

## Kingship And Government In Pre Conquest England C 500 1066 British History In Perspective

Joseph Kitagawa, one of the founders of the field of history of religions and an eminent scholar of the religions of Japan, published his classic book *Religion in Japanese History* in 1966. Since then, he has written a number of extremely influential essays that illustrate approaches to the study of Japanese religious phenomena. To date, these essays have remained scattered in various scholarly journals. This book makes available nineteen of these articles, important contributions to our understanding of Japan's intricate combination of indigenous Shinto, Confucianism, Taoism, the Yin-Yang School, Buddhism, and folk religion. In sections on prehistory, the historic development of Japanese religion, the Shinto tradition, the Buddhist tradition, and the modern phase of the Japanese religious tradition, the author develops a number of valuable methodological approaches. The volume also includes an appendix on Buddhism in America. Asserting that the study of Japanese religion is more than an umbrella term covering investigations of separate traditions, Professor Kitagawa approaches the subject from an interdisciplinary standpoint. Skillfully combining political, cultural, and social history, he depicts a Japan that seems a microcosm of the religious experience of humankind.

In this work, J.A. Chandler explains how local government in Britain has evolved from a structure that appeared to be relatively free from central government interference to, as John Prescott observes, 'one of the most centralised systems of government in the Western world'. Church history is the story of the greatest community the world has known and the greatest movement in world history. Yet, just as the biblical record of the people of God is the story of a mixed people with great acts of faith and great failures in sin and unfaithfulness, so is the history of the people who have made up the church down through the ages. *Church History, Volume Two* is an account of the ups and downs, the triumphs and struggles, of the Christian movement. It offers a unique contextual view of how the Christian church spread and developed from the just prior to the Reformation and through the next five-hundred-plus years into the present-day. This book looks closely at the integral link between the history of the world and that of the church, detailing the times, cultures, and events that both influenced and were influenced by the church. Filled with maps, charts, and illustrations, gives primary attention to the history of Christianity in the West (western Europe and North America), but given the global and ecumenical environment of the twenty-first century, it also covers Africa, eastern Europe, Asia, and Latin America.

This essay originated in an attempt to bring together the study of law and Thai history in a description of the transformation of Thailand during the late nineteenth and early twentieth centuries as seen from a legal point of view. The resulting work is based for the most part upon those royal enactments from 1873 to 1910 which seemed most crucially to affect the executive, legislative, and judicial functions of the king and the rights of private citizens. [ix]

Attempts to distinguish between the legends and the historical leader

Anthropological archaeology and other disciplines concerned with the formation of early complex societies are undergoing a theoretical shift stemming from the realization that the social evolution of complex societies was more varied and complex than imagined. Given the need for new directions in theory, the book proposes that anthropologists look to political science, especially the rational choice theory of collective action. Collective action theorists propose that state formation results from the strategic behavior of rational and self-interested actors who make up the polity, including a political elite and those outside the official structure of the state. The theory proposes that the form taken by a state will depend on the "bargaining power", of rulers and taxpayers. Where taxpayers have more resources with which to bargain, it is predicted that rulers will concede benefits to taxpayers and will agree to restrictions on

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their power. The authors subject collective action theory to a methodologically rigorous evaluation using systematic cross-cultural analysis based on a world-wide sample of societies. The results presented here indicate strong support for most elements of the theory, but some results, in particular those pertaining to the control of ruler behavior, suggest the possibility that there are contexts in which collective action may play out in ways not anticipated by the theory. While this type of theoretical modeling is commonly seen in political science research, this volume is unique in its approach from an anthropological and archaeological viewpoint. King Edgar ruled England for a short but significant period in the middle of the tenth century. Two of his four children succeeded him as king and two were to become canonized. He was known to later generations as "the Pacific" or "the Peaceable" because his reign was free from external attack and without internal dissent, and he presided over a period of major social and economic change: early in his rule the growth of monastic power and wealth involved redistribution of much of the country's assets, while the end of his reign saw the creation of England's first national coinage, with firm fiscal control from the centre. He fulfilled King Alfred's dream of the West Saxon royal house ruling the whole of England, and, like his uncle King Æthelstan, he maintained overlordship of the whole of Britain. Despite his considerable achievements, however, Edgar has been neglected by scholars, partly because his reign has been thought to have passed with little incident. A time for a full reassessment of his achievement is therefore long overdue, which the essays in this volume provide.

