

Saints' Lives and the Rhetoric of Gender

Male and Female in Merovingian Hagiography



JOHN KITCHEN

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

Emma Campbell



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

Saints' Lives and the Rhetoric of Gender John Kitchen,1998 He then focuses on one of the few biographies written at that time by a female author Baudonivia s Life of Saint Radegund Baudonivia s story of a female saint is considered in light of the previous observations on Fortunatus Gregory and the prominent trends that characterize the literature s early development

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 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

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 Charisma of Distant Places Courtney Luckhardt,2019-07-15 This cultural history of early medieval travel and religion reveals how movement affected society demonstrating the connectedness of people and regions between 500 and 850 CE In The Charisma of Distant Places Courtney Luckhardt enriches our understanding of migration through her examination of religious movement Vertical links to God and horizontal links to distant regions identified religious travelers both men and women as holy connected to the human and the divine across physical and spiritual distances Using textual sources material culture and place studies this project is among the first to contextualize the geographic and temporal movement of early medieval people to reveal the diversity of religious travel from the voluntary journeys of pilgrims to the forced travel of Christian slaves Luckhardt offers

new ways of understanding ideas about power holiness identity and mobility during the transformation of the Roman world in the global Middle Ages By focusing on the religious dimensions of early medieval people and the regions they visited this book addresses probing questions including how and why medieval people communicated and connected with one another across boundaries both geographical and imaginative *A Companion to Gregory of Tours* Alexander C. Murray, 2015-11-16 Gregory bishop of Tours 573-594 was among the most prolific writers of his age and uniquely managed to cover the genres of history hagiography and ecclesiastical instruction He not only wrote about events of the secular spiritual and even natural variety but about himself as an actor and witness Though his work especially the *Histories* has been recycled and studied for centuries our grasp of an even basic understanding of it never mind Gregory's significance in the history of the late antique West has hardly yet attained a definitive perspective *A Companion to Gregory of Tours* brings together fourteen scholars who provide an expert guide to interpreting his works his period and his legacy in religious and historical studies Contributors are Pascale Bourgain Roger Collins John J. Contreni Stefan Esders Martin Heinzelmann Yitzhak Hen John K. Kitchen Simon Loseby Alexander Callander Murray Patrick P. Rin Joachim Pizarro Helmut Reimitz Michael Roberts Richard Shaw *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 *Medieval Saints' Lives* Emma Campbell, 2008 The significance of Old French hagiography in current theoretical debates in medieval studies and the humanities 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 *The Bride of Christ Goes to Hell* Dyan Elliott, 2011-11-16 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 *Topographies of Power in the Early Middle Ages* Mayke de Jong, Frans Theuvs, 2001-06-28 The 19 papers presented in this volume by North American and European historians and archaeologists discuss how early medieval political and religious elites constructed places of power and how such places in turn created powerful people They also examine how the high level power exercised by elites was transformed in the post-Roman kingdoms of Europe as Roman cities gave way as central stages for rituals of power to a multitude of places and spaces where political and religious power were represented Although the Frankish kingdoms receive a large share of attention contributions also focus on the changing topography of power in the old centres of the Roman world Rome and Constantinople to what centres of power may have meant in the steppes of Inner Asia Scandinavia or the lower Vistula where political power was even more mobile and decentralised than in the post-Roman kingdoms as well as to monasteries and their integration into early medieval topographies of power

Decoding **Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography**: Revealing the Captivating Potential of Verbal Expression

In an era characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its power to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography**," a mesmerizing literary creation penned by a celebrated wordsmith, readers embark on an enlightening odyssey, unraveling the intricate significance of language and its enduring affect our lives. In this appraisal, we shall explore the book is central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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

1. Understanding the eBook Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - The Rise of Digital Reading Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - Advantages of eBooks Over Traditional Books
2. Identifying Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - User-Friendly Interface

4. Exploring eBook Recommendations from Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - Personalized Recommendations
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography User Reviews and Ratings
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography and Bestseller Lists
5. Accessing Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography Free and Paid eBooks
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography Public Domain eBooks
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography eBook Subscription Services
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography Budget-Friendly Options
6. Navigating Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography eBook Formats
 - ePub, PDF, MOBI, and More
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography Compatibility with Devices
 - Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - Highlighting and Note-Taking Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - Interactive Elements Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
8. Staying Engaged with Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
9. Balancing eBooks and Physical Books Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian

Hagiography

- Benefits of a Digital Library
- Creating a Diverse Reading Collection Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography

- Setting Reading Goals Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography

- Fact-Checking eBook Content of Saints Lives And The Rhetoric Of Gender Male And Female In Merovingian Hagiography
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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