

*Creating the Monastic
Past in Medieval Flanders*

KARINE UGÉ

Creating The Monastic Past In Medieval Flanders

Karine Ugé



Creating The Monastic Past In Medieval Flanders:

Creating the Monastic Past in Medieval Flanders Karine Ugé, 2005 Examination of the self produced histories of a number of religious communities tracing out the complex reasons for their composition The creation of a past for themselves was of pressing importance to religious communities enabling them to increase their status and legitimise their existence This book examines the process in a group of communities from the southern part of Flanders the monks of Saint Bertin at Saint Omer the community of Saint Rictrude at Marchiennes and the canons of Saint Am at Douai over a period running from the ninth to the end of the eleventh century The central contention is that the communities produced their narratives history hagiography charter materials for a specific time and purpose frequently as a response to or intended resolution of internal or external crises The book also discusses how the circumstances which triggered narrative production had an impact not only on the content but also on the form of the texts

Commemorating Power in Early Medieval Saxony Sarah Greer, 2021 Commemorating Power looks at how the past was evoked for political purposes under a new Saxon dynasty the Ottonians who came to dominate post Carolingian Europe after 888 as the rulers of a new empire in Germany and Italy focusing on two convents of monastic women who played a significant role in Ottonian politics Abbatial Authority and the Writing of History in the Middle Ages Benjamin Pohl, 2023 How why and by whom was history written in medieval European monasteries Benjamin Pohl investigates the communities abbots or abbesses as prolific authors patrons commissioners project managers and facilitators of historical narratives transforming our understanding of the writing of history in this fascinating period of Europe's history

The Origin Legends of Early Medieval Britain and Ireland Lindy Brady, 2022-08-04 The inhabitants of early medieval Britain and Ireland shared the knowledge that the region held four peoples and the awareness that they must have originally come from elsewhere The Origin Legends of Early Medieval Britain and Ireland studies these peoples origin stories an important genre that has shaped national identity and collective history from the early medieval period to the present day These multilingual texts share many common features that repay their study as a genre but have previously been isolated as four disparate traditions and used to argue for the long roots of current nationalisms Yet they were not written or read in isolation during the medieval period Individual narratives were in constant development written and rewritten to respond to other texts This book argues that insular origin legends developed together to flesh out the history of the insular region as a whole

Deeds of the Abbots of St Albans James G. Clark, 2019 The Deeds of the abbots of St Albans records the history of one of the most important abbeys in England closely linked to the royal family and home to a school of distinguished chroniclers including Matthew Paris and Thomas Walsingham It offers many insights into the life of the monastery its buildings and its role as a maker of books and covers the period from the Conquest to the mid fifteenth century The Deeds of the abbots of St Albans is the longest continuous chronicle of a medieval monastery in England following its fortunes from its first foundation in the wake of the first Viking raids to its status as a

proud and prosperous pillar of the church establishment more than six centuries later More than merely a common conventual annal the Deeds drew contributions from the most accomplished chroniclers of the St Albans school including Matthew Paris Thomas Walsingham and perhaps William Rishanger It is a history of one of the most important abbeys under royal patronage and always at the apex of the church hierarchy it also offers a glimpse of life inside the monastic community from the Conquest to within a century of the Dissolution There are detailed descriptions of the building and rebuilding of the abbey church and recounts the abbey's commitment to the making of books from the first flowering of the scriptorium in the twelfth century when a famous psalter was made for the anchorite Christina of Markyate to its Indian summer in the years before 1400 under Thomas Walsingham himself There are rare snapshots of the daily routine of the monks their liturgical observances their interactions with their staff tenants townspeople and guests And it captures the colour and character of the celebrated figures seen at the abbey from King John to Edward the Black Prince

Epic Lives and Monasticism in the Middle Ages, 800-1050 Anna Lisa Taylor, 2013-09-02 This is the first book to focus on Latin epic verse saints' lives in their medieval historical contexts Anna Taylor examines how these works promoted bonds of friendship and expressed rivalries among writers monasteries saints earthly patrons teachers and students in Western Europe in the central middle ages Using philological codicological and microhistorical approaches Professor Taylor reveals new insights that will reshape our understanding of monasticism patronage and education These texts give historians an unprecedented glimpse inside the early medieval classroom provide a nuanced view of the complicated synthesis of the Christian and Classical heritages and show the cultural importance and varied functions of poetic composition in the ninth tenth and eleventh centuries

