The church and convento of Santo Domingo Yanhuitlan, Oaxaca: Art, politics, and religion in a Mixtec village, sixteenth through eighteenth centuries

Buffoons, rustics, and courtesans: Low painting and entertainment culture in Renaissance Venice

Images of Charles I of England, 1642--1649

Economics, ethnography, and empire: The illustrated travel series of Cornelis Claesz, 1598-1603

Figuring a queen Queen Christina of Sweden and the embodiment of sovereignty

An analytical edition of Giovanni Kapsberger's "Partite Sulla Folia" for chitarrone: Ornamentation, performance practices, and compositional structures in Kapsberger's folia variations
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University of California, Berkeley; 2009. Publication Number: AAT 3369134.

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Towards a restoration of Plato's doctrine of mediation: Platonizing Augustine's criticism of 'the Platonists'

Ruling passion: The use of myth and narrative in place of reason in politics; Spinoza's proposed solution to Hobbes' science of the passions

Inner-Midrashic introductions to the interpretation of individual biblical books and their influence on the form and themes of introductions to medieval rabbinic Bible commentaries

Toward an interpretive ministry of the word in the Lutheran tradition, grounded in 'spiritual conversation' with particular reference to the work of Martin Luther and Ignatius of Loyola

The politics of heaven: A feminist eschatological reading of Augustine's
"City of God"

Against the heavenly prophets in the matter of images and sacraments: Martin Luther's polemical critique of the "demonic" in radical Protestant soteriology

Surplus production and socio-political change during the Viking/Medieval transition: A paleoethnobotanical investigation of Quoygrew farm, Orkney

European artifact chronology and impacts of Spanish contact in the sixteenth-century Coosa Valley

The urban archaeology of early Spanish Caribbean ports of call: The unfortunate story of Nombre de Dios

Possessions et exorcismes dans l'hagiographie byzantine primitive (IVe--VIIe siecle)
Female leadership and male submission The order of Fontevraud in twelfth-century France

"Forgetting the weakness of her sex and a woman's softness": Historians of the Anglo-Norman world and their female subjects

The papacy and the use and understanding of the pallium from the Carolingians to the early twelfth century

The rise and decline of the British financial empire: The City born in war and undone by war

Document 1 of 48
The church and convento of Santo Domingo Yanhuitlan, Oaxaca: Art, politics, and religion in a Mixtec village, sixteenth through eighteenth centuries

***** Abstract (Summary) *****
The mission-building campaign undertaken in the Americas in the years following the Spanish conquest (1521-1546) is the largest and most ambitious evangelical and artistic enterprise in the history of the Catholic Church. In the span of just a few decades, Spanish mendicant friars, at the head of the missionary
efforts, established hundreds of conventos (missions) in both colonial cities and provinces. These institutions did not merely accommodate friars. Planned to carry out doctrinal, educational, and liturgical activities, they soon became booming economic and cultural centers.

This dissertation focuses on the convento in the Mixtec town of Yanhuitlan in Oaxaca, southwestern Mexico, and is the first to provide a comprehensive study of a mission and its historical development. Previous art historical scholarship has usually granted separate attention to the architecture, painting, and sculpture of the Mexican missions, overrating formal qualities and neglecting the fact that all aspects of the convento were part of the same larger artistic and religious program.

The sixteenth-century missionary complex consists of the main church, adjoining cloister, and residential and working areas; it houses several colonial altarpieces and a collection of wooden polychrome sculptures. It was the most important artistic enterprise undertaken in Yanhuitlan in the early decades after the conquest and has remained since then the main focus of artistic and religious activities. First, the alliance of Mixtec leaders with Dominican friars and Spanish authorities made possible the erection of the mission, which became a powerful statement of the new hegemonic status of Yanhuitlan in the region. In the following centuries, activities of the confraternities became the most important impulse of art patronage. Spanish in origin, these institutions became gradually independent from the local parish and colonial authorities, filling the vacuum left by a waning traditional leadership.

My dissertation integrates on-site investigation and archival and ethnographic research to address the various strategies of appropriation, manipulation, and display of Spanish, Mixtec, and hybrid art forms in the context of political colonization and religious evangelization.

***** References *****
* References (287)
Buffoons, rustics, and courtesans: Low painting and entertainment culture in Renaissance Venice


This dissertation maps out a new vision of the relationship between painting
and entertainment culture in sixteenth-century Venice, focusing in particular on the performers, subjects, and themes of comic dialect theater and their depiction in visual sources. The taste among Venetian elites for comedy, poetry, and music centered on marginal social groups and the urban and rural underclasses, famously epitomized by Ruzante's plays and Aretino's satires, has not been adequately examined in relation to the visual arts. While Renaissance scholars study the low genres of "alla bulesca" literature, macaronic poetry, and bawdy song forms like the villotta and barzelletta, this dissertation is the first to offer an in-depth analysis of an analogous "low" genre of painting.

One fundamental task of the dissertation is thus to identify and recover low painting as a significant category of Venetian Renaissance art through the fresh interpretation of extant works and the archival recovery of lost examples. In performing this reconstruction I dedicate attention to the patronage and ownership of these works and their display and function within the Venetian home. Another aim of the project is to examine low painting as a mode of counter-figuration that manipulates and subverts the standards of Renaissance idealism: beauty, order, harmony, and control. As might be expected it is primarily non-canonical artists - Bartolomeo Veneto, Bernardino Licinio, Paris Bordon, and in particular Giovanni Cariani - who emerge as the principal painters of this imagery, although Leonardo da Vinci, Giorgione, and Titian all play crucial roles in its development.

To these purposes I examine the figures that populate this painting - notably popular performers, peasants, and prostitutes - across four chapters where they are treated as both active participants in the production of Venetian entertainment culture and as its performed and painted subjects. In all cases my readings of the visual and textual sources are conditioned by the social and political climate in which they were produced. My chronological focus on the period between 1500 and 1550 covers the crucial years of gestation and development for the characters and subjects later codified in the Commedia
dell’Arte. This dissertation connects paintings, prints, and drawings from an early period to the better-studied imagery of the Commedia for the first time.

The first two chapters focus on imagery of celebrity buffoons, actors, and musicians and the tropes of madness, rusticity, and "natural" performance promulgated through their literary and visual personae. Here I am particularly interested in interpreting visual language in light of performance practices and literary style and in contrasting it to purportedly normative Renaissance ideals of appearance and behavior. Chapters Three and Four turn to paintings that treat a major subject of contemporary comic theater, music, and poetry: the courtesan and her retinue of suitors, pimps, and servants. My interpretation seeks not only to identify and interpret the major themes of this imagery through recourse to its literary equivalents, but also to resolve the paradoxical portrayal of the courtesan as an embodiment of refined luxury and youthful beauty in painting and as a vulgar, even grotesque figure of hyperbolic greed in satiric literature.

***** References *****
* References (484)

***** Indexing (document details) *****
Advisor: Cohen, Charles E., Zorach, Rebecca
Committee members: Weaver, Elissa B., Dunlop, Anne
School: The University of Chicago
Department: Art History
School Location: United States -- Illinois
Keyword(s): Buffoons, Cariani, Giovanni, Courtesans, Genre, Licinio, Bernardino, Peasants, Painting, Entertainment culture, Renaissance, Venice
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: European history, Art history
Through the analysis of paintings, coins, prints, broadsides, military banners, and medals, this dissertation analyzes images of Charles produced during the most tumultuous period of his reign, 1642-1649. This imagery illuminates various aspects of seventeenth century social, religious, intellectual, and political history. Prior to the Civil War, especially during the period of the Personal Rule, 1629 to 1640, an overwhelming portion of cultural production represented, reinforced, and advanced the power and authority of Charles I. Anthony Van Dyck, as the official royal portraitist, established the visual paradigm of Charles's authority. The war and Van Dyck's death in 1641 brought an end to the consistent image of Charles. With the definition of royal authority in crisis during the war, both Parliamentarians and Royalists documented the royal image. Rather than a single paradigm of royal authority, the images studied in this dissertation show an inconsistent, unstable portrayal of the King. At the same time, the King's complex and contradictory image was represented in an unprecedented variety of media and venues. This dissertation argues that between 1642 and 1649 images of Charles I were sites for the representation of contested paradigms of royal authority. During the
period, Charles's image begins to devolve into Ernst Kantorowicz's theory of a king's two bodies: the divine, eternal body of the kingship and the mortal body of a man. This separation of Charles (the man) from Charles (the king) created through imagery from all sides of the conflict may ultimately have helped to create the context for Charles's execution, an action without precedence in Western Europe at the time. By 1649, the mortal Charles was tried and executed, thereby putting an end to the divine King Charles. Only after the destruction of Charles's troublesome physical body, could the kingship again become a potent symbol of royal authority. After the execution, the situation once again changed. Ironically, Charles became a more powerful symbol of kingly authority after his execution than he had been during his lifetime.

***** References *****
* References (471)

***** Indexing (document details) *****
School: Brown University

School Location: United States -- Rhode Island

Keyword(s): Charles I, King of England, English civil war, Van Dyck, Anthony, Portraiture

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Source type: Dissertation

Subjects: Art history

Publication Number: AAT 3370116

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[/images/common/spacer.gif]
Economics, ethnography, and empire: The illustrated travel series of
Cornelis Claesz, 1598-1603

***** Abstract (Summary) *****
The travel series published by Cornelis Claesz in Amsterdam between 1598 and 1603 exemplify early European ethnography of peoples from Asia, Africa, and the Americas. In their textual and especially pictorial formats, Claesz's travel series influenced the depiction and reception by Europeans of various peoples in the world. The production and reception of the engravings within shed light on the early modern confluence of past intellectual tradition and the development of modern science. Considering the engraved illustrations within the context of past intellectual tradition, emerging scientific empiricism, and print, book and cartographic production practices, I explore how these systems affected Europeans' pictorialization and differentiation of non-Europeans. My thesis is a contribution to the study of early modern intellectual history, and with its pre-colonial focus, it is a much-needed addition to post-colonial discourse. These book illustrations demonstrate the significance of visual culture in the formation and communication of ideas in the early modern period.

***** References *****
* References (504)

***** Indexing (document details) *****
Advisor: Hochstrasser, Julie Berger
School: The University of Iowa
School Location: United States -- Iowa
Keyword(s): Claesz, Cornelis, Printmaking, Book publishing, Travel accounts, Amsterdam, Netherlands, Globalization
Figuring a queen
Queen Christina of Sweden and the embodiment of sovereignty

***** Abstract (Summary) *****
In this dissertation, I examine how Queen Christina of Sweden (1626-1689) participated in the ongoing negotiations of her royal status during the period after her abdication of the Swedish throne and conversion to Catholicism by consciously staging her embodied presence at social and cultural events in Papal Rome. I particularly emphasize how Queen Christina used the rich vocabulary of etiquette and social protocol available in this period in exacting, and often creative, ways. I reframe Christina as an active agent in the formulation and production of her unique interpretation of the monarchical role, an agent who skillfully employed the range of embodied practices and techniques for self-visualization through which people at the time shaped and lived their social identities.

In the history and historiography of Queen Christina, the topos of her body
figures prominently. While scholarly discussion has long revolved around the visual appearance of Christina's physical body, I propose that in Christina's own lifetime what her body did -- rather than how it looked -- mattered far more. Drawing on the way that Christina's long residency in Rome is described in a range of contemporary documents, my study constitutes a shift in the discourse on Christina from her figure to her figuring: from analysis of her body as a static entity to be studied in isolation, to an exploration of ways in which Christina's active and embodied presence and participation in public space enabled her to make powerful and effective statements about her royal status.

In Part One of the dissertation I describe and theorize the active role the body played in the dynamic processes through which Early Modern social status was represented and its currency negotiated. In Part Two, I present several case studies focusing on Queen Christina to demonstrate how the body's capacity to perform and represent, taken together with the ways that the shaping of architectural and urban space facilitated and accommodated the display and movements of the body, illuminate the potency of a politics of representation located at the intersection of body and art in seventeenth-century Europe.

