

## The Inquisition 2000 317 Pages Michael Baigent Richard

In Europe and North and South America during the early modern period, people believed that their dreams might be, variously, messages from God, the machinations of demons, visits from the dead, or visions of the future. Interpreting their dreams in much the same ways as their ancient and medieval forebears had done—and often using the dream-guides their predecessors had written—dreamers rejoiced in heralds of good fortune and consulted physicians, clerics, or practitioners of magic when their visions waxed ominous. *Dreams, Dreamers, and Visions* traces the role of dreams and related visionary experiences in the cultures within the Atlantic world from the late thirteenth to early seventeenth centuries, examining an era of cultural encounters and transitions through this unique lens. In the wake of Reformation-era battles over religious authority and colonial expansion into Asia, Africa, and the Americas, questions about truth and knowledge became particularly urgent and debate over the meaning and reliability of dreams became all the more relevant. Exploring both indigenous and European methods of understanding dream phenomena, this volume argues that visions were central to struggles over spiritual and political authority. Featuring eleven original essays, *Dreams, Dreamers, and Visions* explores the ways in which reports and interpretations of dreams played a significant role in reflecting cultural shifts and structuring historic change. Contributors: Emma Anderson, Mary Baine Campbell, Luis Corteguera, Matthew Dennis, Carla Gerona, María V Jordán, Luís Filipe Silvério Lima, Phyllis Mack, Ann Marie Plane, Andrew Redden, Janine Rivière, Leslie Tuttle, Anthony F. C. Wallace.

This groundbreaking work draws on a vast range of research into human sexuality to demonstrate that homosexuality is not a phenomenon limited to a small minority of society, but is an aspect of a complex sexual harmony that the human race inherited from its animal ancestors. Through a survey of the patterns of sexual expression found among animals and among societies around the world, and an examination of the functional role homosexual behavior has played among animal species and human societies alike, the author arrives at some provocative conclusions: that a homosexual or bisexual phase is a normal part of sexual development, that same-sex relations play an important balancing role in regulating human reproduction, that many societies have institutionalized homosexual traditions in the past, and that the harsh condemnation of homosexuality in Western society is a relatively recent phenomenon, unique among world societies throughout history. This well researched and meticulously documented book is the first that integrates into a coherent picture the startling revelations about human sexuality coming from the recent work of sexual researchers, psychologists, anthropologists and historians. The view that emerges, of an ambisexual human species whose complex sexual harmony is being thwarted by the imposition of an artificial understanding of nature, represents a new way of

thinking about sex.

Known in early modern Europe by many names – the French Disease, the Bubas, and, eventually, syphilis – the Great Pox was a chronic disease that carried the stigma of sexuality and produced a slow and painful death. The main institution which treated it, the pox hospital, has come down to us as a stench-filled and overcrowded place that sought to treat the body and reform the soul. Using the sole surviving admissions book for Toledo, Spain's Hospital de Santiago, Cristian Berco reconstructs the lives of men and women afflicted with the pox by tracing their experiences before, during, and after their hospitalization. Through an innovative combination of medical, institutional, and notarial sources, he explores the physical and social lives of the patients. What were the social repercussions of living with a shameful disease? What did living with this chronic illness mean for careers and networks, love and families, and everyday relationships? *From Body to Community* is a textured analysis at once touched by the illness but not solely defined by it. Northern Spain is miles away - both literally and figuratively - from the crowded resorts of the southern coast. This cluster of ancient kingdoms is home Gothic cathedrals, stunning mountain ranges, charming seaside towns and the buzzing cultural capital of Bilbao. From sampling fresh seafood and delicious cider to walking the medieval pilgrim route to Santiago - Footprint's 6th edition of the Northern Spain Handbook will help you make the most of your trip. • In-depth coverage of the region's activities, from climbing to skiing • Highlight maps to help you get the best from this vast region • Exceptional background and history section - from the Reconquista, to pilgrims, to politics • Where to stay and eat for your budget; also offers information on the best refugios, paradores and sidrerías • Includes feature on the Camino de Santiago Packed with valuable information on this fascinating area of Europe, Footprint's Northern Spain Handbook will ensure that you get the best out of this culturally rich destination.

