Wounded Feelings The Routledge Companion to Cultural History in the Western World is a comprehensive examination of recent discussions and findings in the exciting field of cultural history. A synthesis of discourses, of criminal justice are recognised as present in medieval Italian communes, with the addition of a specifically religious discourse based on penitential spirituality. Although the models of criminal justice were competing, they also influenced each other.

Rebel Barons Early Modern Emotions is a student-friendly introduction to the concepts, approaches and sources used to study emotions in early modern Europe, and to the perspectives that analysis of the history of emotions can offer early modern studies more broadly. The book is divided into seven sections that guide students through the key processes and practices employed in current research on the history of emotions. The first explains how key terms and concepts in the study of emotions relate to early modern Europe, while the second focuses on the unique ways in which emotions were conceptualized at the time. The third section introduces a range of sources and methodologies that are used to analyse early modern emotions. The final section includes a wide-ranging selection of thematic topics covering war, politics, art, literature and visual culture.

Emotions in a Crusading Context, 1095-1291: how did medieval society deal with private justice, with grudges, and with violent emotions? This ground-breaking reader collects for the first time a number of unpublished or difficult-to-find texts that address violence and emotion in the Middle Ages. The sources collected here illustrate the power and reach of the language of vengeance in medieval European society. They span the early, high, and later middle ages, and capture a range of perspectives including legal sources, learned commentaries, narratives, and documents of practice. Though social elites necessarily figure prominently in all medieval sources, sources concerning relatively low-status individuals and sources pertaining to women are included. The sources range from saints’ lives that illustrate the idea of vengeance to later medieval court records concerning vengeance practices. A secondary goal of the collection is to compare and build on these sources to understand the mechanisms of vengeance in medieval European society. The introduction traces recent scholarly developments in the study of vengeance and discusses the significance of these concepts for medieval political and social history.

Reassessing the Roles of Women as ‘Makers’ of Medieval Art and Architecture (2 Vol. Set). This book introduces students and professional historians to the main areas of concern in the history of emotions. It

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Honor, Violence and Emotions in the Middle Ages: These unaffiliated, or difficult-to-find texts, that address violence and emotion in the Middle Ages. The sources collected here illustrate the power and reach of the language of vengeance in medieval European society. They span the early, high, and later middle ages, and capture a range of perspectives including legal sources, learned commentaries, narratives, and documents of practice. Though social elites necessarily figure prominently in all medieval sources, sources concerning relatively low-status individuals and sources pertaining to women are included. The sources range from saints’ lives that illustrate the idea of vengeance to later medieval court records concerning vengeance practices. A secondary goal of the collection is to compare and build on these sources to understand the mechanisms of vengeance in medieval European society. The introduction traces recent scholarly developments in the study of vengeance and discusses the significance of these concepts for medieval political and social history.

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discusses how the emotions intersect with other lines of historical research relating to power, practice, society and morality. Addressing criticism from within and without the discipline of history, the book’s deeply resonant and provocative new approach, demonstrates a profound understanding of the human brain and the meaning of human experience.

Seeing Justice Done – Filled with critical insights, Brown’s revisionist study utilizes an impressive array of archival sources, some only recently cataloged, to support his thesis that the French Revolution survived until 1802 and the Consulate regime. This volume should be a priority for all historians and serious students interested in modern French history. Summing Up: Essential. – Choice "What Brown has done is put all historians of the French Revolution in his debt by the thoroughness with which he explores an important aspect of the complex and interrelated problems posed by any attempt to create a new society on the basis of principles that were neither understood nor welcomed by a substantial proportion of the population." – English Historical Review "This is one of the most important pieces of scholarship on the French Revolution since the 1989 bicentennial." – David Bell, Johns Hopkins University For two centuries, the early years of the French Revolution have inspired countless democratic movements around the world. Yet little attention has been paid to the problems of violence, justice, and repression between the Reign of Terror and the dictatorship of Napoleon Bonaparte. In French Revolution: A Revolution, Howard Brown ana... with the midst of continual warfare, repeated coups d'état, and endemic civil strife. By highlighting the role played by violence and fear in generating illiberal politics, Brown speaks to the struggles facing democracy in our own age. The result is a fundamentally new understanding of the French Revolution’s disappointing outcome. Howard G. Brown, Professor of History at Binghamton University, State University of New York, is the author of War, Revolution, and the Bureaucratic State: Politics and Army Administration in France, 1791–1799 and coeditor of Taking Liberties: Problems of a New Order from the French Revolution to Napoleon. Winner of the American Historical Association’s 2006 Leo Gershoy Award and the University of Virginia’s 2004 Walker Cowen Memorial Prize for an outstanding work of scholarship in eighteenth-century studies

