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EducationDefining the HolyLutheran Churches in Early Modern Europe
For Ireland the seventeenth and eighteenth centuries were an era marked by war, economic transformation, and the making and remaking of identities. By the 1630s the era of wars
of conquest seemed firmly in the past. But the British civil wars of the mid-seventeenth century fractured both Protestant and Catholic Ireland along lines defined by different
combinations of religious and political allegiance. Later, after 1688, Ireland became the battlefield for what was otherwise Britain’s bloodless (and so Glorious) Revolution. The
eighteenth century, by contrast, was a period of peace, permitting Ireland to emerge, first as a dynamic actor in the growing Atlantic economy, then as the breadbasket for
industrialising Britain. But at the end of the century, against a background of international revolution, new forms of religious and political conflict came together to produce another
period of multi-sided conflict. The Act of Union, hastily introduced in the aftermath of civil war, ensured that Ireland entered the nineteenth century still divided, but no longer a
kingdom. Written by an international team of leading scholars, The Oxford History of Modern Europe traces Europe’s turbulent history, from the beginnings of the Revolution in
France to the dawn of two World Wars, to the breakup of the Soviet Union, to today’s kaleidoscope of nation-states. The achievements and failures of key figures from many
arenas–politics, technology, warfare, religion, and the arts among them–are drawn vividly, and social, cultural, and economic insights are included alongside the record of geopolitical
strife. We read of the personality cult as exemplified by the Soviet portraits glorifying Lenin, the importance of the nylon stocking in the post-World War II economic boom; the
influence of religion as five new nations (Serbia, Montenegro, Bulgaria, Romania, and Albania) emerged between 1871 and 1914 – an influence that continues to be both vigorous and
deadly; and the confrontation between traditional and modern cultures captured as the railway age began in Russia. Beautifully illustrated with over 200 pictures in color and black
and white, this insightful book offers an unparalleled, informed perspective on the history of an ever-changing continent. Based on extensive archival research, this study of European
witchcraft and sorcery takes into account major new developments in the historiography of witchcraft. ‘Early Modern’ is a term applied to the period which falls between the end of the
middle ages and the beginning of the nineteenth century. This book provides a comprehensive introduction to Europe in this period, exploring the changes and transitions involved in
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life beyond the raw historical data. Revised, updated and expanded, this second edition analyzes the structures and practices of European economies within a global context. This
handbook offers a global view of the historical development of educational institutions, systems of schooling, ideas about education, and educational experiences. Its 36 chapters
consider changing scholarship in the field, examine nationally-oriented works by comparing themes and approaches, lend international perspective on a range of issues in education,
and provide suggestions for further research and analysis. Like many other subfields of historical analysis, the history of education has been deeply affected by global processes of
social and political change, especially since the 1960s. The handbook weighs the influence of various interpretive perspectives, including revisionist viewpoints, taking particular note
of changes in the past half century. Contributors consider how schooling and other educational experiences have been shaped by the larger social and political context, and how these
influences have affected the experiences of students, their families and the educators who have worked with them. The Handbook provides insight and perspective on a wide range
of topics, including pre-modern education, colonialism and anti-colonial struggles, indigenous education, minority issues in education, comparative, international, and transnational
education, childhood education, non-formal and informal education, and a range of other issues. Each contribution includes endnotes and a bibliography for readers interested in
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interdisciplinary approach, this volume tackles these questions from the point of view of archaeology, architectural and art history, liturgy, and history to consider the fundamental interaction between the sacred and the profane. Exploring the establishment of sacred space within both the public and domestic spheres, as well as the role of the secular within the sacred sphere, each chapter provides fascinating insights into how these concepts helped shape, and were shaped by, wider society. By highlighting these issues on a European basis from the medieval period through the age of the reformations, these essays demonstrate the significance of continuity as much as change in definitions of sacred space, and thus identify long term trends which have hitherto been absent in more limited studies. As such this volume provides essential reading for anyone with an interest in the ecclesiastical development of western Europe from the thirteenth to the eighteenth centuries. The author of The Footnote reflects on scribes, scholars, and the work of publishing during the golden age of the book. From Francis Bacon to Barack Obama, thinkers and political leaders have denounced humanists as obsessively bookish and allergic to labor. In this celebration of bookmaking in all its messy and intricate detail, renowned historian Anthony Grafton invites us to see the stories of early modern Europe as diligent workers. Meticulously illuminating the physical and mental labor that fostered the golden age of the book—the compilation of hexbooks, copying and correction of text, and proofs, preparation of