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The Consumption of Justice - Daniel Lord Smail
2013-04-15 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.

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**Coursepack Cornell/Buhrer Fall 2010** - Daniel Lord Smail 2010-08-30

**The Emotions of Justice** - Jisoo M. Kim 2016-01-27 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 won, 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 intersection of law, emotions, and gender in premodern Korea.

**Vengeance in Medieval Europe** - Daniel Lord Smail 2009-01-01 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 This ground-breaking reader collects for the first time a number of unpublished or difficult-to-find texts that address violence and emotion in the Middle Ages.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 vengeful practices. A secondary goal of the collection is to illustrate the prominence of mechanisms for peacemaking 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.

Confession and Criminal Justice in Late Medieval Italy-Lidia Luisa Zanetti Domingues
2021-08-26 In medieval Italy the practice of revenge as criminal justice was still popular amongst members of all social classes, yet crime also was increasingly perceived as a public matter that needed to be dealt with by the government rather than private citizens. Confession and Criminal Justice in Late Medieval Italy sheds light on this contradiction through an in-depth comparison of lay and religious sources produced in Siena between 1260 and 1330 on criminal justice, conflict, and violence. Confession and Criminal Justice in Late Medieval Italy: argues that religious people were an effective pressure group with regards to criminal justice, thanks both to the literary works they produced and their direct intervention in political affairs, and that their contributions have not received the attention they deserve. It shows that the dichotomy between theories and practices of 'private' and of 'public' justice should be substituted by a framework in which three models, or 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.
The history of emotions

Rob Boddice
2017-12-28
This book introduces students and professional historians to the main areas of concern in the history of emotions. It 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 offers a rigorous defence of this new approach, demonstrating its potential centrality to historiographical practice, as well as the importance of this kind of historical work for our general understanding of the human brain and the meaning of human experience.

Emotions in a Crusading Context, 1095-1291
Stephen J. Spencer
2019-11-28
Emotions in a Crusading Context is the first book-length study of the emotional rhetoric of crusading. It investigates the ways in which a number of emotions and affective displays — primarily fear, anger, and weeping — were understood, represented, and utilized in twelfth- and thirteenth-century western narratives of the crusades, making use of a broad range of comparative material to gauge the distinctiveness of those texts: crusader letters, papal encyclicals, model sermons, chansons de geste, lyrics, and an array of theological and philosophical treatises. In addition to charting continuities and changes over time in the emotional landscape of crusading, this study identifies the underlying influences which shaped how medieval authors represented and used emotions; analyzes the passions crusade participants were expected to embrace and reject; and assesses whether the idea of crusading created a profoundly new set of attitudes towards emotions. Emotions in a Crusading Context calls on scholars of the crusades to reject the traditional methodological
approach of taking the emotional descriptions embedded within historical narratives as straightforward reflections of protagonists' lived feelings, and in so doing challenges the long historiographical tradition of reconstructing participants' beliefs and experiences from these texts. Within the history of emotions, Stephen J. Spencer 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.

Honour, Violence and Emotions in History - Carolyn Strange 2014-04-10 Honour, Violence and Emotions in History is the first book to draw on 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 18th-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.

Emotion, Ritual and Power in Europe, 1200-1920 - Merridee L. Bailey 2017-02-25 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 profoundly important questions about people’s relationships with others, their relationships with the divine, with power dynamics and importantly, with their 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.

**Feuds and State Formation, 1550–1700**
Osvaldo Raggio 2018-09-19 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 through close analysis of archival sources between 1550 to 1700. The backcountry of the Republic of Genoa is a laboratory for gauging the weight and significance of two elements which, according to Charles Tilly and other scholars, have characterized the construction of the modern state: judicial administration and fiscal extraction. The instruments employed in this respect were arbitration and compensation. 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 both 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, but about which very little has been published in English.

