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The Death of Death in the Death of Christ is John Owen's definitive work on the extent of the atonement. It is a polemical work, designed to show among other things that the doctrine of universal redemption is unscriptural and destructive of the gospel. It was called forth by the progress in England of Arminianism and the half-way house of Amyraldianism adopted by Baxter, Davenant and Usher.

In the latest addition to the Ancient Christian Texts series, David Maxwell renders a service to students of patristics and New Testa-

ment studies alike. The first complete English translation of Cyril of Alexandria's Commentary on John since the nineteenth century, this volume unveils one of the brightest lights in the Alexandrian tradition.

Reaffirming the "greatness and inestimable value of human life," Pope John Paul II discusses in this encyclical letter the present-day legal, ethical, and moral threats to life.

Judith Butler's new book considers the way in which psychic life is generated by the social operation of power, and how that social operation of power is concealed and fortified by the psyche that it produces. It combines social theory, philosophy, and psychoanaly-

sis in novel ways, and offers a more sustained analysis of the theory of subject formation implicit in her previous books.

Lady Hyegyong's memoirs, which recount the chilling murder of her husband by his father, form one of the best known and most popular classics of Korean literature. From 1795 until 1805 Lady Hyegyong composed this masterpiece, depicting a court life Shakespearean in its pathos, drama, and grandeur. Presented in its social, cultural, and historical contexts, this first complete English translation opens a door into a world teeming with conflicting passions, political intrigue, and the daily preoccupations of a deeply intelligent and articulate woman. JaHyun Kim Haboush's accurate, fluid translation captures the intimate and expressive voice of this consummate storyteller. Reissued nearly twenty years after its initial publication with a new foreword by Dorothy Ko, *The Memoirs of Lady Hyegyong* is a unique exploration of Korean selfhood and an extraordinary example of autobiography in the premodern era.

Reproduction of the original: *My Experiences As An Executioner* by James Berry

The history of slavery in early America is a history of suicide. On ships crossing the Atlantic, enslaved men and women refused to eat or leaped into the ocean. They strangled or hanged themselves. They tore open their own throats. In America, they jumped into rivers or out of windows, or even ran into burning buildings. Faced with the reality of enslavement, countless Africans chose death instead. In *The Power to Die*, Terri L. Snyder excavates the history of slave suicide, returning it to its central place in early American history. How did people—traders, planta-

tion owners, and, most importantly, enslaved men and women themselves—view and understand these deaths, and how did they affect understandings of the institution of slavery then and now? Snyder draws on ships' logs, surgeons' journals, judicial and legislative records, newspaper accounts, abolitionist propaganda and slave narratives, and many other sources to build a grim picture of slavery's toll and detail the ways in which suicide exposed the contradictions of slavery, serving as a powerful indictment that resonated throughout the Anglo-Atlantic world and continues to speak to historians today.

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

When Viscount Castlereagh, leader of the House of Commons and architect of the Grand Alliance, committed suicide in 1822, the coroner's inquest could consider only two legal verdicts: insanity

or self-murder. Public outrage greeted his burial in Westminster Abbey; the tradition lingered that a suicide's burial place be at a crossroads, with a stake through the heart to keep the lost soul from wandering. Probing a remarkable variety of sources and individual cases, Barbara Gates shows how attitudes toward suicide changed between Castlereagh's death and the end of the century. By 1900 the Victorians' moral censure of suicide and the accompanying denial that it was a widespread problem had been replaced by a more compassionate response--and also by an unfounded belief in a "suicide epidemic," which Thomas Hardy described as a "coming universal wish not to live.". Exposing a rich area of interaction between history and literature, and utilizing the methodology of the new historicism, Gates discusses topics ranging from the plot for *Wuthering Heights* to Victorian shilling shockers. Among other findings she includes evidence that Victorian middle-class men, particularly, tended to make suicide the province of other selves--of men belonging to other times or places, of "monsters," or of women. Originally published in 1988. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

When ten people arrive on private Indian Island off England's southwest coast, lured to a mansion by invitations from a mysteri-

ous host, terror mounts as one guest after another is murdered, in a classic whodunit that is an elaboration of the famous children's rhyme "Ten Little Indians." Reader's Guide included. Reprint. 100,000 first printing.

Sleepless Souls is a social and cultural history of suicide in early modern England. It traces the rise and fall of the crime of self-murder and explores the reasons why suicide came to be harshly punished in the sixteenth century, and why it was gradually decriminalized in the century and a half following the English Revolution. Michael MacDonald and Terence R. Murphy employ a wide range of records from the period between 1500 and 1800 in order to place suicide in its contemporary context, and relate its history to political events, religious changes, philosophical fashions, tensions between central government and local communities, class interests, and the communication media. The authors treat the crisis of death by suicide as a lens in which the forces that reshaped the mental outlook of different classes and social groups are reflected.