***** Indexing (document details) *****
Advisor: Tomko, Linda J.
School: University of California, Riverside
School Location: United States -- California
Keyword(s): Christina, Queen of Sweden, Baroque Rome, Papal Court, Etiquette, Performativity, Choreography, Sweden
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: European history, Dance
An analytical edition of Giovanni Kapsberger's "Partite Sulla Folia" for chitarrone: Ornamentation, performance practices, and compositional structures in Kapsberger's folia variations


***** Abstract (Summary) *****
In 1604 Giovanni Girolamo Kapsberger published the first known volume of chitarrone music, the Libro primo d'intavolatura di chitarone. This volume contains the largest set of variations based on the folia basso ostinato published up to 1604. This work, the Partite sulla Folia, builds upon the tradition of composing music based on improvisational forms. After discussing Kapsberger's biography and history and the theoretical history of the folia, I create an analytical edition of Kapsberger's Partite sulla Folia using period and modern analytical models to categorize the elements of his compositional style, in particular his use of ornamentation. Within the analysis, I include a transcription for the classical guitar that balances period performance practice with issues that are commonly encountered when transcribing and performing early music on modern instruments.

***** References *****
* References (146)

***** Indexing (document details) *****
Advisor: Afshar, Lily
School: The University of Memphis
Virgil and the visual imagination: Illustrative programs from antiquity to John Ogilby (1654)


***** Abstract (Summary) *****
This study in illustrative programs of Virgil's poems since antiquity explores the history of the visual imagination of Virgil's readers and viewers; it is intended both as a contribution to the reception history of Virgil and as an account of the criticism of Virgil's work which these illustrations are uniquely able to make. The first chapter examines the illustrations to the Aeneid which accompanied John Ogilby's English translation of Virgil's works, published in London in 1654. This chapter examines the role of the Latin caption inscribed beneath each of the pictures, exploring the way in which text and image interact to create a distinctive theatricality. Chapters two, three
and four focus on the Georgics illustrations. The second and third chapters investigate the illustrative tradition for Virgil's Georgics, beginning with late antique illustrations, then turning to illuminated manuscripts of the Renaissance, and concluding with printed illustrations—notably those of Sebastian Brant (1502), Hendrick Goltzius (1597) and François Chauveau (1649).

The final chapter examines closely the Georgics illustrations in Ogilby's 1654 volume.

These chapters show that, as a didactic poem about agriculture, the Georgics invites an iconographic approach to illustration in a way that Virgil's narrative poems do not. The Aeneid is almost always illustrated using specific scenes from the original poem. The Georgics, however, permits greater flexibility in subjects and variation in artistic approach. Illustrations range from close renditions of the poem to thematic pictures corresponding in a general way to the poem's main agrarian themes. The final chapter examines the way in which the artists of the Georgics illustrations in the Ogilby volume fused this inherited tradition with seventeenth-century British aesthetic taste. Ogilby's team of artists were highly talented men who, prior to the civil war, had long, successful careers catering to and even influencing English aesthetic taste. Drawing on their artistic repertoire, these artists bring the styles, compositions and even subjects of some of the great masters to the Georgics illustrations. By situating these illustrations within the Continental tradition, we are able to see both what these artists embrace and what they reject—examining what subjects were appropriate for their English audience and what subjects were not, and why.

***** References *****

* References (247)
"What's in a name?": Theorizing an etymological dictionary of Shakespearean characters

Publication Number: AAT 3368771.

***** Abstract (Summary) *****

Just like Shakespeare's seemingly endless play on the word "will" in his sonnets, the names of his characters themselves hold context clues in their linguistic, historical, mythological, and teleological roots. These context clues inform readers, scholars, and even directors and actors of elements of the characters' personae, behaviors, and possible involvement in the plot. The dissertation will propose that Shakespeare reverses a derivation of character in which authors first determine a form for a character's name that does not necessarily reflect the character's purpose. Shakespeare, instead, creates a purpose-driven form, in which his characters' names reflect their individual functions in the plots. The characters' names are journeys for themselves,
whether they earn the name's meanings or, not unlike the great tragic figures, fall from the grace, glory, and power that has been afforded to and associated with their names. All the while, Shakespeare is investing in the "psychology of the audience," having the audience witness and join the journey rather than dictate the journey's destination at the outset.

Thus, Juliet's inquiry--"What's in a name?"--carries much more than just a bemoaning of unfortunate and unlucky circumstances. Her inquiry inadvertently reveals the overwhelming potency of names, an indication that Shakespeare himself held nomenclature and the process of naming as a paramount practice in determining character. This dissertation theorizes a dictionary that categorizes all of Shakespeare's characters and explores the etymological roots of each, as well as cultural, historical, mythological, and religious allusions that the names contain.

***** References *****
* References (49)

***** Indexing (document details) *****
Advisor: Hodgkins, Christopher
Committee members: Dowd, Michelle, Keith, Jennifer, Roskelly, Hephzibah, Hodgkins, Christopher
School: The University of North Carolina at Greensboro
Department: College of Arts & Sciences: English
School Location: United States -- North Carolina
Keyword(s): Shakespeare
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Modern literature, British and Irish literature
Publication Number: AAT 3368771
ISBN: 9781109297249
***** Abstract (Summary) *****
This project asserts that in works by Edmund Spenser, William Shakespeare, John Donne and Aemilia Lanyer, early modern knowledge of Galenic brain physiology is an essential part of Renaissance formulations of identity. As the accepted residence of the soul, the Galenic brain is a place where important questions about subjectivity can be addressed, and my project reads references to the brain in early modern literature as confluences of anatomical knowledge and Christian theories of spiritual identity. These readings uncover a more nuanced picture of the early modern subject as a complex union of flesh and spirit.

I begin with an in depth overview of the legacy of Renaissance Galenism. I then read Galenic brain theories that are influential in the early modern texts in my study. This discussion progresses through my reading of the reconciliation of Galenic medicine with Christian doctrine that occurs over several centuries.

Chapter two is a focused analysis of how Edmund Spenser constructs the character of Prince Arthur as a compromise between current medical and Christian ideas. I argue that in a critically popular passage in Book II of Spenser's Faerie Queene, contemporary theories of the brain ventricles contribute to an anatomical definition of Christian temperance that contributes to the complexity of Prince Arthur's behavior. In chapter three, I read
Richard's famous prison speech in act 5, scene 5 of Shakespeare's Richard II as a theory of his cognition, or the process by which his behavior becomes manifest, and I argue that this reveals the interdependent relationship between early modern personality and the physical body it inhabits. In my chapter on John Donne's poem "The Crosse," I argue that Donne deliberately departs from accepted anatomies of the cranial sutures in order to assert spiritual causation that maintains and disciplines the passions. Finally, in my concluding chapter on Aemilia Lanyer's Salve Deus Rex Judeaeorum, I argue that Lanyer constructs a female brain that requires the masculine dominance of God's grace in a highly sexualized relationship, and that her model mirrors patriarchal physiological models of women.

***** References *****
* References (186)

***** Indexing (document details) *****
Advisor: Snider, Alvin
Committee members: Diehl, Huston, Branch, Lori, Gilbert, Miriam, Tachau, Katherine
School: The University of Iowa
Department: English
School Location: United States -- Iowa
Keyword(s): Brain, Early modern, Galen, Physiology, Renaissance
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Modern literature, Science history, British and Irish literature
Publication Number: AAT 3368948
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ProQuest document 1853398871
"Such wondrous science": Brain and metaphor in early modern English literature

***** Abstract (Summary) *****
The idea of metaphor, as a figure of connection, transportation, and communication, suggests an approach to a central intellectual problem in early modern England: how do we reconcile the fact of the mind's apparent intangibility with its very tangible control over the physical body? My dissertation argues that in the seventeenth century the burgeoning discipline of early modern neuroscience emerged by drawing on a field of metaphors shared by other intellectual domains, and, as importantly, that these metaphors were used in those other domains to describe the soul. At heart, the period was wrestling with the problem of how the immaterial soul could hold sway over the material body. While today we see this as a question of Cartesian duality, the quandary has an earlier origin: the pervasive efforts in the 1600s to bridge the divide between the body and the soul. By 1664, when Thomas Willis published his Cerebri anatomi --the first neuroanatomical text--the brain was broadly accepted as the locus of the rational soul. Yet how the brain came to be viewed as the organ in which the link between the material and the immaterial was forged depended, I argue, upon the scientific deployment of literary metaphors to describe that connection between soul and body. In its capacity for bridging the gap between spiritual substance and immaterial matter, metaphor renders the soul an object of empirical inquiry by tying it to the brain.

***** References *****
* References (177)
"Strange similes": "The Faerie Queene" and Renaissance natural history

***** Abstract (Summary) *****
Animals appear in every canto of every book of The Faerie Queene. This dissertation seeks to accentuate the strangeness of Spenser's animals as well as to counter it. By placing Spenser's epic in dialogue with early modern natural history, with which it shares a constant didacticism, I argue that the strangeness of his animals must first be recognized and then remedied by learning what was "meant" by those animals in the culture Spenser inhabited and helped make. Chapter One proposes ways in which Spenser, inhabiting a particular cultural time, place, and position, could have learned natural history as part of his formal education. Chapter Two argues for the centrality of exemplary symbolism in the presiding attitudes towards animals held during
Spenser's lifetime and how the practices and products of natural history embody these attitudes. Chapters Three and Four engage directly with two representative animals from Spenser's poem, the lion and the crocodile, showing that animals are not merely imaginative conveniences but instead are complex, culturally encoded signifiers. The thesis also includes an appended compendium of all the animals of The Faerie Queene.


***** References *****
* References (481)

***** Indexing (document details) *****
School: The University of Western Ontario (Canada)
School Location: Canada
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: British and Irish literature
Publication Number: AAT NR50232
Shakespeare's long life and afterlife in print was possible only because his poems and plays proved "vendible"—popular, profitable, and decidedly without the literary value since ascribed to them. My account of a series of key moments in the publication, distribution, and reception of Shakespeare recovers the crucial, if now unfamiliar components of his success, and the textual and interpretive networks that took advantage of that success. His first and most popular printed work, Venus and Adonis, made his fame as an Ovidian poet, a prized brand that persisted for decades. This Shakespeare existed alongside the subsequent recognition he achieved as a playwright, largely for a handful of blockbuster plays including the major histories (Richard II, Richard III, 1 Henry IV), and most strikingly Pericles. Shakespeare continued to proliferate in print, even after the famous First Folio collection of his plays, from compilations of his poetry—including a decidedly royalist Lucrece—to the catalogues of booksellers. Shakespeare's ultimate status as an author did not depend on the integration or elevation of drama into a preexisting category of literature. Rather, it resulted from the marketing efforts of the seventeenth-century book trade, which capitalized on the commercial value of printed plays.
by advertising drama as a category separate from all other kinds of books, including an emergent, recognizably modern form of English literature. This act of classification transformed drama into a durable and privileged genre, and gave rise to the nascent field of literary criticism that identified Shakespeare primarily as a playwright. Attending to the conditions in which publishers and booksellers first put Shakespeare up for sale, and the often surprising ways customers and readers responded, thus demands not only a new history of his career and new readings of his works, but a change in the way we constitute and theorize literary, disciplinary, and cultural authority. By taking into account a more capacious and historically warranted definition of literary categories and literary authorship, I tell the story of how the buying and selling of Shakespeare created the conditions for his central position in the canon.

