Chronicles of the Crusades

Composed by soldiers who fought in the Holy Wars, these two famous French chronicles are among the most important portrayals of both the dark and light side of the two hundred year struggle for possession of Jerusalem. The first trustworthy and fully informed history of the Crusades, Villehardouin's Conquest of Constantinople describes the era of the Fourth Crusade - the period between 1199 and 1207, during which a planned battle with Moslem forces ironically culminated in war against Eastern Christians that led to the sacking of Constantinople. The Life of Saint Louis, by Joinville, was inspired by the author's close attachment to the pious King Louis, and focuses on the years between 1226 and 1270. It provides a powerful, personal insight into the brutal battles and the fascinating travels of one nobleman, fighting in the Sixth and Seventh Crusades.

The Sainte-Chapelle and the Construction of Sacral Monarchy

THE plan adopted in this volume demands a word of explanation. The reader must not look for a history of St
Louis, that is, for a chronological and methodical account of the actions of his life and the events of his reign. This would not, in our opinion, correspond to the general design of the collection in which this essay is to find a place. We have thought it better to make a study of the character and sanctity of this great Christian and royal person, considered under the different aspects of his private and public life. It has been our ideal to present to our readers a series of historic pictures in stained glass, devoted to the life of St Louis. In the different compartments of this series, or, to speak without metaphor, in the successive chapters of this work, we have made large use of the text of writers contemporary with the holy king, necessarily made intelligible to modern readers. We have also given as far as possible the very words of the holy king. Nothing throws more light on the mind of St Louis than his Instructions to his son Philip and to his daughter Isabel. We cannot know and describe him better than his confessor, Geoffrey of Beaulieu, his chaplain, William of Chartres, and the confessor of his wife, Queen Margaret, whose writings afford such a valuable summary of the inquiry made for his canonisation. Wherever it was possible we have used the words of the Sire de Joinville, the good seneschal, who has in our own day found an editor and interpreter worthy of him in the person of M. Natalis de Wailly. We hope that our quotations may induce our readers to draw more largely and directly from this incomparable source which now flows with limpid clearness. From a somewhat different point of view we feel the same desire with respect to the valuable works which have guided us in the choice and reproduction of the original texts, and which have supplemented these texts. Since the reader will not find here a history of St Louis, it may be sought in the interesting books which are quoted in the ensuing pages. We feel that we shall not have laboured in vain if we add to the readers of M. Wailly, of M. Felix Eaure and M. Lecoy de la Marche. We must also mention particularly M. Elie Berger's remarkable work on Blanche of Castile, and on the relations between Louis IX. and Innocent IV. A Protestant by birth and education, we wish that others of the same religion understood as well as he does the duty of historic impartiality, and the respect due from all good Frenchmen to the national religion and the catholic glories of their country. We have also profited, although not without reserve, from the sincere homage recently rendered by an honest freethinker, M. Ch. Langlois, to St Louis's memory in a Parisian review. An appearance of learned research is not altogether

**The Sanctity of the Seventh Year**

**The Martyrdom of the Franciscans**

*Picturing Kingship presents the first comprehensive art-historical study of the personal prayerbook of King*
Louis IX. The book approaches the St. Louis Psalter through a rich range of perspectives and methodologies and positions it within the contexts of its production and use. Not only is the manuscript's production and structure given detailed study, but the king's ways of handling his prayerbook--his habits of reading, looking, and praying--are also set forth in a compelling narrative of his view of his sacred responsibilities as king. In the first half of the book, Stahl investigates the Psalter's physical construction and development within the context of manuscript production in thirteenth-century Paris. The second half looks at the Psalter's thematic and iconographic workings and the role of the king's adviser--Vincent of Beauvais--in the Psalter's shaping. Most important, though, the author delves into the meanings the Psalter might have held for the king, who was a crusader and so devout a Christian that he was canonized by Boniface VIII. Stahl makes it clear that the Psalter, already recognized as one of the true masterworks of thirteenth-century French culture, should also be recognized as a significant force in Louis IX's life and reign.

**Picturing Kingship**

Throughout the history of the Crusades, liturgical prayer, masses, and alms were all marshaled in the fight against Muslim armies. In Invisible Weapons, M. Cecilia Gaposchkin focuses on the ways in which Latin Christians communicated their ideas and aspirations for crusade to God through liturgy, how public worship was deployed, and how prayers and masses absorbed the ideals and priorities of crusading. Placing religious texts and practices within the larger narrative of crusading, Gaposchkin offers a new understanding of a crucial facet in the culture of holy war.

