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Sister's diary Vera Lehdorff & Holger Trülzsch *Medical Cultures of the Early Modern Spanish Empire Women and Power in the Middle Ages* **The Nun The Mediterranean in History Unnaturally French Babel** *Spanish Rome, 1500-1700 Rethinking the Mediterranean Defining Nations The Practice of Empire The Boundless Sea Artisans of the Body in Early Modern Italy Conserving health in early modern culture European Identity The Body in Early Modern Italy The World of the Maya*

Contained in this history of the "Great Sea" are the stories of the birth of Western Civilization, the clash of warring faiths, and the rivalries of empires. David Abulafia leads a team of eight distinguished historians in an exploration of the great facts, themes and epochs of this region's history: the physical setting; the rivalry between Carthaginians, Greeks, and Etruscans for control of the sea routes; unification under Rome and the subsequent break up into Western Christendom, Byzantium, and Islam; the Crusades; commerce in medieval times; the Ottoman resurgence; the rivalry of European powers from the eighteenth to the twentieth centuries; and the globalization of the region in the last century. The book departs from the traditional view of Mediterranean history, which placed emphasis on the overwhelming influences of physical geography on the molding of the region's civilizations. Instead, this new interpretation regards that physical context as a staging ground for decisive action, and at center stage are human catalysts at all levels of society—whether great kings and emperors, the sailors of medieval Amalfi, or the Sephardic Jews who were expelled from Spain in 1492. The authors do more than simply catalogue the societies that developed in the region, but also describe how these groups interacted with one another across the sea, enjoying commercial and political ties as well as sharing ideas and religious beliefs. This richly illustrated book offers contemporary historical writing at its best and is sure to engage specialists, students, and general readers alike. Did early modern people care about their health? And what did it mean to lead a healthy life in Italy and England? Through a range of textual evidence, images and material artefacts *Conserving health in early modern culture* documents the profound impact which ideas about healthy living had on daily practices as well as on intellectual life and the material world in this period. In both countries staying healthy was understood as depending on the careful management of the six 'Non-Naturals': the air one breathed, food and drink, excretions, sleep, exercise and repose, and the 'passions of the soul'. To a close scrutiny, however, models of prevention differed considerably in Italy and England, reflecting country-specific cultural, political and medical contexts and different confessional backgrounds. The following two chapters are available open access on a CC-BY-NC-ND license here:

<http://www.oopen.org/search?identifier=633180> 3 'Ordering the infant': caring for newborns in early modern England - Leah Astbury 4 'She sleeps well and eats an egg': convalescent care in early modern England - Hannah Newton *Power in medieval society* has traditionally been ascribed to figures of public authority—violent knights and conflicting sovereigns who altered the surface of civic life through the exercise of law and force. The wives and consorts of these powerful men have generally been viewed as decorative attendants, while common women were presumed to have had no power or consequence. Reassessing the conventional definition of power that has shaped such portrayals, *Women and Power in the Middle Ages* reveals the varied manifestations of female power in the medieval household and community—from the cultural power wielded by the wives of Venetian patriarchs to the economic power of English peasant women and the religious power of female saints. Among the specific topics addresses are Griselda's manipulation of silence as power in Chaucer's "The Clerk's Tale"; the extensive networks of influence devised by Lady Honor Lisle; and the role of medieval women book owners as arbiters of lay piety and ambassadors of culture. In every case, the essays seek to transcend simple polarities of public and private, male and female, in order to provide a more realistic analysis of the workings of power in feudal society. Human bodies have been represented and defined in various ways across different cultures and historical periods. As an object of interpretation and site of social interaction, the body has throughout history attracted more attention than perhaps any other element of human experience. The essays in this