***** Indexing (document details) *****
Advisor: Kastan, David Scott
School: Columbia University
School Location: United States -- New York
Keyword(s): Shakespeare, William, Publication, Authorship, Drama, Literature, Catalogues
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: British and Irish literature
Publication Number: AAT 3373756
ISBN: 9781109345360
Document URL: http://proquest.umi.com/pqdweb?did=1864793671&Fmt=2&clientId=17454&RQT=309&VName=PQD
ProQuest document 1864793671 ID:
Since the first attribution of Shakespeare as the author of the anonymous Edward III (1596) in 1656, the play has occupied a shifting status in the canon. Over the past twenty years renewed critical interest in questions of the canonicity of Edward III has led to a wider acceptance of Shakespeare's involvement with the play.

This study reviews the canonical problems raised by Edward III and reappraises the play as a dramatic text. Chapter One concentrates on issues of the play's publication, dating, and authorship. Chapter Two examines how the playwright uses literary and chronicle sources to present celebratory images of Edward III and of his son the Black Prince. Chapter Three analyzes the "ancestral influence" of the figures of Edward III and the Black Prince on the titular hero of Shakespeare’s Henry V. The Chapter directs attention to Edward III as a pre-text for Henry V. The Conclusion summarizes the study and indicates future lines of inquiry.

***** References *****
* References (107)

***** Indexing (document details) *****
Advisor: Medine, Peter E.
Committee members: Dahood, Roger, Ulreich, John C., Jr.
School: The University of Arizona
Department: English
School Location: United States -- Arizona
Keyword(s): Edward III, Henry V, Shakespeare, William, Canonicity
The pleasures of mimetic sympathy in Robert Burton's "The Anatomy of Melancholy"


***** Abstract (Summary) *****
The Anatomy of Melancholy remains one of the most under-read and under-appreciated classics of Late-Renaissance English prose. This dissertation aims to redress this by suggesting that Burton's seemingly incoherent redaction of humanist learning is rather more theatrical than has been generally acknowledged. I argue that Burton stylistically mimes his subject, performing himself as the melancholy centonist in order to offer profound social critique and powerful sympathetic medicine. I offer a reading of the Anatomy as a deft rhetorical performance that imitates and celebrates the body's ability to transmit somatic experience via the powers of the imagination, or through what I am calling "mimetic sympathy." Whereas recent critics have interpreted Burton's copious style as the anxious defense of a mind and body under threat, I show that the body articulated (and disarticulated) in the Anatomy is one whose health depends on porous and fluid commerce with an equally mutable world. I suggest that Burton promotes melancholy by surreptitiously undermining
traditional sources and turning to Epicurean strands of natural
philosophy to
support an ethics of melancholic impressionability. In reclaiming
Burtonian
copia as a source of pleasure as opposed to anxiety, the dissertation
calls for
wider reconsideration of the ways in which physiological
impressionability and
the powers of the imagination are represented in late sixteenth and early
seventeenth century literature.

Chapter One places Burton's rhetorical performance in the context of the
mask
through which it is delivered. I argue that Burton's paradigmatic self-
contradiction in the persona of Democritus Junior performs the idea of
the self
as delightfully inconsistent and therefore consonant with the Epicurean
cosmology that subtends his book. Chapter Two suggests that the
hypochondriacal
imagination serves both as a meditative emblem (that Burton offers the
reader
to allopathically combat melancholic withdrawal) and as an emblem for the
writing of natural history. Chapter Three considers the Anatomy as
Burton's own
demonstration of a "study cure." I illustrate how Burton revises debates
over
the relationship between melancholia and genius, and the physiological
roles of
the imagination, to offer a view of study as a cure, not cause, of
scholarly
melancholia. Chapter Four offers an account of the Burtonian sublime by
tracing
the image of the breath suspended through Burton's digressions on air,
love,
and jealousy. I demonstrate how Burton ties lofty meditations on
geological
ventilation in the "Digression of Air" to arguments for the necessity of
physiological release and the loosening of social codes elsewhere in the
Anatomy. Burton rhetorically mimes this "airing out" by exposing internal
contradictions in and between the authorities he cites, offering the
reader an
alternative ethos wherein license is both good medicine as well as an
expression of generosity and grace.

***** References *****
* References (228)

***** Indexing (document details) *****
Advisor: Campbell, Mary Baine

Committee members: King, Thomas A., Mazzio, Carla J.

School: Brandeis University
Silenzio e inganno: L'amara scienza della dissimulazione tra Tasso e Accetto

***** Abstract (Summary) *****
This dissertation explores representations of silence and deception in Italian literature of the late sixteenth and early seventeenth centuries in Tasso's Gerusalemme Liberata, the religious tragedies of Federico Della Valle (Iudit,
Ester, La reina di Scozia), and Traiano Boccalini's satires (Ragguagli di Parnaso). I analyze how these different works portray strategies of deception as a morally legitimate means of achieving religious and political independence from the increasing control of State and Church. Although such strategies are not explicitly theorized until a few decades later in Torquato Accetto's Dissimulazione onesta (1641), my close examination of the historical, social and literary contexts of these works explores the cultural practices that helped to shape philosophical inquiry into the moral ramifications of silence and deception, a quest that involved heretics, rulers and even missionaries of the same period. In addition, I devote particular attention to issues of gender, as some of the female characters in these texts play an essential role in the construction of what I term "moral simulation."

Ultimately, I claim that silence and deception alter traditional representations of reality in different genres, resulting in more porous boundaries between genres. Although rooted in the necessity to protect the life of the authors and the dissemination of their works, the use of allusive and oblique rhetorical strategies becomes a literary code for any text which discusses the interaction between politics and religion. Such a direct reference to the fictive nature of literature shares significant points of intersection with the baroque celebration of ingegno as the fundamental means of achieving aesthetic pleasure. By challenging the limits of rhetoric, the authors of the Counter Reformation explore the unattainability of transparency in human relationships.

***** Indexing (document details) *****
Advisor: White, Laura Sanguineti, Baldi, Andrea
School: Rutgers The State University of New Jersey - New Brunswick
Department: Graduate School - New Brunswick
School Location: United States -- New Jersey
Keyword(s): Counter-Reformation, Dissimulation, Deception, Early modern
The Old Testament story of Joseph is common to the Christians, Muslims, and Jews of medieval Spain, and each group drew upon its own and other exegetical traditions to produce literary versions of the biblical tale. After the expulsion of the latter two groups, several Hispanic playwrights, including such notable figures as Lope de Vega, Pedro Calderón de la Barca, and Sor Juana Inés de la Cruz, continued to produce theatrical versions of the Josephine legend throughout the Golden Age. Most of these plays attained a great deal of popularity. In spite of the importance of these works in early Spanish culture, recent scholarship has paid comparatively little attention to them. The present
study is meant to remedy that situation. By drawing upon the theoretical concepts of Edward Said, Amin Maalouf, Jonathan Z. Smith, and others regarding identity and Otherness, I demonstrate how each adaptation of the story constructs or evaluates religious and national identity. Medieval prose and poetic adaptations written by representatives of each of the three monotheistic faiths reveal an attempt to maintain the boundaries of religious identity within a multicultural context. Sixteenth-century theatrical versions deal with the post-expulsion identity crisis by proposing a more inclusive attitude towards New Christians. Finally, under the Baroque influence of the late seventeenth century, adaptations of the Joseph story become increasingly metatheatrical. This literary self-reflection serves to interrogate the nature of identity and reveal its constructedness. Given the importance of identity issues in current scholarship, this analysis suggests the need for increased critical attention to be paid to the Spanish Josephine tradition.

***** References *****
* References (169)

***** Indexing (document details) *****
Advisor: Reed, Cory
Committee members: Sutherland-Meier, Madeline, Nicolopulos, James, Teixeira, Ivan, Liebowitz, Harold
School: The University of Texas at Austin
Department: Spanish
School Location: United States -- Texas
Keyword(s): Alfonso X, King of Castile and Leon, Mira de Amescua, Antonio, Joseph, Vega, Lope de, Calderon de la Barca, Pedro, Juana Ines de la Cruz, Sister, Old Testament, Medieval, Golden Age
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Medieval literature, Romance literature, Biblical studies
Publication AAT 3368880
Deceit, disguise, and identity in Cervantes's "Novelas ejemplares"

***** Abstract (Summary) *****
One of the most salient characteristics of Cervantes's literary production is his fascination, one might even say his obsession, with the human capacity for transformation. Nearly all of his plays, novellas, and novels feature characters that adopt alternative identities and disguise or dissimulate their true, original selves. The Novelas ejemplares (1613) encompass a veritable cornucopia of characters that pass themselves off as another. There are women who pass as men, Christians as Turks, Catholics as Protestants, and noblemen as gypsies, among many others. Identity, or at least its appearance, is represented as fluid and malleable. By creatively controlling the signs that they project in public, the characters of the novellas demonstrate a remarkable ability to adapt to innumerable contingencies. Similarly, subjects of the Spanish empire, driven particularly by ethno-religious and socio-economic motives, utilized craft and guile to conceal their identity or simulate another. On a theoretical level, both in Spain and throughout Europe, intellectuals explored the human capacity for transformation, and there emerged a new sense of interiority. As Stephen Greenblatt observes, in the Renaissance, "there appears to be an increased self-consciousness about the fashioning of human identity as a manipulable, artful process" (2). In this study I examine the abundance of deceit and disguise in Cervantes's collection of twelve
novellas within the work's sociohistorical context. Specifically, I analyze how the novellas are embedded in two particular threads of cultural discourse on human identity: Spanish social history and early modern European intellectual history.

***** References *****
* References (78)

***** Indexing (document details) *****
Advisor: Reed, Cory
Committee members: Sutherland-Meier, Madeline, Harney, Michael, Biow, Douglas, Deans-Smith, Susan
School: The University of Texas at Austin
Department: Spanish
School Location: United States -- Texas
Keyword(s): Cervantes Saavedra, Miguel de, Disguise, Dissimulation, Identity, Novelas ejemplares, Spanish history, Spain
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Romance literature
Publication Number: AAT 3369188
ISBN: 9781109310276
Document URL: http://proquest.umi.com/pqdweb?did=1856535291&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document ID: 1856535291

Pietism and patriarchy: Spener and women in seventeenth-century German Pietism
In the seventeenth century, women became involved in the German Lutheran Pietist movement by writing devotional manuals and hymns, serving as patronesses, and leading small discussion groups. The purpose of this project is to examine how Pietist women understood female ecclesial roles in light of Pietism's patriarchal religiosity. Pietist leaders and their ideas offered women new opportunities for religious engagement, but also continued to espouse the subordination of women to men. Pietist women became both transgressors of patriarchal norms and perpetuators of traditional female roles through their participation in the movement.

This project contains two areas of investigation. First, I examine the prescribed roles for female piety found in the writings of Philipp Jakob Spener, the so-called "Father of Pietism." I analyze Spener's official statements on women found in his theological treatises and then compare these claims to his correspondence with Pietist women themselves. While his theological works espouse a position consistent with defined Lutheran categories for women's behavior, Spener's letters often encouraged Pietist women to become vigorous supporters of and participants in his reform movement.

The second half of the project focuses on several women from Spener's cohort, particularly addressing how they became involved in Pietism and responded to the patriarchal strictures they faced. Women as part of the landed nobility in Germany often responded to Spener's ideas by reforming court life, building pietistic dynasties, and writing pious hymns. The noblewomen under examination include Sophie Elisabeth von Sachsen-Zeitz, Henriette Catherine von Gersdorff, Elisabeth Dorothea von Hessen-Darmstadt, and Benigna von Solms-Laubach. A second group of women from the lower nobility and patrician families engaged in more radical responses to Pietism, including writing theological tracts, gathering in small groups, and having ecstatic experiences. The women examined
here include Anna Elisabeth Kißner, Maria Juliane Baur von Eyseneck, Johanna Eleonora Petersen, and Rosemunde Juliane von Asseburg.

This research examines the conversation over women's roles within Lutheran Pietism that occurred between Spener and Pietist women in order to determine how all the parties involved created, reinforced, and subverted established gender notions through the use of religious rhetoric and theological ideas.