**Wounded Feelings**
Eric H. Reiter 2019-11-04
Wounded Feelings is the first legal history of emotions in Canada. Through detailed histories of how people litigated emotional injuries like dishonour, humiliation, grief, and betrayal before the Quebec 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, gender, class, linguistic, and racial dynamics that shaped those 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 stories of wounded feelings was increasingly put into the language of violated rights, a development with implications for both social understandings of emotion and how individuals presented their emotional injuries in court.

Municipal Officials, Their Public, and the Negotiation of Justice in Medieval Languedoc - Patricia Turning 2012-09-28 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.
Colonial Justice and the Jews of Venetian Crete-Rena N. Lauer 2019-04-05 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 the island's Venetian colonial government. In Colonial Justice and the Jews of Venetian Crete, Rena N. Lauer 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 rabbinic disapproval of such behavior elsewhere in medieval Europe, Crete's Jews regularly turned not only to their own religious courts but also to the secular Venetian judicial system. There they aired disputes between family members, business partners, spouses, and even the leaders of their community. And with their use of secular justice as both symptom and cause, Lauer contends, Crete's Jews grew more open and flexible, confident in their identity and experiencing little of the anti-Judaism increasingly suffered by their coreligionists in Western Europe.

Reassessing the Roles of Women as 'Makers' of Medieval Art and Architecture (2 Vol. Set)-Therese Martin 2012 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."

A Companion to Alain Chartier (c.1385-1430)- 2015-06-01 In Alain Chartier: Père de l’éloquence française contributors
explore the diverse literary production of this influential late-medieval writer, whose concern with personal and political ethics and renovation of poetic form inspired generations of writers, and still resonate with modern readers.

**Passion and Order**-Carol Lansing 2018-07-05
The way in which a society expresses grief can reveal how it views both intense emotions and public order. In thirteenth-century Italian communes, a conscious effort to change appropriate 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.

**Crying in the Middle Ages**-Elina Gertsman 2012-02-20
Sacred and profane, public and private, emotive and ritualistic, internal and
embodied, medieval weeping served as a culturally charged prism for a host of social, visual, cognitive, and linguistic performances. Crying in the Middle Ages addresses the place of tears in Jewish, Christian, and Islamic cultural discourses, providing a key resource for scholars interested in exploring medieval notions of emotion, gesture, and sensory experience in a variety of cultural contexts. Gertsman brings together essays that establish a series of conversations with one another, foregrounding essential questions about the different ways that crying was seen, heard, perceived, expressed, and transmitted throughout the Middle Ages. In acknowledging the porous nature of visual and verbal evidence, this collection foregrounds the necessity to read language, image, and experience together in order to envision the complex notions of medieval crying.

Madness in Medieval Law and Custom-
2010-09-24 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.

Feeling Like Saints-Fiona Somerset 2014-05-08 "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 lollardy 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 chroniclers. In Feeling Like Saints, Fiona Somerset demonstrates that this approach has limitations. A better basis is the five hundred or so manuscript books from the period (1375–1530) containing materials
translated, composed, or adapted by lollard writers themselves. These writings provide rich evidence for how lollard writers collaborated with one another and with their readers to produce a distinctive religious identity based around structures of feeling. Lollards wanted to feel like saints. From Wyclif they drew an extraordinarily rigorous ethic of mutual responsibility that disregarded both social status and personal risk. They recalled their commitment to this ethic by reading narratives of physical suffering and vindication, metaphorically martyring themselves by inviting scorn for their zeal, and enclosing themselves in the virtues rather than the religious cloister. Yet in many ways they were not that different from their contemporaries, especially those with similar impulses to exceptional holiness.