The Emotions of Justice “Lollard” is the name given to followers of John Wyclif, the English dissident theologian who was dismissed from Oxford University in 1381 for his arguments regarding the eucharist. A forceful and influential critic of the ecclesiastical status quo in the late fourteenth century, Wyclif’s thought was condemned at the Council of Constance in 1415. While lollard has attracted much attention in recent years, much of what we think we know about this English religious movement is based on records of heresy trials and anti-lollard chronicles. In Feeling Like Saints, Fiona Gamble 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 constructionist (or cultural-historical) approach still has much to offer the historian of medieval emotions.

Feeling Like Saints This book re-evaluates the role of local agency and provides a new perspective to the political, social and cultural history of state formation, taking a microhistorical approach and focusing on the experiences of individuals. From 1558 to 1742, the Spanish and Portuguese records reveal a humiliating experience for the Iberians, who were called to make sacrifices in the interests of the Hispanic Empire. They are a powerful lens into the very real issues of politics and power. Looking at the practice of judicial courts in Europe west of Frankia allows us to think again about the nature of the public; interactions between center and periphery occurred within a stratified and discontinuous fabric of fluid jurisdictions and segmented residential topographies, which constituted spaces of mediation. Such spaces were generated by conflicts between kin groups (feuds and factional alignments) and managed by Genoese officials and by local notables and notaries, who translated a whole set of local practices into judicial procedures. This book offers a rich contextualization of material life, family relationships, economic activities, and power struggles in a corner of the Mediterranean world that was extremely important, about which very little has been published in English. The Haskins Society Journal 27 Although it has a rich historiography, and from the late ninth century is rich in textual evidence, northern Iberia has barely featured in the great debates of early medieval

Europe. By highlighting the role played by violence and fear in generating illiberal politics, Brown speaks to the struggles facing democracy in our own age. The result is a fundamentally new understanding of the French Revolution’s disappointing outcome. Howard G. Brown, Professor of History at Binghamton University, State University of New York, is the author of War, Revolution, and the Bureaucratic State: Politics and Army Administration in France, 1791–1799 and coeditor of Taking Liberties: Problems of a New Order from the French Revolution to Napoleon. Winner of the American Historical Association’s 2006 Leo Gershoy Award and the University of Virginia’s 2004 Walker Cowen Memorial Prize for an outstanding work of scholarship in eighteenth-century studies

Vendetta in Medieval Europe When Venice conquered Crete in the early thirteenth century, a significant population of Jews lived in the capital and main port city of Candia. This community grew, diversified, and flourished both culturally and economically throughout the period of Venetian rule, and although it adhered to traditional Jewish ways of life, the community also readily engaged with the broader population and Venetian colonial government. And the Jews of Venetian Crete, Rena L.auer tells the story of this unusual and little-known community through the lens of its flexible use of the legal systems at its disposal. Grounding the book in richly detailed studies of individuals and judicial cases-concerning matters as prosaic as taxation and as dramatic as bigamy and murder, Lauer brings the Jews of Candia vibrantly to life. Despite general ra... (see more)
Ending the French Revolution Based on three hundred civil and criminal cases over four centuries, Elizabeth W. Mellyn reconstructs the myriad ways families, communities, and civic and medical authorities met in the 18th century to order human conduct. Criminal laws were still primitive and punitive, and in others, they were predatory or abusive. The goals of families were sometimes at odds with those of the courts, but for the most part families and judges worked together to order households and communities in ways that served public and private interests. For most of the period Mellyn examines, Tuscan communities had no institutions devoted solely to the treatment and protection of the mentally disturbed; responsibility for their long-term care fell to the family. By the end of the seventeenth century, Tuscan, like other Europeans, had come to explain madness in medical terms and the mentally disordered were beginning to move from households to hospitals. In Mad Tuscans and Their Families, Mellyn argues against the commonly held belief that these changes chart the rise of mechanisms of social control by emerging absolutist states. Rather, the story of mental illness is one of false starts, experiments, compromise, and consensus created by a wide range of historical actors.

