

## Lives Of The Visigothic Fathers Translated Texts For Historians

The author found himself at the beginning of a career that would raise him to the apex of the ecclesiastical hierarchy as bishop of Toledo, but that would also see him involved, suspiciously, in the deposition of Wamba that same year." Challenging the accepted historical belief that they were mere passive recipients of Christian doctrine and providing insights into the way they would initially have apprehended a very different type of religion in the light of their own beliefs and intuitions, the book also examines the gradual adjustments which the Christian Church itself was forced to make across the period in order to consolidate large-scale conversions. Drawing on an exceptionally wide range of source material offering new approaches to evidence drawn from writers such as Tacitus, Ambrose, Augustine, Jordanes, as well as the *Indiculus Superstitionum*, and Pirmin's *Scarapsus*, it supplements these with material drawn from liturgical texts, hagiography, homilies, ecclesiastical and royal legislation and also from European folklore, interpreted in the light of latest theory to provide an authoritative overview of the period.

Toledo, former capital of Spain until 1560, is now one of the most monumental of Spanish cities. In Roman times, it was originally a modest tribal township, which was eventually elevated to a national capital by the Visigoths (one of two main branches of the Goths, who along with their cousins, the Ostrogoths in South Russia, were considered barbarians across Europe). The history of the Visigoth's victory over Rome and the foundation of their own Western empire is an epic story: as dramatic as their subsequent overthrow in a single battle by the Islamic expansion in 710-711. Their rise owes much to their service as allies, and later legionaries, of the Roman army. Over time, they gradually shed their tribal attributes and became themselves 'Romanized'. The Goths' sudden collapse arose, similarly to the Romans, from their failure to resolve the problem of succession. Their legacy is unseen: they left no written history of themselves, and their story has to be pieced together from other accounts. This book attempts to trace their evolutionary passage from a Germanic tribe into conquerors.

This is the first single-author study in over fifty years to offer an integrated appraisal of the early Middle Ages as a dynamic and formative period in European history. Written in an attractive and accessible style, it makes extensive use of original sources to introduce early medieval men and women at all levels of society from slave to emperor, allows them to speak directly to the reader. It overturns traditional narratives, offering an entirely fresh approach to this period by rejecting any notion of a dominant, uniform early medieval culture, and arguing that the fundamental characteristic of the early Middle Ages is diversity of experience. This beautifully designed book will appeal to scholars, students and history enthusiasts alike.

In this text the author provides an account of the centuries during which Europe changed from being an abstract geographical expression into a new, culturally coherent, if politically divided, entity. It examines how the social, economic and cultural structures of Antiquity were replaced by their medieval equivalents and also seeks to define the European context, by looking at those external forces, such as the nomadic confederacies of Central Asia and the Islamic empire of the Arabs, which helped to shape it through conflict.

A collection of fresh essays examining the wide scope and significance of early Germanic culture and literature.

This revealing study explores how people at all social levels, whether laity or clergy, needed, used and kept documents. Medieval Islamic society set great store by the transmission of history: to edify, argue legal points, explain present conditions, offer political and religious legitimacy, and entertain. Modern scholars, too, have had much to say about the usefulness of early Islamic history-writing, although this debate has traditionally focused overwhelmingly on the central Islamic lands. This book looks instead at local and regional history-writing in Medieval Iberia. Drawing on numerous Arabic texts — historical, geographical and biographical — composed and transmitted in al-Andalus, North Africa and the Islamic east between the ninth and fourteenth centuries, Nicola Clarke offers a nuanced and detailed analysis of narratives about the eighth-century Muslim conquest of Iberia. Comparing how individual episodes, characters, and themes are treated in different texts, and how this treatment relates to intellectual debates, literary trends, and socio-political conditions at the time of writing, she shows how competing priorities shaped myriad variations on a single story and how the scholars and patrons of a corner of the Islamic world distant from Baghdad viewed their own history. Offering a framework in which historians of Christian Iberia (and of Christian Europe more generally) can approach and make sense of culturally-significant texts from Muslim Iberia, this book will also be relevant to broader debates about the historiography of early Islam. As such, it will be of great interest to scholars of historiography, world history and Islamic studies.

