

Read Free Punishing The Dead Suicide Lordship And Community In Britain 1500 1830 Oxford Historical Monographs

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England has traditionally been understood as a latecomer to the use of forensic medicine in death investigation, lagging nearly two-hundred years behind other European authorities. Using the coroner's inquest as a lens, this book hopes to offer a fresh perspective on the process of death investigation in medieval England. The central premise of this book is that medical practitioners did participate in death investigation – although not in every inquest, or even most, and not necessarily in those investigations where we today would deem their advice most pertinent. The medieval relationship with death and disease, in particular, shaped coroners' and their jurors' understanding of the inquest's medical needs and led them to conclusions that can only be understood in context of the medieval world's holistic approach to health and medicine. Moreover, while the English resisted Southern Europe's penchant for autopsies, at times their findings reveal a solid understanding of internal medicine. By studying cause of death in the coroners' reports, this study sheds new light on subjects such as abortion by assault, bubonic plague, cruentation, epilepsy, insanity, senescence, and unnatural death.

Analyzes how literary representations of suicide have reinforced antiblackness in the modern world. Death Rights presents an antiracist critique of British romanticism by

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deconstructing one of its organizing tropes—the suicidal creative “genius.” Putting texts by Olaudah Equiano, Mary Shelley, John Keats, and others into critical conversation with African American literature, black studies, and feminist theory, Deanna P. Koretsky argues that romanticism is part and parcel of the legal and philosophical discourses underwriting liberal modernity’s antiblack foundations. Read in this context, the trope of romantic suicide serves a distinct political function, indexing the limits of liberal subjectivity and (re)inscribing the rights and freedoms promised by liberalism as the exclusive province of white men. The first book-length study of suicide in British romanticism, *Death Rights* also points to the enduring legacy of romantic ideals in the academy and contemporary culture more broadly. Koretsky challenges scholars working in historically Eurocentric fields to rethink their identification with epistemes rooted in antiblackness. And, through discussions of recent cultural touchstones such as Kurt Cobain’s resurgence in hip-hop and Victor LaValle’s comic book sequel to *Frankenstein*, Koretsky provides all readers with a trenchant analysis of how eighteenth-century ideas about suicide continue to routinize antiblackness in the modern world.

Deanna P. Koretsky is Assistant Professor of English at Spelman College.

A strikingly original work that shows how treatments of and attitudes towards suicide can illuminate our understanding of the social, political, and cultural history of early modern Britain.

When the First Crusade ended with the conquest of Jerusalem in 1099, jubilant

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crusaders returned home to Europe bringing with them stories, sacred relics, and other memorabilia, including banners, jewelry, and weapons. In the ensuing decades, the memory of the crusaders' bravery and pious sacrifice was invoked widely among the noble families of western Christendom. Popes preaching future crusades would count on these very same families for financing, leadership, and for the willing warriors who would lay down their lives on the battlefield. Despite the great risks and financial hardships associated with crusading, descendants of those who suffered and died on crusade would continue to take the cross, in some cases over several generations. Indeed, as Nicholas L. Paul reveals in *To Follow in Their Footsteps*, crusading was very much a family affair. Scholars of the crusades have long pointed to the importance of dynastic tradition and ties of kinship in the crusading movement but have failed to address more fundamental questions about the operation of these social processes. What is a "family tradition"? How are such traditions constructed and maintained, and by whom? How did crusading families confront the loss of their kin in distant lands? Making creative use of Latin dynastic narratives as well as vernacular literature, personal possessions and art objects, and architecture from across western Europe, Paul shows how traditions of crusading were established and reinforced in the collective memories of noble families throughout the twelfth and thirteenth centuries. Even rulers who never fulfilled crusading vows found their political lives dominated and, in some ways, directed by the memory of their crusading ancestors. Filled with unique

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insights and careful analysis, *To Follow in Their Footsteps* reveals the lasting impact of the crusades, beyond the expeditions themselves, on the formation of dynastic identity and the culture of the medieval European nobility.