**Hard Times**

The rise of the Capetian dynasty across the long thirteenth century, which rested in part on the family's perceived sanctity, is a story most often told through the actions of male figures, from Louis IX's metamorphosis into "Saint Louis" to Philip IV's attacks on Pope Boniface VIII. In Courting Sanctity, Sean L. Field argues that, in fact, holy women were central to the Capetian's self-presentation as being uniquely favored by God. Tracing the shifting relationship between holy women and the French royal court, he shows that the roles and influence of these women were questioned and reshaped under Philip III and increasingly assumed to pose physical, spiritual, and political threats by the time of Philip IV's death. Field's narrative highlights six holy women. The saintly reputations of Isabelle of France and Douceline of Digne helped to crystalize the Capetians' claims of divine favor by 1260. In the 1270s, the French court faced a crisis that centered on the testimony of Elizabeth of Spalbeek, a visionary holy woman from the Low Countries. After
1300, the arrests and interrogations of Paupertas of Metz, Margueronne of Bellevillette, and Marguerite Porete served to bolster Philip IV's crusades against the dangers supposedly threatening the kingdom of France. Courting Sanctity thus reassesses key turning points in the ascent of the "most Christian" Capetian court through examinations of the lives and images of the holy women that the court sanctified or defamed.

**The Beguines of Medieval Paris**

"King and Emperor takes on the compelling suspense of good detective work as well as good history."—The Wall Street Journal

Charles I, often known as Charlemagne, is one of the most extraordinary figures ever to rule an empire. Driven by unremitting physical energy and intellectual curiosity, he was a man of many parts, a warlord and conqueror, a judge who promised "for each their law and justice," a defender of the Latin Church, a man of flesh and blood. In the twelve centuries since his death, warfare, accident, vermin, and the elements have destroyed much of the writing on his rule, but a remarkable amount has survived. Janet Nelson's wonderful new book brings together everything we know about Charles I, sifting through the available evidence, literary and material, to paint a vivid portrait of the man and his motives. Building on Nelson's own extraordinary knowledge, this biography is a sort of detective story, prying into and interpreting fascinating and often obdurate scraps of evidence, from prayer books to skeletons, gossip to artwork. Charles's legacy lies in his deeds and their continuing resonance, as he shaped counties, countries, and continents; founded and rebuilt towns and monasteries; and consciously set himself up not just as King of the Franks, but as the head of the renewed Roman Empire. His successors—even to the present day—have struggled to interpret, misinterpret, copy, or subvert his legacy. Janet Nelson gets us as close as we can hope to come to the real figure of Charles the man as he was understood in his own time.

**The Making of Saint Louis**

"A treasure trove of new and useful material, which will be invaluable to scholars working in medieval history."--Elizabeth Brown, City University of New York

**The Sanctity of Louis IX**

**Df-Making of Saint Louis Z**
"Courting Sanctity argues that during the reign of Louis IX (r. 1226-70) holy women were central to the rise of the French royal family's self-presentation as uniquely favored by God, that their influence began to be questioned at the court of Philip III (r. 1270-85), and that would-be holy women were increasingly assumed to pose physical, spiritual, and political threats by the death of Philip IV (r. 1285-1314)"

Surviving Poverty in Medieval Paris

Examining liturgy as historical evidence has, in recent years, developed into a flourishing field of research. The chapters in this volume offer innovative discussion of the Latin Kingdom of Jerusalem from the perspective of 'liturgy in history'. They demonstrate how the total liturgical experience, which was visual, emotional, motile, olfactory, and aural, can be analysed to understand the messages that liturgy was intended to convey. The chapters reveal how combining narrative sources with liturgical documents can help decode political circumstances and inter-group relations and decipher the core ideals of the community of Outremer. Moreover, understanding the Latins’ liturgical activities in the Holy Land has much to contribute to our understanding of the crusade as an institution, how crusade spirituality was practised on the ground in the Latin East, and how people engaged with the crusading movement. This volume brings together eight original studies, forwarded by the editors' introduction, on the liturgy of Jerusalem, spanning the immediate pre-Crusade and Crusade period (11th-13th centuries). It demonstrates the richness of a focus on the liturgy in illuminating the social, religious, and intellectual history of this critical period of ecclesiastical self-assertion, as well as conceptions of the sacred in this time and place. This book was originally published as a special issue of the Journal of Medieval History.