volume explore the manifestations of the body in Italian society from the fourteenth through the seventeenth centuries. Adopting a variety of interdisciplinary approaches, these fresh and thought-provoking essays offer original perspectives on corporeality as understood in the early modern literature, art, architecture, science, and politics of Italy. An impressively diverse group of contributors comment on a broad range and variety of conceptualizations of the body, creating a rich dialogue among scholars of early modern Italy. Contributors: Albert R. Ascoli, University of California, Berkeley; Douglas Biow, The University of Texas at Austin; Margaret Brose, University of California, Santa Cruz; Anthony Colantuono, University of Maryland, College Park; Elizabeth Horodowich, New Mexico State University; Sergius Kodera, New Design University, St. Pölten, Austria; Jeanette Kohl, University of California, Riverside; D. Medina Lasansky, Cornell University; Luca Marcozzi, Roma Tre University; Ronald L. Martinez, Brown University; Katharine Park, Harvard University; Sandra Schmidt, Free University of Berlin; Bette Talvacchia, University of Connecticut August 15, 1839. Messina, Italy. In the home of Marshall don Peppino Padellani di Opiri, preparations for the feast of the Ascension are underway, but for Agata, the Marshall's daughter, there are more important matters at hand. She and the wealthy Giacomo Lepre have fallen in love. Her mother, however, is determined that the two young people will not marry. When, one month later, Marshall don Peppino dies, Agata's mother decides to ferry her daughter away from Messina, to Naples, where she hopes to garner a stipend from the king and keep her daughter far from trouble's reach. They travel to Naples on a boat captained by the young Englishman, James Garson. Following a tempestuous passage to Naples, during which Agata confesses her troubles to James, Agata and her mother find themselves rebuffed by the king and Agata is forced to join a convent. The Benedictine monastery of San Giorgio Stilita is rife with rancor and jealousy, illicit passions and ancient feuds. Agata remains aloof, devoting herself to the cultivation of medicinal herbs, calmed by the steady rhythms of monastic life. Through letters she stays in contact with Garson, reading all the books he sends her, and follows the news of the various factions struggling to bring unity to Italy. Though she didn't choose to enter a convent and is divided between her yearnings for purity and religiosity and her desire to be part of the world, something about the cloistered life reverberates within her. Agata is increasingly torn when she realizes that her feelings for Garson, though he is only a distant presence in her life, have eclipsed those for Lepre. A Mediterranean sister to the heroines of Jane Austen and Emily Brontë, Agata fully inhabits her own time yet in Agnello Hornby's rich characterization, she also embodies strength of will and a spiritual fortitude that is timeless. In his rich and learned new book about the naturalization of foreigners, Peter Sahlins offers an unusual and unexpected contribution to the histories of immigration, nationality, and citizenship in France and Europe. Through a study of foreign citizens, Sahlins discovers and documents a premodern world of legal citizenship, its juridical and administrative fictions, and its social practices. Telling the story of naturalization from the sixteenth to the early nineteenth centuries, *Unnaturally French* offers an original interpretation of the continuities and ruptures of absolutist and modern citizenship, in the process challenging the historiographical centrality of the French Revolution. *Unnaturally French* is a brilliant synthesis of social, legal, and political history. At its core are the tens of thousands of foreign citizens whose exhaustively researched social identities and geographic origins are presented here for the first time. Sahlins makes a signal contribution to the legal history of nationality in his comprehensive account of the theory, procedure, and practice of naturalization. In his political history of the making and unmaking of the French absolute monarchy, Sahlins considers the shifting policies toward immigrants, foreign citizens, and state membership. Sahlins argues that the absolute citizen, exemplified in Louis XIV's attempt to tax all foreigners in 1697, gave way to new practices in the middle of the eighteenth century. This "citizenship revolution," long before 1789, produced changes in private and in political culture that led to the abolition of the distinction between foreigners and citizens. Sahlins shows how the Enlightenment and the political failure of the monarchy in France laid the foundations for the development of an exclusively political citizen, in opposition to the absolute citizen who had been above all a legal subject. The author