***** References *****

* References (291)

***** Indexing (document details) *****

Advisor: Mentzer, Raymond A.

School: The University of Iowa

School Location: United States -- Iowa

Keyword(s): Spener, Philipp Jakob, German Pietism, Lutheranism, Peterson, Johanna Eleonora, Frankfurt, Women's history, Seventeenth century

Source: DAI-A 70/08, Feb 2010

Source type: Dissertation

Subjects: Religious history, European history, Womens studies

Publication Number: AAT 3373913

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ProQuest document 1864717061

ID:

[images/common/spacer.gif]
This dissertation examines the transformative effect of colonial piracy on legal relations between the American colonies and the English government in the late seventeenth and early eighteenth centuries.

Recent scholarship has suggested that the Crown seized upon evidence of pirate sponsorship by colonial governments as a pretext for reasserting control, particularly following the establishment of the Board of Trade in 1696. Few historians have engaged the subject of colonial piracy beyond examining the lives and culture of the pirates themselves; fewer still have attempted to place the problem of piracy within the context of Crown/colonial legal relationships.

While a significant shift in Crown policy did occur, I argue that it does not reflect a burgeoning state extending its prerogative but rather a severely limited state responding to a crisis in its relations with the colonies. Far from pretext, the reality of pirate sponsorship posed a serious breach in almost every sphere of contact between England and America: economic, social, political, and legal. The widespread and longstanding accord between Atlantic pirates and colonial administrators collided with the mercantilist policies of a new English bureaucracy, leading to a decades-long struggle over charter rights, trade relations, and the pursuit of English justice in its dominions.

The ultimate result of this conflict was twofold: a vastly more intrusive and engaged Crown and, conversely, an independent American legal identity.

The methodology of research for this dissertation combines extensive examination of colonial archival records, collected papers, transatlantic correspondence and British governmental materials with a thorough study of current historiography on piracy, colonial law and commerce, English statebuilding, and other related fields. This allows for a detailed consideration of how piracy affected legal norms on both sides of the Atlantic,
This dissertation examines the impact of early economic, social, and political conditions in the early Virgin Islands society (1672-1834) on the lives of the enslaved population.

The dissertation relies on strong content analysis - anecdotal evidence as well as the compilation of statistical data.

as well as relations between the two.
The dissertation has found that a successful plantocracy, based on a monocultural economy along with colonial government, was not successfully established in the Virgin Islands. The early economic development of the Virgin Islands was determined by the great neglect which the colonies suffered from Britain.

The economic hardship was accompanied by great difficulty in extending British political administration to the Virgin Islands colonies. The neglect of these islands, as a result of the dubious economic worth, meant that the Virgin Islands developed its own political culture, at times contrary to the nature of British colonial administration.

Although Quakers arrived in 1727 and Anglicans in 1740, the Methodists who really addressed the black population did not arrive until 1790 - more than one hundred years after the islands were settled by the British in 1672.

As a result, persons of African descent were able to work within the space left by British neglect in order to progress within Virgin Islands' slave society. It becomes clear that the slaves' economic activities were central to the internal economy of the Virgin Islands. They found their niche in certain economic activities in the Virgin Islands - bringing provisions and other products to market for the general population, cultivating and selling cotton, and building up the public works.

Perhaps this is the reason why, despite the absence of military presence in the Virgin Islands, the number of violent rebellions was correspondingly low.

In the cultural arena, African belief systems must have flourished in early Virgin Islands society - partly as a result of the inattention paid to the slaves' spiritual lives. The existence of a number of African derived practices during early Virgin islands' society provides evidence of this.

***** References *****
* References (133)

***** Indexing (document details) *****
Advisor: Tolbert, Emory J.
Shaping British identity: Transatlantic Anglo-Spanish rivalry in the early modern period


***** Abstract (Summary) *****
Traditional nationalism studies focus primarily on nineteenth-century developments of state-formation and the imposition of nationalistic compulsions from the top down. This study challenges that theoretical framework by arguing that nationalism is evident in much earlier centuries, that nationalistic sentiment is expressed from the bottom up, and that the state is often
compelled to assert itself against political rivals in response to the needs and desires of its citizenry. Nationalism is essentially mere rhetoric—the language of the state and its people—in order to encourage or compel compliance in response to the necessity of the state to achieve specific political goals. The examination of the British anti-Spanish rhetoric of the seventeenth and eighteenth centuries regarding colonial issues reveals the emergence of the British national identity. From this early modern British rhetoric is the revelation that nationalism is not necessarily a state-imposed mandate, rather nationalism emerges from the people and the state as a response to outside political, economic, and social threats.

This study evaluates the language of the British people who were interested in transatlantic colonial activities, between the years 1606-1739 (the founding of Jamestown to the War of Jenkins' Ear/Anglo-Spanish War). British colonial and trading activities placed them within the territories that the Spanish claimed for themselves, resulting in an inevitable conflict between the two nations for nearly two centuries. Through the evaluation of cases of British ship seizures and the public discussion of those cases, the British reveal their assertion of national identity as a product of the nation's ability to "triumph" over the Spanish through successful negotiations for ship reparations as well as gain Spanish acknowledgements to British "rights" to their colonial territories.

***** References *****
* References (114)

***** Indexing (document details) *****
Advisor: Reinhardt, Steven G.
Committee members: Cawthon, Elisabeth A., Palmer, Stanley H., Richmond, Douglas W.
School: The University of Texas at Arlington
Department: History
School Location: United States -- Texas
This dissertation examines the emergence of a practice of juridical absolutism as a result of the responses of the king of France and the Parlement of Paris to a multi-level crisis between 1523 and 1527. Their response was shaped by the basis of constitutional practice. When the monarchy and the Parlement had grasped for a language of politics in the fifteenth century, they found that the failure of Church reform had left a powerful language free for the taking. Because that language was imprinted with its canonical origins, they came to believe that their nation (initially, their church) had alone preserved the form of the apostolic Church, while the other churches—the Roman above all—
had become corrupt. The king's agents in the Parlement harnessed this conviction to drive the Parlement to eliminate corruption in the church. The court responded with a century long campaign to suppress abuses of bishops' temporal and spiritual authority that created a precedent for royal action within the Church.

The monarchy and the Parlement nevertheless emphasized divergent tendencies in the Romano-canonical doctrine of monarchy. Consequently, in 1525, the tension between their respective views of royal power hardened into a constitutional deadlock. This deadlock was broken when the Parlement responded to "teeming" heresy by admitting first the pope's and then the king's absolute power, destroying two key principles of its former constitutionalism: respect for ecclesiastical jurisdiction gave way to a royal mandate within the Church and respect for the power of the ordinaries gave way to acceptance of extraordinary papal delegation. Heresy permitted the deployment of the language of Church reform within the constitutional framework of Roman law in order to reshape the practice and theory of monarchy in France. From the justification of royal action against heresy emerged a new constitutional equilibrium: absolute royal power checked only by the fundamental laws.

***** References *****
* References (351)

***** Indexing (document details) *****
Advisor: Hesse, Carla
Committee members: Brady, Jr, Thomas A., Shagan, Ethan, Mayali, Laurent
School: University of California, Berkeley
Department: History
School Location: United States -- California
Keyword(s): Absolutism, Conciliarism, Francis I, King of France, King of France, Parlement of Paris, Political thought, Reformation, France, Reformation, France
The politics of empire: Metropolitan socio-political development and the imperial transformation of the British East India Company, 1675--1775

***** Abstract (Summary) *****
During the 1750s and 1760s, the British East India Company [EIC] conquered three provinces in northeastern India and laid the basis for a territorial empire that eventually spanned the entire subcontinent. The origins and early formation of this empire are amongst the most controversial and well-studied topics in British imperial history. The reigning historiographic consensus contends that Anglo-French global warfare, the emergence of post-Mughal successor kingdoms, and the sub-imperialism of European "men on the spot" ineluctably issued in a British territorial empire in South Asia. More importantly, this consensus holds that the acquisition and early formation of this empire were not informed and shaped by metropolitan political and ideological debate. British politicians and officials, as well as the Company's directors and shareholders, were unable to influence the course of events in
South Asia and were forced to grapple with the outcomes of processes over which they had no control. From the perspective of contemporary historiography, metropolitan political conflict and ideological debate played no role in the origins and early formation of the EIC's imperial state in Bengal.

This dissertation fundamentally challenges this consensus by placing the history of the EIC in the context of long-term metropolitan socio-political development. In doing so, it demonstrates that the Company's imperial metamorphosis was deeply bound up with the political crises afflicting mid-Hanoverian Britain and its global empire. The first part of the dissertation traces the EIC's transformation from a bulwark of Stuart absolutism into a pillar of the Hanoverian Whig regime. The Company was not only a commercial corporation trading to Asia. It was also a key component of the fiscal-military state and the oligarchic political order. During the 1750s and 1760s, the oligarchic state was wracked by crises; crises that manifested themselves across Britain and its empire, from Bombay to Boston. The second part of the dissertation places the early phase of the transition to British colonial rule in northeastern India in the context of these wide-ranging crises. In doing so, it demonstrates that the EIC's conquest of Bengal was profoundly informed and shaped by the course of political conflict and ideological debate in the metropolis.

The consolidation of the Company State in Bengal was one of the most important manifestations of a "neo-Tory" metropolitan project that sought to preserve Britain's aristocratic-oligarchic socio-political order. In the years leading up to and during the Seven Years' War, the oligarchic state faced numerous crises. Furthermore, a radical Whig form of politics emerged. This radical Whiggery wanted to reform the political order and to deepen and strengthen Britain's dynamic commercial and manufacturing society. The neo-Tory project arose in response to these crises and to the emergence of radical Whiggery. Central to neo-Toryism was a new form of authoritarian and coercive imperialism that sought both to lock the American colonies into a relationship of
mercantilist dependency and to consolidate the EIC's territorial empire on the Indian subcontinent via the erection of a tributary and militarized garrison state in Bengal. During the 1760s, an older Whig imperial political economy concerned with constitutional liberties, commercial expansion, and economic growth was replaced by a neo-Tory imperial political economy that emphasized the extraction of revenues from the colonial periphery and the due subordination that subject peoples owed to metropolitan sovereign authority. British India was born in the midst of these metropolitan political conflicts and imperial political-economic transformations.

***** References *****
* References (532)

***** Indexing (document details) *****
Advisor: Pincus, Steven
Committee members: Austen, Ralph, Brenner, Robert, Johns, Adrian, Marshall, Peter
School: The University of Chicago
Department: History
School Location: United States -- Illinois
Keyword(s): British East India Company, British Empire, Eighteenth-century Britain
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: European history, Modern history
Publication Number: AAT 3369414
ISBN: 9781109314151
Document URL: http://proquest.umi.com/pqdweb?did=1859363031&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document 1859363031
This dissertation examines the challenges of political communication between early modern polities at a time when the norms of diplomacy were being comprehensively renegotiated. Whereas many studies of early modern diplomacy focus on the diplomat's activities at his host-court, I assert the fundamental place of travel in diplomatic practice, in the construction and governance of early modern states, and in the development of legal norms to regulate relations between those emerging states. The project is structured around two aspects of mobility prominent in archivally-preserved early sixteenth-century diplomatic correspondence: contested claims to immunity in transit (dangerous diplomacy), and the kinship networks diplomats relied upon to facilitate their mobility (dependable kin).

The contested Hungarian succession after 1526 and diplomatic rivalry of royal claimants Ferdinand I Habsburg (r.1527-1556) and János Szapolyai (r. 1526-1540) offers a valuable perspective into these changing conceptions of diplomacy, territory and statecraft in early modern Europe and on the borders of an expanding Ottoman Empire.