The Sacred Mushroom and the Cross

Saint Louis (Louis IX. of France)

M. Cecilia Gaposchkin reconstructs and analyzes the process that led to King Louis IX of France's canonization in 1297 and the consolidation and spread of his cult.

The Royal Image

What role did sacred music play in mediating Louis XIII's grip on power in the early seventeenth century? How
can a study of music as 'sounding liturgy' contribute to the wider discourse on absolutism and 'the arts' in early modern France? Taking the scholarship of the so-called 'ceremonialists' as a point of departure, Peter Bennett engages with Weber's seminal formulation of power to consider the contexts in which liturgy, music and ceremonial legitimated the power of a king almost continuously engaged in religious conflict. Numerous musical settings show that David, the psalmist, musician, king and agent of the Holy Spirit, provided the most enduring model of kingship; but in the final decade of his life, as Louis dedicated the Kingdom to the Virgin Mary, the model of 'Christ the King' became even more potent - a model reflected in a flowering of musical publication and famous paintings by Vouet and Champaigne.

Liturgy and Devotion in the Crusader States

Now fully revised and updated The Book of Saints is a comprehensive biographical dictionary of saints canonised by the Roman Catholic Church. It contains the names of over 10,000 saints, including all modern ones, with significant information about their lives and achievements. Each section begins with an illustration of a particular saint, and the volume includes a list of national martyrs, a bibliography, and a helpful glossary. Produced by the Benedictine monks of St. Augustine's Abbey, Chilworth (formerly Ramsgate) this classic resource is now in its 8th edition, and is fully revised to include all the saints canonised in the last ten years, including Pope St John Paul II and Blessed Paul VI.

Crusades - Medieval Worlds in Conflict

Joan of Arc and Richard III loom large in the histories of their countries, but the myths surrounding them have always obscured just who they were and what they hoped to accomplish. Through an original combination of traditional biography and wide-ranging discussion of the political and social world in which they lived, Charles Wood brings these fascinating figures to life. --

Joan of Arc and Richard III

"Life of a king, life of a saint, life of a man. In this work, Jacques LeGoff, one of the truly great medieval historians of our times, magisterially plumbs the depths of the fundamental contradiction of Saint Louis: is it possible to be both a king and a saint? St. Louis lies at the intersection of reasons of state and divine reason; he is an individual around whom LeGoff turns like a detective searching for an ever-elusive truth, that of a life and a legend inextricably intertwined. A fine, eminently readable translation. " --Robert J. Morrissey,
University of Chicago

Canonized in 1297 as Saint Louis, King Louis IX of France (1214-1270) was the central figure of Christendom in the thirteenth century. He ruled when France was at the height of power; he commanded the largest army in Europe and controlled the wealthiest kingdom. Renowned for his patronage of the arts, Louis was equally famous for his decision to imitate the suffering Christ as a humbly attired, bearded penitent. Armed with the considerable resources of the nouvel historien, Jacques Le Goff mines existing materials about Saint Louis to forge a new historical biography of the king. Part of his ambitious project is to reconstruct the mental universe of the thirteenth century: Le Goff describes the scholastic and intellectual background of Louis' reign and, most importantly, he discusses methodology and the interpretation of written sources—their composition, provenance, and reliability. Le Goff divides his unconventional biography into three parts. In the first, he gives us the contours of Louis' life from birth to death in the usual context of family dynamics and genealogy, courtly and regional politics, and shifts in economic, social, and cultural life. In sifting through the historical accounts of the king's life, Le Goff determines that it is Louis IX's profound sense of moral and religious purpose--his desire to become the ideal Christian ruler--that colors his every action from boyhood on; it is also, for Le Goff, what renders contemporary accounts problematic and what necessitates further scrutiny. That dissection of sources occupies the second part. Le Goff's intention is to pare away the layers of homily and anecdote produced by the king's early biographers to discover the true Saint Louis. Questioning whether Saint Louis was merely the invention of his eulogists, Le Goff penetrates beyond the literary and hagiographical evidence to the human behind the legend. He brilliantly analyzes Louis' progress toward his unique self-creation and its subsequent mythologizing. In the third part, Le Goff highlights the contradictions within Louis and his historical image that previous chroniclers have elided or overlooked. In the end, he leaves us with the saint, rather than the king, with all the paradoxes embedded in that role.

