

## The Consumption Of Justice: Emotions, Publicity, And Legal Culture In Marseille, 1264 1423 (Conjunctions Of Religion And Power In The Medieval Past)

*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.*

*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.*

*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.*

*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.*

*What was an "advocate" (Latin: advocatus; German: Vogt) in the middle ages? What responsibilities came with the position and how did they change over time? With this ground-breaking study, Jonathan R. Lyon challenges the standard narrative of a "medieval" Europe of feudalism and lordship being replaced by a "modern" Europe of government, bureaucracy and the state. By focusing on the position of advocate, he argues for continuity in corrupt practices of justice and protection between 750 and 1800. This book traces the development of the role of church advocate from the Carolingian Period onwards and explains why this position became associated with the violent abuse of power on churches' estates. When other types of advocates became common in and around Germany after 1250, including territorial and urban advocates, they were not officeholders in developing bureaucracies. Instead, they used similar practices to church advocates to profit illicitly from their positions, calling into question scholarly arguments about the decline of violent lordship and the rise of governmental accountability in European history.*

*A Reader*

*Reassessing the Roles of Women as 'Makers' of Medieval Art and Architecture (2 Vol. Set)*

*Cultures of Conflict Resolution in Early Modern Europe*

*The Backcountry of the Republic of Genoa*

*Windows on Justice in Northern Iberia, 800-1000*

*Ending the French Revolution*

*Confession and Criminal Justice in Late Medieval Italy*

**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.**

**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.

The return of emotions to debates about crime and criminal justice has been a striking development of recent decades across many jurisdictions. This has been registered in the return of shame to justice procedures, a heightened focus on victims and their emotional needs, fear of crime as a major preoccupation of citizens and politicians, and highly emotionalised public discourses on crime and justice. But how can we best make sense of these developments? Do we need to create "emotionally intelligent" justice systems, or are we messing recklessly with the rational foundations of liberal criminal justice? This volume brings together leading criminologists and sociologists from across the world in a much needed conversation about how to re-calibrate reason and emotion in crime and justice today. The contributions range from the micro-analysis of emotions in violent encounters to the paradoxes and tensions that arise from the emotionalisation of criminal justice in the public sphere. They explore the emotional labour of workers in police and penal institutions, the justice experiences of victims and offenders, and the role of vengeance, forgiveness and regret in the aftermath of violence and conflict resolution. The result is a set of original essays which offer a fresh and timely perspective on problems of crime and justice in contemporary liberal democracies.

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.

Ambivalence towards kings, and other sovereign powers, is deep-seated in medieval culture: sovereigns 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.

Emotion, Ritual and Power in Europe, 1200–1920

Siena, 1260–1330

Father of French Eloquence

Mad Tuscans and Their Families

The Law of Patronage and the Royal Courts

Wounded Feelings

The history of emotions

*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. 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.*

*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.*

*"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.*

*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.*

*Corruption, Protection and Justice in Medieval Europe*

*A History of Mental Disorder in Early Modern Italy*

*Honour, Violence and Emotions in History*

*The Consumption of Justice*

*Tears of History*

*Family, State and Church*

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.

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.

*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 volume is divided into four 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, religion, family, politics, art, music, literature and the non-human world to show how analysis of emotions may offer new perspectives on the early modern period more broadly. Each section offers bite-sized, accessible commentaries providing students new to the history of emotions with the tools to begin their own investigations. Each entry is supported by annotated further reading recommendations pointing students to the latest research in that area and at the end of the book is a general bibliography, which provides a comprehensive list of current scholarship. This book is the perfect starting point for any student wishing to study emotions in early modern Europe. "This peer-reviewed book series is dedicated to innovative and transdisciplinary scholarly work on visualities and material cultures from the end of antiquity to the Renaissance. Since the editors desire to puncture the European, even Western European boundaries habitually drawn around things medieval, the geographical

and chronological parameters would be loose, to make it possible to examine the migration of symbols, objects and practices across global geographies and religious/spiritual traditions, and between the Middle Ages and modern medievalism. The series aims to build a bridge between the history of art and other fields in medieval studies: literary theory, manuscript studies, theology/religious studies, cultural anthropology, archaeology and material culture, gender studies. It seeks work with impact beyond disciplinary confines and established methodological paths." -- Publisher's website.

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.

Colonial Justice and the Jews of Venetian Crete

Passion and Order

“ The King is Listening ”

Emotional Labour in Criminal Justice and Criminology

Power and Justice in Medieval England

Emotions, Gender, and Selfhood in Early Modern Germany

Rebel Barons

***The Consumption of Justice Emotions, Publicity, and Legal Culture in Marseille, 1264-1423 Cornell University Press***

***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.***

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

***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.***

***The Golden Age of Antwerp***

***Seeing Justice Done***

***2015. Studies in Medieval History***

***Restraint of Grief in the Medieval Italian Communes***

***Litigating Emotions in Quebec, 1870–1950***

***Love and Sex in the Time of Plague***

***The Emotions of Justice***

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.

*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.

This book is the first volume to explore criminal justice work and criminological research through the lens of emotional labour. A concept first coined 30 years ago, emotional labour

seeks to explore the ways in which people manage their emotions in order to achieve the aims of their organisations, and the subsequent impact of this is on workers and service users. The chapters in this edited collection explore work in a wide range of criminal justice institutions as well as the penal voluntary sector. In addition to literature review chapters which consolidate what we already know, this book includes case study chapters which extend our knowledge of how emotional labour is performed in specific contexts, and in relation to certain types of work. Emotional Labour in Criminal Justice and Criminology covers topics such as prisoners who die from natural causes in prison, to the work of independent domestic violence advisors and the use of emotion by death penalty lawyers in the US. An accessible and compelling read, this book presents ground-breaking qualitative and quantitative research which will be critical to criminologists, criminal justice practitioners, students of criminology and academics in the fields of social policy and public service.