copy—he shows us how the exertions of scholars shaped influential books, treatises, and forgeries. Inky Fingers ranges widely, tracing the transformation of humanistic approaches to texts in the seventeenth and eighteenth centuries and examining the simultaneously sustaining and constraining effects of theological polemics on sixteenth-century scholars. Grafton draws new connections between humanistic traditions and intellectual innovations, textual learning and craft knowledge, manuscript and print. Above all, Grafton makes clear that the nitty-gritty of bookmaking has had a profound impact on the history of ideas—that the life of the mind depends on the work of the hands. During the early modern period, western Europe was transformed by the proliferation of new worlds—geographic worlds found in the voyages of discovery and conceptual and celestial worlds opened by natural philosophy, or science. The response to incredible overseas encounters and to the profound technological, religious, economic, and intellectual changes occurring in Europe was one of nearly overwhelming wonder, expressed in a rich variety of texts. In the need to manage this wonder, to harness this imaginative overabundance, Mary Baine Campbell finds both the sensational beauty of early modern works and the beginnings of the divergence of the sciences—particularly geography, astronomy, and anthropology—from the writing of fiction. Campbell’s learned and brilliantly perceptive new book analyzes a cross section of texts in which worlds were made and unmade; these texts include cosmographies, colonial reports, works of natural philosophy and natural history, fantastic voyages, exotic fictions, and confessions. Among the authors she discusses are André Thevet, Thomas Hariot, Francis Bacon, Galileo, Margaret Cavendish, and Aphra Behn. Campbell’s emphasis is on developments in England and France, but she considers works in languages other than English or French which were well known in the polyglot book culture of the time. With over thirty well-chosen illustrations, Wonder and Science enhances our understanding of the culture of early modern Europe, the history of science, and the development of literary forms, including the novel and ethnography. In this Handbook twenty-six leading scholars survey the development of the book between the mid-sixteenth and eighteenth centuries. The Handbook is designed to be of use to a wide range of readers, including those of a historical, literary, and philosophical bent. The period between the publication of Copernicus’s De Revolutionibus and Berkeley’s reflections on Newton and Locke saw one of the most fundamental changes in the history of our way of thinking about the universe. This radical transformation of worldview was partly a response to what we now call the Scientific Revolution; it was equally a reflection of political changes that were no less fundamental, which included the establishment of nation-states and some of the first attempts to formulate a theory of international rights and justice. Finally, the Reformation and its aftermath undermined the apparent unity of the Christian church in Europe and challenged both religious beliefs that had been accepted for centuries and the interpretation of the Bible on which they had been based. The Handbook surveys a number of the most important developments in the philosophy of the period, as these are expounded both in texts that have since become very familiar and in other philosophical texts that are undeservedly less well-known. It also reaches beyond the philosophy to make evident the fluidity of the boundary with science, and to consider the impact on philosophy of historical and political events—explorations, revolutions and reforms, inventions and discoveries. Thus it not only offers a guide to the most important areas of recent research, but also offers some new questions for historians of philosophy to pursue and to have indicated areas that are ripe for further exploration. Dr. Clark offers an interpretation of the witchcraft beliefs of European intellectuals of the period, based on their publication in the field of demonology. This work will increase our understanding of the cultural history of early modern Europe, until recently the impact of the Lutheran Reformation has been largely regarded in political and socio-economic terms, yet for most people it was not the abstract theological debates that had the greatest impact upon their lives, but what they saw in their parish churches every Sunday. This collection of essays provides a coherent and interdisciplinary investigation of the impact that the Lutheran Reformation had on the appearance, architecture and arrangement of early modern churches. Drawing upon recent research being undertaken by leading art historians and historians on Lutheran places of worship, the volume emphasises often surprising levels of continuity, reflecting the survival of Catholic fixtures, fittings and altarpieces, and exploring how these could be remodelled in order to conform with the tenets of Lutheran belief. The volume not only addresses Lutheran art but also the way in which the architecture of their churches reflected the importance of preaching and the administration of the sacraments. The collection is intended to extend these discussions beyond a purely German context, and to look at churches not only within the Holy Roman Empire, but also in Scandinavia, the Baltic States as well as towns dominated by Saxon communities in areas such as in Hungary and Transylvania. By focusing on ecclesiastical ‘material culture’ the collection helps to place the art and architecture of Lutheran places of worship into the historical, political and theological context of early modern Europe. This new edition of Merry E. Wiesner-Hanks’s prize-winning survey features significant changes to reflect the newest scholarship in every chapter. Francis of Assisi’s reported reception of the stigmata on Mount La Verna in 1224 is almost universally considered to be the first documented account of an individual miraculously and physically receiving the...