Reform, Conflict, and the Shaping of Corporate Identities Steven Vanderputten, 2013 This book contains ten previously published essays dealing with the development of Benedictine monasticism between c 1050 1150 Relying on primary sources that originated in communities situated in the Southern Low Countries one of the densest regions of Benedictine occupation and a crossroads of cultural and political influences the essays are arranged in three thematic sections The first looks at the societal background methodologies and intended outcomes of Cluniac reform around 1100 The second section investigates reactions to reform both within the monastic sphere and by outsiders In the third section the focus is on groups of monks and how they their supporters and their enemies all developed strategies of self representation and self positioning in the face of growing competition over landed wealth patronage and positions of social privilege Series Vita Regularis Regulations and Interpretations of Religious Life in the Middle Ages Treatises Ordnungen und Deutungen religiösen Lebens im Mittelalter Abhandlungen Vol 54

Negotiating the Landscape Ellen F. Arnold, 2012-12-18 Negotiating the Landscape explores the question of how medieval religious identities were shaped and modified by interaction with the natural environment Focusing on the Benedictine monastic community of Stavelot Malmedy in the Ardennes Ellen F Arnold draws upon a rich archive of charters property and tax records correspondence miracle collections

and saints lives from the seventh to the mid twelfth century to explore the contexts in which the monks intense engagement with the natural world was generated and refined Arnold argues for a broad cultural approach to medieval environmental history and a consideration of a medieval environmental imagination through which people perceived the nonhuman world and their own relation to it Concerned to reassert medieval Christianity s vitality and variety Arnold also seeks to oppose the historically influential view that the natural world was regarded in the premodern period as provided by God solely for human use and exploitation The book argues that rather than possessing a single unifying vision of nature the monks drew on their ideas and experience to create and then manipulate a complex understanding of their environment Viewing nature as both wild and domestic they simultaneously acted out several roles as stewards of the land and as economic agents exploiting natural resources They saw the natural world of the Ardennes as a type of wilderness a pastoral haven and a source of human salvation and actively incorporated these differing views of nature into their own attempts to build their community understand and establish their religious identity and relate to others who shared their landscape

Symbolic

Reproduction in Early Medieval England Katharine Sykes,2024-07-12 In the early Middle Ages the conversion of the early English kingdoms acted as a catalyst for significant social and cultural change One of the most visible of these changes was the introduction of a new type of household the monastic household These reproduced through education and training rather than biological means their inhabitants practised celibacy as a lifelong state rather than as a stage in the life course Because monastic households depended on secular households to produce the next generation of recruits previous studies have tended to view them as more mutable than their secular counterparts which are implicitly regarded as natural and ahistorical Katharine Sykes charts some of the significant changes to the structure of households between the seventh to eleventh centuries as ideas of spiritual non biological reproduction first fostered in monastic households were adopted in royal households in the tenth and eleventh centuries and as ideas about kinship that were generated in secular households such as the relationship between genealogy and inheritance were picked up and applied by their monastic counterparts In place of binary divisions between secular and monastic biological and spiritual real and imagined Sykes demonstrates that different forms of kinship and reproduction in this period were intimately linked

Forgeries and Historical Writing in England,

France, and Flanders, 900-1200 Robert F. Berkhofer III,Robert F. Berkhofer,2022 A close analysis of forgeries and historical writings at Saint Peter s Ghent Saint Denis near Paris and Christ Church Canterbury offering valuable access to why medieval people often rewrote their pasts What modern scholars call forgeries be they texts seals coins or relics flourished in the central Middle Ages Although lying was considered wrong throughout the period such condemnation apparently did not extend to forgeries Rewriting documents was especially common among monks who exploited their mastery of writing to reshape their records Monastic scribes frequently rewrote their archives using charters letters and narratives to create new usable pasts for claiming lands and privileges in their present or future Such imagined histories

could also be deployed to reform their community or reshape its relationship with lay and ecclesiastical authorities. Although these creative rewritings were forgeries, they still can be valuable evidence of medieval mentalities. While forgeries cannot easily be used to reconstruct what did happen, forgeries embedded in historical narratives show what their composers believed should have happened and thus they offer valuable access to why medieval people rewrote their pasts. This book offers close analysis of three monastic archives over the long eleventh century: Saint Peter's Ghent, Saint Denis near Paris, and Christ Church Canterbury. These foci provide the basis for contextualizing key shifts in documentary culture in the twelfth century across Europe. Overall, the book argues that connections between monastic forgeries and historical writing in the tenth through twelfth centuries reveal attempts to reshape reality. Both sought to rewrite the past and thereby promote monks' interests in their present or future.