Taking a new approach to the study of cross-cultural trade, this book blends archival research with historical narrative and economic analysis to understand how the Sephardic Jews of Livorno, Tuscany, traded in regions near and far in the seventeenth and eighteenth centuries. Francesca Trivellato tests assumptions about ethnic and religious trading diasporas and networks of exchange and trust. Her extensive research in international archives--including a vast cache of merchants' letters written between 1704 and 1746--reveals a more nuanced view of the business relations between Jews and non-Jews across the Mediterranean, Atlantic Europe, and the Indian Ocean than ever before. The book argues that cross-cultural trade was predicated on and generated familiarity among strangers, but could coexist easily with religious prejudice. It analyzes instances in which business cooperation among coreligionists and between strangers relied on language, customary norms, and social networks more than the progressive rise of state and legal institutions. Addressing representation and identity in a variety of production styles and genres, including experimental film and

documentary, independent and mainstream film, and television drama, *Filming Difference* poses fundamental questions about the ways in which the art and craft of filmmaking force creative people to confront stereotypes and examine their own identities while representing the complexities of their subjects. Selections range from C. A. Griffith's "Del Otro Lado: Border Crossings, Disappearing Souls, and Other Transgressions" and Celine Perreñas Shimizu's "Pain and Pleasure in the Flesh of Machiko Saito's Experimental Movies" to Christopher Bradley's "I Saw You Naked: 'Hard' Acting in 'Gay' Movies," along with Kevin Sandler's interview with Paris Barclay, Yuri Makino's interview with Chris Eyre, and many other perspectives on the implications of film production, writing, producing, and acting. Technical aspects of the craft are considered as well, including how contributors to filmmaking plan and design films and episodic television that feature difference, and how the tools of cinema—such as cinematography and lighting—influence portrayals of gender, race, and sexuality. The struggle between economic pressures and the desire to produce thought-provoking, socially conscious stories forms another core issue raised in *Filming Difference*. Speaking with critical rigor and creative experience, the contributors to this collection communicate the power of their media.

While the Spanish Inquisition has laid the greatest claim to both scholarly attention and the popular imagination, the Roman Inquisition, established in 1542 and a key instrument of papal authority, was more powerful, important, and long-lived. Founded by Paul III and originally aimed to eradicate Protestant heresy, it followed medieval antecedents but went beyond them by becoming a highly articulated centralized organ directly dependent on the pope. By the late sixteenth century the Roman Inquisition had developed its own distinctive procedures, legal process, and personnel, the congregation of cardinals and a professional staff. Its legal process grew out of the technique of *inquisitio* formulated by Innocent III in the early thirteenth century, it became the most precocious papal bureaucracy on the road to the first "absolutist" state. As Thomas F. Mayer demonstrates, the Inquisition underwent constant modification as it expanded. The new institution modeled its case management and other procedures on those of another medieval ancestor, the Roman supreme court, the Rota. With unparalleled attention to archival sources and detail, Mayer portrays a highly articulated corporate bureaucracy with the pope at its head. He profiles the Cardinal Inquisitors, including those who would play a major role in Galileo's trials, and details their social and geographical origins, their education, economic status, earlier careers in the Church, and networks of patronage. At the point this study ends, circa 1640, Pope Urban VIII had made the Roman Inquisition his personal instrument and dominated it to a degree none of his predecessors had approached.