completes his original book with a study of naturalization under Napoleon and the Bourbon Restoration. Tracing the twisted history of the foreign citizen from the Old Regime to the New, Sahlins sheds light on the continuities and ruptures of the revolutionary process, and also its consequences. In the sixteenth and seventeenth centuries, Rome was an aged but still vigorous power while Spain was a rising giant on track toward becoming the world's most powerful and first truly global empire. This book tells the fascinating story of the meeting of these two great empires at a critical moment in European history. Thomas Dandele explores for the first time the close relationship between the Spanish Empire and Papal Rome that developed in the dynamic period of the Italian Renaissance and the Spanish Golden Age. The author examines on the one hand the role the Spanish Empire played in shaping Roman politics, economics, culture, society, and religion and on the other the role the papacy played in Spanish imperial politics and the development of Spanish absolutism and monarchical power. Reconstructing the large Spanish community in Rome during this period, the book reveals the strategies used by the Spanish monarchs and their agents that successfully brought Rome and the papacy under their control. Spanish ambassadors, courtiers, and merchants in Rome carried out a subtle but effective conquest by means of a distinctive "informal" imperialism, which relied largely on patronage politics. As Spain's power grew, Rome enjoyed enormous gains as well, and the close relations they developed became a powerful influence on the political, social, economic, and religious life not only of the Iberian and Italian peninsulas but also of Catholic Reformation Europe as a whole. Early modern Spain was a global empire in which a startling variety of medical cultures came into contact, and occasionally conflict, with one another. Spanish soldiers, ambassadors, missionaries, sailors, and emigrants of all sorts carried with them to the farthest reaches of the monarchy their own ideas about sickness and health. These ideas were, in turn, influenced by local cultures. This volume tells the story of encounters among medical cultures in the early modern Spanish empire. The twelve chapters draw upon a wide variety of sources, ranging from drama, poetry, and sermons to broadsheets, travel accounts, chronicles, and Inquisitorial documents; and it surveys a tremendous regional scope, from Mexico, to the Canary Islands, the Iberian Peninsula, Italy, and Germany. Together, these essays propose a new interpretation of the circulation, reception, appropriation, and elaboration of ideas and practices related to sickness and health, sex, monstrosity, and death, in a historical moment marked by continuous cross-pollination among institutions and populations with a decided stake in the functioning and control of the human body. Ultimately, the volume discloses how medical cultures provided demographic, analytical, and even geographic tools that constituted a particular kind of map of knowledge and practice, upon which were plotted: the local utilities of pharmacological discoveries; cures for social unrest or decline; spaces for political and institutional struggle; and evolving understandings of monstrosity and normativity. *Medical Cultures of the Early Modern Spanish Empire* puts the history of early modern Spanish medicine on a new footing in the English-speaking world. In this book Tamar Herzog explores the emergence of a specifically Spanish concept of community in both Spain and Spanish America in the eighteenth century. Challenging the assumption that communities were the natural result of common factors such as language or religion, or that they were artificially imagined, Herzog reexamines early modern categories of belonging. She argues that the distinction between those who were Spaniards and those who were foreigners came about as local communities distinguished between immigrants who were judged to be willing to take on the rights and duties of membership in that community and those who were not. "This text examines the ancient and medieval history of the Mediterranean Sea and the lands around it"-- Provided by publisher. We are living in an open sea, caught up in a continuous wave, with no fixed point and no instrument to measure distance and the direction of travel. Nothing appears to be in its place any more, and a great deal appears to have no place at all. The principles that have given substance to the democratic ethos, the system of rules that has guided the relationships of authority and the ways in which they are legitimized, the shared values and their hierarchy, our behaviour and our life styles, must be radically revised because they no longer seem suited to our experience and understanding of a world in flux, a world that has become both increasingly interconnected and prone to severe and persistent crises. We are living in the interregnum between what is no longer and what is not yet. None of the political movements that

helped undermine the old world are ready to inherit it, and there is no new ideology, no consistent vision, promising to give shape to new institutions for the new world. It is like the Babylon referred to by Borges, the country of randomness and uncertainty in which 'no decision is final; all branch into others'. Out of the world that had promised us modernity, what Jean Paul Sartre had summarized with sublime formula 'le choix que je suis' ('the choice that I am'), we inhabit that flattened, mobile and dematerialized space, where as never before the principle of the heterogenesis of purposes is sovereign. This is Babel. Despite its unequalled history of success, the European Union is still far from its citizens. In the aftermath of the failed referenda on the European constitutional treaty in France and the Netherlands in the early summer of 2005, the EU is facing a severe crisis of trust. Hence, the questions arise: how much pressure can the community tolerate in order to persist and what does hold it together in times of scarcity, conflict, danger, and threat? The contributions of this volume do not only provide a variety of conceptualizations of European identity in the broad field of social sciences such as sociology, political theory and international relations, but first and foremost intend to enrich the present research by offering new theoretical perspectives and recent empirical findings. This groundbreaking study explores the role of those involved in various aspects of the care, comfort and appearance of the body in seventeenth and early eighteenth-century Italy, bringing to light the strong cultural affinities and social ties between barber-surgeons and the apparently distant trades of jeweller, tailor, wigmaker and upholsterer. Drawing on contemporary understandings of the body, the author shows that shared concerns about health and well-being permeated the professional cultures of these medical and non-medical occupations. At the same time the detailed analysis of the life-course, career patterns and family experience of 'artisans of the body' offers unprecedented insight into the world of the urban middling sorts. The book is essential reading for scholars and students of gender, family and urban history in the early modern age, and will equally appeal to historians of the body and of the medical occupations. This volume brings together for the first time a collection of twelve articles written both jointly and individually by Peregrine Horden and Nicholas Purcell as they have participated in the debates generated by their major work, *The Corrupting Sea: A Study of Mediterranean History* (2000). One theme in those debates has been how a comprehensive Mediterranean history can be written: how an approach to Mediterranean history by way of its ecologies and the communications between them can be joined up with more mainstream forms of enquiry - cultural, social, economic, and political, with their specific chronologies and turning points. The second theme raises the question of how Mediterranean history can be fitted into a larger, indeed global history. It concerns the definition of the Mediterranean in space, the way to characterise its frontiers, and the relations between the region so defined and the other large spaces, many of them oceans, to which historians have increasingly turned for novel disciplinary-cum-geographical units of study. A volume collecting the two authors' studies on both these themes, as well as their reply to critics of *The Corrupting Sea*, should prove invaluable to students and scholars from a number of disciplines: ancient, medieval and early modern history, archaeology, and social anthropology. (CS1083).

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