



Gesta Dei Per  
**Francos**

JEAN-YVES-MARIE TOURBIN

# Dei Gesta Per Francos

**SJ Ball**



## **Dei Gesta Per Francos:**

**Warfare and the Miraculous in the Chronicles of the First Crusade** Elizabeth Lapina, 2015-07-31 In *Warfare and the Miraculous in the Chronicles of the First Crusade* Elizabeth Lapina examines a variety of these chronicles written both by participants in the crusade and by those who stayed behind Her goal is to understand the enterprise from the perspective of its contemporaries and near contemporaries Lapina analyzes the diversity of ways in which the chroniclers tried to justify the First Crusade as a holy war where physical violence could be not just sinful but salvific The book focuses on accounts of miracles reported to have happened in the course of the crusade especially the miracle of the intervention of saints in the Battle of Antioch Lapina shows why and how chroniclers used these miracles to provide historical precedent and to reconcile the messiness of history with the conviction that history was ordered by divine will In doing so she provides an important glimpse into the intellectual efforts of the chronicles and their authors illuminating their perspectives toward the concepts of history salvation and the East *Warfare and the Miraculous in the Chronicles of the First Crusade* demonstrates how these narratives sought to position the crusade as an event in the time line of sacred history Lapina offers original insights into the effects of the crusade on the Western imaginary as well as how medieval authors thought about and represented history

**War and Violence in the Western Sources for the First Crusade** Sini Kangas, 2024-05-27 Medieval Westerners accepted killing for religion and praised the outcome of the First Crusade 1096 1099 At the same time their attitude to violence was ambivalent Theologians shunned the practical use of force while the warrior aristocracy valued the capacity for physical destruction In the absence of theological doctrine on the practicalities of holy warfare the first crusaders draw their ideas about killing from diverse and sometimes conflicting traditions This book answers questions about how religious violence was described justified and remembered in the sources of the First Crusade What was the relation between faith convention and action

**Dei gesta per Francos** Guibert de Nogent, 1996

**Literature and Law in the Era of Magna Carta** Jennifer Jahner, 2019-10-03 The monograph series *Oxford Studies in Medieval Literature and Culture* showcases the plurilingual and multicultural quality of medieval literature and actively seeks to promote research that not only focuses on the array of subjects medievalists now pursue in literature theology and philosophy in social political jurisprudential and intellectual history the history of art and the history of science but also that combines these subjects productively It offers innovative studies on topics that may include but are not limited to manuscript and book history languages and literatures of the global Middle Ages race and the post colonial the digital humanities media and performance music medicine the history of affect and the emotions the literature and practices of devotion the theory and history of gender and sexuality ecocriticism and the environment theories of aesthetics medievalism

**Literature and Law in the Era of Magna Carta** traces processes of literary training and experimentation across the early history of the English common law from its beginnings in the reign of Henry II to its tumultuous consolidations under the reigns of John and Henry III The period from the mid twelfth through the

thirteenth centuries witnessed an outpouring of innovative legal writing in England from Magna Carta to the scores of statute books that preserved its provisions. An era of civil war and imperial fracture it also proved a time of intensive self-definition as communities both lay and ecclesiastic used law to articulate collective identities. Literature and Law in the Era of Magna Carta uncovers the role that grammatical and rhetorical training played in shaping these arguments for legal self-definition. Beginning with the life of Archbishop Thomas Becket, the book interweaves the histories of literary pedagogy and English law, showing how foundational lessons in poetics helped generate both a language and theory of corporate autonomy. In this book, Geoffrey of Vinsauf's phenomenally popular Latin compositional handbook, the *Poetria nova*, finds its place against the diplomatic backdrop of the English Interdict, while Robert Grosseteste's Anglo-French devotional poem, the *Chateau d'Amour*, is situated within the landscape of property law and Jewish-Christian interactions. Exploring a shared vocabulary across legal and grammatical fields, this book argues that poetic habits of thought proved central to constructing the narratives that medieval law tells about itself and that later scholars tell about the origins of English constitutionalism.

