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In recent years, the 'medieval frontier' has been the subject of extensive research. But the term has been understood in many different ways: political boundaries; fuzzy lines across which

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trade, religions
and ideas cross;
attitudes to other
peoples and their
customs. This book
draws attention to
the differences
between the
medieval and
modern
understanding of
frontiers,
questioning the
traditional use of

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the concepts of
'frontier' and

'frontier society'. It

contributes to the

understanding of

physical

boundaries as well

as metaphorical

and ideological

frontiers, thus

providing a

background to

present-day issues

of political and

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cultural

delimitation. In a major introduction, David Abulafia analyses these various ambiguous meanings of the term 'frontier', in political, cultural and religious settings. The articles that follow span Europe from the Baltic to Iberia,

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from the Canary
Islands to central
Europe, Byzantium
and the Crusader
states. The authors
ask what was
perceived as a
frontier during the
Middle Ages? What
was not seen as a
frontier, despite
the usage in
modern
scholarship? The

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articles focus on a number of themes to elucidate these two main questions. One is medieval ideology. This includes the analysis of medieval formulations of what frontiers should be and how rulers had a duty to defend and/or

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extend the
frontiers; how
frontiers were
defined (often in a
different way in rh
etorical-ideological
formulations than
in practice); and
how in certain
areas frontier
ideologies were
created. The other
main topic is the
emergence of

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frontiers, how
medieval people
created frontiers to
delimit areas, how
they understood
and described
frontiers. The third
theme is that of
encounters, and a
questioning of
medieval attitudes
to such
encounters. To
what extent did

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medieval observers
see a frontier
between
themselves and
other groups, and
how does real
interaction
compare with
ideological or
narrative
formulations of
such interaction?
Sanctity in the
North features

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English

translations of
texts from Latin or
vernacular Nordic
languages, in many
cases for the first
time. The
accompanying
essays complement
the translations
and reflect the
contributors' own
disciplinary
groundings in

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folklore, philology,
medieval, and

Religious Studies Circa

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The Regional and

Transregional in

Romanesque

Europe considers

the historiography

and usefulness of

regional categories

and in so doing

explores the

strength,
durability,

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mutability, and geographical scope of regional and transregional phenomena in the Romanesque period. This book addresses the complex question of the significance of regions in the creation of Romanesque, particularly in

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relation to
Conversion To
pan-European Circa
artistic styles and
approaches. The
categorization of
Romanesque by
region was a
cornerstone of
19th- and 20th-
century
scholarship, albeit
one vulnerable to
the application of

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anachronistic
Conversion To
concepts of
regional identity.

Individual chapters
explore the
generation and
reception of forms,
the conditions that
give rise to the
development of
transregional
styles and the
agencies that cut
across territorial

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boundaries. There
are studies of
regional styles in
Aquitaine, Castile,
Sicily, Hungary,
and Scandinavia;
workshops in
Worms and the
Welsh Marches;
the transregional
nature of liturgical
furnishings; the
cultural geography
of the new

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monastic orders;
metalworking in
Hildesheim and the
valley of the
Meuse; and the
links which
connect Piemonte
with Conques. The
Regional and
Transregional in
Romanesque
Europe offers a
new vision of
regions in the

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creation of
Romanesque
Reformation Circa
relevant to
archaeologists, art
historians, and
historians alike.
The study of
Scandinavia has
been, and still is,
deeply influenced
by the
interpretation of
its earliest history
that was developed

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in the 19th century
by political, legal,
and literary
historians,
archaeologists, and
anthropologists.

Scandinavia
figured

prominently in
discussions of
early medieval
Europe, not only as
the homeland of
the Vikings, but

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also as the region in which Germanic society remained uncontaminated by Christianity and other influences longer than anywhere else. In "Medieval Scandinavia", Birgit and Peter Sawyer question assumptions about early Scandinavian

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history, including
the supposed
leading role of free
and equal peasants
and their position
in founding
churches. They
meticulously trace
the development of
Scandinavia from
the early ninth
century through
the second and
third decades of

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Scandinavia From
the 16th century,
Conversion To
when rulers of
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rejected the
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authority of the
Series
Papacy and the
attempt to
establish a united
Scandinavian
monarchy finally
collapsed. The
authors include a
discussion of
medieval history