The initial portion of this dissertation interrogates legal discourses of violated diplomatic immunity in transit and the administrative technologies adapted by the Habsburgs to regulate diplomatic traffic across their domains, demonstrating the insecurity of early sixteenth-century diplomatic transit and the growing significance of territorial borders in Central Europe. The concluding portion explores strategies diplomats employed to extend their
mobility, from the expanding role of the safe-conduct - precursor to the transit visa - to the ubiquity of kinship networks in Renaissance diplomacy. Drawing on anthropological and sociological theory, I show how diplomats, far from their usual portrayal as isolated public actors, cultivated extensive family networks to overcome challenges to their mobility.

Through a focus on diplomacy's constitutive personnel and their mobility across emerging territorial borders, this dissertation adopts a multilateral approach to the history of European state formation and contributes to a more broadly-conceived and negotiative interpretation of "the political" in early modern diplomacy and history. Moving beyond "diplomacy-as-high-politics" modernization narratives or national and Cold War-era conceptions of this controversial period in Central Europe, I strive to re-integrate the Habsburg lands, historical Kingdom of Hungary, and Ottoman frontiers into broader narratives of early modern history.

***** References *****
* References (851)

***** Indexing (document details) *****
School: Columbia University
School Location: United States -- New York
Keyword(s): History of diplomacy, History of international law, Early modern history, Habsburg, Hungary, Diplomacy, Statecraft
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: European history, Law
Publication Number: AAT 3373579
ISBN: 9781109341515
Document URL: http://proquest.umi.com/pqdweb?did=1864061901&Fmt=6&clientId=17454&RQT=309&VName=PQD
Carving for a future: Baccio Bandinelli securing Medici patronage through his mutually fulfilling and propagandistic "Hercules and Cacus"


***** Abstract (Summary) *****
Baccio Bandinelli's Hercules and Cacus was a tool used by both the patron and artist to fulfill their own personal goals. For the Medici, the colossus was to be a statement (and warning) of their renewed power in Florence, as well as developing the idea that Florence was the "New Rome" due to Medici rule. For Bandinelli, it was proof of his undying loyalty to the Medici, and an acknowledgement that his style would provide the Medici with the proper voice with which to display their new power. My own goals are to provide not the usual Vasari or Cellini based critical analysis (favored by most scholars and writers since the sixteenth century), but a new interpretation of the moment depicted by Bandinelli for this Virgilian narrative. The political significance of my interpretation for the sculpture helps to understand how this marble directly led to further Medici patronage. To substantiate my interpretation, I consider Bandinelli's own drastic changes throughout the preparatory process, his sources and influences, and other contemporary Medici projects. The significance of his use and understanding of classical influences over the Michelangelesque to create his own "Bandinellesque" style enforces the need for my re-evaluation since most critiques rely on what I perceive as a false assumption that Bandinelli's goal was to mimic Michelangelo.

***** References *****
* References (152)
From thirteenth-century Toulouse to fifteenth-century Serres: A comparative study on dissent, authority and architecture


The following dissertation is a contextual comparative study of two distant geographies and time frames, where separate architectural and artistic expressions came into being under similar circumstances: Toulouse in the aftermath of the Albigensian Crusade (1209-1229), and Serres (northern Greece) after the Rebellion of 1416 (also known as the Rebellion of Sheikh Bedreddin).
What unifies the two cases is a conflict between centrifugal dissident groups,
eager to establish and protect their liberties and centralizing authorities,
trying to expand and solidify their political control. Examining a site of
inquisition in Toulouse and a site of execution in Serres, the dissertation
compares how this conflict determined the reappropriation and
reinterpretation of architecture by the authorities, in order to demonstrate their victory
over the dissident groups. Then, looking at the architectural imprints that the
authorities tried to leave over the two cities, it analyzes how persistent
resistance from the dissidents shaped and limited authoritative architectural expressions.

***** References *****
* References (315)

***** Indexing (document details) *****
Advisor: Abou-El-Haj, Barbara
Committee members: Um, Nancy, Abou-El-Haj, Rifa'at, Morewedge, Rosmarie
School: State University of New York at Binghamton
Department: Art History
School Location: United States -- New York
Keyword(s): Bedreddin, Seyh, Candarli, Inquisition, Saint-Sernin, Serres, Toulouse
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Middle Eastern history, Art history, Medieval history
Publication Number: AAT 3368961
ISBN: 9781109304619
ProQuest document ID: 1854966571
As the oldest variety of Spanish in the United States, New Mexican Spanish has merited a sizable body of descriptive literature. However, there is still a dearth of studies on its history. Consequently, many of the earlier approaches perpetuate the belief that New Mexican Spanish bears a close resemblance to the language of the colonial settlers. This assumption has remained largely untested, despite the vast amount of documentation produced by the speakers of this variety during its four centuries of existence. This study contributes to fill this gap in the literature, as well as to reposition New Mexican Spanish as a productive field in which to study the interplay between social and linguistic factors in determining dialect change within Latin American Spanish. Theoretically and methodologically, this investigation draws on philology, corpus linguistics, theoretical dialectology and historical sociolinguistics.

A multi-generic corpus of 216 documents, with a total length of over 92,000 words, constitutes the empirical basis for this study. It is the largest corpus to date representing this variety of Spanish to be studied from a linguistic perspective. The documents were written between 1683 and 1926, thus covering the whole period between the second resettlement of the area by Spanish speakers and the time by which academic descriptions of the dialect start to appear. The evolution of ten phonological and morphological variables and features in the corpus is quantitatively and qualitatively analyzed. As a result, it is demonstrated that New Mexican Spanish has undergone several significant changes in its history, and that these changes can be attributed to
the specifics of the social evolution of the community. Furthermore, it is shown that written documents can be used productively in the study of dialect change, provided that the information that they yield is used critically to determine whether it corresponds to the actual linguistic behavior of the community or also to other sociocultural factors affecting the form of written language. Most importantly, this study constitutes an example of the many possibilities of application of theoretical dialectology to the available archival data to improve our knowledge of the history of Latin American Spanish.

***** References *****
* References (424)

***** Indexing (document details) *****
Advisor: Craddock, Jerry R., Azevedo, Milton M.
Committee members: Sempere Martinez, Juan, Garrett, Andrew J.
School: University of California, Berkeley
Department: Spanish
School Location: United States -- California
Keyword(s): Corpus linguistics, Dialect change, Dialectology, History of writing, Sociolinguistics, Spanish in the U.S., New Mexican, Spanish, Philology
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Linguistics, Latin American history
Publication Number: AAT 3369134
ISBN: 9781109309478
Document URL: http://proquest.umi.com/pqdweb?did=1853393401&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document ID: 1853393401
***** Abstract (Summary) *****

With this dissertation, I propose to add to the ongoing conversation about how best to read Celestina in light of the dramatic socio-political context in which it was composed. I believe that Rojas wrote Celestina to expose the social and civic hypocrisy of his era by critiquing the systematized anti-Jewish policies of the Reyes cátolicos. Further, I think Rojas set out to vilify Isabel, Queen of Castile with his Celestina. In it, Rojas satirizes Isabel's conviction that she was the political incarnation of the Virgin Mary by deftly lampooning her carefully constructed civic persona. In order to demonstrate my argument, I will analyze the ideology behind the regency of Ferdinand and Isabel and examine the ways in which Fernando de Rojas uses his Celestina to advance a critique of this philosophy and of the regents themselves. In the first chapter, I show that, for our purposes, the reign of the Reyes católicos may be best characterized by charting the emergence of an absolutist regime, aided and abetted by converso letrados. In the second chapter, I analyze a legislative manifestation of this absolutism: the 1492 Edict of Expulsion. Using David Nirenberg's theories about the meaning and function of the medieval theological metaphor of the conjugal family, I read the edict less as the culmination of anti-Jewish sentiment, per se, and more as a logical conclusion to the historiographical project undertaken by the catholic monarchs. In the third chapter, I argue that Rojas responds to this project by criticizing the way in which Queen Isabel appropriates the convention of the figura, identifying herself with the Virgin Mary, and casting herself as the savior of Castile. In the fourth, and final chapter, I begin with a review of Dayle Seidenspinner-Nuñez's contention that the sentimental romance (a genre the Celestina clearly parodies) is critical of the
letrado program of divine-right monarchy. I then proceed to an extended analysis of how and why this sort of censure dominates Rojas' acrostic, which - despite having received scant critical attention - is key to understanding the rest of the work, since it, too, is laden with anti-monarchical invective.

***** Indexing (document details) *****
Advisor: Schildgen, Brenda
Committee members: Armistead, Sam, Gonzalez, Cristina
School: University of California, Davis
Department: Comparative Literature
School Location: United States -- California
Keyword(s): Celestina, Converso, Rojas, Fernando de, Spain
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Medieval literature, Romance literature
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***** Abstract (Summary) *****
William Morris's Kelmscott Chaucer was the culminating masterpiece of his
"typological adventure," as he called his press. In preparing for his work at the press, he collected numerous medieval manuscripts as well as early printed books. Morris used his medieval scholarship as a vehicle for societal reform throughout his career; this continued with his Kelmscott editions whose medieval-inspired graphic design presented a different set of values for the reader. That is, dense frames, elaborate ornamentation, and decorated letters ensure the domination of the visual text; the density of the visual and verbal cues requires a different pace from the reader. The medieval hermeneutic of lectio divina best describes the experience of the reader. However, Burne-Jones's illustrations of the text problematize Morris's historically-influenced designs by introducing aspects of l'art pour l'art. By incorporating medieval graphic design in new ways Morris shapes this encounter between text and reader, the culmination of which was to encourage a counter-cultural response. Morris's work anticipates the detachment of the work of art, and the viewer, from its authentic presence, or "aura," best described by Walter Benjamin in his seminal work "The Work of Art in the Age of Mechanical Reproduction."

***** Indexing (document details) *****
Advisor: Barcus, James E.

Committee members: Losey, Jay B., Rosenbaum, Stuart E., Russell, Richard R., Ford, Sarah K.

School: Baylor University

Department: English

School Location: United States -- Texas

Keyword(s): Chaucer, Kelmscott Press, Medieval psalters, Victorian book art, Morris, William, Burne-Jones, Edward

Source: DAI-A 70/08, Feb 2010

Source type: Dissertation

Subjects: Art history, British and Irish literature
This dissertation makes a significant contribution to postcolonial medieval studies by examining how fourteenth- and fifteenth-century Middle English authors use representations of non-Christian and interfaith marriages to enter a wider Christian European discourse centered around the threat of the religious Other. Because such marriages are not well documented historically in medieval England, my dissertation argues that their portrayal is not a reflection of actual practice, but rather a fantasy that allows these authors to engage actively in maintaining and defending the dominance of Christianity and the Catholic Church. As my readings show, these texts serve to bolster the Church's campaign against non-Christians by moving this campaign to marriage's domestic sphere. Marriage is thus not only politically important, as it enables alliances to be forged among kingdoms and nations; it is now also religiously important, as it becomes a means for the culture to fantasize about the extent to which Christianity can dominate.

The texts I examine cover an extensive period of the later Middle Ages, ranging
from 1300 to 1450; the period of one hundred fifty years indicates that authors
maintained an interest in conversion as a consequence of marriage and suggests
that this motif was pervasive. The romances I examine include both canonical
and non-canonical texts, many of which are anonymous. In chapter one, John
Metham's 1449 text Amoryus and Cleopes permits me to discuss how aristocratic
marriage is imagined (and expected) to have consequences on the populace of the
spouses' kingdom(s)—most importantly, the consequence of conversion. Metham's
text thus paves the way for my subsequent studies of interfaith marriage in the
rest of the romances. Chapter two investigates how authors apply similar attitudes toward interfaith marriage to both Christian and Saracen figures.
Though it seems at first that these authors attempt to show that Saracens share
the same ideas and fears as Christians, their texts ultimately undermine any
portrayal of a real Saracen figure because the Saracen figures' actions are always responses to the threat of Christianity. Finally, by looking at the
Constance legends and popular romances featuring Saracen princesses, chapters three and four analyze the varying role of women in the evangelization process through their participation in interfaith marriages and argue for a reassessment of gender roles and a rereading of the Constance figure.