This book is open access under a CC BY 4.0 license. This book provides the most in-depth study of capital punishment in Scotland between the mid-eighteenth and early nineteenth century to date. Based upon an extensive gathering and analysis of previously untapped resources, it takes the reader on a journey from the courtrooms of Scotland to the theatre of the gallows. It introduces them to several of the malefactors who faced the hangman's noose and explores the traditional hallmarks of the spectacle of the scaffold. It demonstrates that the period between 1740 and 1834 was one of discussion, debate and fundamental change in the use of the death sentence and how it was staged in practice. In addition, the study provides an innovative investigation of the post-mortem punishment of the criminal corpse. It offers the reader an insight into the scene at the foot of the gibbets from which criminal bodies were displayed and around the dissection tables of Scotland's main universities where criminal bodies were used as cadavers for anatomical demonstration. In doing so it reveals an intermediate stage in the long-term disappearance of public bodily punishment.

This edited collection offers multi-disciplinary reflections and analysis on a variety of themes centred on nineteenth century executions in the UK, many specifically related to the fundamental change in capital punishment culture as the execution moved from the

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public arena to behind the prison wall. By examining a period of dramatic change in punishment practice, this collection of essays provides a fresh historical perspective on nineteenth century execution culture, with a focus on Scotland, Wales and the regions of England. From Public Spectacle to Hidden Ritual has two parts. Part 1 addresses the criminal body and the witnessing of executions in the nineteenth century, including studies of the execution crowd and executioners' memoirs, as well as reflections on the experience of narratives around capital punishment in museums in the present day. Part 2 explores the treatment of the execution experience in the print media, from the nineteenth and into the twentieth century. The collection draws together contributions from the fields of Heritage and Museum Studies, History, Law, Legal History and Literary Studies, to shed new light on execution culture in nineteenth century Britain. This volume will be of interest to students and academics in the fields of criminology, heritage and museum studies, history, law, legal history, medical humanities and socio-legal studies.

*A Will to Believe* is a revised version of Kastan's 2008 Oxford Wells Shakespeare Lectures, providing a provocative account of the ways in which religion animates Shakespeare's plays.

Throws much new light on questions of gentry honour, the nature and prevalence of early modern elite violence, and the process of judicial investigation in Shakespeare's England

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A fresh and fascinating history of crime and violence in England through the office of the coroner In his fascinating debut, Matthew Lockwood explores the history of crime, homicide, and suicide in England over four centuries through the office of the coroner. While the office was established to investigate violent or suspicious deaths, Lockwood asserts that the demands of competing parties gradually shaped its systems and transformed England into a modern state earlier than is commonly acknowledged. Weaving together strands of social, legal, economic, and political history, this book will interest scholars across a range of fields.

Presenting a broad spectrum of reflections on the subject of female transgression in early modern Britain, this volume proposes a richly productive dialogue between literary and historical approaches to the topic. The essays presented here cover a range of 'transgressive' women: daughters, witches, prostitutes, thieves; mothers/wives/murderers; violence in NW England; violence in Scotland; single mothers; women as (sexual) partners in crime. Contributions illustrate the dynamic relation between fiction and fact that informs literary and socio-historical analysis alike, exploring female transgression as a process, not of crossing fixed boundaries, but of negotiating the epistemological space between representation and documentation. The question of what happens after death was a vital one in Shakespeare's time, as it is today. And, like today, the answers were by no means universally agreed upon. Early moderns held surprisingly diverse beliefs about the afterlife and about how earthly life

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affected one's fate after death. Was death akin to a sleep where one did not wake until judgment day? Were sick bodies healed in heaven? Did sinners experience torment after death? Would an individual reunite with loved ones in the afterlife? Could the dead communicate with the world of the living? Could the living affect the state of souls after death? How should the dead be commemorated? Could the dead return to life? Was immortality possible? The wide array of possible answers to these questions across Shakespeare's work can be surprising. Exploring how particular texts and characters answer these questions, *Shakespeare and the Afterlife* showcases the vitality and originality of the author's language and thinking. We encounter characters with very personal visions of what awaits them after death, and these visions reveal new insights into these individuals' motivations and concerns as they navigate the world of the living. *Shakespeare and the Afterlife* encourages us to engage with the author's work with new insight and new curiosity. The volume connects some of the best-known speeches, characters, and conflicts to cultural debates and traditions circulating during Shakespeare's time.