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

Earth is long since dead. On a colony planet, a band of men has gained control of technology, made themselves immortal, and now rules their world as the gods of the Hindu pantheon. Only one dares oppose them: he who was once Siddhartha and is now Mahasamatman. *Binder of Demons. Lord of Light.*

How did people view mental health problems in the eighteenth century, and what do the attitudes of ordinary people towards

those afflicted tell us about the values of society at that time? Professor Houston draws upon a wide range of contemporary sources, notably asylum documents, and civil and criminal court records, to present unique insights into the issues around madness, including the written and spoken words of sufferers themselves, and the vocabulary associated with insanity. The links between madness and a range of other issues are explored including madness, gender, social status, religion and witchcraft, in addition to the attributed causes of derangement such as heredity and alcohol abuse. This is a detailed yet profoundly humane and compassionate study of the everyday experiences of those suffering mental impairments ranging from idiocy to lunacy, and an exploration into the meaning of this for society in the eighteenth century.

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

lives of everyday folk, architecture, popular belief and culture."

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

In every century since the renaissance, English speakers have felt compelled to possess a translation written especially for their own time of this great epic poem, the earliest and most central literary text of Western culture. That need has been thoroughly met in our century by the distinguished poet and classicist Robert Fitzgerald, whose version of "The Iliad" does justice in every way to the fluent vigor and gravity of the Homeric original.

This book is open access under a CC BY 4.0 licence. This book is the first academic study of the post-mortem practice of gibbeting ('hanging in chains'), since the nineteenth century. Gibbeting involved placing the executed body of a malefactor in an iron cage and suspending it from a tall post. A body might remain in the gibbet for many decades, while it gradually fell to pieces. Hanging in chains was a very different sort of post-mortem punishment from anatomical dissection, although the two were equal alternatives in the eyes of the law. Where dissection obliterated and de-individualised the body, hanging in chains made it monumental and rooted it in the landscape, adding to personal notoriety. Focusing particularly on the period 1752-1832, this book provides a summary of the historical evidence, the factual history of gibbeting which explores the locations of gibbets, the material technologies involved in hanging in chains, and the actual process from erection to eventual collapse. It also considers the meanings, effects and legacy of this gruesome practice.

Do the dead have rights? In a persuasive argument, Don Herzog makes the case that the deceased's interests should be protected. This is a delightfully deceptive work that starts out with a simple, seemingly arcane question—can you libel or slander the dead?—and develops it outward, tackling larger and larger implications, until it ends up straddling the borders between law, culture, philosophy, and the meaning of life. A full answer to this question requires legal scholar Don Herzog to consider what tort law is actually designed to protect, what differences death makes—and what differences it doesn't—and why we value what we value. Herzog is one of those rare scholarly writers who can make the most abstract argument compelling and entertaining.

"Dick Donovan" was the pseudonym of James Edward Preston Murdock (1843–1934), an author of mysteries, thrillers, and horror stories. For a time, his popularity rivaled that of Arthur Conan Doyle—and he was certainly more prolific than Doyle. Between 1889 and 1922, he published nearly 300 mystery stories (many in series that were collected as books, such as this one.) Many of Murdock's mystery stories feature the character Dick Donovan, a Glasgow Detective, named for one of the 18th Century Bow Street Runners. The character was so popular that later stories were published under this pen name. Murdock also wrote true crime stories, horror, and 37 novels, most as "Dick Donovan." His non-fiction included four history books, seven guidebooks for areas in the Alps and his autobiography. His stories were used by The Strand magazine in months when there were no Sherlock Holmes stories available.

In a work of prodigious scholarship and enormous breadth, which

draws on the tribal, ancient, premodern, and modern worlds, Orlando Patterson discusses the internal dynamics of slavery in sixty-six societies over time. These include Greece and Rome, medieval Europe, China, Korea, the Islamic kingdoms, Africa, the Caribbean islands, and the American South.

This Very Short Introduction explores the key themes from more than 1,000 years of Scotland's fascinating history. Covering everything from the Jacobites to devolution to the modern economy, this concise account presents a fully-integrated picture of what Scottish society, culture, politics and religion look like, and why. Contains the unabridged text King Lear as published in Volume XVII of The Caxton Edition of the Complete Works of William Shakespeare.

Lewis, Matthew Gregory is a famous British novelist and playwright. *The Monk: A Romance* is his most famous so called "gothic novel" that he wrote only in ten days. Ambrosio, once an exemplary Spanish monk, is passionate about his student: there is a beautiful woman Matilda under the monk robe. After his passion is satisfied he shifts his attention to an innocent Antonia. With Matilda's help he rapes and kills the young woman. Later it is discovered that Antonia was his sister and Matilda is Satan's messenger whose aim was to seduce the devout hermit and lead him to the sin. In the end, he falls under inquisition, but...