five wounds of Christ. The early thirteenth-century appearance of this miracle, however, is not as unexpected as it first seems. Interpretations of Galatians 6:17—'I bear the marks of the Lord Jesus Christ in my body—had been circulating since the early Middle Ages in biblical commentaries. These works perceived those with the stigmata as metaphorical representations of martyrs bearing the marks of persecution in order to spread the teaching of Christ in the face of resistance. By the seventh century, the meaning of Galatians 6:17 had been appropriated by bishops and priests as a sign or mark of Christ that they received invisibly at their ordination. Priests and bishops came to be compared to soldiers of Christ, who bore the brand (stigmata) of God on their bodies, just like Roman soldiers who were branded with the name of their emperor. By the early twelfth century, crusaders were said to bear the actual marks of the passion in death and even sometimes as they entered into battle. The Stigmata in Late Medieval and Early Modern Europe traces the birth and evolution of religious stigmata and particularly of stigmatic theology, as understood through the ensemble of theological discussions and devotional practices. Carolyn Muesgg assesses the role stigmatics played in medieval and early modern religious cultures, and the way their contemporaries reacted to them. The period studied covers the dominant discourse of stigmatic theology—that is, from Peter Damian's eleventh-century theological writings to 1630 when the papacy officially recognised the authenticity of Catherine of Siena's stigmata. This Handbook re-examines the concept of early modern history in a European and global context. The term 'early modern' has been familiar, especially in Anglophone scholarship, for four decades and is securely established in teaching, research, and scholarly publishing. More recently, however, the unity implied in the notion has fragmented, while the usefulness and even the validity of the term, and the historical periodisation which it incorporates, have been questioned. The Oxford Handbook of Early Modern European History, 1350-1750 provides an account of the development of the subject during the past half-century, but primarily offers an integrated and comprehensive survey of present knowledge, together with some suggestions as to how the field is developing. It aims both to interrogate the notion of 'early modernity' itself and to survey early modern Europe as an established field of study. The overriding aim will be to establish that 'early modern' is not a chronological label but possesses a substantive integrity. Volume I examines 'Peoples and Place', assessing structural factors such as climate, printing and the revolution in information, social and economic developments, and religion, including chapters on Orthodoxy, Judaism and Islam. Modern Russian identity and historical experience has been largely shaped by Russia's imperial past: an empire that was founded in the early modern era and endures in large part today. The Russian Empire 1450-1801 surveys how the areas that made up the empire were conquered and how they were governed. It considers the Russian empire a 'Eurasian empire', characterized by a 'politics of difference': the rulers and their elites at the center defined the state's needs minimally - with control over defense, criminal law, taxation, and mobilization of resources - and otherwise tolerated local religions, languages, cultures, elites, and institutions. The center related to communities and religions vertically, according each a modicum of rights and autonomy, but didn't allow horizontal connections across nobilities, townspeople, or other groups potentially with common interests to coalesce. Thus, the Russian empire was multi-ethnic and multi-religious; Nancy Kollmann gives detailed attention to the major ethnic and religious groups, and surveys the government's strategies of religious control. To the military reform and the military reform and the military mobilization of human resources that characterized this period, the government's primary objective was the dissemination of a supranational ideology, the political legitimacy in a variety of media - written sources and primarily public ritual, painting, and particularly architecture. Beginning with foundational features, such as geography, climate, demography, and geopolitical situation, The Russian Empire 1450-1801 explores the empire's primarily agrarian economy, serfdom, towns and trade, as well as the many religious groups - primarily Orthodoxy, Islam, and Buddhism. It tracks the emergence of an 'Imperial nobility' and a national self-consciousness that was, by the end of the eighteenth century, distinctly imperial, embracing the diversity of the empire's many peoples and cultures. In the pre-industrial societies of early modern Europe, religion was a vessel of fundamental importance in making sense of personal and collective social, cultural and spiritual exercises. This text presents Kaspar von Greyerz's important overview and interpretation of the religions and cultures of Early Modern Europe. The essays in this Handbook, written by leading scholars working in the rapidly developing field of witchcraft studies, explore the historical literature regarding witch beliefs and witch trials in Europe and Colonial America between the early fifteenth and early eighteenth centuries. These years were thought to be