This book is open access under a CC BY 4.0 licence. This book is the first academic study of the post-mortem practice of gibbeting ('hanging in chains'), since the nineteenth century. Gibbeting involved placing the executed body of a malefactor in an iron cage and suspending it from a tall post. A body might remain in the gibbet for many decades, while it gradually fell to pieces. Hanging in chains was a very different sort of

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post-mortem punishment from anatomical dissection, although the two were equal alternatives in the eyes of the law. Where dissection obliterated and de-individualised the body, hanging in chains made it monumental and rooted it in the landscape, adding to personal notoriety. Focusing particularly on the period 1752-1832, this book provides a summary of the historical evidence, the factual history of gibbetting which explores the locations of gibbets, the material technologies involved in hanging in chains, and the actual process from erection to eventual collapse. It also considers the meanings, effects and legacy of this gruesome practice.

This book looks at medical professionalisation from a new perspective, one of failure rather than success. It questions the existing picture of broad and rising medical prosperity across the nineteenth century to consider the men who did not keep up with professionalising trends. It unpicks the life stories of men who could not make ends meet or who could not sustain a professional persona of disinterested expertise, either because they could not overcome public accusations of misconduct or because they struggled privately with stress. In doing so it uncovers the trials of the medical marketplace and the pressures of medical masculinity. All professionalising groups risked falling short of rising expectations, but for doctors these expectations were inflected in some occupationally specific ways.

This book examines the structures and texture of rural social relationships, using one type of document found in abundance over all the four component parts of Britain and

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Ireland: petitions from tenants to their landlords. The book offers unexpected angles on many aspects of society and economy on estates in the 17th and 18th centuries.

For the last 800 years coroners have been important in England's legal and political landscape, best known as investigators of sudden, suspicious, or unexplained death. Against the background of the coroner's role in historic England, this book explains how sudden death was investigated by magistrates in Scotland.

This book brings together twelve studies that collectively provide an overview of the main issues of live interest in Scottish witchcraft. As well as fresh studies of the well-established topic of witch-hunting, the book also launches an exploration of some of the more esoteric aspects of magical belief and practice.

This book, the first to trace revenge tragedy's evolving dialogue with early modern law, draws on changing laws of evidence, food riots, piracy, and debates over royal prerogative. By taking the genre's legal potential seriously, it opens up the radical critique embedded in the revenge tragedies of Kyd, Shakespeare, Marston, Chettle and Middleton.

This book is open access under a CC BY 4.0 licence. This book analyses the different types of post-execution punishments and other aggravated execution practices, the reasons why they were advocated, and the decision, enshrined in the Murder Act of 1752, to make two post-execution punishments, dissection and gibbeting, an integral part of sentences for murder. It traces the origins of the Act, and then explores the ways

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in which Act was actually put into practice. After identifying the dominance of penal dissection throughout the period, it looks at the abandonment of burning at the stake in the 1790s, the rapid decline of hanging in chains just after 1800, and the final abandonment of both dissection and gibbeting in 1832 and 1834. It concludes that the Act, by creating differentiation in levels of penalty, played an important role within the broader capital punishment system well into the nineteenth century. While eighteenth- and early nineteenth-century historians have extensively studied the 'Bloody Code' and the resulting interactions around the 'Hanging Tree', they have largely ignored an important dimension of the capital punishment system – the courts extensive use of aggravated and post-execution punishments. With this book, Peter King aims to rectify this neglected historical phenomenon.

Looks at regionally distinctive practices of wedding traditions in Britain from the sixteenth to the nineteenth centuries, in order to understand social networks, community attitudes, and local and regional identities.

Wuthering Heights is one of the most famous love stories in the English language, and a potent tale of revenge. This new edition explores its extraordinary power and unique style and narrative structure, and includes a selection of poems by Emily Brontë.