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writing and
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800-1500 Nordic
Series
and modern
attitudes to
medieval history
which differ in
various parts of
Scandinavia. They
ultimately
conclude that
historic
Scandinavia held

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Series

greater similarities
to other European
regions than has
been commonly
supposed. Birgit
Sawyer is one of
the founders of the
biennial
interdisciplinary
conferences on
women in medieval
Scandinavia. Peter
Sawyer's previous
books include

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Scandinavia From
"Kings and
Vikings" and "The
Age of the
Vikings". Nordic
800-1500 Nordic
Series
The Concept of
Religious Change
in Adam of
Bremen's
Historical Work
Nordic Elites in
Transformation, c.
1050-1250, Volume
I
Aspects of Royal

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Power in Medieval
Conversion To

Sigurd and His
Brave Companions
Circa

The Poetics of
Commemoration
Series

Material Resources

The Vikings

maintain their

grip on our

imagination,

but their

image is too

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often
Conversion To
distorted by
Reformation Circa
myth. It is
800 1500 Nordic
true that they
Series
pillaged,
looted, and
enslaved. But
they also
settled
peacefully and
traveled far
from their

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homelands in
Conversion To
swift and
Reformation Circa
sturdy ships
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to explore.
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The Age of the
Vikings tells
the full story
of this
exciting
period in
history.
Drawing on a

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wealth of
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written,
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visual, and
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archaeological
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evidence,

Anders Winroth
captures the
innovation and
pure daring of
the Vikings
without
glossing over

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their
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destructive
Reformation Circa
heritage. He
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not only
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explains the
Viking
attacks, but
also looks at
Viking
endeavors in
commerce,
politics,

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discovery, and
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colonization,
Reformation Circa
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how Viking
arts,

literature,
and religious
thought
evolved in
ways unequalled
in the rest of
Europe. The

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Age of the
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Vikings sheds
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new light on
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the complex
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society,
culture, and
legacy of
these
legendary
seafarers.
This book
presents a

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comprehensive
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history of law
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and religion
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in the Nordic
context. The

entwinement of
law and
religion in
Scandinavia
encompasses an
unusual
history, not

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widely known
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yet important
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for its impact
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contemporary
political and
international
relations in
the region.
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provides a
holistic

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the first
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written legal
sources of the
twelfth

century to the
law of the
present
secular
welfare
states. It
recounts this

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point of view
of major
influential
figures in
church,
politics,
university,

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and law, it
thus presents
the principal
actors who
served as
catalysts in
ecclesiastical
and secular
law through
the centuries.
This
refreshing

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a new trend in
historiography
, particularly
articulated by
a younger
generation of
experienced
Nordic
scholars whose

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work is
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will be a
valuable
resource for
academics and
researchers
working in the
areas of Legal

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Conversion to
Christianity
is arguably
the most
revolutionary
social and
cultural
change that
Europe

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experienced
throughout
Late Antiquity
and the early
Middle Ages. C
hristianizatio
n affected all
strata of
society and
transformed
not only
religious

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beliefs and
Conversion To
practices, but
Reformation Circa
also the
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nature of
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government,
the priorities
of the
economy, the
character of
kinship, and
gender
relations. It

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is against
Conversion To
this backdrop
Reformation Circa
that an
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international
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array of

leading
medievalists
gathered under
the auspices
of the
Converting the
Isles Research

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(funded by the
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Leverhulme
Trust) to
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investigate
social,
economic, and
cultural
aspects of
conversion in
the early
medieval

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Britain,
Ireland,
Scandinavia,
and Iceland.
This volume
analyses the
effects of
religious

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landscapes of
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cult and on
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practice in

Europe,

focusing in

particular on

Britain and

Ireland.

Adopting an in
terdisciplinary

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investigates
the
interaction
between
different
forms of
belief, their
coexistence

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competition.
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It discusses
the coming of
writing, the
power of the
word,
landscapes of
ritual, and
converting
communities.
The

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contributors
include
leading
historians, ar
chaeologists,
linguists, and
literary
scholars. This
is the second
volume to
emerge from
research

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to the
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Series
Isles Research
Network and
forms a
companion
volume to The
Introduction
of
Christianity

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Insular World.
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The coming of
Christianity
to Northern
Europe
resulted in
profound
cultural
changes. In
the course of

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a few

generations,

new answers

were given to

fundamental

existential

questions and

older notions

were

invalidated.

