

The Alexandreis A Twelfth Century Epic Broadview Editions

The Renaissance of the Twelfth CenturyThe Twelfth-century RenaissanceRenaissance and Renewal in the Twelfth CenturyRewriting Old English in the Twelfth CenturyThe twelfth century renaissanceThe Reformation of the Twelfth CenturyThe Architecture of Norman EnglandRenaissance of the Twelfth CenturyImages and Ideas in the Middle AgesThe Secular Clergy in England, 1066-1216The European Book in the Twelfth CenturyThe Crisis of the Twelfth CenturyJesus as MotherBeauty and the Male Body in ByzantiumThe Medieval Culture of DisputationMedieval MarriageRenaissance and Renewal in the Twelfth CenturyA Student's History of England: B.C.55-A.D.1509The Universities of Europe in the Middle Ages: Salerno. Bologna. Paris - Volume II, part 1. Italy. Spain. France. Germany. Scotland, etcAn introduction to the study of Gothic architecture [by J.H. Parker]. Charles Homer Haskins Robert Norman Swanson Robert L. Benson Mary Swan Christopher Nugent Lawrence Brooke Giles Constable Eric Fernie Charles Homer Haskins Gerhart Burian Ladner Hugh M. Thomas Erik Kwakkel Thomas N. Bisson Caroline Walker Bynum M. Hatzaki Alex J. Novikoff Georges Duby Robert Louis Benson Samuel Rawson Gardiner Hastings Rashdall John Henry Parker

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this volume surveys the wide range of cultural and intellectual changes in western europe in the period c 1050 c 1250an up to date survey of previous historical work in this field the book provides a useful starting point for those new to this period

twenty seven authors approach the diverse areas of the cultural religious and social life of the twelfth century these essays form a basic resource for all interested in this pivotal century a reprint of the first edition first published in 1982

ten essays on the study of old english texts in the twelfth century first published in 2000

a study of the changes in religious thought and institutions c 1180 c 1280

this important addition to the literature is the first overall study of the architecture of norman england since sir alfred clapham s english romanesque architecture after the conquest 1934 eric fernie a recognized authority on the subject begins with an overview of the architecture of the period paying special attention to the importance of the architectural evidence for an understanding of the norman conquest the second part the core of the book is an examination of the buildings defined by their function as castles halls and chamber blocks cathedrals abbeys and collegiate churches monastic buildings parish churches and palace chapels the third part is a reference guide to the elements which make up the buildings such as apses passages vaults galleries and decorative features and the fourth offers an account of the processes by which they were planned and constructed this book contains powerful new ideas that will affect the way in which we look at and analyze these buildings

the secular clergy priests and other clerics outside of monastic orders were among the most influential and powerful groups in european society during the central middle ages the secular clergy got their title from the latin word for world saeculum and secular clerics kept the church running in the world beyond the cloister wall with responsibility for the bulk of pastoral care and ecclesiastical administration this gave them enormous religious influence although they were considered too worldly by many contemporary moralists trying for instance to oppose the elimination of clerical marriage and concubinage although their worldliness created many tensions it also gave the secular clergy much worldly influence contemporaries treated elite secular clerics as equivalent to knights and some were as wealthy as minor barons secular clerics had a huge role in the rise of royal bureaucracy one of the key historical developments of the period they were instrumental to the intellectual and cultural flowering of the twelfth century the rise of the schools the creation of the book trade and the invention of universities they performed music produced literature in a variety of genres and languages and patronized art and architecture indeed this volume argues that they contributed more than any other group to the twelfth century renaissance yet the secular clergy as a group have received almost no attention from scholars unlike monks nuns or secular nobles in the secular clergy in england 1066 1216 hugh thomas aims to correct this deficiency through a major study of the secular clergy below the level of bishop in england from 1066 to 1216

the first comprehensive study of the european book in the historical period known as the long twelfth century 1075 1225

medieval civilization came of age in thunderous events like the norman conquest and the first crusade power fell into the hands of men around castles who imposed coercive new lordships in quest of nobility heedless of the old public order in the crisis of the twelfth century acclaimed historian thomas bisson asks what it was like to live in a europe without government and he asks how people experienced power and suffered rethinking a familiar history as a problem of origins he explores the circumstances that impelled knights emperors nobles and churchmen to infuse lordship with social purpose book jacket

from the introduction by caroline walker bynum the opportunity to rethink and republish several of my early articles in combination with a new essay on the thirteenth century has led me to consider the continuity both of argument and of approach that underlies them in one sense their interrelationship is obvious the first two address a question that was more in the forefront of scholarship a dozen years ago than it is today the question of differences among religious orders these two essays set out a method of reading texts for imagery and borrowings as well as for spiritual teaching in order to determine whether individuals who live in different institutional settings hold differing assumptions about the significance of their lives the essays apply the method to the broader question of differences between regular canons and monks and the narrower question of differences between one kind of monk the cistercians and other religious groups monastic and nonmonastic of the twelfth century the third essay draws on some of the themes of the first two particularly the discussion of canonical and cistercian conceptions of the individual brother as example to suggest an interpretation of twelfth century religious life as concerned with the nature of groups as well as with affective expression the fourth essay again on cistercian monks elaborates themes of the first three its subsidiary goals are to provide further evidence on distinctively cistercian attitudes and to elaborate the cistercian ambivalence about vocation that i delineate in the essay on conceptions of community it also raises questions that have now become popular in nonacademic as well as academic circles what significance should we give to the increase of feminine imagery in twelfth century religious writing by males can we learn anything about distinctively male or female spiritualities from this feminization of language the fifth essay differs from the others in turning to the thirteenth century rather than the twelfth to women rather than men to detailed analysis of many themes in a few thinkers rather than one theme in many writers it is nonetheless based on the conclusions of the earlier studies the sense of monastic vocation and of the priesthood of the authority of god and self and of the significance of gender that i find in the three great mystics of late thirteenth century helfta can be understood only against the background of the growing twelfth and thirteenth century concern for evangelism and for an approachable god which are the basic themes of the first four essays such connections between the essays will be clear to anyone who reads them there are however deeper methodological and interpretive continuities among them that i wish to underline here for these studies constitute a plea for an approach to medieval spirituality that is not now and perhaps has never been dominant in medieval scholarship they also provide an interpretation of the religious life of the high

middle ages that runs against the grain of recent emphases on the emergence of lay spirituality i therefore propose to give as introduction both a discussion of recent approaches to medieval piety and a short sketch of the religious history of the twelfth and thirteenth centuries emphasizing those themes that are the context for my specific investigations i do not want to be misunderstood in providing here a discussion of approaches to and trends in medieval religion i am not claiming that the studies that follow constitute a general history nor that my method should replace that of social institutional and intellectual historians a handful of cistercians does not typify the twelfth century nor three nuns the thirteenth religious imagery on which i concentrate does not tell us how people lived but because these essays approach texts in a way others have not done focus on imagery others have not found important and insist as others have not insisted on comparing groups to other groups e g comparing what is peculiarly male to what is female as well as vice versa i want to call attention to my approach to and my interpretation of the high middle ages in the hope of encouraging others to ask similar questions

a neglected aspect of byzantium physical beauty appears as a quality with an unmistakable dark side relating ambiguously to notions of power goodness evil masculinity effeminacy life and death examined as an attribute of the human and in particular of the male body this study of beauty refines our understanding of the byzantine world

through hundreds of published and unpublished sources alex j novikoff traces the evolution of disputation from its ancient origins to its broader influence in the scholastic culture and public sphere of the high middle ages

originally presented in french as lectures at johns hopkins university apr 12 13 and 15 1977

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