Through studies of beheaded Irish traitors, smugglers hung in chains on the English coast, suicides subjected to the surgeon's knife in Dresden and the burial of executed Nazi war criminals, this volume provides a fresh perspective on the history of capital punishment. The chapters 'Introduction: A Global History of Execution and the Criminal Corpse' and 'The Gibbet

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in the Landscape: Locating the Criminal Corpse in Mid-Eighteenth-Century England' are open access under a CC BY 4.0 license.

Homicide has a history. In early modern England, that history saw two especially notable developments: one, the emergence in the sixteenth century of a formal distinction between murder and manslaughter, made meaningful through a lighter punishment than death for the latter, and two, a significant reduction in the rates of homicides individuals perpetrated on each other. Making Murder Public explores connections between these two changes. It demonstrates the value in distinguishing between murder and manslaughter, or at least in seeing how that distinction came to matter in a period which also witnessed dramatic drops in the occurrence of homicidal violence. Focused on the 'politics of murder', Making Murder Public examines how homicide became more effectively criminalized between 1480 and 1680, with chapters devoted to coroners' inquests, appeals and private compensation, duels and private vengeance, and print and public punishment. The English had begun moving away from treating homicide as an offence subject to private settlements or vengeance long before other Europeans, at least from the twelfth century. What happened in the early modern period was, in some ways, a continuation of processes long underway, but intensified and refocused by developments from 1480 to 1680. Making Murder Public argues that homicide became fully 'public' in these years, with killings seen to violate a 'king's peace' that people increasingly conflated with or subordinated to the 'public peace' or 'public justice.'

Punishing the Dead? Suicide, Lordship, and Community in Britain, 1500-1830 Oxford University Press

Dying Prepared in Medieval and Early Modern Northern Europe offers an analysis of the

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various ways in which people made preparations for death in medieval and early modern Northern Europe.

A fascinating, wide-ranging survey of the history of demon possession and exorcism through the ages. In the sixteenth and seventeenth centuries, the era of the Reformation, thousands of Europeans were thought to be possessed by demons. In response to their horrifying symptoms—violent convulsions, displays of preternatural strength, vomiting of foreign objects, displaying contempt for sacred objects, and others—exorcists were summoned to expel the evil spirits from victims' bodies. This compelling book focuses on possession and exorcism in the Reformation period, but also reaches back to the fifteenth century and forward to our own times. Entire convents of nuns in French, Italian, and Spanish towns, thirty boys in an Amsterdam orphanage, a small group of young girls in Salem, Massachusetts—these are among the instances of demon possession in the United States and throughout Europe that Brian Levack closely examines, taking into account the diverse interpretations of generations of theologians, biblical scholars, pastors, physicians, anthropologists, psychiatrists, and historians. Challenging the commonly held belief that possession signals physical or mental illness, the author argues that demoniacs and exorcists—consciously or not—are following their various religious cultures, and their performances can only be understood in those contexts. “Riveting [and] readable . . . must-reading for students of history, psychology and religion.” —Publishers Weekly “Levak, a distinguished historian of early modern witchcraft, now sets exorcism in a long historical perspective, providing the most comprehensive and scholarly overview of the theme yet published.” —Peter Marshall, Times Literary Supplement

Depression is an experience known to millions. But arguments rage on aspects of its definition

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and its impact on societies present and past: do drugs work, or are they merely placebos? Is the depression we have today merely a construct of the pharmaceutical industry? Is depression under- or over-diagnosed? Should we be paying for expensive 'talking cure' treatments like psychoanalysis or Cognitive Behavioural Therapy? Here, Clark Lawlor argues that understanding the history of depression is important to understanding its present conflicted status and definition. While it is true that our modern understanding of the word 'depression' was formed in the late nineteenth and early twentieth centuries, the condition was originally known as melancholia, and characterised by core symptoms of chronic causeless sadness and fear. Beginning in the Classical period, and moving on to the present, Lawlor shows both continuities and discontinuities in the understanding of what we now call depression, and in the way it has been represented in literature and art. Different cultures defined and constructed melancholy and depression in ways sometimes so different as to be almost unrecognisable. Even the present is still a dynamic history, in the sense that the 'new' form of depression, defined in the 1980s and treated by drugs like Prozac, is under attack by many theories that reject the biomedical model and demand a more humanistic idea of depression - one that perhaps returns us to a form of melancholy.