*Dei gesta per Francos* Guibert (von Nogent), 1996      **Faces of Muhammad** John Tolan, 2019-06-11 Heretic and impostor or reformer and statesman. The contradictory Western visions of Muhammad. In European culture, Muhammad has been vilified as a heretic, an impostor, and a pagan idol. But these aren't the only images of the Prophet of Islam that emerge from Western history. Commentators have also portrayed Muhammad as a visionary reformer and an inspirational leader, statesman, and lawgiver. In *Faces of Muhammad*, John Tolan provides a comprehensive history of these changing, complex, and contradictory visions. Starting from the earliest calls to the faithful to join the Crusades against the Saracens, he traces the evolution of Western conceptions of Muhammad through the Reformation, the Enlightenment, and the nineteenth and twentieth centuries, and up to the present day. *Faces of Muhammad* reveals a lengthy tradition of positive portrayals of Muhammad that many will find surprising. To Reformation polemicists, the spread of Islam attested to the corruption of the established Church and prompted them to depict Muhammad as a champion of reform. In revolutionary England, writers on both sides of the conflict drew parallels between Muhammad and Oliver Cromwell, asking whether the prophet was a rebel against legitimate authority or the bringer of a new and just order. Voltaire first saw Muhammad as an archetypal religious fanatic but later claimed him as an enemy of superstition. To Napoleon, he was simply a role model, a brilliant general, orator, and leader. The book shows that Muhammad wears so many faces in the West because he has always acted as a mirror for its writers, their portrayals revealing more about their own concerns than the historical realities of the founder of Islam.

*~theæ deeds of God through the Franks. A translation of Guibert de Nogent's Gesta Dei per Francos* Guibert de Nogent, 1997      The Deeds of God Through the Franks Guibert (Abbot of Nogent-sous-Coucy), 1997 Guibert of Nogent's account of the First Crusade reveals considerable detail on Western attitudes to the First Crusade and to medieval mentalities in general. In addition, he provides bibliographical and biographical information in a summary.      Papers from the

First and Second Postgraduate Forums in Byzantine Studies Savvas Neocleous, 2009-10-02 Sailing to Byzantium brings together ten probing and pertinent critical papers presented at the First and Second Postgraduate Forums in Byzantine Studies held at Trinity College Dublin on 17-18 April 2007 and 15-16 May 2008 respectively. These essays engage with various facets of Byzantine history and culture. Many of them seek to shed new light on frequently controversial subject matters relating to history, historiography, and religion: the contentious nature of Jerusalem in Byzantine imperial ideology; medieval Western attitudes and perceptions of the Byzantine Empire; and the translation and use of Greek theologians in the West. Elsewhere, there are papers that tackle aspects of Byzantine literature: Encyclopaedism; the circulation of poetry; and a case study of political rhetoric in Manuel II's Dialogue with the Empress Mother on Marriage. Finally, history of art and culture come under the microscope in the last two essays of the volume: the meaning of the eighth-century apsidal conch at Santa Maria Antiqua in Rome; and the origins of the cult of Saint Martin in Dalmatia. Sailing to Byzantium is a provocative, wide-ranging collection and a must for students and academics who wish to broaden their understanding of one of history's most fascinating civilizations.

**Crusade Studies in Honour of Jean Richard, Anglais** Michel Balard, B. Z. Kedar, Jonathan Riley-Smith, 2001. This volume brings together a set of contributions by leading crusade historians in honour of the doyen of the field, Professor Jean Richard. The four sections cover the history and ideology of the crusading movement; the military orders; and the Latin establishments and kingdoms in the Holy Land and in Cyprus during the Middle Ages.

**From Berlin to Bagdad and Babylon** John Augustine Zahm, 1922

**Dei Gesta Per Francos Et Cinq Autres Textes** Guibert (Abbot of Nogent-sous-Coucy), 1996

**Christendom Divided and Restored** Brett Edward Whalen, 2005

The Cambridge Modern History, 1918

**Index Islamicus**, 2007

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*The Life, Thought, and Writings of Guibert of Nogent* Jay Rubenstein, 1997

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