Despite growing scepticism concerning the evidentiary value of normative legal sources, scholars continue to mine the legislative acts of ecclesiastical councils for insight into political, religious, and quotidian life in Frankish Gaul. Between the reigns of Clovis and Charlemagne (AD 511-768) at least eighty councils assembled, often on royal command, to discuss issues of concern to the episcopal and clerical attendees. Their published canons were intended to communicate ecclesiastical policy in the Frankish regnum. However, scholars have paid comparatively slight attention to the institution responsible for this body of legislation. This book remedies this lacuna by delineating the functions and *modus operandi* of the Frankish church council as an administrative body.

Scholars from Europe and North America convened at Harvard University in 2004 for an interdisciplinary conference aimed at Rethinking the Early Middle Ages. What are the issues and techniques of research defining the field today, and what will they be tomorrow?

"Intersectionality, a term coined in 1989, is rapidly increasing in importance within the academy, as well as in broader civic conversations. It describes the study of overlapping or intersecting social identities such as race, gender, ethnicity, nationality, and sexual orientation alongside related systems of oppression, domination, and discrimination. Together, these frameworks are used to understand how systematic injustice or social inequality occurs. In this book, Roland Betancourt examines the presence of marginalized identities and intersectionality in the medieval era. He reveals the fascinating, little-examined conversations in medieval thought and visual culture around matters of sexual and reproductive consent, bullying, non-monogamous marriages, homosocial and homoerotic relationships, trans and non-binary gender identifications, representations of disability, and the oppression of minorities. In contrast to contemporary expectations of the medieval world,

this book looks at these problems from the Byzantine Empire and its neighbors in the eastern mediterranean through sources ranging from late antiquity and early Christianity up to the early modern period. In each of five chapters, Betancourt provides short, carefully scaled narratives used to illuminate nuanced and surprising takes on now-familiar subjects by medieval thinkers and artists. For example, Betancourt examines depictions of sexual consent in images of the Virgin; the origins of sexual shaming and bullying in the story of Empress Theodora; early beginnings of trans history as told in the lives of saints who lived portions of their lives within different genders; and the ways in which medieval authors understood and depicted disabilities. Deeply researched, this is a groundbreaking new look at medieval culture for a new generation of scholars"--

Studies of the advances made by the Visigoths from the decline of the Roman Empire to the seventh century, when their kingdom stretched from the Loire to the Straits of Gibraltar. Studies of the advances made by the Visigoths from the decline of the Roman Empire to the seventh century, when their kingdom stretched from the Loire to the Straits of Gibraltar.

The later Roman Empire was shrinking on the map, but still shaped the way historians represented the space around them.

Analyses the rhetoric of dissidents, outsiders and truth-tellers to challenge preconceptions about free speech and political criticism in the early Middle Ages.

Lives of the Visigothic Fathers Liverpool University Press

Drawing on studies of kings from Cyrus to Shah Abbas, this volume provides a rich variety of readings on royal authority and its limitations in medieval societies in both Europe and the Middle East, exemplified especially in the case of Alexander the Great, God and King, and the persistence of his legend in later eras.

Late Antiquity witnessed a major transformation in the authority and power of the Episcopate within the Church, with the result that bishops came to embody the essence of Christianity and increasingly overshadow the leading Christian laity. The rise of Episcopal power came in a period in which drastic political changes produced long and significant conflicts both within and outside the Church. This book examines these problems in depth, looking at bishops' varied roles in both causing and resolving these disputes, including those internal to the church, those which began within the church but had major effects on wider society, and those of a secular nature.

This volume will interest not only students of Libanius and of Antioch, but also those engaged in the broader study of education, rhetoric, Hellenic culture and upper-class pagan society in late antiquity."--BOOK JACKET.

The Oxford Handbook of Early Christian Studies responds to and celebrates the explosion of research in this inter-disciplinary field over recent decades. It is thematically arranged to encompass history, literature, thought, practices, and material culture. Whilst the burgeoning of scholarly work has made it impossible for any one scholar to maintain expertise in every aspect of the discipline, this handbook seeks to aid both the new researcher in the field and the scholar entering an unfamiliar sub-specialty. Each chapter orients readers to the current 'state of the question' in a given area, reflecting on key research issues to date, highlighting primary sources and giving suggestions as to the likely direction of future work. The Handbook takes the period 100 to 600 CE as a chronological span and examines the vast geographical area impacted by the early church, in Western and Eastern late antiquity. The role of the bishops in Late Antiquity is examined and analysed by an important and international cast of contributors.