Jonas

Wellendorf's

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study, the
Conversion To
first
Reformation Circa
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English on
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this subject,

explores the
medieval
Scandinavian
reception and
re-interpretat
ion of pre-
Christian

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Scandinavian
religion. This
original work
draws on a
range of

primary
sources

ranging from

Prose Edda and
Saxo

Grammaticus'

History of the

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Danes to less
Conversion To
well known
Reformation Circa
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Series
Saga of

Barlaam and
the Hauksbók
manuscript

(c.1300) . By
providing an
in-depth
analysis of

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often
Conversion To
overlooked
Reformation Circa
mythological
800 1500 Nordic
materials,
Series
along with
translations
of all textual
passages,
Wellendorf
delivers an
accessible
work that

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sheds new
Conversion To
light on the
Reformation Circa
ways in which
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the old gods
Series
were

integrated
into the
Christian
worldview of
medieval
Scandinavia.
Tracing the

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Snorri
Sturluson, the
Edda, and the
Conversion of
Capital in
Medieval
Scandinavia
The Age of the

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Scandinavia From
Vikings
Conversion To
Cross and
Reformation Circa
Scepter
800-1500 Nordic
Viking and
Series
Medieval
Scandinavia

This book, first in a series of three, examines the social elites in Denmark, Sweden, Norway, and Iceland, and which social, political, and cultural

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resources went into their creation. The elite controlled enormous economic resources and exercised power over people. Power over agrarian production was essential to the elites during this period, although mobile capital was becoming increasingly important. The book focuses on the material resources of the

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elites, through questions
such as: Which types of
resources were at play?

How did the elites
acquire and exchange
resources?

After brief summaries of
early Norwegian history,
Snorri Sturluson's
career, and previous
studies of Heimskringla,
the core of this book is a
detailed and
comprehensive analysis

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of the text. It is normally treated as a collection of sagas about Norwegian kings, but there is no evidence that Snorri planned such an arrangement. Indeed, in his preface Snorri described the book as an account of 'chieftains who had dominium in the North and were speakers of the Danish tongue,' that is, not only

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kings but others 'of exalted lineage.' Some of these chieftains and their kin figure more prominently and are judged more favourably by Snorri than most kings. Moreover, most of the conflicts described by Snorri were not between individuals but involved their families and adherents, including women who

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often have important and active roles, and sometimes apparently express Snorri's own views. The main conclusion of this study is that Snorri -- who was himself a chieftain (go ð i) -- wrote Heimskringla during the reign of Hákon Hákonsson (1217-1263) to criticize the development of the

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central power of king
and church at the
expense of the
traditional authority of
chieftains. A comparison
with Gesta Danorum by
Snorri's Danish
contemporary Saxo
Grammaticus, shows
that they were both
masters of the art of
ambiguity. The fact that
a fine copy
Heimskringla was made

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c. 1260 may imply that it contained much that was approved by King Håkon's opponents.

A comprehensive and comparative study of the prehistory and medieval history of Scandinavia.

The Poetics of Commemoration is a study of commemorative skaldic verse from the Viking Age. It investigates how

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skaldic poets responded to the deaths of kings and the ways in which poetic commemoration functioned within the social and political communities of the early medieval court.

Beginning with the early genealogical poem Ynglingatal, the book explores how the commemoration of a king's ancestors could be

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Series

used to consolidate his political position and to provide a shared history for the community. It then examines the presentation of dead kings in the poems *Eir í ksm á l* and *H á konarm á l*, showing how poets could re-cast their kings as characters of myth and legend in the afterlife. This is followed

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by an analysis of verse in which poets use their commemoration of one king to reinforce their relationship with his successor; it is shown that poetry could both help and hinder the integration of the poet into the retinue of a new king. Focusing then on the memorial poems composed for Kings Ól á fr Tryggvason and

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Ól á fr Haraldsson, as well as for the Jarls of the Orkney Islands, the book considers the tension between public and private expressions of grief. It explores the strategies used by poets to negotiate the tumultuous period that followed the death of a king, and to work through their own emotional responses to

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that loss. The book demonstrates that skaldic poets engaged with the deaths of rulers in a wide variety of ways, and that poetic commemoration was a particularly effective means not only of constructing a collective memory of the dead man, but also of consolidating the new social identity of the

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community he left
behind.