evil times by witchcraft researchers, who used magical power to inflict physical harm or misfortune on their neighbours. Witches were also believed to have made pacts with the devil and sometimes to have worshipped him at nocturnal assemblies known as sabbaths. These beliefs provided the basis for defining witchcraft as a secular and ecclesiastical crime and prosecuting tens of thousands of women and men for this offence. The trials resulted in as many as fifty thousand executions. These essays study the rise and fall of witchcraft prosecutions in the various kingdoms and territories of Europe and in English, Spanish, and Portuguese colonies in the Americas. They also relate these prosecutions to the Catholic and Protestant reformation, the introduction of new forms of criminal procedure, medical and scientific thought, the process of state-building, profound social and economic change, early modern patterns of gender relations, and the wave of demonic possessions that occurred in Europe at the same time. The essays survey the current state of knowledge in the field, explore the academic controversies that have arisen regarding witch beliefs and witch trials, propose new ways of studying the subject, and identify areas for future research. The essays in this two-volume study offer an interdisciplinary analysis of Montaigne's Essais and their fortunes in early modern Europe and the modern Western university. Volume One focuses on contexts from within Montaigne's own milieu and on the ways in which his book made him a patron-author or instant classic in the eyes of his editor Marie de Gournay and his promoter Justus Lipsius. Volume Two focuses on the reader/writers across Europe who used the Essais to make their own works, from corrected editions and translations in print, to life-writing and personal records in manuscript. The two volumes work together to offer a new picture of the book's significance in literary and intellectual history. Montaigne's is now usually understood to be the school of late humanism or of Pyrrhonian scepticism. This study argues that the school of Montaigne potentially included everyone in early modern Europe with occasion and means to read and write for themselves and for their friends and family, unconstrained by an official function or scholastic institution. For the Essais were shaped by a battle that had intensified since the Reformation and that would continue through to the pre-Enlightenment period. It was a battle to regulate the educated
individual's judgement in reading and acting upon the two books bequeathed by God to man. The book of scriptures and the book of nature were becoming more accessible through print and manuscript cultures. But at the same time that access was being mediated more intensively by teachers such as clerics and humanists, by censors and institutions, by learned authors of past and present, and by commentators and glosses upon those authors. Montaigne enfranchised the unofficial reader-writer with liberties of judgement offered and taken in the specific historical conditions of his era. The study draws on new ways of approaching literary history through the history of the book and of reading. The Essais are treated as a mobile, transnational work that travelled from Bordeaux to Paris and beyond to markets in other countries from England and Switzerland, to Italy and the Low Countries. Close analysis of editions, paratexts, translations, and annotated copies is informed by a distinct concept of the social context of a text. The concept is derived from anthropologist Alfred Gell's notion of the "art nexus": the specific types of actions and agency relations mediated by works of art understood as "indexes" that give rise to inferences of particular kinds. Throughout the two volumes the focus is on the particular nexus in which a copy, an edition, an extract, is embedded, and on the way that nexus might be described by early modern people. This Handbook re-examines the concept of early modern history in European and global context. The term "early modern" has been familiar, especially in Anglophone scholarship, for four decades and is securely established in teaching, research, and scholarly publishing. More recently, however, the unity implied in the notion has fragmented, while the usefulness and even the validity of the term, and the historical periodisation it incorporates, have been questioned. The Oxford Handbook of Early Modern European History, 1350-1750 provides an account of the development of the subject during the past half-century, but primarily offers an integrated and comprehensive survey of present knowledge, together with some suggestions as to how the field is developing. It aims both to interrogate the notion of "early modernity" itself and to survey early modern Europe as an established field of study. The overriding aim will be to establish that "early modern" is not simply a chronological label but possesses a substantive integrity. Volume II is devoted to " Cultures and Power", opening with chapters on philosophy, science, art and architecture, music, and the Enlightenment. Subsequent sections examine Europe beyond Europe, with the transformation of contact with other continents during the first global age, and military and political developments, notably the expansion of state power. The essays in this Handbook, written by leading scholars working in the rapidly developing field of witchcraft studies, explore