

*Religion, Text, and Society in
Medieval Spain and Northern Europe*

Essays in honor of J.N. Hillgarth

The scholarship of Jocelyn Nigel Hillgarth touches the whole history of medieval Spain, the history of Christianity and its institutional practices, and the medieval intellectual achievement. The essays by students and friends gathered here honor the remarkable reach of that lifework and the sympathies in which it remains rooted.

Essays by David Abulafia, Anthony Bonner, Harvey Hames, and Charles H. Lohr explore the writings of the Majorcan scholastic, reformer, and missionary, Ramon Lull. The broader history of Spain may be found in Jacques Fontaine's consideration of the eponymous founder of Spain, Hispalus; in Manuel C. Díaz y Díaz's discussion of royal liturgy in Visigothic Spain; in Lucy K. Pick's examination of the tenth-century queen-regent of Léon, Elvira; and in Mark Meyerson's exploration of the fate of the Jews of Morvedre (Sagunto) in 1348.

Other papers study the complex interaction between the institutional structures of the church and the spirit that animated them: Clarissa Atkinson compares the biographies of Anselm of Canterbury and Christina of Markyate to uncover differing sources of authority. Giles Constable argues that the various historical and legendary lives of Odo Arpinus – nobleman, Cluniac prior, and crusader in Old French epic – reveal an underlying coherence. In a study of Dubrovnik's Dalmatian martyrs, Richard Gyug shows how ecclesiastical politics as well as economic and religious rivalry work to determine the structures of civic identity. Phyllis Pobst examines the archbishop Eudes Rigaud's record of his visitations in the diocese of Rouen, and William Lundell studies the response of the Carthusian order in the face of schism.

Texts lie at the heart of a concluding group of four essays: the writings of John Cassian on the relationship of the eremitic and cenobitic lives in Stephen Driver's work; the Norman history of Dudo of St-Quentin in Leah Shopkow's essay; the translation of philosophical texts into architectures of stone at Chartres in Édouard Jauneau's article; and the Christian use of Muslim commentaries on the Latin translations of the Qur'an in Thomas E. Burman's paper.

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Edited by

**THOMAS E. BURMAN,
MARK D. MEYERSON,
and LEAH SHOPKOW**



PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

NATIONAL LIBRARY OF CANADA CATALOGUING IN PUBLICATION DATA

Religion, text, and society in medieval Spain and northern Europe :
essays in honor of J.N. Hillgarth / edited by Thomas E. Burman,
Mark D. Meyerson, and Leah Shopkow.

(Papers in mediaeval studies, ISSN 0228-8605 ; 16)

Includes bibliographical references and index.

ISBN 0-88844-816-3

1. Europe – Church history – Middle Ages, 600–1500. 2. Church history – Middle Ages, 600–1500. 3. Europe – Church history – Middle Ages, 600–1500 – Sources. 4. Church history – Middle Ages, 600–1500 – Sources. 5. Spain – Church history. 6. Spain – History. I. Hillgarth, J.N. (Jocelyn Nigel), 1929– II. Burman, Thomas E. (Thomas Earl), 1961– III. Meyerson, Mark Douglas, 1957– IV. Shopkow, Leah, 1955– V. Pontifical Institute of Mediaeval Studies VI. Title. VII. Series.

DP99.R44 2002

274

C2002-902369-6

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Pontifical Institute of Mediaeval Studies

59 Queen's Park Crescent East

Toronto, Ontario, Canada M5S 2C4

www.pims.ca

PRINTED IN CANADA

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