In 1600, the Catholic Inquisition condemned the philosopher and cosmologist Giordano Bruno for heresy, and he was then burned alive in the Campo de' Fiori in Rome. Historians, scientists, and philosophical scholars have traditionally held that Bruno's theological beliefs led to his

execution, denying any link between his study of the nature of the universe and his trial. But in *Burned Alive*, Alberto A. Martínez draws on new evidence to claim that Bruno's cosmological beliefs—that the stars are suns surrounded by planetary worlds like our own, and that the Earth moves because it has a soul—were indeed the primary factor in his condemnation. Linking Bruno's trial to later confrontations between the Inquisition and Galileo in 1616 and 1633, Martínez shows how some of the same Inquisitors who judged Bruno challenged Galileo. In particular, one clergyman who authored the most critical reports used by the Inquisition to condemn Galileo in 1633 immediately thereafter wrote an unpublished manuscript in which he denounced Galileo and other followers of Copernicus for their beliefs about the universe: that many worlds exist and that the Earth moves because it has a soul. Challenging the accepted history of astronomy to reveal Bruno as a true innovator whose contributions to the science predate those of Galileo, this book shows that it was cosmology, not theology, that led Bruno to his death.

Susan Schreiner argues that Europe in the 16th century was preoccupied with certainty, especially religious certainty. She analyzes the pervading questions about certitude & doubt in the terms & contexts of a wide variety of thinkers during this time of competing truths. This book represents the culmination of David Nirenberg's ongoing project; namely, how Muslims, Christians, and Jews lived with and thought about each other in the Middle Ages, and what the medieval past can tell us about how they do so today. There have been scripture based studies of the three religions of the book that claim descent from Abraham, but Nirenberg goes beyond those to pay close attention to how the three religious neighbors loved, tolerated, massacred, and expelled each other all in the name of God in periods and places both long ago and far away. Whether Christian Crusaders and settlers in Islamic-ruled lands, or Jewish-Muslim relations in Christian-controlled Iberia, for Nirenberg, the three religions need to be studied in terms of how each affected the development of the other over time, their proximity of religious and philosophical thought as well as their overlapping geographies, and how the three neighbors define (and continue to define) themselves and their place in the here-and-now and the here-after in terms of one another. Arguing against exemplary histories, static models of tolerance versus prosecution, or so-called Golden Ages and Black Legends, Nirenberg offers here instead a story that is more dynamic and interdependent, one where Muslim, Jewish, and Christian communities have re-imagined themselves, not only as abstractions of categories in each other's theologies and ideologies, but by living with each other every day as neighbors jostling each other on the street. From dangerous attractions leading to interfaith marriage, to interreligious conflicts leading to segregation, violence, and sometimes extermination, to strategies of bridging the interfaith gap through language, vocabulary, and poetry Nirenberg aims to understand the intertwined past of the three faiths as a way for their heirs to coproduce the future.

Featuring fifty-eight newly translated documents, meticulous annotations, and trenchant contextual analysis, this documentary history is an indispensable resource for anyone seeking to understand the Inquisition in general and its nearly three-hundred-year reign in the New World in particular.

The elusive forces of creation at work in human communication are exposed in an investigation into how the destruction and creation in language are intimately entwined and how these processes are continuously in operation, generating new words, structures, and meanings. Reprint. 25,000 first printing.

Drawing on the Roman Inquisition's own records, diplomatic correspondence, local documents, newsletters, and other sources, Thomas F. Mayer provides an intricately detailed account of the ways the Inquisition operated to serve the papacy's long-standing political aims in Naples, Venice, and Florence between 1590 and 1640.

The book re-evaluates the so-called autobiography of Ignatius Loyola (ca. 1491-1556) against the backgrounds of the spiritual geography of Luke's New Testament writings and the culture of Renaissance humanism. The analysis focuses on the language Ignatius used when dictating the text, the events he chose to include or exclude, and the cultures that helped to shape his spiritual emphases.

