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Nota di contenuto	Front matter -- CONTENTS -- Preface -- Abbreviations -- 1. Introduction -- I. Local Authority and Central Administration -- 2. Emperors and Bandits in Roman Gaul -- 3. The Bagaudae: Center and Periphery, A.D. 250-450 -- II. Christian Society in Fourth-Century Gaul and Spain -- 4. The Christian Society of Late Roman Gaul and Spain -- 5. The Heresy of Priscillianism -- III. The Assimilation of Christianity and Society -- Introduction -- 6. Martin of Tours and the Conversion of Gaul -- 7. The Transformation of the Aristocracy in the Fifth Century -- 8. Sidonius and the Rise of Relic Cults -- IV. The Cult of Relics in Sixth-Century Merovingian Gaul -- 9. Early Merovingian Gaul: The World of Gregory of Tours -- 10. Relic Cults, Literary Culture, and the Aristocracy -- 11. Sacred Space: The Cult and Church of St. Martin at Tours -- 12. Illness, Healing, and Relic Cults -- 13. Sacred Time: Liturgy and the Christianization of Time -- Epilogue -- 14. The Fates of Ausonius and Paulinus of Nola -- Select Editions of Ancient Authors -- Bibliography -- Index
Sommario/riassunto	The rise of Christianity to the dominant position it held in the Middle Ages remains a paradoxical achievement. Early Christian communities in Gaul had been so restrictive that they sometimes persecuted misfits with accusations of heresy. Yet by the fifth century Gallic aristocrats

were becoming bishops to enhance their prestige; and by the sixth century Christian relic cults provided the most comprehensive idiom for articulating values and conventions. To strengthen its appeal, Christianity had absorbed the ideologies of secular authority already familiar in Gallic society.
