

Efigio Personal Organizer

Howard E. Smither

Rhymes of Love Torquato Tasso,2011

Heroides and Amores Publius Ovidius Naso,2014

Musicologia Humana Siegfried Gmeinwieser,1994

Women, Religion, and the Atlantic World (1600-1800) William Andrews Clark Memorial Library,2009-01-01 Through a thoughtful consideration of the complexity of the religious landscape of the Atlantic basin, the collection provides an enriching portrayal of the intriguing interplay between religion, gender, ethnicity, and authority in the early modern Atlantic world.

The Souls of Purgatory Ursula de Jesús,2004 This translation of part of the diary of a 17th century Peruvian mystic includes the convent life of slaves and former slaves and baroque Catholic spiritual experiences from the perspective of a woman of color.

To Overcome Oneself J. Michelle Molina,2013-06-01 Examines Jesuit techniques of self-formation, confessional practices, and the relationships between spiritual directors and their subjects that were folded into a dynamic that shaped new concepts of self and fueled the global Catholic missionary movement.

The Möbius Strip Jonathan D. Amith,2005-10-10 The Möbius Strip explores the history, political economy, and culture of space in central Guerrero, Mexico, during the colonial period. This study is significant for two reasons. First, space comprises a sphere of contention that affects all levels of society, from the individual and his or her household to the nation-state and its mechanisms for control and coercion. Second, colonialism offers a particularly unique situation, for it invariably involves a determined effort on the part of an invading society to redefine politico-administrative units, to redirect the flow of commodities and cash, and, ultimately, to foster and construct new patterns of allegiance and identity to communities, regions, and country. Thus spatial politics comprehends the complex interaction of institutional domination and individual agency. The complexity of the diachronic transformation of space in central Guerrero is illustrated through an analysis of land tenure, migration, and commercial exchange, three salient and contested aspects of hispanic conquest. The Möbius Strip, therefore, addresses issues important to social theory and to the understanding of the processes affecting the colonialization of non-Western societies.

Indian Conquistadors Laura E. Matthew,Michel R. Oudijk,2014-02-13 The conquest of the New World would hardly have been possible if the invading Spaniards had not allied themselves with the indigenous population. This book takes into account the role of native peoples as active agents in the Conquest through a review of new sources and more careful analysis of known but under-studied materials that demonstrate the overwhelming importance of native allies in both conquest and colonial control. In Indian Conquistadors, leading scholars offer the most comprehensive look to date at native participation in the conquest of Mesoamerica. The contributors examine pictorial, archaeological, and documentary evidence spanning three centuries, including little-known eyewitness accounts from both Spanish and native documents, paintings (lienzos) and maps (mapas) from the colonial period, and a new assessment of imperialism in the region before the Spanish arrival. This new research shows that the Tlaxcalans, the most famous allies of the Spanish, were far from alone. Not only did native lords throughout Mesoamerica supply arms, troops, and tactical guidance, but tens of thousands of warriors—Nahuas, Mixtecs, Zapotecs, Mayas, and others—spread throughout the region to participate with the Spanish in a common cause. By offering a more balanced account of this dramatic period, this book calls into question traditional narratives that emphasize indigenous peoples' roles as auxiliaries rather than as conquistadors in their own right. Enhanced with twelve maps and more than forty illustrations, Indian Conquistadors opens a vital new line of research

and challenges our understanding of this important era.

God and the Goddesses Barbara Newman, 2005-02-15 Contrary to popular belief, the medieval religious imagination did not restrict itself to masculine images of God but envisaged the divine in multiple forms. In fact, the God of medieval Christendom was the Father of only one Son but many daughters—including Lady Philosophy, Lady Love, Dame Nature, and Eternal Wisdom. *God and the Goddesses* is a study in medieval imaginative theology, examining the numerous daughters of God who appear in allegorical poems, theological fictions, and the visions of holy women. We have tended to understand these deities as mere personifications and poetic figures, but that, Barbara Newman contends, is a mistake. These goddesses are neither pagan survivals nor versions of the Great Goddess constructed in archetypal psychology, but distinctive creations of the Christian imagination. As emanations of the Divine, mediators between God and the cosmos, embodied universals, and ravishing objects of identification and desire, medieval goddesses transformed and deepened Christendom's concept of God, introducing religious possibilities beyond the ambit of scholastic theology and bringing them to vibrant imaginative life. Building a bridge between secular and religious conceptions of allegorized female power, Newman advances such questions as whether medieval writers believed in their goddesses and, if so, in what manner. She investigates whether the personifications encountered in poetic fictions can be distinguished from those that appear in religious visions and questions how medieval writers reconcile their statements about the multiple daughters of God with orthodox devotion to the Son of God. Furthermore, she examines why forms of feminine God-talk that strike many Christians today as subversive or heretical did not threaten medieval churchmen. Weaving together such disparate texts as the writings of Latin and vernacular poets, medieval schoolmen, liturgists, and male and female mystics and visionaries, *God and the Goddesses* is a direct challenge to modern theologians to reconsider the role of goddesses in the Christian tradition.