The baby abandoned on the doorstep is a phenomenon that has virtually disappeared from our experience, but in the early modern world, unwanted children were a very real problem for parents, government officials, and society. The *Unwanted Child* skillfully recreates sixteenth-century Nuremberg to explore what befell abandoned, neglected, abused, or delinquent children in this critical period. Joel F. Harrington tackles this question by focusing on the stories of five individuals. In vivid and poignant detail, he recounts the experiences of an unmarried mother-to-be, a roaming mercenary who drifts in and out of his children's lives, a civic leader handling the government's response to problems arising from unwanted children, a homeless teenager turned prolific thief, and orphaned twins who enter state care at the age of nine. Braiding together these compelling portraits, Harrington uncovers and analyzes the key elements that link them, including the impact of war and the vital importance of informal networks among women. From the harrowing to the inspiring, *The Unwanted Child* paints a gripping picture of life on the streets five centuries ago.

The authors argue that African-American women in the West played active, though sometimes unacknowledged, roles in shaping the political, ideological, and social currents that influenced the United States over the past three centuries. This is the first major historical anthology on the topic.

European exploration and conquest expanded exponentially in the late fifteenth and sixteenth centuries, and as the horizons of imperial experience grew more distant, strategies designed to convey the act of witnessing came to be a key source of textual authority. From the *relación* to the captivity narrative, the Hispanic imperial project relied heavily on the first-person authority of genres whose authenticity undergirded the ideological armature of national consolidation, expansion, and conquest. At the same time, increasing pressures for religious conformity in Spain, as across Europe, required subjects to bare themselves before external authorities in intimate confessions of their faith. Emerging from this charged context, the unreliable voice of the *pícaro* poses a rhetorical challenge to the authority of the witness, destabilizing the possibility of trustworthy representation precisely because of his or her intimate involvement in the narrative. In *Knowing Fictions*, Barbara Fuchs seeks at once to rethink the category of the picaresque while firmly centering it once more in the early modern Hispanic world from which it emerged. Venturing beyond the traditional picaresque canon, Fuchs traces Mediterranean itineraries of diaspora, captivity, and imperial rivalry in a corpus of texts that employ picaresque conventions to contest narrative authority. By engaging the picaresque not just as a genre with more or less strictly defined boundaries, but as a set of literary strategies that interrogate the mechanisms of truth-telling

itself, Fuchs shows how self-consciously fictional picaresque texts effectively encouraged readers to adopt a critical stance toward the truth claims implicit in the forms of authoritative discourse proliferating in Imperial Spain.

Reflecting on humanity's shared desire for certainty, this book explores the discrepancies between religious adherence and inner belief specific to the early modern period, a time marred by forced conversions and inquisition.

The Inquisition in New Spain, 1536–1820A Documentary HistoryJHU Press

Traces the remarkable and unlikely ascent of Bill Kelly, a former priest-turned-Cape Cod fisherman, to the papacy.

The Routledge History of Medieval Magic brings together the work of scholars from across Europe and North America to provide extensive insights into recent developments in the study of medieval magic between c.1100 and c.1500. This book covers a wide range of topics, including the magical texts which circulated in medieval Europe, the attitudes of intellectuals and churchmen to magic, the ways in which magic intersected with other aspects of medieval culture, and the early witch trials of the fifteenth century. In doing so, it offers the reader a detailed look at the impact that magic had within medieval society, such as its relationship to gender roles, natural philosophy, and courtly culture. This is furthered by the book's interdisciplinary approach, containing chapters dedicated to archaeology, literature, music, and visual culture, as well as texts and manuscripts. The Routledge History of Medieval Magic also outlines how research on this subject could develop in the future, highlighting under-explored subjects, unpublished sources, and new approaches to the topic. It is the ideal book for both established scholars and students of medieval magic.

This challenging work argues for the importance of spirituality in Cold War America. It was the first period when the nation, teetering between patriotism and doubt about the global future, became a superpower. It was also the last period during which America's leaders and ministers regularly proclaimed that the nation was not free of sin. Stevens traces two movements in the culture of this time. The first is a recoiling from the alleged innocence of the 1930s-- the Red Decade-- and the formation of a Cold War sensibility in the late 1940s-50s. This sensibility was grounded in sobriety, in the rejection of utopia, in a neo- Judeo-Christian image of human nature tainted by sin and in the tacit or explicit support for a pro-American anti-communism. The second movement is the fragmentation of this early Cold War sensibility and its passing into obsolescence by the 1960s. Covering a wide selection of narrative and cultural forms – including theology, fiction, film noir, journalism, and confessional biography –Stevens demonstrates how writers, artists, and intellectuals-- the devout as well as the non-religious-- disseminated the terms of this cultural dialogue, disputing, refining, and challenging it.