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Kingship and Government in Pre-conquest England, C.500-1066 Edgar, King of the English, 959-975 New Interpretations Boydell & Brewer Ltd

Historians of the ancien régime have long been interested in the relationship between religion and politics, and yet many issues remain contentious, including the question of sacral monarchy. Scholars are divided over how - and, indeed, if - it actually operated. With its nuanced analysis of the cult of Saint Louis, covering a vast swathe of French history from the Wars of Religion through the zenith of absolute monarchy under Louis XIV to the French Revolution and Restoration, *Sacral Kingship in Bourbon France* makes a major contribution to this debate and to our overall understanding of France in this fascinating period. Saint Louis IX was the ancestor of the Bourbons and widely regarded as the epitome of good Christian kingship. As such, his cult and memory held a significant place in the political, religious, and artistic culture of Bourbon France. However, as this book reveals, likenesses to Saint Louis were not only employed by royal flatterers but also used by opponents of the monarchy to criticize reigning kings. What, then, does Saint Louis' cult reveal about how monarchies fostered a culture of loyalty, and how did sacral monarchy interact with the dramatic religious, political and intellectual developments of this era? From manuscripts to paintings to music, Sean Heath skilfully engages with a vast array of primary source material and modern debates on sacral kingship to provide an enlightening and comprehensive analysis of the role of Saint Louis in early modern France.

Revisiting the history of the Ankole Kingship - a Ugandan Monarchy abolished in 1967 - has been inspired by recent political controversy and violent discourse in Uganda. This centres around the possible restoration of kingship in the southern and western parts of the country and the associated wider social and political implications - in particular in Ankole. This new revised edition sets out to shed light on what has become an insoluble stalemate. The author, and historian, interprets the role and evolution of the institution from the pre-colonial era, to its abolition after independence, and its present day status. He is concerned to understand the kingship on its own terms, and the conflict as part of a wider mesh of geographical, ethnic and administrative loyalties, which were realigned in the wake of social and political change, especially under the colonial administration.

Eaton ranges over all the important aspects of that community's history, whether political and social, or cultural and religious...This study must rank among the finest contributions to South Asian scholarship to appear for some while.

The Norman Conquest was one of the most significant events in European history. Over forty years from 1066, England was traumatised and transformed. The Anglo-Saxon ruling class was eliminated, foreign elites took control of Church and State, and England's entire political, social and cultural orientation was changed. Out of the upheaval which followed the Battle of Hastings, a new kind of Englishness emerged and the priorities of England's new rulers set the kingdom on the political course it was to follow for the rest of the Middle Ages. However, the Norman Conquest was more than a purely English phenomenon, for Wales, Scotland and Normandy were all deeply affected by it too. This book's broad sweep successfully encompasses these wider British and French perspectives to offer a fresh, clear and concise introduction to the events which propelled the two nations into the Middle Ages and dramatically altered the course of history.

In this splendid work the reader is introduced to a re-evaluation of the nature of 'Biblical Hebrew'. The author suggests a new model for understanding the north-western Semitic dialects in general and the Hebrew in particular. [a] This is a highly recommended work for scholars and students interested in the history and development of Hebrew as part of the northwestern Semitic languages. C A P van Tonder in *Old Testament Essays* 8:2 (1995), pp. 302-303 This is an important book, not only for scholars concerned with the history of the Hebrew language but also for those investigating dating and background of Old Testament literature. It is thought-provoking and reflects an impressive erudition. Geoffrey Khan in *Vetus Testamentum* XLVII (1997), no. 3, pp. 409-412 Young's theory is provocative and far-reaching. It comprehends a large amount of evidence with an elegantly simple explanation. Marsha White in *Journal of Biblical Literature* 11 (1997), pp. 730-732

New light is shed on the motives and objectives for the compiling of the still-mysterious Domesday Book, revolutionising our understanding of the period.

A re-evaluation of politics and political structure in the reign of Henry VI (1422-61), first published in 1996.

This book explores the history of pre-communist Indochina, from the fourteenth century to the 1940s. It examines the early state of Vietnam, comparing and contrasting its political and social systems, with both those of neighbouring states such as Thailand and those prevalent at the time in Europe. It identifies the forces that shaped Indochina before the arrival of European colonial powers, in particular the impact of China, which was not only a military threat and extracted payments of tribute, but was also an important commercial and cultural influence, not least through the export of Confucianism. It demonstrates clearly that the events and transformations of the late 16th and early 17th centuries are the starting point of developments which by around 1800 established the broad pattern of political and economic relations that existed before the nineteenth century 'impact of the West' began. It goes on to consider the impact of European colonialism in Indochina, focusing especially on French Indochina. It explores the ways in which the French occupiers groomed a new indigenous colonial elite to replace the existing elites who refused to co-operate with the authorities, and examines the growing opposition to French rule, including the role played by the often misunderstood religious and political movement of Caodaism. It analyses the different avenues of expression of Vietnamese nationalism, including the emergence of the Constitutionalist Party - the nearest French Indochina had to a democratic party in the Western sense. It shows how it sought to seek, through the actions of the French themselves, reforms that would lead to the modernisation of the country and more liberty for its inhabitants; and explains why it ultimately failed to achieve its objectives. Written by the late Ralph Smith, a highly respected historian of Asia, this book is essential reading for anyone seeking to understand the history of Indochina.