Saint Louis

This comparative study explores three key cultural and political spheres— the Latin west, Byzantium and the Islamic world from Central Asia to the Atlantic—roughly from the emergence of Islam to the fall of Constantinople. These spheres drew on a shared pool of late antique Mediterranean culture, philosophy and science, and they had monotheism and historical antecedents in common. Yet where exactly political and spiritual power lay, and how it was exercised, differed. This book focuses on power dynamics and resource-allocation among ruling elites; the legitimisation of power and property with the aid of religion; and on rulers' interactions with local elites and societies. Offering the reader route-maps towards navigating each sphere and grasping the fundamentals of its political culture, this set of parallel studies offers a timely and much
needed framework for comparing the societies surrounding the medieval Mediterranean.

**Memory and Commemoration in Medieval Culture**

Farmer extends and deepens the understanding of urban poverty in the high middle ages. She explores the ways in which cultural elites thought about the poor and shows that their conceptions of poor men and women were derived from the roles assigned to men and women in the opening chapters of the Book of Genesis - men are associated with productive labour; of labour within the public realm, and women with reproductive labour; or labour within the private realm.

**Courting Sanctity**

The two most authoritative accounts of the Holy Wars — Villehardouin's Conquest of Constantinople and Joinville's Chronicle of the Crusade of St. Lewis — offer firsthand testimony of battles and their religious and political context.

**The Beguine, the Angel, and the Inquisitor**

**Child Consecration**

Struggle for Empire explores the contest for kingdoms and power among Charlemagne's descendants that shaped the formation of Europe through the reign of Charlemagne's grandson, Louis the German (826-876).

**Art and Crusade in the Age of Saint Louis**

This book is the first published statement of the fruits of some years' work of a largely philological nature. It presents a new appreciation of the relationship of the languages of the ancient world and the implication of this advance for our understanding of the Bible and of the origins of Christianity.

**Foxe's Book of Martyrs**

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.

The Cambridge Companion to the Literature of the Crusades

In medieval society and culture, memory occupied a unique position. It was central to intellectual life and the medieval understanding of the human mind. Commemoration of the dead was also a fundamental Christian activity. Above all, the past - and the memory of it - occupied a central position in medieval thinking, from ideas concerning the family unit to those shaping political institutions. Focusing on France but incorporating studies from further afield, this collection of essays marks an important new contribution to the study of medieval memory and commemoration. Arranged thematically, each part highlights how memory cannot be studied in isolation, but instead intersects with many other areas of medieval scholarship, including art history, historiography, intellectual history, and the study of religious culture. Key themes in the study of memory are explored, such as collective memory, the links between memory and identity, the fallibility of memory, and the linking of memory to the future, as an anticipation of what is to come.

Saint Louis

On 31 May 1310, at the Place de Grève in Paris, the Dominican inquisitor William of Paris read out a sentence that declared Marguerite “called Porete,” a beguine from Hainault, to be a relapsed heretic, released her to
secular authority for punishment, and ordered that all copies of a book she had written be confiscated. William next consigned Guiard of Cressonessart, an apocalyptic activist in the tradition of Joachim of Fiore and a would-be defender of Marguerite, to perpetual imprisonment. Over several months, William of Paris conducted inquisitorial processes against them, complete with multiple consultations of experts in theology and canon law. Though Guiard recanted at the last moment and thus saved his life, Marguerite went to her execution the day after her sentencing. The Beguine, the Angel, and the Inquisitor is an analysis of the inquisitorial trials, their political as well as ecclesiastical context, and their historical significance. Marguerite Porete was the first female Christian mystic burned at the stake after authoring a book, and the survival of her work makes her case absolutely unique. The Mirror of Simple Souls, rediscovered in the twentieth century and reconnected to Marguerite's name only a half-century ago, is now recognized as one of the most daring, vibrant, and original examples of the vernacular theology and beguine mysticism that emerged in late thirteenth-century Christian Europe. Field provides a new and detailed reconstruction of hitherto neglected aspects of Marguerite's life, particularly of her trial, as well as the first extended consideration of her inquisitor's maneuvers and motivations. Additionally, he gives the first complete English translation of all of the trial documents and relevant contemporary chronicles, as well as the first English translation of Arnau of Vilanova's intriguing "Letter to Those Wearing the Leather Belt," directed to Guiard's supporters and urging them to submit to ecclesiastical authority.

Invisible Weapons

The Sanctification and Memorialization of Louis IX of France, 1297-1350

Blessed Louis, the Most Glorious of Kings

The reign of Louis IX of France is widely recognized as one of the most important in the history of medieval France. Art and the Crusade in the Age of Saint Louis examines the art patronage of the French king during the formative period of his reign, with special focus on the interaction between the art of Gothic Paris and that of the Crusader Holy Land.