"Human beings," the acclaimed Egyptologist Jan Assmann writes, "are the animals that have to live with the knowledge of their death, and culture is the world they create so they can live with that knowledge." In his new book, Assmann explores images of death and of death rites in ancient Egypt to provide startling new

insights into the particular character of the civilization as a whole. Drawing on the unfamiliar genre of the death liturgy, he arrives at a remarkably comprehensive view of the religion of death in ancient Egypt. Assmann describes in detail nine different images of death: death as the body being torn apart, as social isolation, the notion of the court of the dead, the dead body, the mummy, the soul and ancestral spirit of the dead, death as separation and transition, as homecoming, and as secret. *Death and Salvation in Ancient Egypt* also includes a fascinating discussion of rites that reflect beliefs about death through language and ritual.

This book is open access under a CC BY 4.0 licence. This book analyses the different types of post-execution punishments and other aggravated execution practices, the reasons why they were advocated, and the decision, enshrined in the Murder Act of 1752, to make two post-execution punishments, dissection and gibbeting, an integral part of sentences for murder. It traces the origins of the Act, and then explores the ways in which Act was actually put into practice. After identifying the dominance of penal dissection throughout the period, it looks at the abandonment of burning at the stake in the 1790s, the rapid decline of hanging in chains just after 1800, and the final abandonment of both dissection and gibbeting in 1832 and 1834. It concludes that the Act, by creating differentiation in levels of penalty, played an important role within the broader capital punishment system well into the nineteenth century. While eighteenth- and early nineteenth-century historians have extensively studied the 'Bloody Code' and the resulting interactions around the 'Hanging Tree', they have largely ignored an important dimension of the capital punishment system – the courts extensive use of aggravated and post-

execution punishments. With this book, Peter King aims to rectify this neglected historical phenomenon.

The genuineness of the *Laws* is sufficiently proved (1) by more than twenty citations of them in the writings of Aristotle, who was residing at Athens during the last twenty years of the life of Plato, and who, having left it after his death (B.C. 347), returned thither twelve years later (B.C. 335); (2) by the allusion of Isocrates (*Oratio ad Philippum missa*, p.84: *To men tais paneguresin enochlein kai pros apantas legein tous sunprechontas en autais pros oude na legein estin, all omoios oi toioutoi ton logon* (sc. speeches in the assembly) *akuroi tugchanousin ontes tois nomois kai tais politeiais tais upo ton sophiston gegrammenais.*) —writing 346 B.C., a year after the death of Plato, and probably not more than three or four years after the composition of the *Laws*—who speaks of the *Laws* and *Republics* written by philosophers (*upo ton sophiston*); (3) by the reference (Athen.) of the comic poet Alexis, a younger contemporary of Plato (fl. B.C 356-306), to the enactment about prices, which occurs in *Laws xi.*, viz that the same goods should not be offered at two prices on the same day (*Ou gegone kreitton nomothetes tou plousiou Aristonikou tithesi gar nuni nomon, ton ichthuopolon ostis an polon tini ichthun upotimesas apodot elattonos es eipe times, eis to desmoterion euthus apagesthai touton, ina dedoikotes tes axias agaposin, e tes esperas saprous apantas apopherosin oikade.*

This book unusually brings together work on 15th century and the 16th century Scottish history, asking questions such as: How far can medieval themes such as OClordshipOCO function in the late 16th-century world of Reformation and state formation? How"e;

As we become ever-more aware of how our governments “eavesdrop” on our conversations, here is a gripping exploration of this unknown realm of the British secret service: Government Communication Headquarters (GCHQ).

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

as cadavers for anatomical demonstration. In doing so it reveals an intermediate stage in the long-term disappearance of public bodily punishment.

Eighteenth-century Edinburgh was the cradle of the Scottish Enlightenment and a city of international significance. The lives and ideas of its prominent figures have received extensive treatment, but little attention has been paid to the society which produced them. In this wide-ranging study of Edinburgh over a century of social change, R. A. Houston offers unrivalled breadth of analysis of the ways in which urban life was transformed. Chapters on social relationships, the use of space, the place of the poor in Scotland’s capital, religious values and attitudes to urban living, riot, and popular protest, and developments in political economy build up to a powerful argument about social change in the decades before the Enlightenment. As well as providing unique depth of context for Enlightenment studies, this book explains how broader changes in social attitudes and values took root in a century which witnessed dramatic political, economic, and intellectual developments. It is a major contribution not only to Scottish but also to British history.