The Kedah Sultanate is the oldest unbroken independent kingship lines in the "Malay world" with 1,000 years of history, and arguably one of the oldest in the Islamic world. In this study, the author examines key geopolitical and spiritual attributes of Malay kingship that have traditionally cemented the ruler, the peoples, and the environment.

From the early settlers after the last Ice Age, and the myth and ritual that surrounds that prehistoric period, Fiona Watson charts the evolution of the Scottish people - as Scots, Picts and Angles - and their interaction with the world abroad, from invasions by the Romans and Vikings and the medieval wars of independence with England right through to Devolution.

How Britain's religious and political powers reacted to an absolute leader without royal blood.

The extraordinary history of Mercia and its rulers from the seventh century to 1066. Once the supreme Anglo-Saxon kingdom, it was pivotal in the story of England.

The Berber identity movement in North Africa was pioneered by the Kabyles of

Algeria. But a preoccupation with identity and language has obscured the fact that Kabyle dissidence has been rooted in democratic aspirations inspired by the political traditions of Kabylia itself, a Berber-speaking region in the north of Algeria. The political organisation of pre-colonial Kabylia, from which these traditions originate, was well described by nineteenth-century French authors. But their inability to explain it encouraged later theorists of Berber society, such as Ernest Gellner and Pierre Bourdieu, to dismiss Kabylia's political institutions, notably the jema'a (assembly or council), and to reduce Berber politics to a function of social structure and shared religion. In *Berber Government*, Hugh Roberts, a renowned expert on North Africa, explores the remarkable logics of Kabyle political organisation and the unusual degree of autonomy it possessed in relation to both kinship divisions and the religious field. This book further offers a pioneering account of the social and political history of Kabylia during the Ottoman period and establishes a radically new way to understand the complex place of the Kabyles in Algerian politics.

The position of English monarchs as supreme governors of the Church of England profoundly affected early modern politics and religion. This innovative book explores how tensions in church-state relations created by Henry VIII's Reformation continued to influence relationships between the crown, Parliament and common law during the Restoration, a distinct phase in England's 'long Reformation'. Debates about the powers of kings and parliaments, the treatment of Dissenters and emerging concepts of toleration were viewed through a Reformation prism where legitimacy depended on godly status. This book discusses how the institutional, legal and ideological framework of supremacy perpetuated the language of godly kingship after 1660 and how supremacy was complicated by the ambivalent Tudor legacy. It was manipulated by not only Anglicans, but also tolerant kings and intolerant parliaments, Catholics, Dissenters and radicals like Thomas Hobbes. Invented to uphold the religious and political establishments, supremacy paradoxically ended up subverting them. From despots to powerless figureheads, and from the Neolithic era to the present, this book traces the history of kingship around the world and the tenacity of its connection with the sacred. Considers the many forms that kingship took during this period, including: the Pharaohs of ancient Egypt; the emperors of Japan; the Maya rulers of Mesoamerica; the medieval popes and emperors; and the English and French monarchs of early modern Europe. Explores the panoply of governing roles that kingship involved – administrative, military, judicial, economic, religious and symbolic – but focussing on its connection with the sacred. Draws on the insights of cultural anthropology and comparative religion, as well as the on the resources provided by historians.

A study of "the ideological foundations" of the monarchical governments of Southeast Asia, specifically in Hindu-Buddhist cultures, this book examines political thought on the nature of rule.

In this study of Stephen's reign, Keith Stringer looks at the relationship between

government, warfare, and the rise and fall of medieval states. Using primary sources and the most recent research, he offers an important re-evaluation of the so-called 'Anarchy' and a radical reassessment of Stephen's ability as a ruler. Shows how monasteries provided crucial economic and political support to itinerant monarchs in medieval Germany.

In his book on constitutional revolutions in the Ottoman Empire and Iran in the early twentieth century, Nader Sohrabi considers the global diffusion of institutions and ideas, their regional and local reworking and the long-term consequences of adaptations. He delves into historic reasons for greater resilience of democratic institutions in Turkey as compared to Iran. Arguing that revolutions are time-bound phenomena whose forms follow global models in vogue at particular historical junctures, he challenges the ahistoric and purely local understanding of them. Furthermore, he argues that macro-structural preconditions alone cannot explain the occurrence of revolutions, but global waves, contingent events and the intervention of agency work together to bring them about in competition with other possible outcomes. To establish these points, the book draws on a wide array of archival and primary sources that afford a minute look at revolutions' unfolding.