Der heilige Wikingerkönig Olav Haraldsson und sein hagiographisches Dossier (2 vols.) Lenka Jiroušková, 2014-10-30. The twelfth-century vita of Saint Olav, the Norwegian King Olav Haraldsson, is an outstanding example of how the intersection of power and sanctity was politically functionalised in the Middle Ages. Olav's hagiographic dossier is transmitted in several and, in part, newly discovered manuscripts. Its contents depend on both the Latin and the vernacular tradition, while the milieus in which it was used range from the clerics of the High Middle Ages to the Hanseatic merchants at the end of the epoch. Fourteen studies on language and style, on codicological as well as cultic and cultural context of individual copies of the *Passio Olavi*, on the veneration of Olav in Scandinavia, England, Northern France, and Northern Germany, on the construction of sanctity, strategies of propagating Olav's cult, and their narrative realisation, and finally on changes of the text, its spread and usage, are presented alongside the first critical edition of the complete dossier.

Dark Age Nunneries Steven Vanderputten, 2018-05-15. Dark Age Nunneries. Contents: List of Illustrations, Preface and Acknowledgments, Abbreviations, Introduction. 1. Setting the Boundaries for Legitimate Experimentation. 2. Holy Vessels: Brides of Christ. Ambiguous Ninth-Century Realities. 3. Transitions, Continuities, and the Struggle for Monastic Lordship. 4. Reforms, Semi-Reforms, and the Silencing of Women Religious in the Tenth Century. 5. New Beginnings. 6. Monastic Ambiguities in the New Millennium. Conclusion. Appendix A: The Leadership and Members of Female Religious Communities in Lotharingia, 816-1059. Appendix B: The Decrees on Women Religious from the Acts of the Synod of Chalon-sur-Saône, 813, and the Council of Mainz, 847. Appendix C: Jacques de Guise's Account of the Attempted Reform of Nivelles and Other Female Institutions in the Early Ninth Century. Appendix D: The Compilation on the Roll of Maubeuge, c. Early Eleventh Century. Appendix E: Letter by Abbess Thiathildis of Remiremont to Emperor Louis the Pious, c. 820s-840. Appendix F: John of Gorze's Encounter with Geisa, c. 920s-930s. Appendix G: Extract on Women Religious from the Protocol of the Synod of Rome, 1059. Appendix H: The Eviction of the Religious of Pfalzelt as Recounted in the *Gesta Treverorum*, 1016. Appendix I: The Life of Ansoaldis, Abbess of Maubeuge, d. 1050. Appendix J: Letter by Pope Paschal II to Abbess Ogiva of Messines, 1107. Notes, Bibliography, Index. A B C D E F G H I J K L M N O P Q R S T U V W Z The Warenne (Hyde)

Chronicle Elisabeth M. C. Van Houts, Rosalind Love, 2013-04-25 The chronicle covers the period from 1035 up to the account of the White Ship disaster in November 1120 with special reference to the earls of Warenne in Normandy Page xiii

Rewriting Saints and Ancestors Constance Brittain Bouchard, 2014-10-13 Thinkers in medieval France constantly reconceptualized what had come before interpreting past events to give validity to the present and help control the future The long dead saints who presided over churches and the ancestors of established dynasties were an especially crucial part of creative memory Constance Brittain Bouchard contends In *Rewriting Saints and Ancestors* she examines how such ex post facto accounts are less an impediment to the writing of accurate history than a crucial tool for understanding the Middle Ages Working backward through time Bouchard discusses twelfth century scribes contemplating the ninth century documents they copied into cartularies or reworked into narratives of disaster and triumph ninth century churchmen deliberately forging supposedly late antique documents as weapons against both kings and other churchmen and sixth and seventh century Gallic writers coming to terms with an early Christianity that had neither the saints nor the monasteries that would become fundamental to religious practice As they met with political change and social upheaval each generation decided which events of the past were worth remembering and which were to be reinterpreted or quietly forgotten By considering memory as an analytic tool Bouchard not only reveals the ways early medieval writers constructed a useful past but also provides new insights into the nature of record keeping the changing ways dynasties were conceptualized the relationships of the Merovingian and Carolingian kings to the church and the discovery or invention of Gaul's earliest martyrs

