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worlds and gender roles.
Together the essays
demonstrate that European
romances not only helped to
promulgate the ideals of elite
societies in formation, but
also held those values up for
questioning. An introduction,
a chronology and a
bibliography of texts and

translations complete this lively, useful overview. Queenship, Gender, and Reputation in the Medieval and Early Modern West, 1060-1600-Zita Eva Rohr 2016-10-08 This edited collection opens new ways to look at queenship in areas and countries not usually studied and reflects the increasingly interdisciplinary work and geographic range of the field. This book is a forerunner in queenship and re-invents the reputations of the women and some of the men. The contributors answers questions about the nature of queenship, reputation of queens, and gender roles in the medieval and early modern west. The essays question the viability of propaganda, gossip, and rumor that still characterizes some queens in modern histories. The wide geographic range covered by the contributors moves queenship studies beyond France and England to understudied places such as Sweden and Hungary. Even the essays on more familiar countries explores areas not usually studied, such as the role of Edward II's

stepmother, Margaret of France in Gaveston's downfall. The chapters clearly have a common thread and the editors' summary and description of the collection is valuable in assisting the reader. The collection is divided into two sections "Biography, Gossip, and History" and "Politics, Ambition, and Scandal." The editors and contributors, including Zita Eva Rohr and Elena Woodacre, are scholars at the top of their field and several and engage and debate with recent scholarship. This collection will appeal internationally to literary scholars and gender studies scholars as well historians interested in the countries included in the collection.

1389-1392 (depuis l'entrée de la reine Isabeau à Paris jusqu'aux conférences d'Amiens)- 1872

La Reine Isabeau, Roman de Cape Et d'Épée-Zevaco-M 2018-02-28

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couverte par les quelque 400
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se limite pas à l'Occident : le
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sont aussi largement
présents. Ainsi, les pensées
nées en islam (Averroès) ou
au sein du judaïsme
(Maimonide) y côtoient celles
qui sont issues de la
chrétienté latine (Thomas
d'Aquin) ou grecque (Grégoire
Palamas). Un millénaire
d'intense activité
intellectuelle ne se réduit pas

à ces quelques grands noms,
et le dictionnaire fait une
large place aux dizaines
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