This Handbook triangulates the disciplines of history, legal history, and literature to produce a new, interdisciplinary framework for the study of early modern England. Scholars of early modern English literature and history have increasingly found that an understanding of how people in the past thought about and used the law is key to understanding early modern familial and social relations as well as important aspects of the political revolution and the emergence of capitalism. Judicial or forensic rhetoric has been shown to foster new habits of literary

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composition (poetry and drama) and new processes of fact-finding and evidence evaluation. In addition, the post-Reformation jurisdictional dominance of the common law produced new ways of drawing the boundaries between private conscience and public accountability. Accordingly, historians, critics and legal historians come together in this Handbook to develop accounts of the past that are attentive to the legally purposeful or fictional shaping of events in the historical archive. They also contribute to a transformation of our understanding of the place of forensic modes of inquiry in the creation of imaginative fiction and drama. Chapters in the Handbook approach, from a diversity of perspectives, topics including forensic rhetoric, humanist and legal education, Inns of Court revels, drama, poetry, emblem books, marriage and divorce, witchcraft, contract, property, imagination, oaths, evidence, community, local government, legal reform, libel, censorship, authorship, torture, slavery, liberty, due process, the nation state, colonialism, and empire.

An original work that shows how treatments of and attitudes towards suicide can illuminate our understanding of the social, political, and cultural history of early modern Britain.

Reflections on the Bicentenary of the 1819 Massacre of Reformers in Manchester Two hundred years after the massacre of protestors in Manchester, known as Peterloo, distinguished scholars of Romantic-era literature join together in this commemorative volume to assess the implications of the violence. Contributors explore how attitudes toward violence and the claims of people to participate in government were reflected and revised in the verbal and visual culture of the time. Their analyses provide fresh

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insights into cultural engagement as a means of resisting oppression and a sign of the resilience of humanity in facing threats and force. Key Features Provides a multi-perspectival, historical reevaluation of the violence of Peterloo Draws on contemporary theorizations of violence by Judith Butler, Slavoj Žižek and Rob Nixon to account for the cultural factors leading to Peterloo Supplements treatments of Peterloo centering on English history with attention to the significance of that event from Scottish, Irish and North American perspectives

This book explores the judicial treatment of suicides in early modern Sweden, with a focus on the criminal investigation and selective treatment of suicides in the lower courts in the seventeenth and early eighteenth centuries. Riikka Miettinen shows that reactions and attitudes towards suicides varied considerably despite harsh condemnation by officials. The indictment, investigation, and classification of suspected suicides and the mental state of a person already deceased were challenging, and depended on local co-operation and lay testimonies. Not all suicides were considered alike; a widespread view on the heinousness of suicide was not the same as agreement about specific cases, and did not result in uniform handling of them. The social status and local ties of the deceased influenced the interpretations and responses at the local lower courts and communities. Esteemed local community members had a better defence and greater chance to escape the shameful penalties.

This open access book is the culmination of many years of research on what happened

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to the bodies of executed criminals in the past. Focusing on the eighteenth and nineteenth centuries, it looks at the consequences of the 1752 Murder Act. These criminal bodies had a crucial role in the history of medicine, and the history of crime, and great symbolic resonance in literature and popular culture. Starting with a consideration of the criminal corpse in the medieval and early modern periods, chapters go on to review the histories of criminal justice, of medical history and of gibbeting under the Murder Act, and ends with some discussion of the afterlives of the corpse, in literature, folklore and in contemporary medical ethics. Using sophisticated insights from cultural history, archaeology, literature, philosophy and ethics as well as medical and crime history, this book is a uniquely interdisciplinary take on a fascinating historical phenomenon.