History and the Written Word Henry Bainton, 2020-01-24 A thought provoking look at the Angevin aristocracy's literary practices and historical record Coming upon the text of a document such as a charter or a letter inserted into the fabric of a medieval chronicle and quoted in full or at length modern readers might well assume that the chronicler is simply doing what good historians have always done that is citing his source as evidence Such documentary insertions are not ubiquitous in medieval historiography however and are in fact particularly characteristic of the history writing produced by the Angevins in England and Northern France in the later twelfth century In *History and the Written Word* Henry Bainton puts these documentary gestures center stage in an attempt to understand what the chroniclers were doing historiographically socially and culturally when they transcribed a document into a work of history Where earlier scholars who have looked at the phenomenon have explained this increased use of documents by considering the growing bureaucratic state and an increasing historiographical concern for documentary evidence Bainton seeks to resituate these histories together with their authors and users within literate but sub state networks of political power Proposing a new category he designates literate lordship to describe the form of power with which documentary history writing was especially concerned he shows how important the vernacular was in recording the social lives of these literate lords and how they found it a particularly appropriate medium through which to record their roles in history Drawing on the perspectives of modern

and medieval narratology medieval multilingualism and cultural memory History and the Written Word argues that members of an administrative elite demonstrated their mastery of the rules of literate political behavior by producing and consuming history writing and its documents

Mobile Saints Kate Craig, 2021-04-21 *Mobile Saints* examines the central medieval ca 950 1150 CE practice of removing saints relics from rural monasteries in order to take them on out and back journeys particularly within northern France and the Low Countries Though the permanent displacements of relics translations have long been understood as politically and culturally significant activities these temporary circulations have received relatively little attention Yet the act of taking a medieval relic from its home even for a short time had the power to transform the object the people it encountered and the landscape it traveled through Using hagiographical and liturgical texts this study reveals both the opportunities and tensions associated with these movements circulating relics extended the power of the saint into the wider world but could also provoke public displays of competition mockery and resistance By contextualizing these effects within the discourses and practices that surrounded traveling relics *Mobile Saints* emphasizes the complexities of the central medieval cult of relics and its participants while speaking to broader questions about the role of movement in negotiating the relationships between sacred objects space and people

Medieval Petitions W. M. Ormrod, Gwilym Dodd, Anthony Musson, 2009 New research into petitions and petitioning in the middle ages illuminating aspects of contemporary law and justice The mechanics politics and culture of petitioning in the middle ages are examined in this innovative collection In addition to important and wide ranging examinations of the ancient world and the medieval papacy it focuses particularly on petitions to the English crown in the later middle ages drawing on a major collection of documents made newly accessible to research in the National Archives A series of studies explores the political contexts of petitioning the broad geographical and social range of petitioners and the fascinating worm s eye view of medieval life that is uniquely offered by petitions themselves and particular attention is given to the performative qualities of petitioning and its place in the culture of royal intercession With their vivid new insights into judicial conventions and the legal creativity spawned by political crisis these papers provide a closely integrated assessment of current scholarship and new research on these most fascinating and revealing of medieval social texts CONTRIBUTORS W MARK ORMROD GWILYM DODD SERENA CONNOLLY BARBARA BOMBI PATRICK ZUTSHI PAUL BRAND GUILHEM PEPIN ANTHONY MUSSON SIMON J HARRIS SHELAGH A SNEDDON DAVID CROOK