Siege Warfare follows the adaptation of late Roman military organization among successor states to 800 AD from Francia to the Caliphate, as siege technology, military infrastructure and administrative techniques throughout the Mediterranean derived from 4th and 5th century imperial innovations.

This work centres on the post-Roman period of Narbonne and its territory, up to its capture by the Arabs in 720, encompassing not only recent archaeological findings but also perspectives of French, Spanish and Catalan historiography that have fashioned distinct national narratives. Seeking to remove Narbonne from any subsequent birth of France, Catalonia and Spain, the book presents a geopolitical region that took shape from the late fifth century, evolving towards the end of the eighth century into an autonomous province of the nascent Carolingian Empire. Capturing this change throughout a 300-year period somewhat lacking in written sources, the book takes us beyond an exclusive depiction of the classical city to an examination of settlement in various forms. Discourses of literary criticism also lie behind aspects of this study, mapped around textual commentaries which highlight a more imaginative biography of a city. Narbonne's role as a point of departure and travel across the Mediterranean is examined through a reading of the correspondence of Paulinus of Nola and the writings of Sulpicius Severus, enabling the reader to gain a fuller picture of the city and its port. The topography of Narbonne in the fifth century is surveyed together with Bishop Rusticus's church-building programme. Later chapters emphasise the difficulties in presenting a detached image of Narbonne, as sources become mainly Visigothic, defining the city and its region as part of a centralised kingdom. Particular attention is given to the election of Liuva I as king in Narbonne in 568, and to the later division into upper and lower sub-kingdoms shared by Liuva and his brother Leovigild, a duality that persisted throughout the sixth and seventh centuries. The study therefore casts new light on Narbonne and its place within the Visigothic Kingdom of Toledo, suggesting that it was the capital of a territory with roots in the post-Roman settlement of barbarian successor states.

This book challenges the standard conception of the Middle Ages as a time of persecution for Jews. Jonathan Elukin traces the experience of Jews in Europe from late antiquity through the Renaissance and Reformation, revealing how the pluralism of medieval society allowed Jews to feel part of their local communities despite recurrent expressions of hatred against them. Elukin shows that Jews and Christians coexisted more or less peacefully for much of the Middle Ages, and that the violence directed at Jews was largely isolated and did not undermine their participation in the daily rhythms of European society. The extraordinary picture that emerges is one of Jews living comfortably among their Christian neighbors, working with Christians, and occasionally cultivating lasting friendships even as Christian culture often demonized Jews. As Elukin makes clear, the expulsions of Jews from England, France, Spain, and elsewhere were not the inevitable culmination of persecution, but arose from the religious and political expediencies of particular rulers. He demonstrates that the history of successful Jewish-Christian interaction in the Middle Ages in fact laid the social foundations that gave rise to the Jewish communities of modern Europe. Elukin compels us to rethink our assumptions about this fascinating period in history, offering us a new lens through which to appreciate the rich complexities of the Jewish experience in medieval Christendom.

The End of Antiquity saw an increase in the divide between East and West. This crucial development in the history of the Late and Post-Roman World was addressed in a series of linked papers delivered at the first plenary conference of the European Science Foundation's scientific programme on the Transformation of the Roman World, held in 1995. A group of leading scholars addressed questions of social, cultural, artistic and linguistic change, concentrating largely on developments within the East, while changes in the West were explored in a series of responses.

This book makes available, for the first time in English translation, four of the principal narrative sources for the history of the Spanish kingdom of León-Castile during the 11th and 12th centuries. The four chronicles were all composed in an unprecedented surge of Spanish historical writing between c.1110 and c.1150. Three of them focus primarily upon the activities of the kings of León-Castile as leaders of the Reconquest of Spain from the forces of Islam, and especially upon Fernando I (1037-65), his son Alfonso VI (1065-1109) and the latter's grandson Alfonso VII (1126-57). The fourth chronicle is a biography of the hero Rodrigo Díaz, better remembered as El Cid, and is the main source of information about his extraordinary career as a mercenary soldier who fought for Christians and Muslims alike.