Windows on Justice in Northern Iberia, 800–1000—Wendy Davies 2016-03-31 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 European history of recent generations. Lying beyond the Frankish world, in a peninsula more than half controlled by Muslims, Spanish and Portuguese experience has seemed irrelevant to the Carolingian Empire and the political fragmentation (or realignment) that followed it. But Spain and Portugal shared the late Roman heritage which influenced much of western Europe in the early middle ages and by the tenth century records and practice in the Christian north still shared features with parts farther east. What is interesting, in the wider European context, is that some of the so-called characteristics of the Carolingian world – the public court, collective judgment – are as characteristic of the Iberian world. The suggestion that they disappeared in the Frankish world, to be replaced by 'private' mechanisms, has played a major role in debates about the changing nature of power in the central middle ages: what happened in judicial courts has been central to the grand narratives of Duby and successive historians, for 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; identifying all the records of that practice allows us to adjust the balance between monastic and lay activity. What these show is that peasants, like other lay people, used the courts to seek redress and gain advantages. Records were not entirely framed nor practice entirely dominated by ecclesiastical interests.

**The Uses of Justice in Global Perspective, 1600-1900**
Griet Vermeesch 2019-01-09

The Uses of Justice in Global Perspective, 1600-1900 presents a new perspective on the uses of justice between 1600 and 1900 and confronts prevailing Eurocentric historiography in its examination of how people of this period made use of the law. Between 1600 and 1900 the towns in Western Europe, the Kingdoms in Eastern Europe, the Empires in Asia and the Colonial States in Asia and the Americas were all characterised by a plurality of legal orders resulting from interactions and negotiations between states, institutions, and people with different backgrounds. Through exploring how justice is used within these different areas of the world, this book offers a broad global perspective, but it also adopts a fresh approach through shifting attention away from states and onto how ordinary people lived with and made use of this ‘legal pluralism’. Containing a wealth of extensively contextualised case studies and contributing to debates on socio-legal history, processes of state formation from below, access to justice, and legal pluralism, The Uses of Justice in Global Perspective, 1600-1900 questions to what degree top-down imposed formal institutions were used and how, and to what degree, bottom-up crafted legal systems were crucial in allowing transactions to happen. It is ideal for students and scholars of early modern justice, crime and legal history.

**Seeing Justice Done**
Paul Friedland 2012-06-14
A history of public executions in France from the medieval spectacle of suffering to the invention of the Revolutionary guillotine, up to the last public execution in 1939. Paul Friedland explores why spectacles of public execution were staged, as well as why thousands of spectators came to watch them.

**The Haskins Society Journal 27**-Laura L. Gathagan 2016-11-18 Wide-ranging and current research into the Anglo-Norman and Angevin worlds.

**A Companion to Observant Reform in the Late Middle Ages and Beyond**-James Mixson 2015-06-05 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.

**Imagining the Witch**-Laura Kounine 2018-08-23 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, Laura Kounine uses case studies of witch trials in early modern Wurttemberg to examine how people sought to identify witches, and the ways in which ordinary men and women fought for their life to avoid the stake.

**Cultures of Conflict Resolution in Early Modern Europe**-Stephen Cummins 2017-05-15 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.

**The Routledge Companion to Cultural History in the Western World**- Alessandro Arcangeli 2020-09-02 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 how the new cultural history has transformed the study of history, the volume is divided into three parts – medieval, early modern and modern – that emphasize the way people made sense of the world around them. Contributions cover such themes as material cultures of living, mobility and transport, cultural exchange and transfer, power and conflict, emotion and communication, and the history of the senses. The focus is on the Western world, but the notion of the West is a flexible one. In bringing together 36 authors from 15 countries, the book takes a wide geographical coverage, devoting continuous attention to global connections and the emerging trend of globalization. It builds a panorama of the transformation of Western identities, and the critical ramifications of that evolution from the Middle Ages to the twenty-first century, that offers the reader a wide-ranging illustration of the potentials of cultural history as a way of studying the past in a variety of times, spaces and aspects of human experience. Engaging with historiographical debate and covering a vast range of themes, periods and places, The Routledge Companion to Cultural History in the Western World is the ideal resource for cultural history students and scholars to understand and advance this dynamic field.