the historical literature regarding witch beliefs and witch trials in Europe and colonial America between the early fifteenth and early eighteenth centuries. During these years witches were thought to be evil people who used magical power to inflict physical harm or misfortune on their neighbours. Witches were also believed to have made pacts with the devil and sometimes to have worshipped him at nocturnal assemblies known as sabbaths. These beliefs provided the basis for defining witchcraft as a secular and ecclesiastical crime and prosecuting tens of thousands of women and men for this offence. The trials resulted in as many as fifty thousand executions. These essays study the rise and fall of witchcraft prosecutions in the various kingdoms and territories of Europe and in English, Spanish, and Portuguese colonies in the Americas. They also relate these prosecutions to the Catholic and Protestant reformation, the introduction of new forms of criminal prosecution, the spread of scientific evidence, and the processes of gender, economic change, and the wave of demonic possessions that occurred in Europe at the same time. The essays survey the current state of knowledge in the field, explore the academic controversies that have arisen regarding witch beliefs and witch trials, propose new ways of studying the subject, and identify areas for further research. "The title of this book, and perhaps also of the course for which you are reading it, is Early Modern Europe. The dates in the title inform you about the chronological span covered (1450-1789), but they do not explain the designation "early modern." Thatterman was developed by historians seeking to refine an intellectual model first devised during this very period, when scholars divided European history into three parts: ancient (to the end of the Roman Empire in the west in the fifth century), medieval (from the fifth century to the fifteenth), and modern (from the fifteenth century to their own time). In this model, the break between the Middle Ages and the modern era was marked by the first voyage of Columbus (1492) and the beginning of the Protestant Reformation (1517), though some scholars, especially those who focused on Italy, set the break somewhat earlier with the Italian Renaissance. This three-part periodization became extremely influential, and as the modern era grew longer and longer, historians began to divide it into "early modern" - from the Renaissance or Columbus to the French Revolution in 1789 - and what we might call "truly modern" - from the French Revolution to whenever they happened to be writing. "What is the je-ne-sais-quoi? How - if at all - can it be put into words? In addressing these questions, Richard Scholar offers the first full-length study of the je-ne-sais-quoi and its fortunes in early modern Europe. He describes the rise and fall of the expression as a noun and as a topic of debate, examines its cluster of meanings, and uncovers the scattered traces of its 'pre-history'. The je-ne-sais-quoi is often assumed to belong purely to the realm of the literary, but in the early modern period it serves to articulate problems of knowledge in natural philosophy, the passions, and culture, and for that reason it is approached here from an interdisciplinary perspective. Placing major figures of the period such as Montaigne, Shakespeare, Descartes, Corneille, and Pascal alongside some of their lesser-known contemporaries, Scholar argues that the je-ne-sais-quoi serves above all to capture first-person encounters with 'certain something' that is as difficult to explain as its effects are intense. When early modern writers use the expression in this way, he suggests, they give literary form to an experience that twenty-first-century readers may recognize as something like their own. Libraries and archives contain many thousands of early modern mathematical books, of which almost equally many bear readers' marks, ranging from deliberate annotations and accidental blots to corrections and underlinings. Such evidence provides us with the material and intellectual tools for exploring the nature of mathematical reading and the ways in which mathematics was disseminated and assimilated across different social milieus in the early centuries of print culture. Other evidence is important, too, as the case studies collected in the volume document. Scholarly correspondence can help us understand the motives and difficulties in producing new printed texts, library catalogues can illuminate collection practices, while manuscripts can teach us more about textual traditions. By defining and illuminating the distinctive world of early modern mathematical reading, the volume seeks to close the gap between the history of mathematics as a history of texts and history of mathematics as part of the broader history of human culture. This new volume
in the Short Oxford History of Europe series looks at the sixteenth century - one of the most tumultuous and dramatic periods of social and cultural transformation in European history. Six leading experts consider this period from a variety of perspectives, including political, social, economic, religious, and intellectual history, and subject traditional explanations of all these areas to revision in light of the most modern scholarship. - The sixteenth century witnessed some of the most abrupt and traumatic transformations ever seen in European society and culture. Populatio.