Emotion, Ritual and Power in Europe, 1200-1920 This volume spans the fourteenth to nineteenth centuries, across Europe and its empires, and brings together historians, art historians, literary scholars and anthropologists to rethink medieval and early modern ritual. The study of rituals, when it is alert to the emotions which are woven into and through ritual activities, presents an opportunity to explore profound interactions among power, relationships and identity, with each of their corent concept of their own identity. Each chapter in this volume showcases the different approaches, theories and methodologies that can be used to explore emotions in historical rituals, but they all share the goal of answering the question of how emotions act within ritual to inform balances of power in its many and varied forms. Chapter 5 of this book is available open access under a CC BY 4.0 license.

The Velîzh Affair This essay collection examines aspects of mental impairment from a variety of angles to unearth medieval perspectives on mental affliction. This volume on madness in the Middle Ages elucidates how medieval society conceptualized mental afflictions, especially in law and culture.

Early Modern Emotions In the thirteenth and fourteenth centuries, the ideas and practices of justice in Europe underwent significant change as procedures were transformed and criminal and civil caseloads grew apace. Drawing on the rich judicial records of Marseille from the years 1264 to 1423, especially records of civil litigation, this book approaches the courts of law from the perspective of the users of the law. In this way, it explores the lived experiences of both the courts and their own community standing in the process. The emotions that had driven bloodfeuds and other forms of customary vengeance thus never went away, and instead were fully incorporated into the new procedures.

Municipal Officials, Their Public, and the Negotiation of Justice in Medieval Languedoc The twenty-four studies in this volume propose a new approach to framing the debate around the history of medieval art and architecture to highlight the multiple roles played by women, moving beyond today's standard division of artist from patron.”

Confession and Criminal Justice in Late Medieval Italy As a pandemic swept across fourteenth-century Europe, the Decameron offered the ill and grieving a symphony of life and love. For Florentines, the world seemed to be coming to an end. In 1348 the black death swept across the Italian city, reducing its population from more than 100,000 to less than 40,000. The disease would eventually kill at least half of the population of Europe. Amid the devastation, Giovanni Boccaccio's Decameron was born. One of the masterpieces of world literature, the Decameron has captivated centuries of readers with its stories of love, loyalty, betrayal, revenge. Ruggiero's Love in the Time of Pandemic guides twenty-first-century readers back to Boccaccio's world to recapture how his work sounded to fourteenth-century ears. Through insightful discussions of the Decameron's cherished stories and deep portraits of Florentine culture, Ruggiero explores love and sexual relations in a society undergoing convulsive change. In the century before the plague arrived, Florence had become one of the richest and most powerful cities in Europe, a site of conspicuous and enterprising. Boccaccio's stories had a special resonance in this age of upheaval, as Florentines sought new notions of truth and virtue to meet both the despair and the possibility of the moment.

A Common Stage Disputes, discord and reconciliation were fundamental parts of the fabric of communal living in early modern Europe. This edited volume presents essays on the cultural codes of conflict and its resolution in this period under three broad themes: peacemaking as practice; the nature of mediation and arbitration; and the role of criminal law in conflicts. Through an exploration of conflict and peacemaking, this volume provides innovative accounts of state formation, community and religion in the early modern period.

Cultures of Law in Urban Northern Europe Wounded Feelings is the first legal history of emotions in Canada. Through detailed histories of how people litigated emotional injuries like dishonour, humiliation, grievance in civil courts from 1870 to 1950, it explores the confrontation between people's lived experience of emotion and the legal categories and terminology of lawyers, judges, and courts. Drawing on archival case files, supplemented by newspapers and contemporary legal writings, it examines how individuals narrated their claims of injured feelings, and how the courts assessed those claims, using legal rules, social norms, and the judges' own feelings to validate certain emotional injuries and reject others. The cases reveal both contemporary views of emotion as well as the family, economic, class, linguistic, and racial dynamics that shaped understandings and their adjudication. Examples include a family's grief over their infant son's death due to a physician's prescription error, a wealthy woman's mortification at being harassed by a conductor aboard a train, and the indignation of two Black men at being denied seats at a Montreal cinema. The book also traces an important legal change in how moral injury was conceptualized in Quebec civil law over the period, as it came to be linked to the developing idea of personality rights. By 1950, the subjective richness of action and the deep portraits of Quebec civil law, Ruggiero explores love and sexual relations in a society undergoing convulsive change. In the century before the plague arrived, Florence had become one of the richest and most powerful cities in Europe, a site of conspicuous and enterprising. Boccaccio's stories had a special resonance in this age of upheaval, as Florentines sought new notions of truth and virtue to meet both the despair and the possibility of the moment.