Heimskringla

Kings and Vikings

Law and The Christian
Tradition in

Scandinavia

Women in the Viking
Age

A Tale of Medieval
Norway

Converting the Isles II

**Inspired by tales
of the hero**

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800-1500 Nordic
Spring

**Vilmund Vidutan
and his fellow
knights, Sigurd
Jonsson and his
young friends
Ivar and Helge
set out to reenact
these exploits on
their medieval
Norwegian farm.
They carve
swords and
lances and spend**

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hours making
Conversion To
shields. With a

Reformation Circa
little imagination,

800-1500 Nordic
a pasture

Series
becomes a

battlefield, an old

boar their

greatest foe, and

they pass many

hours jousting

and dueling. But

when the summer

is nearly over,

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Scandinavia From

the three boys

Conversion To

Reformation Circa

800-1500 Nordic

Series

Series

Series

Series

Series

Series

Series

Series

Series

Series

Series

**the three boys
stumble into real
trouble and must
prove their
courage in an
adventure all
their own.**

**Written during
Sigrid Undset's
time in New York,
Sigurd and His
Brave**

Companions will

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Scandinavia From
make medieval
Conversion To
Norway come
Reformation Circa
alive for young
800-1500 Nordic
and old readers
alike.

Gift of Joan Wall.
Includes index.
Includes
bibliographical
references (p.
227-248) and
index. * glr
20090610.

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**"In this book a
MacArthur Award-
winning scholar
argues for a
radically new
interpretation of
the conversion of
Scandinavia from
paganism to
Christianity in the
early Middle
Ages.**

Overturning the

Page 77/168

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received

narrative of

Europe's military

and religious

conquest and

colonization of

the region,

Anders Winroth

contends that

rather than

acting as passive

recipients,

Scandinavians

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Scandinavia From
**converted to
Christianity
because it was in
individual
chieftains'
political,
economic, and
cultural interests
to do so. Through
a painstaking
analysis and
historical
reconstruction of**

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both
archeological and
literary sources,
and drawing on
scholarly work
that has been
unavailable in
English, Winroth
opens up new
avenues for
studying
European
ascendency and

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Script

**the expansion of
Christianity in the
medieval
period"--**

**Christianity and
European-style
monarchy—the
cross and the
scepter—were
introduced to
Scandinavia in
the tenth
century, a**

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**development that
was to have
profound
implications for
all of Europe.**

**Cross and
Scepter is a
concise history of
the Scandinavian
kingdoms from
the age of the
Vikings to the
Reformation,**

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Scandinavia From

written by
Conversion To
Scandinavia's

Reformation Circa
leading medieval

800-1500 Nordic
historian. Sverre

Bagge shows how

the rise of the

three kingdoms

not only changed

the face of

Scandinavia, but

also helped make

the territorial

state the

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**standard political
unit in Western
Europe. He
describes
Scandinavia's
momentous
conversion to
Christianity and
the creation of
church and
monarchy there,
and traces how
these events**

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Scandinavia From
transformed
Conversion To
Scandinavian law
Reformation Circa
and justice,
800-1500 Nordic
military and
administrative
organization,
social structure,
political culture,
and the division
of power among
the king,
aristocracy, and
common people.

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800-1500 Nordic
Scandinavian

**Bagge sheds
important new
light on the
reception of
Christianity and
European
learning in
Scandinavia, and
on Scandinavian
history writing,
philosophy,
political thought,
and courtly**

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Series

**culture. He looks
at the reception
of European
impulses and
their adaptation
to Scandinavian
conditions, and
examines the
relationship of
the three
kingdoms to each
other and the
rest of Europe,**

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and political
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have sought to
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forms of
identity over
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of world
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of holy war and
conversion, and
the age of
nationalism and
racism. He

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convincingly
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shows that
Reformation Circa
efforts to
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transplant and
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expand new
identities have
paradoxically
generated long
periods of both
stability and
explosive
violence that
remade the human
landscape around

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a new account of
the interests
that motivated
the production
of the Edda, and
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mystery of its
genesis by
demonstrating
the intersection
of Snorri's
political and

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cultural
concerns and
practices. Circa

There are over
3000 runic
inscriptions on
stone made in
Scandinavia in
the late Viking
Age. This book
is the first
attempt by a
historian to
study the

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material as a
Conversion To
whole. The
Reformation Circa
analysis reveals
800-1500 Nordic
significant
regional
Series
variations that
reflect
different stages
in the process
of conversion,
and the growth
of royal power.
Many monuments
were

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declarations of
faith or
manifestations
of status; but
virtually all
reflect
inheritance
claims, and cast
unexpected light
on the
prehistory of
the inheritance
customs found in
later

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Scandinavian law
codes. The
results of this

analysis make a
significant

contribution to
understanding

developments in
other parts of
the Germanic

world, as well
as Scandinavia.