This definitive study of Ireland's transformation from a medieval to a modern society looks at the way in which the country's different religious groups, and nationalities, clashed and interacted during the transition. Modernity synonymous with progress? Did the Renaissance really break with the cyclical, agrarian time of the Middle Ages, inaugurating a new concept of irreversible time in a secular culture defined by development? How does methodology affect scholarly responses to the idea of the future in the past? This collection of interdisciplinary essays from the fields of literary criticism, cultural studies, politics and intellectual history offers new answers to these commonplace questions. They explore elite and popular culture, women and men's experiences, and the encounter between East and West, providing a comparative view on the range of personal, political and social practices with which early modern people planned for, imagined, manipulated or even rejected the future. Examines the role of exploration, technology, drama, satire, wills, childbirth and deathbed rituals, humanism, religious radicalism and republicanism.

The European World 1500-1800 provides a concise and authoritative textbook for the centuries between the Renaissance and the French Revolution. The period between the fifteenth and the middle of the seventeenth centuries saw a great many changes and innovations in scientific thinking. These were communicated to various publics in diverse ways; not only through discursive prose and formal notations, but also in the form of instruments and images accompanying texts. The collected essays of this volume examine the modes of transmission of this knowledge in a variety of contexts. The schematic representation of instruments is examined in the case of the 'navicula' (a versatile version of a sundial) and the 'squadro' (a surveying instrument); the new forms of illustration of plants and the human body are investigated through the work of Fuchs and Vesalius; theories of optics and of matter are discussed in relation to the illustrations which accompany the texts of Ausonio and Descartes. The different diagrammatic strategies adopted to explain the complex medical theory of the latitude of health are charted through the work of medieval and sixteenth-century physicians; Kepler's use of illustration in his handbook of cosmology is placed in the context of book production and Copernican propaganda. The conception of astronomical instruments as either calculating devices or as cosmological models is examined in the case of Tycho Brahe and others. A study is devoted to the multiple functions of frontispieces and to the various readerships for which they were conceived. The papers in the volume are all based on new research, and they constitute together a coherent and convergent set of case studies which demonstrate the vitality and inventiveness of early modern natural philosophers, and their awareness of the media available to them for transmitting knowledge. For early modern Europeans, the past was a measure of most things, good and bad. For that reason it was also hotly contested, manipulated, and far too important to be left to historians alone. Memory in Early Modern Europe offers a lively and accessible introduction to the many ways in which Europeans engaged with the past and 'practised' memory in the three centuries between 1500 and 1800. From childhood memories and local customs to war traumas and peacekeeping, it analyses how Europeans tried to control, mobilize and reconfigure memories of the past. Challenging the long-standing view that memory cultures transformed around 1800, it argues for the continued relevance of early modern memory practices in modern societies. Interpreting Early Modern Europe is a comprehensive collection of essays on the historiography of the early modern period (circa 1450-1800). Concerned with the principles, priorities, theories, and narratives behind the writing of early modern history, the book places particular emphasis on
developments in recent scholarship. Each chapter, written by a prominent historian caught up in the debates, is devoted to the varieties of interpretation relating to a specific theme or field considered integral to understanding the age, providing readers with a ‘behind-the-scenes’ look at how historians have worked, and still work, within these fields. At one level the emphasis is historiographical, with the essays engaged in a direct dialogue with the influential theories, methods, assumptions, and conclusions in each of the fields. At another level the contributions emphasise the historical dimensions of interpretation, providing readers with surveys of the component parts that make up the modern narratives. Supported by extensive bibliographies, primary materials, and appendices with extracts from key secondary debates, Interpreting Early Modern Europe provides a systematic exploration of how historians have shaped the study of the early modern past. It is essential reading for students of early modern history.