***** References *****
* References (177)

***** Indexing (document details) *****
Advisor: Kiser, Lisa J.
School: The Ohio State University
School Location: United States -- Ohio
Keyword(s): Non-Christian, Interfaith marriage, Middle English, Marriage, Metham, John, Saracen figure, Constance legends
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Medieval literature, British and Irish literature
"Seeing the Past's Future: Prophecy in Romance" examines the representation of prophecy in a series of English romances from the fourteenth through the sixteenth centuries. Critics have recognized prophecy as a standard element of romance: foresight is necessary to a genre so heavily invested in the workings of destiny and divine providence. This observation, while helpful, overlooks the tension that prophecy can bring to romances. One source of this tension is the inherent structural conflict between predictions of a definite future and sprawling, episodic narratives. As a teleological force, prophecy conflicts with a romance's impulse towards infinite extension. Friction also occurs when a romance mixes different kinds of prophecies. An important distinction exists between "categorical" predictions, those which describe a fixed--often providentially-ordained--destiny, and "contingent" predictions, those which present "if...then" scenarios. A contingent prophecy describes an evolving future and functions as a tool for the protagonist. I show that instead of simply displaying either contingent or categorical prophecy, certain romances
contain both. This combination creates a clash within a narrative, for each variety of foresight depends on different principles of causation.

I contend, therefore, that the relationship between prophecy and romance is considerably more complicated than scholars have assumed. Prophecy occupies, in fact, the place where a narrative's structure and its commitment to a causal framework meet. My project traces the development of this intersection. In the early texts I discuss—the "Matter of England" group—categorical prophecy either directs the narrative down a strict providential path or contingent predictions allow the hero to control the course of events, an option which encourages episodic excess. The later romance, Thomas Malory's Le Morte Darthur, however, mixes prophecies that allow for contingency with those of an inevitable future. Romance energy contends against a pull towards closure, with a variety of results across Malory's tales. In the sixteenth century, Edmund Spenser's The Faerie Queene and Elizabethan pageantry give evidence that religious and political forces have combined to shift romance in a more deterministic direction. I ultimately seek to explain the flexibility with which romance employs prophecy and explore the genre's presentation of human freedom.

***** References *****

* References (227)

***** Indexing (document details) *****

Advisor: Campbell, Mary Baine

Committee members: Targoff, Ramie, Lynch, Kathryn

School: Brandeis University

Department: English and American Literature

School Location: United States -- Massachusetts

Keyword(s): Malory, Thomas, Sir, Middle English, Narrative structure, Prophecy, Romance, Sixteenth century

Source: DAI-A 70/08, Feb 2010
This dissertation, Familiar Estrangements: Reading Family in Middle English Romance, explores the varied representations of marriage and family in Middle English romance. While Middle English romances often act with disciplinary force to cultivate and popularize ideals about the family, many romances also stand in ambivalent relationship to this disciplinary function. Even if they end up valorizing the nuclear family, they do so through circuitous routes—such as depicting surrogate father-child relationships, interracial marriages, the loss of family members, and adultery—as they imagine alternatives means by which families cohere. The chapters take up each of these themes in turn, through readings that are historicized against political and social realities, and informed by psychoanalytic theory. The dissertation begins with a discussion of how three popular romances—Sir Tryamour, Sir Cleges, and Sir Isumbras—idealize the nuclear family so as to advance the interests of their likely audience, the bourgeois-gentry class. Chapter two shows how this idealization is problematized, tracing the alternatives to nuclear families by
examining the presence of surrogate fathers in Havelok the Dane, King
Horn, and Bevis of Hampton, contextualizing this against the practice of
wardship in the thirteenth century. The next chapter reads the inter-religious
marriages of The King of Tars, The Sultan of Babylon, and Richard Coer de Lyon,
arguing that the anxieties over inter-religious marriage and miscegenation reflect
England's evolving attitudes towards its French heritage over the course of the
Hundred Years War. Chapter four focuses on a single romance--Gower's "Apollonius of Tyre"--arguing that how the loss of family members is memorialized creates a "virtual" family that is turned towards political ends.
Chapter five examines how adultery is related to the conception of the family in Malory's Le Morte d'Arthur, contextualizing the work against the dynastic strife created by the Wars of the Roses. In general, the thesis argues that while ecclesiastical ideas about the family in the high and late Middle Ages began to produce what we would now recognize as nuclear families, the Middle English romance remained a vigorous site where alternatives to doctrinal ideals about the family were imagined.

***** References *****
* References (254)

***** Indexing (document details) *****
Advisor: Kruger, Steven
Committee members: Burger, Glenn, Whatley, E. Gordon
School: City University of New York
Department: English
School Location: United States -- New York
Keyword(s): Family, Gower, John, Middle English romance, Psychoanalysis, Malory, Thomas, Sir, Middle English, Romance
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
The hero on the edge: Constructions of heroism in Beowulf in the context of ancient and medieval epic


***** Abstract (Summary) *****
One defining attribute of ancient and medieval epic heroes is a rage through which the hero threatens his own society. Traces of heroic rage, prominent in such figures as the Greek Achilles and the Irish Cú Chulainn, are detectable in Beowulf, and this rage anchors Beowulf within the context of Indo-European epic heroism. Yet the question of how epic texts construct epic heroes remains. This study considers such heroes generally, and Beowulf specifically, as liminal figures inhabiting the fluid boundaries between order/disorder, masculine/feminine, us/them, human/monstrous, and organic/technological. Through violent and verbal public performances against a disordered or disordering other, the hero emerges as an agent of his society's masculinity. He also emerges not only as monstrous, but also as a specific kind of monster, a cyborg, and thus paradoxically as both agent of and tool for violence.

***** References *****
* References (233)
***** Indexing (document details) *****
School: University of New Brunswick (Canada)
School Location: Canada
Keyword(s): Heroism, Epic, Beowulf
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Medieval literature, British and Irish literature
Publication Number: AAT NR49827
ISBN: 9780494498279
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ProQuest document 1853277241
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[/images/common/spacer.gif]

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Document 34 of 48
Spinoza's realist and four-dimensionalist theory of physical individuation

***** Abstract (Summary) *****
This dissertation is an interpretation of Benedict Spinoza's metaphysical system in the Ethics. In it, I defend a reading on which Spinoza holds: (1) substance's attributes are universals, (2) the finite modes are properties that inhere in substance (and exemplify the attributes) (3) a bundle theory of individuals, on which the crucial bundling relation of the finite modes is a fixed pattern of motion-and-rest and (4) a proto-four-dimensionalist view of individuals--i.e., a view that individuals have temporal parts.

Readers of Spinoza might find (1) to be surprising, because of their perception
of an unqualified nominalism in the Ethics; I show that his nominalism, understood in its full context, allows for Spinoza to hold that an attribute is a numerically-identical property that recurs in modes. Concerning (2), I defend, in chapter three, the inherence reading against Edwin Curley's formidable alternative reading.

Claim (3) is defended in a detailed discussion of Spinoza's views on attribute-neutral individuation, the nature of space and its role in individuation, the dynamical force involved in motion-and-rest, the fixed ratio that constitutes individuals, the kinds of changes through which individuals persist and the most-inclusive individual--"the whole of Nature." Various interpretations of all of these views are critically evaluated.

My argument for (4) is based largely on indirect evidence, as Spinoza does not explicitly claim that individuals have temporal parts. My interpretation is heavily inspired by Jonathan Bennett's field-metaphysic reading, yet is foundationally different from it. My view is that (4) allows Spinoza to respond effectively to the frequent complaint in the secondary literature that his system does not allow for any kind of change or temporal becoming. The objection is, since substance is eternal and immutable, it follows that the modes cannot change, and if there is no change in the modes, then there is no change at all. However, on my reading, Spinoza holds that the diversity of the modes within the eternal and infinite series of them, just is change in substance, and thus Spinoza can simply claim that the consequences of his view are not absurd.

***** References *****
* References (90)

***** Indexing (document details) *****
Advisor: Cunning, David
School: The University of Iowa
School Location: United States -- Iowa
Keyword(s): Spinoza, Benedictus de, Physical individuation, Ethics, Metaphysics
Towards a restoration of Plato's doctrine of mediation: Platonizing Augustine's criticism of 'the Platonists'


***** Abstract (Summary) *****
Augustine is and remains a Platonist. He inherits the doctrines of Plato as they are mediated through a number of Plato's successors, most prominently Plotinus, Porphyry, and Victorinus. It is shown that Augustine's main criticism of the 'Platonists' in both his Confessions and City of God on the nature of mediation between the human and the divine, does not necessarily apply to Plato's doctrine of mediation as expressed in the Symposium. Essentially, Augustine criticizes the Platonists for their pride, their belief that they can attain a union with the first principle through their own power alone. This, however, is an accurate portrayal of neither Plato's nor the later pagan Neoplatonic itineraria of the soul.

This work examines the doctrines of the first principles, the soul, matter, and embodiment in the thought of Plotinus, Porphyry, Augustine, Iamblichus, and Proclus in relation to Plato's doctrine of mediation as presented in the
Symposium. It is argued that what is lacking in Plotinus is what Augustine, Iamblichus, and Proclus supply: the agency of intermediators. In general, the post-Plotinian Neoplatonists, such as Iamblichus and Proclus, incorporate the necessity of grace, as well as other 'non-rational' methods such as theurgy and demonology to attain union with that which is the source of all things.

The Neoplatonists' recognition of human limitation marks a return to Plato's own position, which attempts to account for the presence of the divine to the embodied human in a mediated way. The progress made by the Neoplatonists towards solving the problem of mediation has its roots in Plato's own doctrine of the demon Eros. Augustine's correction of what he takes to be Platonic errors is already anticipated and surpassed within the pagan Neoplatonic tradition itself. On the question of mediation, Augustine is fundamentally within the Platonic tradition, and despite his Christian differences, his doctrine of mediation is not opposed to those of the pagan Neoplatonists, but agrees on fundamental points which mark a return to Plato's own position in the direction away from that of Plotinus.

***** References *****
* References (133)

***** Indexing (document details) *****
School: Dalhousie University (Canada)
School Location: Canada
Keyword(s): Plato, Mediation, Criticism, Augustine, Saint, Bishop of Hippo
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Philosophy
Publication Number: AAT NR50063
ISBN: 9780494500637
Document URL: http://proquest.umi.com/
Ruling passion: The use of myth and narrative in place of reason in politics; Spinoza's proposed solution to Hobbes' science of the passions


***** Abstract (Summary) *****

This dissertation discusses the role that the passions play in political thinking. I use Hobbes' philosophy to illustrate a science of the passions that entails supplanting one passion for another, mostly in the cases of passions of fear and hope. Spinoza's philosophy is brought forth as a counter solution to Hobbes' science of the passions, namely in terms of the ways that myth and narrative can be used constructively towards political stability through the promotion of semi-rational mechanisms that govern the passions through selfishness and not traditional virtue.

Myths and narratives can sometimes provide a stabilizing affect on the way that the imagination is used, changing and disrupting the vacillation of passions that inform one's ideas and desires. Political organization therefore can be improved by cultivating narratives and myths that lead the multitude towards behaving semi-rationally. Spinoza's philosophy is used to demonstrate how ideology relates to myth and narrative in evoking a vacillation of the passions in the multitude and is shown to offer a practical solution to the problem of nonrational behavior. By focusing on the passions, Spinoza is able to identify the causes for non-rational behavior and provides a solution that guarantees political stability through an expectation of selfish behavior.

This explication and interpretation of Spinoza's political philosophy is
offered as a response to Hobbes; focusing on the ways in which the passions play a role in thinking. While in the 17th century the Church was largely responsible for educating individuals about the passions, and like Hobbes, substituted passions of fears with hopes instead of permanently remedying them. Today a pervasive network of media sources mass-communicate by way of activating passions at the expense of reason that could otherwise cultivate political stability not only through myth and narrative but through ideological mechanisms which make the behavior of the multitude semi-rational and more democratic.

