core areas whilst opening new vistas for future research.

In this challenging new book Charles Coulson overturns many of the traditional assumptions about the nature and purpose of castle-building in the middle ages. He demolishes the traditional belief that castles were overwhelmingly military in their function, showing how this was simply one aspect of a more complicated whole. He sets out to recreate the medieval understanding of castles as symbolically fortified places of all kinds, from ancient walled post-Roman towns and prestigious religious enclaves to transitory campaign forts. Going back to the original sources, Dr Coulson proposes a new and more subtle understanding of the function and symbolism of castles as well as vivid insights into the lives of the people who inhabited them. Fortresses were only occasionally caught up in war, but constantly were central to the ordinary life of all classes: of the nobility and gentry, of widows and heiresses, of prelates and clergy, of peasantry and townspeople alike. *Castles in Medieval Society* presents and explores this broad social panorama.

Garnished with pictures, anecdotes, & recipes from an enormous range of sources - including medieval codices, the classic nineteenth-century treatises on haute cuisine, modern guides to household management, & the recipe columns of today's women's magazines.

This collection is a notable example of how the cultural history of the middle ages can be written in terms that satisfy both the historian and the literary scholar. John Benton's knowledge of the personnel, structure and finance of medieval courts complemented his understanding of

the literature they produced.

Theodore Evergates has assembled, translated, and annotated some two hundred documents from the country of Champagne into a sourcebook that focuses on the political, economic, and legal workings of a feudal society, uncovering the details of private life and social history that are embedded in the official records.

Published in 1992, this text discusses *Les Voeux du Heron*, a short text, comprising only 442 lines that was popular in the late Middle Ages but is virtually unknown today. This book includes an English translation, as well as a reconstruction of Manuscript U, published in its entirety for the first time.

Discusses life in France in the Middle Ages.

When King Philip VI expelled the Jews in 1306, some 100,000 men, women, and children were driven from royal France into the neighboring lands of Spain, Provence, Italy, and North Africa. The great expulsion of 1306 was arguably one of the most traumatic moments of medieval Jewish history and would prove to be the harbinger of a series of recalls and expulsions, local and general, culminating in King Charles VI's expulsion decree of 1394. Despite the upheavals of the fourteenth century, the literary productivity of Jews was astonishing. Yet there are few direct references to the catastrophic events of 1306, even in Jewish liturgical and historiographic texts, where one would expect to find them. In *No Place of Rest*, Susan Einbinder coaxes out the literary traces of this traumatic expulsion. Why did the memory of this proud and vibrant Jewish community fade from historical memory? Where do its remnants reside among later communities and readers? From the lyrics of the supposed "Jewish troubadour" Isaac HaGorni to medical texts and astronomical charts, Einbinder studies a range of writings she reveals to be commemorative. Her careful readings uncover the ways in which medieval Jews asserted their identity in exile and, perhaps more important, helped to preserve or efface their history.

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