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France in the High Middle
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of medieval society, have been seriously questioned. Bouchard presents bold new interpretations of medieval literature as both reflecting and criticizing the role of the nobility and their behavior. She offers

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relationship between
monasteries and the
nobility.

In high medieval France, men
and women saw the world
around them as the product
of tensions between

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And Society. Imbued with a
Christian culture in which a
penniless preacher was also
the King of Kings and the
last were expected to be
first, twelfth-century
thinkers brought order to
their lives through the

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creation of opposing
categories. In a highly
original work, Constance
Brittain Bouchard examines
this poorly understood
component of twelfth-century
thought, one responsible, in
her view, for the

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fundamental strangeness of that culture to modern thinking. Scholars have long recognized that dialectical reasoning was the basic approach to philosophical, legal, and theological matters in the high Middle

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Ages. Bouchard argues that this way of thinking and categorizing—which she terms a "discourse of opposites"—permeated all aspects of medieval thought. She rejects suggestions that it was the result of

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imprecision, and provides evidence that people of that era sought not to reconcile opposing categories but rather to maintain them. Bouchard scrutinizes the medieval use of opposites in five broad areas:

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scholasticism, romance,
France legal disputes, conversion,
and the construction of
gender. Drawing on research
in a series of previously
unedited charters and the
earliest glossa manuscripts,
she demonstrates that this

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method of constructing
reality was a constitutive
element of the thought of
the period.

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knights and chivalry,
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of knights, presents information on knights throughout history, and covers the cultural legacy of knights.

The twelfth century was characterized by intense

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spirituality as well as
rapid economic development.
Drawing on unprecedented
research, Constance Brittain
Bouchard demonstrates that
the Cistercian monks of
Burgundy were exemplary in
both spheres. Bouchard

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explores the web of economic ties that linked the Cistercian monasteries with their secular neighbors, especially the knights, and reaches some surprising conclusions about Cistercian attitudes.

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France
Emotions in a Crusading
Context is the first book-
length study of the
emotional rhetoric of
crusading. It investigates
the ways in which a number
of emotions and affective

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displays—primarily fear, anger, and weeping—were understood, represented, and utilised in twelfth- and thirteenth-century western narratives of the crusades, making use of a broad range of comparative material to

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gauge the distinctiveness of those texts: crusader letters, papal encyclicals, model sermons, chansons de geste, lyrics, and an array of theological and philosophical treatises. In addition to charting

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continuities and changes
over time in the emotional
landscape of crusading, this
study identifies the
underlying influences which
shaped how medieval authors
represented and used
emotions; analyzes the

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passions crusade
participants were expected
to embrace and reject; and
assesses whether the idea of
crusading created a
profoundly new set of
attitudes towards emotions.
Emotions in a Crusading

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Context calls on scholars of the crusades to reject the traditional methodological approach of taking the emotional descriptions embedded within historical narratives as straightforward reflections

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of protagonists' lived feelings, and in so doing challenges the long historiographical tradition of reconstructing participants' beliefs and experiences from these texts. Within the history of

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emotions, Stephen J. Spencer demonstrates that, despite the ongoing drive to develop new methodologies for studying the emotional standards of the past, typified by experiments in 'neurohistory', the social

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constructionist (or cultural-historical) approach still has much to offer the historian of medieval emotions.

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Ranging from Connacht to
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In the popular imagination,
World War I stands for the
horror of all wars. The
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weaponry it introduced to
battle brought an abrupt end
to the romantic idea that
soldiers were somehow
knights in shining armor who
always vanquished their foes
and saved the day. Yet the
concept of chivalry still

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played a crucial role in how soldiers saw themselves in the conflict. Here for the first time, Allen J.

Frantzen traces these chivalric ideals from the Great War back to their origins in the Middle Ages

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And shows how they resulted in highly influential models of behavior for men in combat. Drawing on a wide selection of literature and images from the medieval period, along with photographs, memorials,

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postcards, war posters, and film from both sides of the front, Frantzen shows how such media shaped a chivalric ideal of male sacrifice based on the Passion of Jesus Christ. He demonstrates, for instance,

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how the wounded body of Christ became the inspiration for heroic male suffering in battle. For some men, the Crucifixion inspired a culture of revenge, one in which Christ's bleeding wounds

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were venerated as badges of
valor and honor. For others,
Christ's sacrifice inspired
action more in line with his
teachings—a daring stay of
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death upon one's enemies.
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