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a digest of the

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data-base on

Conversion To
which this book

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is based will

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facilitate

Series
further study of

this rich vein

of evidence.

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presents a state-

of-the-art

collection of

essays on the

socio-cultural

aspects of the

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conversion to
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Viking-Age Circa
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the Scandinavian
colonies of the
North Atlantic.
The nine
scholars, drawn
from the
disciplines of
history,
archaeology, and
literary

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studies, have
been brought
together to
address the
overarching
topic of how
conversion
affected
peoples'
identities -
both as
individuals, and
as members of
broader

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religious,
Conversion To
political, and
Reformation Circa
social groups -
800-1500 Nordic
on either side
Series of the 'divide'
between paganism
and
Christianity.
Central to this
exploration is
the question of
how existing and
changing
identities

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shaped the
Conversion To
Reformation Circa
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more
specifically
cultural,
change. Each of
the papers in
this volume
provides
examples of the
complicated

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patterns of
conversion to

reformation circa

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modification
that were
characteristic
of the

transition from
paganism to

Christianity in
the Viking

world. The
authors look for

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new ways of

understanding

and describing

this gradual

intermingling

between the two

fuzzy-edged

religious

communities, and

they provide a

challenging

redefinition of

the nature of

conversion in

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the Viking Age

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of medievalists

and to all those

who work on

conversion in

its theoretical

and historical

aspects.

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in Medieval

Scandinavia

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Conversion To
Identities
Medieval Iceland
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The Cambridge
History of
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Approaches to
the Medieval
Self
With the aim to write
the history of

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Christianity in
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Jerusalem as a lens, Circa

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this book investigates
the image – or rather

the imagination – of

Jerusalem in the

religious, political, and

artistic cultures of

Scandinavia through

most of the second

millennium.

Jerusalem is

conceived as a code

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to Christian cultures in
Scandinavia. The first
volume is dealing with
the different notions of

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Reformation Circa
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Modern Scandinavia
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Professor Sawyer
offers some new
interpretations of the
development of
Scandinavian society

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and history of the
Conversion To

Conversion has Circa

played a central role

in the history of

Christianity. In this

first in-depth and wide-

ranging narrative

history, David Kling

examines the

dynamic of turning to

the Christian faith by

individuals, families,

and people groups.

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Global in reach, the narrative progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe, the Americas, China, India, and Africa. Conversion is often associated with a particular strand of modern Christianity (evangelical) and a

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particular type of
experience (sudden,
overwhelming). Circa

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Series
examined over two
millennia, it emerges
as a phenomenon far
more complex than
any one-dimensional
profile would suggest.

No single, unitary
paradigm defines
conversion and no
easily explicable

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process accounts for why people convert to Christianity. Rather, a multiplicity of factors—historical, personal, social, geographical, theological, psychological, and cultural—shape the converting process. A History of Christian Conversion not only narrates the conversions of select

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individuals and
peoples, it also
engages current
theories and models
to explain conversion,
and examines
recurring themes in
the conversion
process: divine
presence, gender and
the body, agency and
motivation, testimony
and memory, group-
and self-identity,

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"authentic" and
"nominal" conversion,
and modes of
communication.

Accessible to
scholars, students,
and those with a
general interest in
conversion, Kling's
book is the most
satisfying and
comprehensive
account of conversion
in Christian history to

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date; this major work
will become a
standard must-read in
conversion studies.