Medieval Obscenities Nicola McDonald, 2014 Obscenity is central to an understanding of medieval culture and it is here examined in a number of different media Obscenity is if nothing else controversial Its definition consumption and regulation fire debate about the very meaning of art and culture law politics and ideology And it is often erroneously assumed to be synonymous with modernity *Medieval Obscenities* examines the complex and contentious role of the obscene what is offensive indecent or morally repugnant in medieval culture from late antiquity through to the end of the Middle Ages in western Europe Its approach is multidisciplinary its methodologies divergent and it seeks to

formulate questions and stimulate debate The essays examine topics as diverse as Norse defecation taboos the Anglo Saxon sexual idiom sheela na gigs impotence in the church courts bare ecclesiastical bottoms rude sounds and dirty words as well as the modern reception and representation of the medieval obscene They demonstrate not only the vitality of medieval obscenity but its centrality to our understanding of the Middle Ages and ourselves Contributors MICHAEL CAMILLE GLENN DAVIS EMMA DILLON SIMON GAUNT JEREMY GOLDBERG EAMONN KELLY CAROLYNE LARRINGTON NICOLAMCDONALD ALASTAIR MINNIS DANUTA SHANZER

The Late Medieval Interlude Fiona S. Dunlop, 2007
 Sensitive study of the 15 16 century interlude focussing on one of its major concerns the depiction of male aristocracy and the development to maturity The commercial theatre of the late sixteenth century is often credited with introducing its audiences to new modes of thought about the self society and the nation making them conscious that the self is performed as an actor performs a role Yet the earlier interlude drama originally performed in households and other institutions of the late fifteenth and sixteenth centuries indicates that the late medieval period was fully aware of the theatricality of identity This book argues that ideas of performance inform the concepts of aristocratic masculinity developed in the plays *Nature Fulgens* and *Lucrece* *The Worlde and the Chylde* *The Interlude of Youth* and *Calisto and Melebea* It examines how the depiction of young male aristocrats in these texts is shaped by ideas of male youth constituted in the middle ages and shows them as failing or succeeding to perform an adult noble masculinity in the aristocratic body and in aristocratic household The book also suggests ways in which the plays offer discreet praise and censure of the manner in which their noble patrons performed as aristocrats Throughout it brings out the subtle qualities of the interludes which the author shows have been unjustly neglected Dr FIONA S DUNLOP is Research Associate of the Centre for Medieval Studies University of York

Sin in Medieval and Early Modern Culture Richard Newhauser, Susan Janet Ridyard, 2012 This volume offers a fresh consideration of role played by the enduring tradition of the seven deadly sins in Western culture showing its continuing post mediaeval influence even after the supposed turning point of the Protestant Reformation It enhances our understanding of the multiple uses and meanings of the sins tradition

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Table of Contents Creating The Monastic Past In Medieval Flanders

1. Understanding the eBook Creating The Monastic Past In Medieval Flanders
 - The Rise of Digital Reading Creating The Monastic Past In Medieval Flanders
 - Advantages of eBooks Over Traditional Books
2. Identifying Creating The Monastic Past In Medieval Flanders
 - 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 Creating The Monastic Past In Medieval Flanders
 - User-Friendly Interface
4. Exploring eBook Recommendations from Creating The Monastic Past In Medieval Flanders
 - Personalized Recommendations
 - Creating The Monastic Past In Medieval Flanders User Reviews and Ratings
 - Creating The Monastic Past In Medieval Flanders and Bestseller Lists
5. Accessing Creating The Monastic Past In Medieval Flanders Free and Paid eBooks
 - Creating The Monastic Past In Medieval Flanders Public Domain eBooks
 - Creating The Monastic Past In Medieval Flanders eBook Subscription Services
 - Creating The Monastic Past In Medieval Flanders Budget-Friendly Options
6. Navigating Creating The Monastic Past In Medieval Flanders eBook Formats

- ePub, PDF, MOBI, and More
 - Creating The Monastic Past In Medieval Flanders Compatibility with Devices
 - Creating The Monastic Past In Medieval Flanders Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Creating The Monastic Past In Medieval Flanders
 - Highlighting and Note-Taking Creating The Monastic Past In Medieval Flanders
 - Interactive Elements Creating The Monastic Past In Medieval Flanders
 8. Staying Engaged with Creating The Monastic Past In Medieval Flanders
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Creating The Monastic Past In Medieval Flanders
 9. Balancing eBooks and Physical Books Creating The Monastic Past In Medieval Flanders
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Creating The Monastic Past In Medieval Flanders
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Creating The Monastic Past In Medieval Flanders
 - Setting Reading Goals Creating The Monastic Past In Medieval Flanders
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Creating The Monastic Past In Medieval Flanders
 - Fact-Checking eBook Content of Creating The Monastic Past In Medieval Flanders
 - 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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