The time from 1500 to 1800 was a period of truly remarkable political and intellectual upheaval. In this authoritative book, 11 leading historians examine different aspects of politics, religion, culture, and daily life, putting together a convincing picture of Europe as it moved from the darkness to the light. 70 illustrations.

Scholars have associated Calvinism with print and literary cultures, with republican, liberal, and participatory political cultures, with cultures of violence and vandalism, enlightened cultures, cultures of social discipline, secular cultures, and with the emergence of capitalism. Reflecting on these arguments, the essays in this volume recognize that Reformed Protestantism did not develop as a uniform tradition but varied across space and time. The authors demonstrate that multiple iterations of Calvinism developed and impacted upon differing European communities that were experiencing social and cultural transition. They show how these different forms of Calvinism were shaped by their adherents and opponents, and by the divergent political and social contexts in which they were articulated and performed.

Recognizing that Reformed Protestantism developed in a variety of cultural settings, this volume analyzes the ways in which it related to the multi-confessional cultural environment that prevailed in Europe after the Reformation. 'Early Modern' is a term applied to the period which falls between the end of the middle ages and the beginning of the nineteenth century. This book provides a comprehensive introduction to Europe in this period, exploring the changes and transitions involved in the move towards modernity. Nine newly commissioned chapters under the careful editorship of Euan Cameron cover social, political, economic, and cultural perspectives, all contributing to a full and vibrant picture of Europe during this time. The chapters are organized thematically, and consider the evolving European economy and society, the impact of new ideas on religion, and the emergence of modern political attitudes and techniques. The text is complemented with many illustrations throughout to give a feel of the changes in life beyond the raw historical data. In the first single-author account of German history from the Reformation to the early nineteenth century since Hajo Holborn's study written in the 1950s, Dr Whaley provides a full account of the history of the Holy Roman Empire. Volume I extends from From Maximilian I to the Peace of Westphalia. The history of eastern European is dominated by the story of the rise of the Russian empire, yet Russia only emerged as a major power after 1700. For 300 years the greatest power in Eastern Europe was the union between the kingdom of Poland and the grand duchy of Lithuania, one of the longest-lasting political unions in European history. Yet because it ended in the late-eighteenth century in what are misleadingly termed the Partitions of Poland, it barely features in standard accounts of European history. The Making of the Polish-Lithuanian Union 1385-1569 tells the story of the formation of a consensual, decentralised, multinational, and religiously plural state built from below as much as above, that was founded by peaceful negotiation, not war and conquest. From its inception in 1385-6, a vision of political union was developed that proved attractive to Poles, Lithuanians, Ruthenians, and Germans, a union which was extended to include Prussia in the 1450s and Livonia in the 1560s. Despite the often bitter disagreements over the nature of the union, these were nevertheless overcome by a republican vision of a union of peoples in one political community of citizens under an elected monarch. Robert Frost challenges interpretations of the union informed by the idea that the emergence of the sovereign nation state represents the essence of political modernity, and presents the Polish-Lithuanian Union as a case study of a composite state. The modern history of Poland, Lithuania, Ukraine, and Belarus cannot be understood without an understanding of the legacy of the Polish-Lithuanian union. This volume is the first detailed study of the making of that union ever published in English.

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