

Haut Moyen Age De Lantiquit Tardive Lan Mil

This book explores the uses made of sanctity and patronage by the Franks.

Stories about brothers were central to Romans' public and poetic myth making, to their experience of family life, and to their ideas about intimacy among men. Through the analysis of literary and legal representations of brothers, Cynthia Bannon attempts to re-create the context and contradictions that shaped Roman ideas about brothers. She draws together expressions of brotherly love and rivalry around an idealized notion of fraternity: fraternal pietas--the traditional Roman virtue that combined affection and duty in kinship. Romans believed that the relationship between brothers was especially close since their natural kinship made them nearly alter egos. Because of this special status, the fraternal relationship became a model for Romans of relationships between friends, lovers, and soldiers. The fraternal relationship first took shape at home, where inheritance laws and practices fostered cooperation among brothers in managing family property and caring for relatives. Appeals to fraternal pietas in political rhetoric drew a large audience in the forum, because brothers' devotion symbolized the mos maiorum, the traditional morality that grounded Roman politics and celebrated brothers fighting together on the battlefield. Fraternal pietas and fratricide became powerful metaphors for Romans as they grappled with the experience of recurrent civil war in the late Republic and with the changes brought by empire. Mythological figures like Romulus and Remus epitomized the fraternal symbolism that pervaded Roman society and culture. In *The Brothers of Romulus*, Bannon combines literary criticism with historical legal analysis for a better understanding of Roman conceptions of brotherhood.

This title was first published in 2002. When did Africa emerge as a continent in the European mind? This book aims to trace the origins of the idea of Africa and its evolution in Renaissance thought. Particular attention is given to the relationship between the process of acquiring knowledge through travel and exploration, and its representation within a discourse which also includes previously acquired cosmographical elements. Among the themes investigated are: How did the image of Africa evolve from the conception of a symbolic space to a Euclidean representation? How did the Renaissance rediscovery of Antiquity interact with the Portuguese discoveries along the African coast? And once Africa was circumnavigated, how was the inner landmass depicted in the absence of first-hand knowledge? Also, overall, in this whole process what was the interplay of myth and reality?

A Companion to Augustine presents a fresh collection of scholarship by leading academics with a new approach to contextualizing Augustine and his works within the multi-disciplinary field of Late Antiquity, showing Augustine as both a product of the cultural forces of his times and a cultural force in his own right. Discusses the life and works of Augustine within their full historical context, rather than privileging the theological context Presents Augustine's life, works and leading ideas in the cultural context of the late Roman world, providing a vibrant and engaging sense of Augustine in action in his own time and place Opens up a new phase of study on Augustine, sensitive to the many and varied perspectives of scholarship on late Roman culture State-of-the-art essays by leading academics in this field

Quarante hectares de gravière sondés, des vestiges reconnus sur 15 hectares : une fenêtre d'une surface exceptionnellement vaste s'est ouverte entre 1989 et 1994 sur l'histoire ancienne de la vallée de la Moselle, près de Crévéchamps. Avec 7 000 structures relevées, Marie-Pierre Koenig et son équipe ont dû respecter une méthodologie rigoureuse pour établir comment, en deux millénaires, les hommes ont colonisé ce fond de vallée soumis aux divagations de la rivière Grâce au regroupement des structures par ensembles fonctionnels, à leur examen typologique, à leur intégration dans un paysage reconstitué par l'analyse environnementale, grâce aussi à une remarquable étude de la céramique des âges du Bronze et du Fer étayée par la comparaison avec de nombreux sites en Europe du Nord, les auteurs proposent un schéma d'évolution de l'occupation qui fait d'ores et déjà référence. Le chercheur trouvera matière à asseoir sa réflexion par l'examen d'une iconographie soignée et par l'importante documentation regroupée en fin d'ouvrage : catalogue de la poterie, descriptif des bâtiments, datations 14C, index des structures, plans généraux et index locorum. Des résumés en anglais et en allemand en tête de chaque chapitre garantissent au lectorat international un accès rapide à la démonstration.