Struggle for Empire
This is the first modern scholarly biography of Blanche of Castile, whose identity has until now been subsumed in that of her son, the saintly Louis IX. A central figure in the politics of medieval Europe, Blanche was a sophisticated patron of religion and culture. Through Lindy Grant's engaging account, based on a close analysis of Blanche's household accounts and of the social and religious networks on which her power and agency depended, Blanche is revealed as a vibrant and intellectually questioning personality."

**Blanche of Castile, Queen of France**

These essays, selected from papers presented at the International Symposium on Crusade Studies in February 2006, represent a stimulating cross-section of this vibrant field. Organized under the rubric of "medieval worlds" the studies in this volume demonstrate the broad interdisciplinary spectrum of modern crusade studies, extending far beyond the battlefield into the conflict and occasional cooperation between the diverse cultures and faiths of the Mediterranean. Although the crusades were a product of medieval Europe, they provide a backdrop against which medieval worlds can be observed to come into both contact and collision. The range of studies in this volume includes subjects such as Muslim and Christian understandings of their wars within their own intellectual and artistic perspectives, as well as the development of memory and definition of crusading in both the East and West. A section on the Crusades and the Byzantine world examines the intersection of western and eastern Christian attitudes and agendas and how they played out - particularly in the Aegean and Asia Minor. The book concludes with three studies on the crusader king, Louis IX, examining not only his two crusades in new ways, but also the role of the crusade in his later sanctification.

**The Apple of His Eye**

Louis IX of France reigned as king from 1226 to 1270 and was widely considered an exemplary Christian ruler, renowned for his piety, justice, and charity toward the poor. After his death on crusade, he was proclaimed a saint in 1297, and today Saint Louis is regarded as one of the central figures of early French history and the High Middle Ages. In The Sanctity of Louis IX, Larry F. Field offers the first English-language translations of two of the earliest and most important accounts of the king's life: one composed by Geoffrey of Beaulieu, the king's long-time Dominican confessor, and the other by William of Chartres, a secular clerk in Louis's household who eventually joined the Dominican Order himself. Written shortly after Louis's death, these accounts are rich with details and firsthand observations absent from other works, most notably Jean of Joinville's well-known narrative The introduction by M. Cecilia Gaposchkin and Sean L. Field provides
background information on Louis IX and his two biographers, analysis of the historical context of the 1270s, and a thematic introduction to the texts. An appendix traces their manuscript and early printing histories. The Sanctity of Louis IX also features translations of Boniface VIII’s bull canonizing Louis and of three shorter letters associated with the earliest push for his canonization. It also contains the most detailed analysis of these texts, their authors, and their manuscript traditions currently available.

Chronicles of the Crusades

Music and Power at the Court of Louis XIII

This Christian classic tells the stories of brave men and women who were martyred for their faith in the fourteenth through sixteenth centuries.

The Book of Saints

The processes by which ideas, objects, texts and political thought and experience moved across boundaries in the Middle Ages form the focus of this book, which also seeks to reassess the nature of the boundaries themselves; it thus appropriately reflects a major theme of Dr Malcolm Vale's work, which the essays collected here honour. They suggest ways of breaking down established historiographical paradigms of Europe as a set of distinct polities, achieving a more nuanced picture in which people and objects were constantly moving, and challenging previous conceptions of units and borders. The first section examines the construction of boundaries and units in the later Middle Ages, via topics ranging from linguistic units to social stratifications, and geographically from the Netherlands and Scotland to Gascony and the Iberian peninsula; it reveals how much the relationship between exchange and boundaries was reciprocal. The second section considers the mechanisms by which it took place, from West Africa to Italy and Flanders, and discusses the actual exchange of people, texts, and unusual artefacts. Overall, the essays bear witness to the constant interplay and interconnections throughout medieval Europe and beyond. Contributors: Paul Booth, Maria Joo Violante Branco, Rita Costa-Gomes, Mario Damen, Jan Dumolyn, Jean Dunbabin, Jean-Philippe Genet, Michael Jones, Maurice Keen, Frédérique Lachaud, Patrick Lantschner, Guilhem Pépin, R.L.J. Shaw, Hannah Skoda, Erik Spindler, John Watts.

Isabelle of France
With the aim of showing Saint Louis as he was commemorated in the literature of the Middle Ages, this book presents six previously untranslated texts: two little-known but early and important vitae of Saint Louis; two unedited sermons by the Parisian preacher Jacob of Lausanne (d. 1322); and a liturgical office and proper mass in his honor—the most commonly used liturgical texts composed for Louis’ feast day—which were widely copied, read, and disseminated in the Middle Ages. Latin text with parallel English translation.