Between c.350 BC and 30 BC the Mediterranean world was one in which kings ruled. The exceptions were the Greek cities and Roman Italy. But for most of that period neither of these republican areas was central to events. For the crucial centuries between Alexander the Great and the Roman conquest of Macedon, the political running was made by kings, and it is their work and loves and experience which is the subject here. Rome's expansion extinguished a series of monarchies and pushed back the area which was ruled by kings for a time, but the process of building a republican empire eventually rebounded on the city, and the Romans empire came to be ruled by an emperor who was in fact a facsimile of a Hellenistic king. Rather than attempting a narrative of the various kingdoms, John Grainger takes a thematic approach, considering various aspects of Hellenistic kingship in turn. This allows him to highlight the common features as well as the differences across the various dynasties. How did one become king? How was a smooth succession secured and what happened when it was not? What were the duties of a king, and what were the rewards and distractions? These are just a few of the interesting facets examined in this original and fascinating book.

Ann Williams' important new book discusses the dynamics of English aristocratic society in a way that has not been explored before. She investigates the rewards and obligations of status including birth, wealth, the importance of public and royal service and the need to participate in local affairs, especially legal and administrative business. This period saw the birth of a 'lesser aristocracy', the ancestors of the English gentry, the power-house of society and politics in the late medieval and early modern periods. Going on to examine the obligations and rewards of lordship and the relations between lords and their men, Williams

illustrates how status was displayed and covers the importance of the manorial house, which was at once a home, an estate centre and a symbol of authority and the insignia of rank in weaponry, clothing and personal adornment. The growing gap between the highest rank of society and the lowest, fuelled by underlying economic developments is also covered. In conclusion she considers some of the occupations which symbolized and perpetuated lordly power. Though the upper levels of aristocratic society were swept away by the Norman settlement, the 'lesser aristocracy' had a much higher rate of survival and it was this group who began the manorialization of English society, familiar from the late medieval period.

An analysis of acting and characterization on stage, covering theories of character from Aristotle to Brecht and approaches from formalism to post structuralism. The Early Theatre Group have, over the last 5 years, used an experimental approach to performing some of the plays written about here. The author examines from different perspectives (theological and philosophical as well as socio-political and historical) the significance of the concept of the individual in the ways of thinking of Iranians. This book establishes that the mystical dimension of Islamic thought, the divine nature of Islamic law and, the mode of relationship between ruler and the ruled, in combination, counteracted growth of concern for the individual self in Iranian thought.

Devotional Sovereignty: Kingship and Religion in India investigates the shifting conceptualization of sovereignty in the South Indian kingdom of Mysore during the reigns of Tipu Sultan (r. 1782-1799) and Krishnaraja Wodeyar III (r. 1799-1868). Tipu Sultan was a Muslim king famous for resisting British dominance until his death; Krishnaraja III was a Hindu king who succumbed to British political and administrative control. Despite their differences, the courts of both kings dealt with the changing political landscape by turning to the religious and mythical past to construct a royal identity for their kings. Caleb Simmons explores the ways in which these two kings and their courts modified and adapted pre-modern Indian notions of sovereignty and kingship in reaction to British intervention. The religious past provided an idiom through which the Mysore courts could articulate their rulers' claims to kingship in the region, attributing their rule to divine election and employing religious vocabulary in a variety of courtly genres and media. Through critical inquiry into the transitional early colonial period, this study sheds new light on pre-modern and modern India, with implications for our understanding of contemporary politics. It offers a revisionist history of the accepted narrative in which Tipu Sultan is viewed as a radical Muslim reformer and Krishnaraja III as a powerless British puppet. Simmons paints a picture of both rulers in which they work within and from the same understanding of kingship, utilizing devotion to Hindu gods, goddesses, and gurus to perform the duties of the king.

The book provides a completely new account of early modern political culture by emphasizing the centrality of humanist rhetoric in it.

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Here, translated into modern idiom, are many works of the authors whose ideas have constituted the mainstream of classical thought. This volume of new translations was born of necessity, to answer the needs of a course in Greek and Roman culture offered by the Department of Integrated Liberal Studies at the University of Wisconsin. Since its original publication in 1952, Classics in Translation has been adopted by many different academic institutions to fill similar needs of their undergraduate students. This new printing is further evidence of this collection's general acceptance by teachers, students, and the reviewing critics.

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