Postcolonial Moves P. Ingham, M. Warren, 2003-03-04 Much theoretical and historical work engaged with the question of the postcolonial is built upon an imagined, unified premodern Middle Ages in Europe. One of the results of this has been that in recent years scholars in medieval and early modern studies have been critically assessing the uses of postcolonial and subaltern theoretical perspectives in their fields, and considering what their periods have to say to postcolonial theorists. This book offers a series of original essays that explore with specificity the methodological, textual, cultural, and historiographic moves required for postcolonial engagements with premodern times.

Trent and All That John W. O'Malley, 2009-06-01 Counter Reformation, Catholic Reformation, the Baroque Age, the Tridentine Age, the Confessional Age: why does Catholicism in the early modern era go by so many names? And what political situations, what religious and cultural prejudices in the nineteenth and twentieth centuries gave rise to this confusion? Taking up these questions, John O'Malley works out a remarkable guide to the intellectual and historical developments behind the concepts of Catholic reform, the Counter Reformation, and, in his felicitous term, Early Modern Catholicism. The result is the single best overview of scholarship on Catholicism in early modern Europe, delivered in a pithy, lucid, and entertaining style. Although its subject is fundamental to virtually all other issues relating to sixteenth- and seventeenth-century Europe, there is no other book like this in any language. More than a historiographical review, *Trent and All That* makes a compelling case for subsuming the present confusion of terminology under the concept of Early Modern Catholicism. The term indicates clearly what this book so eloquently demonstrates: that Early Modern Catholicism was an aspect of early modern history, which it strongly influenced and by which it was itself in large measure determined. As a reviewer commented, O'Malley's discussion of terminology opens up a different way of conceiving of the whole history of

Catholicism between the Reformation and the French Revolution.

Slaves, Subjects, and Subversives Jane Landers, Barry Robinson, 2006 A comprehensive study of African slavery in the colonies of Spain and Portugal in the New World.

Confraternities & Catholic Reform in Italy, France, & Spain John Patrick Donnelly, Michael W. Maher, 1999 Twelve contributions discuss early relatives of St. Vincent DePaul and the Knights of Columbus during the Catholic and Counter-Reformation (1500 to 1650). Topics include confraternities in the context of Italian Catholic Reform; Italian youth confraternities; Jesuits and their promotion of communion; public charity; lay religiosity in Mantua; and confraternities as a venue for female activism. Annotation copyrighted by Book News, Inc., Portland, OR

Soundings in Atlantic History Bernard Bailyn, Patricia L. Denault, 2009 This is a cutting-edge collection of original essays on the connections and structures that made the Atlantic world a coherent regional entity.

Imperial Subjects Matthew D. O'Hara, Andrew B. Fisher, 2009-04-22 In colonial Latin America, social identity did not correlate neatly with fixed categories of race and ethnicity. As *Imperial Subjects* demonstrates, from the early years of Spanish and Portuguese rule, understandings of race and ethnicity were fluid. In this collection, historians offer nuanced interpretations of identity as they investigate how Iberian settlers, African slaves, Native Americans, and their multi-ethnic progeny understood who they were as individuals, as members of various communities, and as imperial subjects. The contributors' explorations of the relationship between colonial ideologies of difference and the identities historical actors presented span the entire colonial period and beyond: from early contact to the legacy of colonial identities in the new republics of the nineteenth century. The volume includes essays on the major colonial centers of Mexico, Peru, and Brazil, as well as the Caribbean basin and the imperial borderlands. Whether analyzing cases in which the Inquisition found that the individuals before it were "legally" Indians and thus exempt from prosecution, or considering late-eighteenth- and early-nineteenth-century petitions for declarations of whiteness that entitled the mixed-race recipients to the legal and social benefits enjoyed by whites, the book's contributors approach the question of identity by examining interactions between imperial subjects and colonial institutions. Colonial mandates, rulings, and legislation worked in conjunction with the exercise and negotiation of power between individual officials and an array of social actors engaged in countless brief interactions. Identities emerged out of the interplay between internalized understandings of self and group association and externalized social norms and categories. Contributors. Karen D. Caplan, R. Douglas Cope, Mariana L. R. Dantas, María Elena Díaz, Andrew B. Fisher, Jane Mangan, Jeremy Ravi Mumford, Matthew D. O'Hara, Cynthia Radding, Sergio Serulnikov, Irene Silverblatt, David Tavárez, Ann Twinam

The Very Nature of God Brian R. Larkin, 2010 Using wills and other testaments of faith, Larkin examines the complex efforts by secular and religious authorities to reform religious practice during the eighteenth and early nineteenth centuries.