There has been an upsurge in books, television programmes, films and websites exploring the reality or otherwise of the spirit world. Not since the founding of The Ghost Club in 1862 and the Society for Psychical Research in 1882 has ghost hunting been so popular. Television and the internet, in particular, have fueled this new level of interest, creating a modern media phenomenon that spans the globe. But while the demand for information is high, good information remains scarce. A Brief Guide to Ghost Hunting leads us through the process of ghost hunting, from initially weighing the first report, to choosing equipment, and investigating and identifying the phenomena, with an analysis of the best places to go looking, methods of contacting the spirit world, how to explain paranormal activity and, crucially, how to survive the

encounter. However, it is also a book about ghost hunting itself, drawing on 130 years of research in the cavernous archives of the Society for Psychical Research and even older history to find the earliest ghost stories. A Ghost Hunting Survey makes use of interviews with those billing themselves as ghost hunters to find out their views, motivations and experiences. New and original research makes use of statistics to map the nebulous world of apparitions while a Preliminary Survey of Hauntings offers an analysis of 923 reported phenomena from 263 locations across the UK. This is, as far as possible, an objective presentation of ghosts and ghost hunting. It is no wonder that mainstream science largely refuses to deal with the subject: it is too complicated. Without trying to convince you of any viewpoint, this book is intended to help you understand more.

This book presents a unique effort to create a new understanding of the Christian sign of the cross. At its core, it traces the conscious and unconscious influence of this visual symbol through time. What began as the crucifixion of a Jewish troublemaker in Roman-occupied Judea in the first century eventually gave rise to a broad spectrum of readings of the instrument used to accomplish such a punishment, a cross. The author argues that Jesus was a provocative, grandiose masochist whose suffering and death initially signified redemption for believers. This idea gradually morphed into a Christian sense of freedom to persecute and wage war against non-believers, however, as can be seen in the Crusades ("wars of the cross"). Many believers even construed the murder of their savior as a crime perpetrated by "the Jews," and this paranoid notion culminated in the mass murder of European Jews under the sign of the Nazi hooked cross (Hakenkreuz). Rancour-Laferriere's book is expertly written and argued; it will be readable to a large audience because it touches on many areas of controversy, interest, and scholarship. The work is critical, but not unfair; it employs psychoanalysis, art history (the study of the symbol of the cross in works of art), religion and religious texts, and world history generally. The interweaving of these various themes is what gives this work its ability to draw in readers-and will ultimately be what keeps the reader interested through the conclusion.

The traditional view of the Spanish Renaissance is of a battle of opposites - humanists against scholastics, and followers of Erasmus in discord with conservative Catholics. In this work, Lu Ann Homza aims to offer a more subtle paradigm, recovering profound nuances in Spanish intellectual and religious history. Through analyses of Inquisition trials, biblical translations, treatises on witchcraft and tracts on the episcopate and penance, Homza illuminates the intellectual autonomy and energy of Spain's ecclesiastics.