From the early Middle Ages to the twentieth century, capital punishment in France, as in many other countries, was staged before large crowds of spectators. Paul Friedland traces the theory and practice of public executions over time, both from the perspective of those who staged these punishments as well as from the vantage point of the many thousands who came to 'see justice done'. While penal theorists often stressed that the fundamental purpose of public punishment was to strike fear in the hearts of spectators, the eagerness with which crowds flocked to executions, and the extent to which spectators actually enjoyed the spectacle of suffering suggests that there was a wide gulf between theoretical intentions and actual experiences. Moreover, public executions of animals, effigies, and corpses point to an enduring ritual function that had little to do with exemplary deterrence. In the eighteenth century, when a revolution in sensibilities made it unseemly for individuals to take pleasure in or even witness the suffering of others, capital punishment became the target of reformers. From the invention of the guillotine, which reduced the moment of death to the blink of an eye, to the 1939 decree which moved executions behind prison walls, capital punishment in France was systematically stripped of its spectacular elements. Partly a history of penal theory, partly an anthropologically-inspired study of the penal ritual, Seeing Justice Done traces the historical roots of modern capital punishment, and sheds light on the fundamental 'disconnect' between the theory and practice of punishment which endures to this day, not only in France but in the Western penal tradition more generally.

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.

Litigating Women

Emotions, Publicity, and Legal Culture in Marseille, 1264-1423

Fear Not the Madness of the Raging Mob

Imagining the Witch

Madness in Medieval Law and Custom

The Uses of Justice in Global Perspective, 1600–1900

Emotions in a Crusading Context, 1095-1291

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.

This edited collection, written by both established and new researchers, reveals the experiences of litigating women across premodern Europe and captures the current state of research in this ever-growing field. Individually, the chapters offer an insight into the motivations and strategies of women who engaged in legal action in a wide range of courts, from local rural and urban courts, to ecclesiastical courts and the highest jurisdictions of crown and parliament. Collectively, the focus on individual women litigants – rather than how women were defined by legal systems – highlights continuities in their experiences of justice, while also demonstrating the unique and intersecting factors that influenced each woman's negotiation of the courts. Spanning a broad chronology and a wide range of contexts, these studies also offer a valuable insight into the practices and priorities of the many courts under discussion that goes beyond our focus on women litigants. Drawing on archival research from England, Scotland, Ireland, France, the Low Countries, Central and Eastern Europe, and Scandinavia, *Litigating Women* is the perfect resource for students and scholars interested in legal studies and gender in medieval and early modern Europe.

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. 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.

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.

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Gender and Justice in Europe, c.1300-c.1800

Crying in the Middle Ages

Municipal Officials, Their Public, and the Negotiation of Justice in Medieval Languedoc

Emotions, Crime and Justice

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

Voices in the Legal Archives in the French Colonial World

Feeling Like Saints

This book introduces students and professional historians to the main areas of concern in the 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 as a 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.

This book re-evaluates the role of local agency and provides a new perspective to the political 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 economic 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 jurisdiction 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.

"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 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 in the debt of all historians of the French Revolution in his debt by the thoroughness with which he explores

important aspect of the complex and interrelated problems posed by any attempt to create a 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 R "This is one of the most important pieces of scholarship on the French Revolution since the 1 bicentennial."--David Bell, Johns Hopkins University For two centuries, the early years of the F Revolution have inspired countless democratic movements around the world. Yet little attention been paid to the problems of violence, justice, and repression between the Reign of Terror and dictatorship of Napoleon Bonaparte. In *Ending the French Revolution*, Howard Brown analyzes years to reveal the true difficulty of founding a liberal democracy in the midst of continual wa repeated coups d'état, and endemic civil strife. By highlighting the role played by violence and generating illiberal politics, Brown speaks to the struggles facing democracy in our own age. This is a fundamentally new understanding of the French Revolution's disappointing outcome. How Brown, Professor of History at Binghamton University, State University of New York, is the au *War, Revolution, and the Bureaucratic State: Politics and Army Administration in France, 1791- and coeditor of *Taking Liberties: Problems of a New Order from the French Revolution to Nap* Winner of the American Historical Association's 2006 Leo Gershey Award and the University of Virginia's 2004 Walker Cowen Memorial Prize for an outstanding work of scholarship in eight century studies*

How the medieval right to appoint a parson helped give birth to English common law Appointi parson to the local church following a vacancy--an "advowson"--was one of the most importa medieval England. The king, the monasteries, and local landowners all wanted to control advow because they meant political, social, and economic influence. The question of law turned on w superior legal claim to the vacancy--which was a type of property--at the time the position n filled. In tracing how these conflicts were resolved, Joshua C. Tate takes a sharply different v that of historians who focus only on questions of land ownership, and he shows that the Eng new legal contours to address the questions of ownership and possession that arose from th Tate argues that the innovations made necessary by advowson law helped give birth to mode law and common law courts.

In *Municipal Officials, Their Public, and the Negotiation of Justice in Medieval Languedoc*, Turn explores the role of the urban public in shaping local jurisdiction as the region of Languedoc b part of the Capetian kingdom in the thirteenth and fourteenth centuries.

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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.

Early Modern Emotions

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