Southeastern Europe in the Middle Ages stood at a crossroads of trade and crusading routes and fell within the spheres of influence of both the Byzantine Orthodox Church and Latin Christendom. This authoritative survey draws on historical and archaeological sources in the narration of 750 years of the history of the region, including Romania, southern Ukraine, southern Hungary, Croatia, Slovenia, Serbia, Montenegro, Bulgaria, Macedonia, Albania and Greece. Exploring the social, political and economic changes marking the transition from late Antiquity to the early Middle Ages, this book addresses important themes such as the rise of medieval states, the conversion to Christianity, the monastic movement inspired by developments in Western Europe and in Byzantium, and the role of material culture (architecture, the arts and objects of daily life) in the representation of power.

Saint Martin of Tours (Latin: Sanctus Martinus Turonensis; 316 or 336 - 8 November 397) was the third bishop of Tours.[1] He has become one of the most familiar and recognizable Christian saints in Western tradition. A native of Pannonia, he converted to Christianity at a young age. He served in the Roman cavalry in Gaul, but left military service at some point prior to 361, when he embraced Trinitarianism and became a disciple of Hilary of Poitiers, establishing the monastery at Ligugé. He was consecrated as Bishop of Caesarodunum (Tours) in 371. As bishop, he was active in the suppression of the remnants of Gallo-Roman religion, but he opposed the violent persecution of the Priscillianist sect of ascetics.

At its height, the Carolingian empire spanned a million square kilometres of western Europe - from the English Channel to central Italy and northern Spain, and from the Atlantic to the fringes of modern Hungary, Poland and the Czech Republic. As the largest political unit for centuries, the empire dominated the region and left an enduring legacy for European culture. This comprehensive survey traces this great empire's history, from its origins around 700, with the rise to dominance of the Carolingian dynasty, through its expansion by ruthless military conquest and political manoeuvring in the eighth century, to the struggle to hold the empire together in the ninth. It places the complex political narrative in context, giving equal consideration to vital themes such as beliefs, peasant society, aristocratic culture and the economy. Accessibly written and authoritative, this book offers distinctive perspectives on a formative period in European history. Nearly every aspect of daily life in the Mediterranean world and Europe during the florescence of the Greek and Roman cultures is relevant to engineering and technology. This text highlights the accomplishments of the ancient societies, the research problems, and stimulates further progress in the history of ancient technology.

Major new revisionist survey of this most elusive and fascinating period in medieval history.

Written 150 years ago, never published, and presumed lost for nearly a century, Wilkie Collins's earliest novel now appears in print for the first time. *Iolani* is a sensational romance - a tale of terror and suspense, bravery and betrayal, set against the lush backdrop of Tahiti. The novel is set in Tahiti prior to European contact. It tells the story of the diabolical high priest, Iolani, and the heroic young woman, Idia, who bears his child. Determined to defy the Tahitian custom of killing firstborn children, Idia and her friend Aimata flee with the baby and take refuge among Iolani's enemies. The vengeful priest pursues them, setting into motion a

plot that features civil war, sorcery, sacrificial rites, wild madmen, treachery, and love. Collins explores themes that he would return to again and again in his career: oppression by sinister, patriarchal figures; the bravery of forceful, unorthodox women; the psychology of the criminal mind; the hypocrisy of moralists; and Victorian ideas of the exotic.

This book is the first cultural history of papal authority in late antiquity. While most traditional histories posit a 'rise of the papacy' and examine popes as politicians, theologians and civic leaders, Kristina Sessa focuses on the late Roman household and its critical role in the development of the Roman church from c.350–600. She argues that Rome's bishops adopted the ancient elite household as a model of good government for leading the church. Central to this phenomenon was the classical and biblical figure of the steward, the householder's appointed agent who oversaw his property and people. As stewards of God, Roman bishops endeavored to exercise moral and material influence within both the pope's own administration and the households of Italy's clergy and lay elites. This original and nuanced study charts their manifold interactions with late Roman households and shows how bishops used domestic knowledge as the basis for establishing their authority as Italy's singular religious leaders.

The two volumes are contained in a case.

"There are forces better recognized as belonging to human society than repressed or left to waste away or growl about upon its fringes." So writes Valerie Flint in this powerful work on magic in early medieval Europe. Flint shows how many of the more discerning leaders of the early medieval Church decided to promote non-Christian practices originally condemned as magical--rather than repressing them or leaving them to waste away or "growl." These wise leaders actively and enthusiastically incorporated specific kinds of "magic" into the dominant culture not only to appease the contemporary non-Christian opposition but also to enhance Christianity itself.

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