The Consumption Of Justice Emotions Publicity And Legal Culture In Marseille 1264 1423 Conjunctions
Friedland explores why spectacles of public execution were staged, as well as why thousands of spectators came to watch them.

The Consumption of Justice Sixteenth-century Europe was powered by commerce. Whilst mercantile groups from many areas prospered, those from the Low Countries were particularly successful. This study, based on extensive archival research, charts the ascent of the merchants established around Antwerp.

Madness in Medieval Law and Custom The Observant reform of the religious orders remains one of the most important yet understudied religious movements of the later Middle Ages. This volume provides scholars with a current, synthetic introduction to the field, and suggests new avenues for future scholarship.

A Companion to Observant Reform in the Late Middle Ages and Beyond

Merchants and Trading in the Sixteenth Century Honour, Violence and Emotions in History is the first book to draw on an emerging cross-disciplinary scholarship on the study of emotions to analyse the history of honour and violence across a broad range of cultures and regions. Written by leading cultural and social historians from around the world, the book considers how emotions - particularly shame, anger, disgust, jealousy, despair and fear - have been provoked and expressed through culturally-embedded and historically specific understandings of honour. The collection explores a range of contexts, from 17th-century China to 19th-century South Africa and 20th-century Europe, offering a broad and wide-ranging analysis of the interrelationships between honour, violence and emotions in history. This ground-breaking book will be of interest to all researchers studying the relationship between violence and the emotions.

Feuds and State Formation, 1550-1700 The Choson state (1392-1910) is typically portrayed as a rigid society because of its hereditary status system, slavery, and Confucian gender norms. However, The Emotions of Justice reveals a surprisingly complex picture of a judicial system that operated in a contradictory fashion by discriminating against subjects while simultaneously minimizing such discrimination. Jisoo Kim contends that the state's recognition of war, or the sense of being wronged, permitted subjects of different genders or statuses to interact in the legal realm and in doing so illuminates the interconnection of law, emotions, and gender in premodern Korea.

Christian Spain and Reveals in the Early Middle Ages Drawing together an international team of historians, lawyers and historical sociologists, this volume investigates urban cultures of law in Scotland, with a special focus on Aberdeen and its rich civic archive, the Low Countries, Norway, Germany and Poland from c. 1250 to c. 1650. In these essays, the contributors seek to understand how law works in its cultural and social contexts by focusing specifically on the urban experience and, to a great extent, on urban records. The contributions are concerned with understanding late medieval and early modern legal expectations of courts of law and official legal services, the practical implications of occurring inside and outside of law, legal fictions. This volume explores who the expectations of people at different status levels were for the use of the law, what perceptions of justice and authority existed among different groups, and what their knowledge was of law and legal procedure. By examining how different aspects of legal culture came to be recorded in writing, the contributors reveal how that writing itself then became part of a culture of law. Cultures of Law in Urban Northern Europe: Scotland and its Neighbours c.1350-c.1650 combines the historical study of law, towns, language and politics in a way that will be accessible and compelling for advanced level undergraduates and postgraduate to postdoctoral researchers and academics in medieval and early modern, urban, legal, political and linguistic history.

A Companion to Alain Chartier (c.1385-1438) In Municipal Officials, Their Public, and the Negotiation of Justice in Medieval Languedoc, Turning explores the role of the urban public in shaping local jurisdiction as the region of Languedoc became a part of the Capetian kingdom in the thirteenth and fourteenth centuries.