Spinoza's insight into the role that the passions play in the formation of ideas about human sociability offers a new understanding into the usefulness of ideology and other social mechanisms and institutions in reshaping the non-rational passions of individuals within the multitude into more stabilizing patterns of behavior.

***** References *****
* References (53)
Inner-Midrashic introductions to the interpretation of individual biblical books and their influence on the form and themes of introductions to medieval rabbinic Bible commentaries


***** Abstract (Summary) *****

The opening sections of some exegetical Midrashim deal with the issues of authorship and inspiration, time of composition, historical setting, genre, methods of interpretation, themes, and literary forms and unity of their biblical book. This is the same type of material that is found in the introductions to medieval rabbinic Bible commentaries (written in Hebrew). In the Midrashim, this phenomenon occurs within the midrashic comments on 1:1, as opposed to outside the scriptural verse order in a separate introduction like the commentaries. Therefore, I have designated it by the phrase "Inner-Midrashic Introduction."

Goldberg's form analysis of rabbinic literature is applied to these opening sections of the Midrashim. It establishes criteria for isolating propositions that contribute to thematic discourse, and criteria for controlling what appear to be unthematic elements. The analysis reveals the new prototypical form "Inner-Midrashic Introduction" as a thematic discourse on introductory issues to biblical books. It is found in Midrashim on the Torah, i.e., in Sifra on Leviticus and Leviticus Rabbah, and on the Writings, i.e., in Song of Songs Rabbah, Lamentations Rabbah, Midrash Psalms, and Midrash Mishle. These provide
the basis for describing the prototypical form "Inner-Midrashic Introduction," and they also supply specific examples of its literary realizations.

In order to corroborate the existence of the Inner-Midrashic Introduction as an introductory form, a select number of medieval rabbinic commentary introductions are analyzed in terms of their formal, thematic, and material characteristics, revealing that a certain degree of continuity exists between them and the Inner-Midrashic Introductions. This analysis also reveals the new form the "Inner-Commentary Introduction." Since the origin of introductions to medieval rabbinic Bible commentaries has been traced to non-Jewish models from the Muslim and Christian spheres, i.e., to the s[dotbelow]adr, muk [dotbelow]addima, and the prooemium and its scholastic counterpart the accessus ad auctores, the prior existence of the Inner-Midrashic Introduction and its continuity in Inner-Commentary Introductions and separate introductions are important discoveries for the history of Bible interpretation in general, and of Jewish Bible interpretation in particular. Now the Inner-Midrashic Introduction can take its rightful place in that history.

***** References *****
* References (152)

***** Indexing (document details) *****
School: McGill University (Canada)
School Location: Canada
Keyword(s): Midrashim
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Subjects: Medieval literature, Biblical studies, Judaic studies
Publication Number: AAT NR50810
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Document URL: http://proquest.umi.com/pqdweb?did=1874819201&Fmt=6&clientId=17454&RQT=309&VName=PQD
Toward an interpretive ministry of the word in the Lutheran tradition, grounded in 'spiritual conversation' with particular reference to the work of Martin Luther and Ignatius of Loyola

This dissertation explores the capacity of 'spiritual conversation,' as proposed by Ignatius of Loyola, to serve as an interpretive ministry of the word within the Lutheran tradition. The research is motivated by pastoral concern for persons who are coming to faith from outside the Church. In his own religious-historical context, Luther emphasized the creation of faith by hearing ( fides ex auditu ). He further assumed the centrality of the worship-oriented sermon as the vehicle for "the hearing of faith." But in contemporary society the rising numbers of persons who are not practicing Christians present a challenge to Luther's convictions. The situation of un-churched persons calls for critical reflection on the link between proclamation and the manifestation of Spirit-initiated changes in persons who are converting.

Sources from the early history of the Society of Jesus demonstrate that Ignatius developed the ministry of spiritual conversation as a means to engage persons who were experiencing a drawing to Christ, as well as those estranged from the Church. In both instances, conversation assisted individuals to interpret their spiritual experience; the sensory, affective, and volitional changes associated with conversion. Contemporary scholarship has paid close attention to conversation as a model for the hermeneutic process. Both David Tracy and Hans-Georg Gadamer have also pointed to certain natural features of actual dialogue that make it a rich mode for theological inquiry. This
dissertation brings their theoretical observations to a ministry practice: Conversations that take place in the Catechumenate between Inquirers into Christianity and their sponsors. The research focuses interpretive conversations on two central Christian mysteries—the cross and desire—and on the insight that classic texts by Luther and Ignatius offer into these terms. The constructive pastoral dimensions anticipate a two-fold outcome. First, spiritual conversation in the Lutheran tradition expands opportunities for "hearing" beyond the threshold of the church and the occasion of a sermon. Secondly, the hearing of faith is supported by a structure which uses dialogue to explore the changes initiated by conversion and helps Inquirers to unify those changes with new patterns of personal life.

***** References *****
* References (187)

***** Indexing (document details) *****
School: Emmanuel College of Victoria University (Canada)
School Location: Canada
Keyword(s): Ministry of the word, Lutheran, Luther, Martin, Ignatius of Loyola, Saint, Spiritual conversation
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Theology
Publication Number: AAT NR50493
ISBN: 9780494504932
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The politics of heaven: A feminist eschatological reading of Augustine's "City of God"


***** Abstract (Summary) *****
For centuries, scholars have mined the pages of Augustine of Hippo's magnum opus, the City of God, for all manner of theoretical concepts and doctrines ranging from political and just war theories to salvation history and sin. To date, this well-excavated text has not been quarried with a feminist eschatological lens. Despite the sexist legacy attributed to Augustine, this study asks: Do women have a stake in the City of God? If so, to what extent? The recurring theme that runs through Augustine's text speaks to two orders of human society: civitas dei and civitas terrena, the city of God and the earthly city. These orders, identified by their God-directed or self-directed loves, create a powerful tension between the iniquities of life and human potential. Eschatological love and the politics of heaven take shape within this tension. The aim of this investigation has been to break ground in a new direction by examining the ways in which feminist eschatology can utilize or benefit from Augustine's eschatological enterprise.

Divided into five sections, this research opens with a working description of feminist eschatological thought and examines the foundations prescribed by Rosemary Radford Ruether, Sallie McFague and Elizabeth Johnson in order to provide a backdrop for reading Augustine's text. Chapter 2 surveys the core positions of three eminent Augustinian scholars--John Neville Figgis, Robert A. Markus and Robert Dodaro--whose perspectives underscore Augustine's estimation of life, his evaluation of the social perimeters of human existence, and his
perception of justice. Building upon these foundations, it is intrinsic to my argument to examine the ways in which Augustine subverts social norms, takes measure of woman, and establishes hope. This discourse takes shape in Chapter 3. In Chapter 4, I evaluate classical eschatological issues from Augustine's repertoire--predestination, hell, heaven, and the resurrection of the body--and question the applicability of Augustine's hell-bound or heaven-directed futurity to feminist eschatology. The final chapter places Augustine and McFague in dialogue. She offers one of the most compatible reserves for acquiring more insight into Augustine's eschatological consciousness and subversive wisdom through a shared appreciation of metaphoric language, incarnational Christology, creation theology, and a vision of transformation and hope by re-centering all being in God.

***** References *****
* References (405)

***** Indexing (document details) *****
School: McGill University (Canada)
School Location: Canada
Keyword(s): Feminist eschatological, Augustine, Saint, Bishop of Hippo, City of God
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Theology
Publication Number: AAT NR50966
ISBN: 9780494509661
Document URL: http://proquest.umi.com/pqdweb?did=1875148501&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document 1875148501
ID:

[/images/common/spacer.gif]
Against the heavenly prophets in the matter of images and sacraments: Martin Luther's polemical critique of the "demonic" in radical Protestant soteriology


***** Abstract (Summary) *****

Martin Luther's rhetoric of the demonic in his treatise Against the Heavenly Prophets in the Matter of Images and Sacraments (1525) expresses a soteriological argument regarding the necessary relation between the two realms of faith and works, which he reformulates as the proper relationship between justification and sanctification. Ultimately the lack of a such a hermeneutic of the two realms is what Luther sees as decisive in the theological argument of Andreas Bodenstein von Karlstadt and "the heavenly prophets" and the source of what renders them demonic. This demonic confusion between the two realms affects in turn their interpretations of ontology, anthropology and Christology and drives their radical understanding of how the two kingdoms relate. According to Luther, this confusion is grounded in a flawed "demonic" interpretation of the two kingdoms, and results in a disordered political and social agenda owing to its embrace of a reasoning of extremes. The radical reformers' confusion of the "two realms" is the essence of the demonic for Luther and is underpinned by unorthodox presuppositions. For Luther, all the principal theological loci depend upon the dialectical structure implicit in the logic of the two realms. When one appreciates that Luther's dialectical theory cannot be treated in isolation from his practical, homiletical goal as expressed in his rhetoric, it becomes clear that his polemic against the radical reformers is carried out by means of a rhetoric which draws upon his understanding and definition of the demonic. The dissertation builds upon the revisionist approaches of interdisciplinary studies by applying the concerns of rhetoric and linguistics as new tools of research in the field of Reformation.
Studies. It is hoped that such an approach will enable a more even-handed assessment of the often shocking language and disturbing rhetorical devices employed by a controversial theologian like Luther.

***** References *****
* References (227)

***** Indexing (document details) *****
School: McGill University (Canada)
School Location: Canada
Keyword(s): Heavenly prophets, Protestant, Soteriology, Luther, Martin,
Demonic
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Theology
Publication Number: AAT NR50987
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Document URL: http://proquest.umi.com/
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ProQuest document 1880656391
ID:

Document 41 of 48
Surplus production and socio-political change during the Viking/Medieval transition: A paleoethnobotanical investigation of Quoygrew farm, Orkney Adams, Catrina Trainor. Proquest Dissertations And Theses 2009. Section 0252, Part 0324 312 pages; [Ph.D. dissertation].United States -- Missouri:
Washington University in St. Louis; 2009. Publication Number: AAT 3369509.

***** Abstract (Summary) *****
In this dissertation, I examine the process of state formation during the Viking/Medieval transition (c. 1050 A.D.) as it took place in the North Atlantic region. Specifically, I use paleoethnobotanical analysis of remains
from Quoygrew farm, an archaeological site located on Westray in the Orkney Islands, to examine the reciprocal relationship between farm production and changes associated with state formation and the Viking/Medieval transition.

Towards this goal, I analyzed carbonized plant remains from midden contexts as well as from floor deposits, hearths, pit fills, and dumps. Seed densities and distributions reveal a closely integrated system of farm production including cereal agriculture and flax production, pastoralism, and fishing at Quoygrew. Crops present at the site include barley, oats, flax, gold-of-pleasure, a very small amount of wheat, and woad. I interpret shifts in ratios of oat to barley and distribution of cereal caryopses to an increasing use of oats as animal fodder and the formation of semi-specialized fishing middens to potential changes in household organization and labor distribution. Seed assemblages suggest expanding use of highly fertilized infields as well as expanding use of naturally fertile machair (sandy loam) soils for agriculture. Seeds from plants with a variety of ecological preferences show wide use of outland resources, especially collection of turf and peat.

In addition to describing production at Quoygrew, I examine how patterns of increasing production at Quoygrew revealed through archaeobotany are tied to changes associated with the Viking/Medieval transition elsewhere in the North Atlantic, including increasing state administration practices, changes in household structure and gender roles, increasing trade networks and the rise of urban centers. Major contributions of this work include: (1) full description and analysis of a significant arcaheobotanical assemblage, including description of the earliest find of woad (Isatis tinctoria) in Scotland; (2) discussion of farm management practices at Quoygrew including interrelationships between areas of production; and (3) thorough discussion of implications of paleoeconomic data for understanding socio-political aspects of state formation as they occurred at Quoygrew.