In this extensively
revised third edition of
The Viking Age: A
Reader, Somerville
and McDonald
successfully bring the
Vikings and their
world to life for twenty-
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diversity of the Viking
era is revealed

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variety of sources

presented as well as

the geographical and

chronological

coverage of the

readings. The third

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new sources have

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Conversion in the

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Stephen A.
Mitchell here
offers the
fullest
examination
available of
witchcraft in
late medieval
Scandinavia. He
focuses on those
people believed
to be able—and
who in some
instances

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thought
Conversion To
themselves
able-to
Reformation Circa
manipulate the
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world around
Series
them through
magical
practices, and
on the responses
to these beliefs
in the legal,
literary, and
popular cultures
of the Nordic

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Middle Ages. His
Conversion To
Reformation Circa
800-1300 Nordic
Series*

*sources range
from the
Icelandic sagas
to cultural
monuments much
less familiar to
the
nonspecialist,
including legal
cases, church
art, law codes,
ecclesiastical
records, and*

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runic spells.*

Mitchell's

starting point

is the year

1100, by which

time

Christianity was

well established

in elite circles

throughout

Scandinavia,

even as some pre-

Christian

practices and

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beliefs
persisted in
various forms. Circa
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endpoint
coincides with
the coming of
the Reformation
and the onset of
the early modern
Scandinavian
witch hunts. The
terrain covered
is complex, home

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Series

*to the Germanic
Scandinavians as
well as their non-
Indo-European
neighbors, the
Sámi and Finns,
and it
encompasses such
diverse areas as
the important
trade cities of
Copenhagen,
Bergen, and
Stockholm, with*

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their large

Conversion To
foreign

Reformation; China
populations; the

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rural

Series
hinterlands; and

the insular

outposts of

Iceland and

Greenland. By

examining

witches,

wizards, and

seeresses in

literature,

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lore, and law,
Conversion To
as well as
Reformation
surviving charm
magic directed
toward love,
prophecy,
health, and
weather,
Mitchell
provides a
portrait of both
the
practitioners of
medieval Nordic

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magic and its
performance.*

*With an
Information Circa*

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*understanding of
mythology as a
living system of
cultural signs*

*(not just
ancient sacred
narratives),*

*this study also
focuses on such
powerful*

evolving myths

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*as those of "the
milk-stealing
witch," the
diabolical pact,
and the witches'
journey to
Blåkulla. Court
cases involving
witchcraft,
charm magic, and
apostasy
demonstrate that
witchcraft
ideologies*

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played a key
role in

Reformation Circa
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conceptualizing
gender and were
themselves an
important means
of exercising
social control.
No description
available.

'An
extraordinary
rich study of
the power of

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*place in the
Northern
medieval world
by two
medievalists,
who are also
'complete
geographers' in
that they do
fieldwork that
is always
informed by
theory and they
demonstrate*

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exceptional
conversion to
place's double
circumference
800-1500 Nordic
Series
presence and
elusiveness to
interpretation.'

Yi-Fu Tuan,
Department of
Geography
University of
Wisconsin at
Madison

This book

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reevaluates our
conception of
the Reformation Circa
Christianization
of Scandinavia
in the Early
Middle Ages in
the context of
Adam of Bremen's
history.

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Bonds

Custom and
Commemoration in

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to Reformation,
Circa 800-1500
Skaldic Verse
and Social
Memory, c.

890-1070

Representations

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*and Conceptualiz
ations of the
Self in the Circa
800-1500 Nordic
Textual and
Material Culture
of Western
Scandinavia, c.
800-1500*

The main aim of this book is to discuss various modes of studying and defining the

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medieval self, based
on a wide span of
sources from
medieval Western
Scandinavia, c.

800-1500, such as
archeological
evidence,
architecture and art,
documents,
literature, and runic
inscriptions. The
book engages with

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major theoretical
discussions within
the humanities and
social sciences,
such as cultural
theory, practice
theory, and
cognitive theory.

The authors
investigate how the
various approaches
to the self influence
our own scholarly

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mindsets and horizons, and how they condition what aspects of the medieval self are 'visible' to us.

Utilizing this insight, we aim to propose a more syncretic approach towards the medieval self, not in order to substitute excellent

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models already in

existence, but in

order to foreground

the flexibility and the

complementarity of

the current theories,

when these are

seen in relationship

to each other. The

self and how it

relates to its

surrounding world

and history is a

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main concern of
humanities and
social sciences.
Focusing on the
theoretical and

methodological
flexibility when
approaching the
medieval self has
the potential to raise
our awareness of
our own position
and agency in

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various social
spaces today.