Medieval Sensibilities In the thirteenth and fourteenth centuries, the ideas and practices of justice in Europe underwent significant change as procedures were transformed and criminal and civil caseloads grew apace. Drawing on the rich judicial records of Marseille from the years 1264 to 1423, especially records of civil litigation, this book approaches the courts of law from the perspective of the users of the courts (the consumers of justice) and explains why men and women chose to invest resources in the law. Daniel Lord Smail shows that the courts were quickly adopted as a public stage on which litigants could take revenge on their enemies. Even as the new legal system served the interest of royal or communal authority, it also provided the consumers of justice with a way to broadcast their hatreds and social sanctions to a wider audience and negotiate their own community standing in the process. The emotions that had driven bloodfeuds and other forms of customary vengeance thus never went away, and instead were fully incorporated into the new procedures.

Imagining the Witch Wide-ranging and current research into the Anglo-Norman and Angevin worlds.

Coursepack - Mita Cornell Univ Fall 2010 What do we know of the emotional life of the Middle Ages? Though a long-neglected subject, a multitude of sources – spiritual and secular literature, iconography, chronicles, as well as theological and medical works – provide clues to the central role emotions played in medieval society. In this work, historians Damien Bouquet and Piroska Nagy delve into a rich variety of texts and images to reveal the many and nuanced experiences of emotion during the Middle Ages – from the demonstrative shame of a saint to a nobleman’s fear of embarrassment, from the enthusiasm of a crusading band to the fear of a town threatened by the approach of war or plague. Bouquet and Nagy show how these outbursts of joy and pain, while universal expressions, must be understood within the specific context of medieval society. During the Middle Ages, a Christian model of affectivity was formed in the ‘laboratory’ of the monasteries, one which gradually seeped into wider society, interacting with the sensibilities of courtly culture and other forms of expression. Bouquet and Nagy bring a thousand years of history to life, demonstrating how the study of emotions in medieval society can also allow us to understand better our own social outlooks and customs.

Cultures of Conflict Resolution in Early Modern Europe

The Routledge Companion to Cultural History in the Western World The Holy Roman Empire was the heartland of the witch craze, with around 23,000 witches executed in the early modern period. In this book, Kim contends that the state's recognition of war, or the sense of being wronged, permitted subjects of different genders or statuses to interact in the legal realm and in doing so illuminates the interconnection of law, emotions, and gender in premodern Korea.

Voices in the Legal Archives in the French Colonial World Ambivalence towards kings, and other sovereign powers, is deep-seated in medieval culture: sovereigns might provide justice, but were always expected to reward the good and punish the evil. As the desire grew apace. Drawing on the rich judicial records of Marseille from the years 1264 to 1423, especially records of civil litigation, this book approaches the courts of law from the perspective of the users of the courts (the consumers of justice) and explains why men and women chose to invest resources in the law. Daniel Lord Smail shows that the courts were quickly adopted as a public stage on which litigants could take revenge on their enemies. Even as the new legal system served the interest of royal or communal authority, it also provided the consumers of justice with a way to broadcast their hatreds and social sanctions to a wider audience and negotiate their own community standing in the process. The emotions that had driven bloodfeuds and other forms of customary vengeance thus never went away, and instead were fully incorporated into the new procedures.

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public reaction to death threw into sharp relief connections among urban politics, gender expectations, and understandings of emotionality. In Passion and Order, Carol Lansing explores a dramatic change in thinking and practice about emotional restraint. This shift was driven by politics and understood in terms of gender. Thirteenth-century court cases reveal that male elites were accustomed to mourning loudly and demonstratively at funerals. As many as a hundred men might gather in a town's streets and squares to weep and cry out, even tear at their beards and clothing. Yet these elites enacted laws against such emotional display and proceeded to pay the fines levied against themselves for violating their own legislation. Political theorists used gender norms to urge men to restrain their passions; histrionic grieving, like lust, was now considered "womanish." Lawmakers drew on a complex of gendered ideas about grief and public order to characterize governance in ways that linked the self and the state. They articulated their beliefs in terms of rules of decorum, how men and women need to behave in order to live together in society. Lansing demonstrates this change through a rich combination of sources: archival records from Orvieto, Bologna, and Perugia; political treatises; literary works, notably Petrarch's letters; and representations of grief in painting and sculpture.