Courting Sanctity

While hagiographies tell of Christian martyrs who have died in an astonishing number of ways and places, slain by members of many different groups, martyrdom in a Franciscan context generally meant death at Muslim hands; indeed, in Franciscan discourse, "death by Saracen" came to rival or even surpass other definitions of what made a martyr. The centrality of Islam to Franciscan conceptions of martyrdom becomes even more apparent—and problematic—when we realize that many of the martyr narratives were largely invented. Franciscan authors were free to choose the antagonist they wanted, Christopher MacEvitt observes, and they almost always chose Muslims. However, martyrdom in Franciscan accounts rarely leads to conversion of the infidel, nor is it accompanied, as is so often the case in earlier hagiographical accounts, by any miraculous manifestation. If the importance of preaching to infidels was written into the official Franciscan Rule of Order, the Order did not demonstrate much interest in conversion, and the primary efforts of friars in Muslim lands were devoted to preaching not to the native populations but to the Latin Christians—mercenaries, merchants, and captives—living there. Franciscan attitudes toward conversion and martyrdom changed dramatically in the beginning of the fourteenth century, however, when accounts of the martyrdom of four Franciscans said to have died while preaching in India were written. The speed with which the accounts of their martyrdom spread had less to do with the world beyond Christendom than with ecclesiastical affairs within, MacEvitt contends. The Martyrdom of the Franciscans shows how, for Franciscans, martyrdom accounts could at once offer veiled critique of papal policies toward the Order, a substitute for the rigorous pursuit of poverty, and a symbolic way to overcome Islam by denying Muslims the solace of conversion.

Political Culture in the Latin West, Byzantium and the Islamic World, c.700-c.1500

The thirteenth century brought new urgency to Catholic efforts to convert non-Christians, and no Catholic ruler was more dedicated to this undertaking than King Louis IX of France. His military expeditions against Islam are well documented, but there was also a peaceful side to his encounter with the Muslim world, one
that has received little attention until now. This splendid book shines new light on the king’s program to induce Muslims—the “apple of his eye”—to voluntarily convert to Christianity and resettle in France. It recovers a forgotten but important episode in the history of the Crusades while providing a rare window into the fraught experiences of the converts themselves. William Chester Jordan transforms our understanding of medieval Christian-Muslim relations by telling the stories of the Muslims who came to France to live as Christians. Under what circumstances did they willingly convert? How successfully did they assimilate into French society? What forms of resistance did they employ? In examining questions like these, Jordan weaves a richly detailed portrait of a dazzling yet violent age whose lessons still resonate today. Until now, scholars have dismissed historical accounts of the king’s peaceful conversion of Muslims as hagiographical and therefore untrustworthy. Jordan takes these narratives seriously—and uncovers archival evidence to back them up. He brings his findings marvelously to life in this succinct and compelling book, setting them in the context of the Seventh Crusade and the universalizing Catholic impulse to convert the world.

Contact and Exchange in Later Medieval Europe

Field maintains that Isabelle was a key actor in creating the aura of sanctity that surrounded the French royal family in the thirteenth century, underscoring the link between the growth of Capetian prestige and power and the idea of a divinely ordained, virtuous, and holy royal family. Her contemporary reputation for sanctity emerges from a careful analysis of the Life of Isabelle of France written by the third abbess of Longchamp, Agnes of Harcourt, and from papal bulls, letters, and other contemporary sources that have only recently come to light. Field also argues that Isabelle had a profound effect on the institutional history of Franciscan women. By remaining outside the official Franciscan and church hierarchies, Isabelle maintained an ambiguous position that allowed her to embrace Franciscan humility while retaining royal influence.

King and Emperor

This book offers a novel perspective on one of the most important monuments of French Gothic architecture, the Sainte-Chapelle, constructed in Paris by King Louis IX of France between 1239 and 1248 especially to hold and to celebrate Christ's Crown of Thorns. Meredith Cohen argues that the chapel's architecture, decoration, and use conveyed the notion of sacral kingship to its audience in Paris and in greater Europe, thereby implicitly elevating the French king to the level of suzerain, and establishing an early visual precedent for the political theories of royal sovereignty and French absolutism. By setting the chapel within its broader urban and royal contexts, this book offers new insight into royal representation and the rise of Paris as a political
and cultural capital in the thirteenth century.

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