***** References *****
European artifact chronology and impacts of Spanish contact in the sixteenth-century Coosa Valley


***** Abstract (Summary) *****
Chronology of sixteenth-century European artifacts in southeastern North
America is a major focus of this study. The research draws together data and contexts from the Caribbean Islands, North America, South America, and Europe to assess and revise extant chronologies and examine distributions of European objects across the landscapes of the Southeast. Application of the resulting chronological revisions to the archaeological record of the Coosa Valley in northeastern Alabama and northwestern Georgia compelled a reexamination and revisions of the occupational history at the Etowah site. Concomitantly, passages from written documents pertaining to the Hernando de Soto, Tristán de Luna, and Juan Pardo expeditions to the principal settlement of Coosa during the sixteenth century and the reinterpreted archaeological record were juxtaposed in order to pinpoint the most likely locations of the native town in the 1540s and 1560s. This provided a new basis for looking at the impacts of initial European contact on native populations in the Coosa Valley. Dramatic changes in material records coupled to a relatively brief interval of time suggest that initial contact with Europeans in 1540 brought about catastrophic consequences for native populations. The evidence indicates that between 1540 and 1560 there was a demographic collapse accompanied by population migrations and amalgamations in the Coosa Valley. There also appears to have been some fairly substantial breakdowns in hierarchically arranged sociopolitical configurations.

***** References *****
* References (301)

***** Indexing (document details) *****
School: The University of Alabama
School Location: United States -- Alabama
Keyword(s): European artifacts, Glass beads, Etowah, Coosa, Soto, Hernando de, Luna y Arellano, Tristan de, Alabama, Georgia, Spanish, Coosa Valley
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
The sixteenth-century port of Nombre de Dios in Panama played a crucial role in the colonization of America. From 1519 to 1597, Nombre de Dios was the Atlantic port connecting Spain with the southern Pacific colonies in America. Even though its importance to Spain's New World colonial settlement has been widely recognized, there has never been systematic historical or archaeological research undertaken to document this colonial town and describe its establishment and subsequent development and abandonment.

This study employs a comparative approach to early Spanish urban settlement in Latin America, and combines archaeological and archival data to explain the unique history of Nombre de Dios. Archaeological examination and documentary analysis has revealed the town's physical layout, its location and geographical features, and the settlement's place within the region's trade network. Findings relating to Nombre de Dios are compared to evidence from Cartagena and Veracruz, two of Spain's other sixteenth-century ports-of-call, providing important information regarding the factors responsible for the slow
development of Nombre de Dios, and its abandonment before the end of the century.

***** References *****
* References (95)

***** Indexing (document details) *****
Advisor: Brown, Marley, III
School: The College of William and Mary
School Location: United States -- Virginia
Keyword(s): Urban archaeology, Spanish Caribbean, Ports of call, Nombre de Dios, Panama, Ports, Caribbean, Urbanism, Spanish colonies, Contact period
Source: DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects: Archaeology, Latin American history
Publication Number: AAT 3371356
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Document URL: http://proquest.umi.com/ pqdweb?did=1863931931&Fmt=6&clientId=17454&RQT=309&VName=PQD
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ID:
[/images/common/spacer.gif]

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Document 44 of 48
Possessions et exorcismes dans l'histoire byzantine primitive (IVe--VIe siècle)
Goudal, Aurelie. Proquest Dissertations And Theses 2008. Section 0992, Part
0579 342 pages; [Ph.D. dissertation].Canada: Universite de Montreal (Canada);

***** Abstract (Summary) *****
This thesis treats of hitherto neglected forms of possession and exorcism in
the Early Byzantine Empire. It was carried out through a literary and analytical study of hagiographic sources. Between the fourth and the seventh centuries CE, few terms define the notions of possession, exorcism, and possessed person, thus rendering more arduous the identification of these notions in the literary sources. Nevertheless, one can fend many firsthand accounts of possession and exorcism in the texts of this period. The vocabulary of demoniac possession remains imprecise, and the terms employed can indicate psychic states very different from our contemporary point of view. If one can distinguish between the various forms of possession and states (psychiatric and medical modern knowledge), it is generally because of the context, and not because of any precise terminology. Likewise, exorcism is a concept to be redefined for Late Antiquity. Its formulation in the hagiographic texts is indirect, and rituals of exorcism were improvised according to the context, without the imprimatur of a codified set of ecclesiastical rules. This thesis aims at defining what one understands as possession and exorcism in Late Antiquity, and to provide an appropriate analytical framework.

Keywords. Demonology, possession, exorcism, Byzantine primitive hagiography, Late Antiquity.
Female leadership and male submission The order of Fontevraud in twelfth-century France

***** Abstract (Summary) *****
In the early twelfth century the wandering preacher Robert of Arbrissel established the monastery of Fontevraud in western France and settled his mixed-sex group of followers there. Fontevraud included both women's and men's houses with an abbess in authority over both. While Robert returned to preaching, the women who led Fontevraud during its establishment and growth supervised fund-raising, construction, estate-management, and relations with surrounding lay and church communities. Analysis of the charter evidence demonstrates that they maneuvered adeptly within interrelated networks of blood, affinity, and feudal ties, using their own connections to elicit ever-more-important supporters, up to popes and kings of both France and England. They engaged bishops and archbishops throughout France to assist in building a system of dozens of daughter-houses obedient to Fontevraud. Their shrewd understanding of the amorphous nature of property-holding at the time led them to involve as many interested parties as possible in property transfers to Fontevraud in order to forestall future disputes. When forethought failed, they vigorously protected Fontevraud's interests in lay and ecclesiastical courts and by enlisting powerful lords to negotiate and apply pressure on Fontevraud's behalf.

This study also contradicts earlier historians' claims that Fontevraud's early
female leaders subverted Robert's intentions and undermined the rigor of the Fontevrist way of life. Close examination of successive versions of Robert's statutes for the house demonstrate that after his death Fontevraud's abbesses upheld and even strengthened his ideals.

In all these activities, Fontevraud's abbesses served, and were accepted, as lords in the overwhelmingly male milieu in which they operated. The sources also reveal women from many levels of society acting on their own behalf, claiming family property alienated without their consent or donating property to the nuns themselves. A critical lesson of Fontevraud's apparently unusual combining of nuns and brothers into the same monasteries under a woman's authority is that powerful church and lay authorities found these qualities literally unremarkable. This study complicates the historiographical claim that women's power to control property and opportunities for women religious declined dramatically during the eleventh and twelfth centuries.

***** References *****
* References (253)

***** Indexing (document details) *****
Advisor:     Berman, Constance Hoffman
School:      The University of Iowa
School Location: United States -- Iowa
Keyword(s):  Fontevraud, Medieval France, Robert, of Arbrissel, Women and power, Medieval monasticism, Leadership, France, Women, Monasticism, Twelfth century
Source:      DAI-A 70/08, Feb 2010
Source type: Dissertation
Subjects:    Medieval history
Publication Number: AAT 3373655
ISBN:        9781109337761
Document URL: http://proquest.umi.com/
"Forgetting the weakness of her sex and a woman's softness": Historians of the Anglo-Norman world and their female subjects

***** Abstract (Summary) *****
The number of historians who wrote during the late eleventh and early twelfth centuries creates the unusual problem of too many sources. The sheer number of interesting and powerful women does the same. In order to narrow the topic of the presentation of women in texts from this period, I have chosen nine historians and six women to focus on. The period from 950 to 1150 is a crucial period for the development of the scholastic method and therefore it gives us the most interesting, if not most confusing, period to work from. Additionally, this project focuses geographically on the Anglo-Norman world: England, Normandy, Blois, and the surrounding counties of influence. This work is further restricted to eight major historians, one historical compilation, and six women from this place and time. The Anglo-Saxon Chronicle will form the basis for a study of monastic methods of the early period. Eadmer, Hugh of Fleury, and William of Jumièges will round out the monastic historians. William of Malmesbury, Orderic Vitalis, the author of the Gesta Stephani, and Robert of Torigny comprise the category of liminal historians. William of Poitiers, Henry of Huntingdon, and John of Salisbury will represent the scholastic historians. The Mercian lady Æthelflæd, the Norman Adela of Blois, the four Anglo-Norman queens, Matilda of Flanders, Matilda of Scotland, the Empress Matilda, and Matilda of Boulogne, will form the basis of the historical study.
The papacy and the use and understanding of the pallium from the Carolingians to the early twelfth century

***** Abstract (Summary) *****
This study analyzes the ways in which the pallium, a liturgical vestment and papal insignae, functioned as an instrument of power when shared by the popes with other bishops. Drawing on precedents from late antiquity, especially those of Gregory the Great, the medieval papacy defined the role of this woolen band during the Carolingian age (741-882). Its conferral became an occasion for intervening in local churches throughout the Latin West and a means of examining and approving key hierarchs, who were eventually required to request it. This gift created relationships of familiarity and subordination with its recipients, altered their standing among their fellow prelates, and affected the interests of secular rulers. Its usual (but not exclusive) association with metropolitanans made it a badge of their office, needed for exercising their authority, and the popes restricted the pallium as a personal privilege and regulated its proper use in order to cultivate dependence. As a contact relic from St. Peter's tomb and the subject of creative interpretations, the vestment was invested with value and meaning that supported its role and implied an ideal of pastoral behavior.

This pattern continued in the following years (882-1046), as enshrined in canon law and the liturgy and negotiated in various political circumstances. Now a routine part of the ecclesiastical system, some customs surrounding the pallium suffered mismanagement by negligent popes, and at times it threatened to escape their control. Other popes, however, introduced innovations that enhanced and adapted previous practices. The use of the pallium reached its climax in the reform era (1046-1119), when the papacy's new energy and focus employed it as a tool for Church-wide change. In an effort to combat contemporary abuses, the popes harnessed the vestment in new ways to extend their influence, control the episcopate, and establish bonds of loyalty. They encouraged new thinking that
deeper its traditional significance and cast it as "the fullness of the pontifical office," freely bestowed by the apostolic see. Contributing to the sway and oversight of the Roman church, the pallium was part of the machinery of centralization that helped to produce the papal monarchy.

***** References *****
* References (549)

***** Indexing (document details) *****
Advisor: Somerville, Robert
School: Columbia University
School Location: United States -- New York
Keyword(s): Pallium, Papacy, Medieval church, Carolingians, Twelfth century
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Subjects: Religious history, Medieval history
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***** Abstract (Summary) *****
In August 1914, the British cabinet took the nation to war. Among the events leading to war is a paradox: the government, at the moment of the nation's greatest dependence on overseas trade and investment, ignored the opposition of the merchant bankers of the City of London, those highly significant agents for British trade and overseas investment.

The costs of this decision caused a dramatic reversal of fortune: before the war Britain was creditor to the world and the United States its debtor; after the war the United States emerged as the world's financial power and Britain found itself in debt to a new rival.

This dissertation examines how the financial and political elites became crucially divided on the most pressing question facing Britain in a century. I trace the growth of the City from its original role as financier for Britain's wars with France (1689-1815) to banker for the world's railroads and canals and clearinghouse for global trade (1815-1914). Britain's industrial decline enhanced the City's wealth and power as the rise of other industrial behemoths, especially Germany, expanded world trade and, the City's business. As political antagonisms between Britain and Germany sharpened, business relations grew closer.

I argue that, contrary to long-established historiography, Britain's wealthiest class was not the most powerful when it came to the decision for war, nor were the interests of the financial elite aligned with the nation's political elite. War would undermine the financial power of the merchant banking elite; whereas for the government, war seemed the only solution to the existential threat represented by Germany. British power in 1914 rested on its financial empire, yet those who guided that financial empire had no voice in the decision that decided its fate and those who decided on war had little interest in the economic consequences of their decision.

***** Indexing (document details) *****