In the year 1309, Nicholas of Lyra, an important Franciscan Bible commentator, put forth a question at the University of Paris, asking whether it was possible to prove the advent of Christ from scriptures received by the Jews. This question reflects the challenges he faced as a Christian exegete determined to value Jewish literature during an era of increasing hostility toward Jews in western Europe. Nicholas's literal commentary on the Bible became one of the most widely copied and disseminated of all medieval Bible commentaries. Jewish commentary was, as a result, more widely read in Latin Christendom than ever before, while at the same moment Jews were being pushed farther and farther to the margins of European society. His writings depict Jews as stubborn unbelievers who also held indispensable keys to understanding Christian Scripture. In *The Insight of Unbelievers*, Deena Copeland Klepper examines late medieval Christian use of the Hebrew Bible and Jewish interpretation of Scripture, focusing on Nicholas of Lyra as the most important mediator of Hebrew traditions. Klepper highlights the important impact of both Jewish literature and Jewish unbelief on Nicholas of Lyra and on Christian culture more generally. By carefully examining the place of Hebrew and rabbinic traditions in the Christian study of the Bible, *The Insight of Unbelievers* elaborates in new ways on the relationship between Christian and Jewish scholarship and polemic in late medieval Europe.

A New York Times 2016 Notable Book Robert Tombs's momentous *The English and Their History* is both a startlingly fresh and a uniquely

inclusive account of the people who have a claim to be the oldest nation in the world. The English first came into existence as an idea, before they had a common ruler and before the country they lived in even had a name. They have lasted as a recognizable entity ever since, and their defining national institutions can be traced back to the earliest years of their history. The English have come a long way from those first precarious days of invasion and conquest, with many spectacular changes of fortune. Their political, economic and cultural contacts have left traces for good and ill across the world. This book describes their history and its meanings from their beginnings in the monasteries of Northumbria and the wetlands of Wessex to the cosmopolitan energy of today's England. Robert Tombs draws out important threads running through the story, including participatory government, language, law, religion, the land and the sea, and ever-changing relations with other peoples. Not the least of these connections are the ways the English have understood their own history, have argued about it, forgotten it and yet been shaped by it. These diverse and sometimes conflicting understandings are an inherent part of their identity. Rather to their surprise, as ties within the United Kingdom loosen, the English are suddenly embarking on a new chapter. *The English and Their History*, the first single-volume work on this scale for more than half a century, and which incorporates a wealth of recent scholarship, presents a challenging modern account of this immense and continuing story, bringing out the strength and resilience of English government, the deep patterns of division and also the persistent capacity to come together in the face of danger.

Amid the extensive coverage of the Arab uprisings, the Gulf state of Bahrain has been almost forgotten. Fusing historical and contemporary analysis, *Bahrain's Uprising* seeks to fill this gap, examining the ongoing protests and state repression that continues today. Drawing on powerful testimonies, interviews, and conversations from those involved, this broad collection of writings by scholars and activists provides a rarely heard voice of the lived experience of Bahrainis, describing the way in which a sophisticated society, defined by a historical struggle, continues to hamper the efforts of the ruling elite to rebrand itself as a liberal monarchy.

This wide-ranging book is an intellectual history of how informed readers read their Bibles over the past four hundred years, from the first translations in the sixteenth century to the emergence of fundamentalism in the twentieth century. In an astonishing display of erudition, David Katz recreates the response of readers from different eras by examining the horizon of expectations that provided the lens through which they read. In the Renaissance, says Katz, learned men rushed to apply the tools of textual analysis to the Testaments, fully confident that God's Word would open up and reveal shades of further truth. During the English Civil War, there was a symbiotic relationship between politics and religion, as the practical application of the biblical message was hammered out. Science - Newtonian and Darwinian, as well as the emerging disciplines of anthropology, archaeology, and geology - also had a great impact on how the Bible was received. The rise of the novel and the development of a concept of authorial copyright were other factors that altered readers' experience. Katz discusses all of these and more, concluding with the growth of fundamentalism in America, which brought In dozens of slave conspiracy scares in North American and the Caribbean, colonists terrorized and killed slaves whom they accused of planning to take over the colony. Jason T. Sharples explains the deep origins and historical triggers of these incidents and argues that conspiracy scares bound society together through shared fear.

A fully revised and updated version of this authoritative account of the birth of the Protestant traditions in sixteenth-century Europe, providing a clear and comprehensive narrative of these complex and many-stranded events.

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