**Medieval Sensibilities**- Damien Boquet 2018-07-26 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 Boquet 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. Boquet 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. Bouqet 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.

**A Common Stage**-Carol Symes 2007 Medieval Arras was a thriving town on the frontier between the kingdom of France and the county of Flanders, and home to Europe's earliest surviving vernacular plays: The Play of St. Nicholas, The Courtly Lad of Arras, The Boy and the Blind Man, The Play of the Bower, and The Play about Robin and about Marion. In A Common Stage, Carol Symes undertakes a cultural archeology of these artifacts, analyzing the processes by which a handful of entertainments were conceived, transmitted, received, and recorded during the thirteenth century. She then places the resulting scripts alongside other documented performances with which plays shared a common space and vocabulary: the crying of news, publication of law, preaching of sermons, telling of stories, celebration of liturgies, and arrangement of civic spectacles. She thereby shows how groups and individuals gained access to various means of publicity, participated in public life, and shaped public opinion. And she reveals that the theater of the Middle Ages was not merely a mirror of society but a social and political sphere, a vital site for the exchange of
information and ideas, and a vibrant medium for debate, deliberation, and dispute. The result is a book that closes the gap between the scattered textual remnants of medieval drama and the culture of performance from which that drama emerged. A Common Stage thus challenges the prevalent understanding of theater history while offering the first comprehensive history of a community often credited with the invention of French as a powerful literary language.

**Mad Tuscans and Their Families**-Elizabeth W. Mellyn 2014-04-02 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 dynamic arena of Tuscan law courts to forge pragmatic solutions to the problems that madness brought to their households and streets. In some of these cases, solutions were protective and palliative; 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, Tuscans, 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, expedients, compromise, and consensus created by a wide range of historical actors.

**Rebel Barons**-Luke Sunderland 2017-08-15 Ambivalence towards kings, and other sovereign powers, is deep-seated in medieval culture:
souvereigns might provide justice, but were always potential tyrants, who usurped power and 'stole' through taxation. Rebel Barons writes the history of this ambivalence, which was especially acute in England, France, and Italy in the twelfth to fifteenth centuries, when the modern ideology of sovereignty, arguing for monopolies on justice and the legitimate use of violence, was developed. Sovereign powers asserted themselves militarily and economically provoking complex phenomena of resistance by aristocrats. This volume argues that the chansons de geste, the key genre for disseminating models of violent noble opposition to sovereigns, offer a powerful way of understanding acts of resistance. Traditionally seen as France's epic literary monuments - the Chanson de Roland is often presented as foundational of French literature - chansons de geste in fact come from areas antagonistic to France, such as Burgundy, England, Flanders, Occitania, and Italy, where they were reworked repeatedly from the twelfth century to the fifteenth and recast into prose and chronicle forms. Rebel baron narratives were the principal vehicle for aristocratic concerns about tyranny, for models of violent opposition to sovereigns and for fantasies of escape from the Carolingian world via crusade and Oriental adventures. Rebel Barons reads this corpus across its full range of historical and geographical relevance, and through changes in form, as well as placing it in dialogue with medieval political theory, to bring out the contributions of literary texts to political debates. Revealing the widespread and long-lived importance of these anti-royalist works supporting regional aristocratic rights to feud and revolt, Rebel Barons reshapes our knowledge of reactions to changing political realities at a crux period in European history.


"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 to 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 social and moral order based on principles that could prove to be self-contradictory and 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 Ending the French Revolution, Howard Brown analyzes these years to reveal the true difficulty of founding a liberal democracy in 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

Cultures of Law in Urban Northern Europe—Jackson W. Armstrong 2020-11-25 Drawing
together an international team of historians, lawyers and historical sociolinguists, 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. 1350 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 experts as well as the users of courts and legal services, the languages and records of law, and legal activities occurring inside and outside of official legal fora. This volume considers what 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.