Frequent discussions of Satan from the pulpit, in the courtroom, in print, in self-writings, and on the streets rendered the Devil an immediate and assumed presence in early modern Scotland. For some, especially those engaged in political struggle, this produced a unifying effect by providing a proximate enemy for communities to rally around. For others, the Reformed Protestant emphasis on the relationship between sin and Satan caused them to suspect, much to their horror, that their own depraved hearts placed them in league with the Devil. Exploring what it meant to live in a world in which Satan's presence was believed to be, and indeed, perceived to be, ubiquitous, this book recreates the role of the Devil in the mental worlds of the Scottish people from the

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Reformation through the early eighteenth century. In so doing it is both the first history of the Devil in Scotland and a case study of the profound ways that beliefs about evil can change lives and shape whole societies. Building upon recent scholarship on demonology and witchcraft, this study contributes to and advances this body of literature in three important ways. First, it moves beyond establishing what people believed about the Devil to explore what these beliefs actually did- how they shaped the piety, politics, lived experiences, and identities of Scots from across the social spectrum. Second, while many previous studies of the Devil remain confined to national borders, this project situates Scottish demonic belief within the confluence of British, Atlantic, and European religious thought. Third, this book engages with long-running debates about Protestantism and the 'disenchantment of the world', suggesting that Reformed theology, through its dogged emphasis on human depravity, eroded any rigid divide between the supernatural evil of Satan and the natural wickedness of men and women. This erosion was borne out not only in pages of treatises and sermons, but in the lives of Scots of all sorts. Ultimately, this study suggests that post-Reformation beliefs about the Devil profoundly influenced the experiences and identities of the Scottish people through the creation of a shared cultural conversation about evil and human nature.

First published in 2013. This two-part, eight-volume, reset edition draws together a range of sources from the early modern era through to the industrial age, to show the

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changes and continuities in responses to the social, political, legal and spiritual problems that self-murder posed. Part II, Volume 5 contains the period of 1750–1799: Sermons, Discourses, Essays and Treatises.

While immensely popular in the eighteenth century, current critical wisdom regards graveyard poetry as a short-lived fad with little lasting merit. In the first book-length study of this important poetic mode, Eric Parisot suggests, to the contrary, that graveyard poetry is closely connected to the mid-century aesthetic revision of poetics. Graveyard poetry's contribution to this paradigm shift, Parisot argues, stems from changing religious practices and their increasing reliance on printed material to facilitate private devotion by way of affective and subjective response. Coupling this perspective with graveyard poetry's obsessive preoccupation with death and salvation makes visible its importance as an articulation or negotiation between contemporary religious concerns and emerging aesthetics of poetic practice. Parisot reads the poetry of Robert Blair, Edward Young and Thomas Gray, among others, as a series of poetic experiments that attempt to accommodate changing religious and reading practices and translate religious concerns into parallel reconsiderations of poetic authority, agency, death and afterlife. Making use of an impressive body of religious treatises, sermons and verse that ground his study in a precise historical moment, Parisot shows graveyard poetry's strong ties to seventeenth-century devotional texts, and most importantly, its influential role in the development of late eighteenth-century

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sentimentalism and Romanticism.

Shakespeare's *Suicides: Dead Bodies That Matter* is the first study in Shakespeare criticism to examine the entirety of Shakespeare's dramatic suicides. It addresses all plays featuring suicides and near-suicides in chronological order from *Titus Andronicus* to *Antony and Cleopatra*, thus establishing that suicide becomes increasingly pronounced as a vital means of dramatic characterisation. In particular, the book approaches suicide as a gendered phenomenon. By taking into account parameters such as onstage versus offstage deaths, suicide speeches or the explicit denial of final words, as well as settings and weapons, the study scrutinises the ways in which Shakespeare appropriates the convention of suicide and subverts traditional notions of masculine versus feminine deaths. It shows to what extent a gendered approach towards suicide opens up a more nuanced understanding of the correlation between gender and Shakespeare's genres and how, eventually, through their dramatisation of suicide the tragedies query normative gender discourse.