Drawing upon the latest historical and archaeological research, Dr Peter Sarris provides a panoramic account of the history of Europe, the Mediterranean, and the Near East from the fall of Rome to the rise of Islam. The formation of a new social and economic order in western Europe in the fifth, sixth, and seventh centuries, and the ascendancy across the West of a new culture of military lordship, are placed firmly in the context of on-going connections and influence radiating outwards from the surviving Eastern Roman Empire, ruled from the great imperial capital of Constantinople. The East Roman (or 'Byzantine') Emperor Justinian's attempts to revive imperial fortunes, restore the empire's power in the West, and face down Constantinople's great superpower rival, the Sasanian Empire of Persia, are charted, as too are the ways in which the escalating warfare between Rome and Persia paved the way for the development of new concepts of 'holy war', the emergence of Islam, and the Arab conquests of the Near East. Processes of religious and cultural change are explained through examination of social, economic, and military upheavals, and the formation of early medieval European society is placed in a broader context of changes that swept across the world of Eurasia from Manchuria to the Rhine. Warfare and plague, holy men and kings, emperors, shahs, caliphs, and peasants all play their part in a compelling narrative suited to specialist, student, and general readership alike.

Space is contested in contemporary multireligious societies. This volume looks at space as a critical theory and epistemological tool within cultural studies that fosters the analysis of power structures and the deconstruction of representations of identities within our societies that are shaped by power.

This volume in the ongoing Late Antique Archaeology series draws on material and textual evidence to explore the diverse religious world of Late Antiquity. Subjects include Jews and Samaritans, orthodoxy and heresy, pilgrimage, stylites, magic, the sacred and the secular.

From early in their history, England and Spain were among the most competitive of European nations. Both were formed from migrant minorities, conquerors who merged with the native population and established culture only to become, in turn, the conquered. As England and Spain evolved into monarchies, their ambition and their enmity increased. The New World provided a new arena for their competition. Soon their mutual enmity spread from Florida to California—spawning a conflict whose repercussions are still felt throughout North America. Concentrating on the colonization of the Americas and the subsequent cultural development, this volume examines how the historically tense relationship between Spain and England affects North American society today. The politics of conquest and the concept of nativism (which interprets cultures as “races”) are discussed. The behavioral and ethical manifestations of prejudice are examined with specific emphasis on how they apply to today’s political landscape.

These five seventh-century religious texts cast light not only on the development of the church in Visigothic Spain and its internal politics, but also on its, at times troubled, relationship with the Visigothic state and the history of that state itself, particularly in the period when the Visigoths changed their adherence from Arian to Trinitarian Christianity. "...these intriguing texts will help dispel the still prevalent notion that Visigothic Spain was some kind of 'Dark Age'"—Bulletin of Hispanic Studies

A standard work in nineteen chapters from leading international scholars on bishop Isidore of Seville (d. 636), addressing the contexts in which the seventh-century bishop lived and worked, exploring his key works and activities, and finally considering his later reception.

This book reappraises the historical writings of the seventh-century Spanish bishop Isidore of Seville as a coherent and pastorally-informed programme intended to reconcile the population of Spain to their recent conquest by the barbarian Visigoths.

In *Isidore of Seville and the "Liber Iudiciorum,"* the author re-interprets the meaning and “function” of the seventh-century Visigothic law-code, the *Liber Iudiciorum* within the context of the cooperative competition of history-writing between nodes of power in Seville and Toledo. *Songs of Sacrifice* argues that liturgical music—both texts and melodies—played a central role in the cultural renewal of early Medieval Iberia. Between the seventh and eleventh centuries, Christian worship on the Iberian Peninsula was structured by rituals of great theological and musical richness, known as the Old Hispanic (or Mozarabic) rite. Much of this liturgy was produced during the seventh century, as part of a cultural and educational program led by Isidore of Seville and other bishops. After the conversion of the Visigothic rulers from Arian to Nicene Christianity at the end of the sixth century, the bishops aimed to create a society unified in the Nicene faith, built on twin pillars of church and kingdom. They initiated a project of clerical education, facilitated through a distinctive culture of textual production. The chant repertory was carefully designed to promote these aims. The creators of the chant texts reworked scripture in ways designed to teach biblical exegesis, linking both to the theological works of Isidore and others, and to Visigothic anti-Jewish discourse. The notation reveals an intricate melodic grammar that is closely tied to textual syntax and sound. Through musical rhetoric, the melodies shaped the delivery of the texts to underline words and phrases images of particular liturgical or doctrinal import. The chants thus worked toward the formation of individual Christian souls and a communal, Nicene identity. The final chapters turn to questions about the intersection between orality and writing and the relationships of the Old Hispanic chant to other Western plainsong traditions"--

Saints. Book jacket.