Love and Sex in the Time of Plague - Guido Ruggiero 2021-06-01 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 first wave of 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 vivid tales of love, loyalty, betrayal, and sex. Despite the death that overwhelmed Florence, Boccaccio’s collection of novelle was, in Guido Ruggiero’s words, a “symphony of life.” Love and Sex in the Time of Plague 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. With the medieval nobility in decline, a new polity was emerging, driven by Il Popolo—the people, fractious 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 Velizh Affair - Eugene M. Avrutin 2017-12

On April 22, 1823, a three-year-old boy named Fedor finished his lunch and went to play outside. Fedor never returned home from his walk. Several days later, a neighbor found his mutilated body drained of blood and repeatedly pierced. In small market towns, where houses were clustered together, where residents knew each other on intimate terms, and where people gossiped in the taverns, the courtyards, and the streets, even the most trivial bits of news spread like wildfire. And it did not take long before rumors began to spread that Jews had murdered the little boy. The Velizh Affair reconstructs the lives of Jews and their Christian neighbors caught up in the aftermath of this chilling criminal act. The inquisitorial commission into the murder resulted in the charging of forty-two Jews with ritual murder, theft, and desecration of Church property, and the forcible conversion of three town residents. Drawing on an astonishing number of newly discovered trial records, historian Eugene M. Avrutin explores the multiple factors that not only caused fear and conflict in everyday life, but also the social and
cultural worlds of a multiethnic population that had coexisted for hundreds of years. This beautifully crafted book provides an intimate glimpse into small-town life in eastern Europe. The case unfolded in a town like any other town in the Russian Empire where lives were closely interwoven, where rivalries and confrontations were part of day-to-day existence, and where the bloodlibel was part of a well-established belief system.

**Christian Spain and Portugal in the Early Middle Ages**—Wendy Davies 2019-12-06 A collection of papers in English by one of the foremost historians of the social and economic structure of medieval rural communities, who here examines local societies in rural northern Spain and Portugal in the early middle ages. Principal themes are scribal practice and the analysis of charter texts; gift, sale and wealth; justice and judicial procedures. Always with a concern for personal relationships and interactions, for mobility, for decision-making and for practice, a sense of land and landscape runs throughout. The Spanish and Portuguese experience has seemed irrelevant to the great debates of early medieval European history that occupy historians. But Spain and Portugal shared the late Roman heritage which influenced much of western Europe in the early middle ages, and by the tenth century records and practice in Christian Iberia still shared features with the Carolingian world. This book offers a substantial corpus of Iberian evidence to set beside Frankish, Italian, English and Scandinavian material and thereby makes it possible for northern Iberia to play a part in these great debates of medieval European history. (CS1084).

**Voices in the Legal Archives in the French Colonial World**—Nancy Christie 2020-09-25 Voices in the Legal Archives in the French Colonial World: "The King is Listening" offers, through the contribution of thirteen original chapters, a sustained analysis of judicial practices and litigation during the first era of
French overseas expansion. The overall goal of this volume is to elaborate a more sophisticated "social history of colonialism" by focusing largely on the eighteenth century, extending roughly from 1700 until the conclusion of the Age of Revolutions in the 1830s. By critically examining legal practices and litigation in the French colonial world, in both its Atlantic and Oceanic extensions, this volume of essays has sought to interrogate the naturalized equation between law and empire, an idea premised on the idea of law as a set of doctrines and codified procedures originating in the metropolis and then transmitted to the colonies. This book advances new approaches and methods in writing a history of the French empire, one which views state authority as more unstable and contested. Voices in the Legal Archives proposes to remedy the under-theorized state of France’s first colonial empire, as opposed to its post-1830 imperial expressions empire, which have garnered far more scholarly attention. This book will appeal to scholars of French history and the comparative history of European empires and colonialism.

**Merchants and Trading in the Sixteenth Century**-Jeroen Puttevils 2015-10-06 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.