Every year, the Bibliography catalogues the most important new publications, historiographical monographs, and journal articles throughout the world, extending from prehistory and ancient history to the most recent contemporary historical studies. Within the systematic classification according to epoch, region, and historical discipline, works are also listed according to author's name and characteristic keywords in their title. *Suicide Century* investigates suicide as a prominent theme in twentieth-century and

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contemporary literature. Andrew Bennett argues that with the waning of religious and legal prohibitions on suicide in the eighteenth and nineteenth centuries and the increasing influence of medical and sociological accounts of its causes and significance in the twentieth century, literature responds to the act and idea as an increasingly normalised but incessantly baffling phenomenon. Discussing works by a number of major authors from the long twentieth century, the book explores the way that suicide makes and unmakes subjects, assumes and disrupts meaning, induces and resists empathy, and insists on and makes inconceivable our understanding of ourselves and of others.

*The Scottish People, 1490-1625* is one of the most comprehensive texts ever written on Scottish History. All geographical areas of Scotland are covered from the Borders, through the Lowlands to the Gaidhealtachd and the Northern Isles. The chapters look at society and the economy, Women and the family, International relations: war, peace and diplomacy, Law and order: the local administration of justice in the localities, Court and country: the politics of government, The Reformation: preludes, persistence and impact, Culture in Renaissance Scotland: education, entertainment, the arts and sciences, and Renaissance architecture: the rebuilding of Scotland. In many past general histories there was a relentless focus upon the elite, religion and politics. These are key features of any medieval and early modern history books, but *The Scottish People* looks at less explored areas of early-modern Scottish History such as women,

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how the law operated, the lives of everyday folk, architecture, popular belief and culture."

This book explores ways in which passions came to be conceived, performed and authenticated in the eighteenth-century marketplace of print. It considers satire and sympathy in various environments, ranging from popular novels and journalism, through philosophical studies of the Scottish Enlightenment, to last words, aesthetics, and plastic surgery.

What drives a person to take his or her own life? Why would an individual be willing to strap a bomb to himself and walk into a crowded marketplace, blowing himself up at the same time as he kills and maims the people around him? Does suicide or 'voluntary death' have the same meaning today as it had in earlier centuries, and does it have the same significance in China, India and the Middle East as it has in the West? How should we understand this distressing, often puzzling phenomenon and how can we explain its patterns and variations over time? In this wide-ranging comparative study, Barbagli examines suicide as a socio-cultural, religious and political phenomenon, exploring the reasons that underlie it and the meanings it has acquired in different cultures throughout the world. Drawing on a vast body of research carried out by historians, anthropologists, sociologists, political scientists and psychologists, Barbagli shows that a satisfactory theory of suicide cannot limit itself to considering the two causes that were highlighted by the great French sociologist Émile Durkheim – namely,

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social integration and regulation. Barbagli proposes a new account of suicide that links the motives for and significance attributed to individual actions with the people for whom and against whom individuals take their lives. This new study of suicide sheds fresh light on the cultural differences between East and West and greatly increases our understanding of an often-misunderstood act. It will be the definitive history of suicide for many years to come.

When James Ogilvie arrived in America in 1793, he was a deeply ambitious but impoverished teacher. By the time he returned to Britain in 1817, he had become a bona fide celebrity known simply as Mr. O, counting the nation's leading politicians and intellectuals among his admirers. And then, like so many meteoric American luminaries afterward, he fell from grace. *The Strange Genius of Mr. O* is at once the biography of a remarkable performer--a gaunt Scottish orator who appeared in a toga--and a story of the United States during the founding era. Ogilvie's career featured many of the hallmarks of celebrity we recognize from later eras: glamorous friends, eccentric clothing, scandalous religious views, narcissism, and even an alarming drug habit. Yet he captivated audiences with his eloquence and inaugurated a golden age of American oratory. Examining his roller-coaster career and the Americans who admired (or hated) him, this fascinating book renders a vivid portrait of the United States in the midst of invention.

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