"An investigation of
the process by
which large parts of
Europe accepted
the Christian faith
between the fourth
and the fourteenth
centuries and of
some of the cultural
consequences that
flowed therefrom."

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In a work of
splendid scholarship
that reflects both a

Reformation Circa
800-1500 Nordic
firm mastery of

difficult sources and

a keen intuition, one

of Britain's foremost

medievalists tells

the story of the

Christianization of

Europe. It is a very

large story, for

conversion

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encompassed much more than religious belief. With it came enormous cultural change: Latin

literacy and books, Roman notions of law and property, and the concept of town life, as well as new tastes in food, drink, and dress.

Whether from faith

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or by force, from self-
interest or by
revelation,
conversion had an
immense impact
that is with us even
today.

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Reformation, Circa
800-1500 U of
Minnesota Press

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MacArthur Award-
winning scholar

argues for a
radically new

interpretation of the
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paganism to

Christianity in the
early Middle Ages.

Overturning the
received narrative of

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Europe's military
and religious
conquest and
colonization of the
region, Anders

Winroth contends
that rather than
acting as passive
recipients,
Scandinavians
converted to
Christianity because
it was in individual

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chieftains' political,
economic, and
cultural interests to
do so. Through a

painstaking analysis
and historical
reconstruction of
both archeological
and literary sources,
and drawing on
scholarly work that
has been
unavailable in

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English, Winroth
opens up new
avenues for
studying European
ascendency and the
expansion of
Christianity in the
medieval period.

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Power
God, Nation, and
Race in World
History

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thirteenth-century*

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Norwich circumcision case and its meaning for Christians and Jews In 1230, Jews in the English city of Norwich were accused of having seized and circumcised a five-year-old Christian boy named Edward because they "wanted to make him a Jew."

Contemporaneous accounts of the "Norwich circumcision case," as it

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*came to be called, recast
this episode as an
attempted ritual murder.*

*Contextualizing and
analyzing accounts of
this event and others,
with special attention to
the roles of children,
Paola Tartakoff sheds
new light on medieval
Christian views of
circumcision. She shows
that Christian
characterizations of Jews*

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*as sinister agents of
Christian apostasy*

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*belonged to the same
constellation of anti-*

*Jewish libels as the
notorious charge of*

ritual murder. Drawing

on a wide variety of

Jewish and Christian

sources, Tartakoff

investigates the elusive

backstory of the Norwich

circumcision case and

exposes the thirteenth-

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*century resurgence of
Christian concerns about
formal Christian
conversion to Judaism. In
the process, she
elucidates little-known
cases of movement out of
Christianity and into
Judaism, as well as
Christian anxieties about
the instability of religious
identity. Conversion,
Circumcision, and Ritual
Murder in Medieval*

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Series*
*conversion and reveals
the links between*

*religious conversion and
mounting Jewish-*

*Christian tensions. At the
same time, Tartakoff*

*does not lose sight of the
mystery surrounding the*

*events that spurred the
Norwich circumcision*

case, and she concludes

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the book by offering a solution of her own:

Christians and Jews, she posits, understood these events in fundamentally irreconcilable ways, illustrating the chasm that separated Christians and Jews in a world in which some Christians and Jews knew each other intimately.

"Because conversion gets to the question of how

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societal change occurs

not merely in individuals

but in groups, these

essays make a valuable

contribution to a topic

that has generally been

treated only in a narrow

context. . . . The essays

on women and

conversion make an

especially valuable

contribution to the

ongoing discussion of

women's role in

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religion."--James M.

Powell, Syracuse

University "James

Muldoon has clearly

identified an important,

neglected area in

medieval studies. . . .

Well written and

informative. . . . Should

pique the interest of

future scholars."--Julian

Wasserman, Loyola

University of New

Orleans Contributors

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*describe the wide range
of religious experiences
characteristic of the
conversion of Europe to
Christianity in the Middle
Ages. From St.*

*Augustine, the model of
personal experience, to
the conversion of entire
societies--like the Saxons
in the eighth century or
the Lithuanians in the
thirteenth--to the role of
women in conversion,*

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*they examine one of the
most important aspects of
the spiritual
transformation of
Europe during the Middle
Ages. CONTENTS*

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Conversion by the Book,
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James Muldoon is

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*professor of history at
Camden College of
Rutgers University and
author of The Americas
in the Spanish World
Order (1994).*

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