One of the most significant transformations of the Roman world in Late Antiquity was the integration of barbarian peoples into the social, cultural, religious, and political milieu of the Mediterranean world. The nature of these transformations was considered at the sixth biennial Shifting Frontiers in Late Antiquity Conference, at the University of Illinois at Urbana-Champaign in March of 2005, and this volume presents an updated selection of the papers given on that occasion, complemented with a few others. These 25 studies do much to break down old stereotypes about the cultural and social segregation of Roman and barbarian populations, and demonstrate that, contrary to the past

orthodoxy, Romans and barbarians interacted in a multitude of ways, and it was not just barbarians who experienced "ethnogenesis" or cultural assimilation. The same Romans who disparaged barbarian behavior also adopted aspects of it in their everyday lives, providing graphic examples of the ambiguity and negotiation that characterized the integration of Romans and barbarians, a process that altered the concepts of identity of both populations. The resultant late antique polyethnic cultural world, with cultural frontiers between Romans and barbarians that became increasingly permeable in both directions, does much to help explain how the barbarian settlement of the west was accomplished with much less disruption than there might have been, and how barbarian populations were integrated seamlessly into the old Roman world.

The letter collection of Ruricius, bishop of Limoges c.485-510, describes the last quarter of the fifth century, when it had seemed that the Visigothic kingdom of Toulouse, not the kingdom of the Franks, would become the primary barbarian power of Gaul. The letters illustrate how literary life continued under barbarian rule, and demonstrate how well-to-do Gauls responded to the changing times. They provide priceless insights not only into the private and public lives of individual letter writers, but also into life and activities in Visigothic Gaul at the local level in general. More than any other source, these letters tell the tale of the "end of Roman Gaul".

Lucas, the garrulous bishop of Tuy, included the thaumaturgy of Saint Dominic of Silos as one of the glories of Spain in his mid-thirteenth-century account of the Peninsula's history. This study examines the rise to prominence of one of the most important of saints' cults in Medieval Spain and its development throughout the Middle Ages. It interrogates neglected texts such as the late eleventh-century *Vita Dominici Exiliensis* and the late thirteenth-century *Miraculos romancados* (as well as artistic representations and works written outside Silos), and places the more widely known *Vida de Santo Domingo* by Gonzalo de Berceo (c. 1260) in a new light by firmly fixing its presentation of the saint within the development of the cult. Dominic's veneration became centred upon his role in freeing captives, and a study of this phenomenon provides a focus on the frontier and its settlers through their devotion to the saint, as well as illuminating their view of their Muslim adversaries. This is not the only centre of interest in the book, and a variety of approaches are employed to draw as round a picture as possible of the functioning of this saint's cult, from analysis of the manuscript traditions of the various works discussed to a consideration of the anthropology of Silos as a pilgrimage centre. All quotations are given in both Latin or Romance with an English translation.

In *Pagans and Christians in Late Antiquity*, A.D. Lee documents the transformation of the religious landscape of the Roman world from one of enormous diversity of religious practices and creeds in the 3rd century to a situation where, by the 6th century, Christianity had become the dominant religious force. Using translated extracts from contemporary sources he examines the fortunes of pagans and Christians from the upheavals of the 3rd Century, through the dramatic events associated with the emperors Constantine, Julian and Theodosius in the 4th, to the increasingly tumultuous times of the 5th and 6th centuries, while also illustrating important themes in late antique Christianity such as the growth of monasticism, the emerging power of bishops and the development of pilgrimage, as well as the fate of other significant religious groups including Jews and Manichaeans. This new edition has been updated to include: additional documentary material, including newly published papyri an expanded chapter on the emperor Constantine greater attention to church controversies in the fourth and fifth centuries thoroughly updated references and further reading, taking into account developments in modern scholarship during the past fifteen years. *Pagans and Christians in Late Antiquity* is an invaluable resource for students of the late antique world, and of early Christianity and the early Church.

Portrays the power struggles among medieval rulers, sacred and profane

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