Liturgy, Sanctity and History in Tridentine Italy Simon Ditchfield, 2002-11-28 A new interpretation of what the Catholic Reform meant at local diocesan level c.1550-1700.

The Unsettlement of America Anna Brickhouse, 2015 In *The Unsettlement of America*, Anna Brickhouse explores the fascinating career and ambivalent narrative legacy of Paquiquineo, a largely forgotten Native translator of the early modern Atlantic world. Encountered by Spanish explorers in 1561 near the future site of the Jamestown settlement, Paquiquineo traveled to Spain and from there to Mexico, where he was christened as Don Luis de Velasco. Regarded as a promising envoy to indigenous populations, Don Luis experienced nearly a decade of European civilization before thwarting the Spanish

colonization of Ajac n, his native land on the eastern seaboard, in a dramatic act of unsettlement. Throughout this sweeping account, Brickhouse argues for the interpretive and knowledge-producing roles played by Don Luis as well as a range of other translators acting in Native-European contact zones while helping to shape an arena of inter-indigenous transmission in Europe and the Americas, from coastal Virginia and the Floridas to Cuzco, Peru; from colonial Cuba and Mexico to London and the royal court in Cordova, Spain. The book argues for the conceptual significance of unsettlement the literal thwarting or destruction of settlement as well as a heuristic for understanding a range of texts related to settler colonialism throughout the hemisphere. As Brickhouse demonstrates, the story of Don Luis was told and retold-as well as censored, distorted, and suppressed-in an array of writings from the sixteenth century to the twentieth. Tracing accounts of this unfounding father as they unfold across the centuries, *The Unsettlement of America* addresses the problems of translation at the heart of his compelling story and speculates on the implications of the literary afterlife of Don Luis for the present and future of hemispheric American studies.

A History of the Oratorio Howard E. Smither, 2012-09-01 Howard Smither has written the first definitive work on the history of the oratorio since Arnold Schering published his *Geschichte des Oratoriums* in 1911. This volume is the first of a four-volume comprehensive study that offers a new synthesis of what is known to date about the oratorio. Volume 1, divided into three parts, opens with the examination of the medieval, Renaissance, and early Baroque antecedents and origins of the oratorio, with emphasis on Rome and Philip Neri's Congregation of the Oratory and with special attention to the earliest works for which the term oratorio seems appropriate. The second part recounts the development of the oratorio in Italy, circa 1640-1720. It reviews the social contexts, patrons, composers, poets, librettos, and music of the oratorio in Italy, especially in Vienna and Paris. The procedure adapted throughout the work is to treat first the social context, particularly the circumstances of performance of the oratorio in a given area and period, then to treat the libretto, and finally the music. For each geographic area and period, the author has selected for special attention a few oratorios that appear to be particularly important or representative. He has verified the information offered in the specialized literature whenever possible by reference to the music or documents. In a number of areas, particular seventeenth-century Italy, in which relatively few previous studies have been undertaken or secondary sources have proven to be inadequate, the author has examined the primary sources in manuscript and printed form -- music, librettos, and documents of early oratorio history. Impressive research and intelligent integration of disparate elements make this complicated, diffuse subject both readable and accessible to the student of music. Volume 2, *The Oratorio in the Baroque Era: Protestant Germany and England*, and Volume 3, *The Oratorio in the Classical Era*, continue and expand the study of oratorio history. Although this series was originally announced as a three-volume study, Smither will conclude with a fourth volume. This new work--the first English-language study of the history of the oratorio will become the standard work on its subject and an enduring contribution to music and scholarship. Originally published in 1977. A UNC Press Enduring Edition -- UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from the original, and are presented in affordable paperback formats, bringing readers both historical and cultural value.

Dark Continents Ranjana Khanna, 2003-04-22 Sigmund Freud famously referred to women's sexuality as a "dark continent" for psychoanalysis, drawing on colonial explorer Henry Morton Stanley's use of the same phrase to refer to Africa. While the problematic universalism of psychoanalysis led theorists to reject

its relevance for postcolonial critique, Ranjana Khanna boldly shows how bringing psychoanalysis, colonialism, and women together can become the starting point of a postcolonial feminist theory. Psychoanalysis brings to light, Khanna argues, how nation-statehood for the former colonies of Europe institutes the violence of European imperialist history. Far from rejecting psychoanalysis, *Dark Continents* reveals its importance as a reading practice that makes visible the psychical strife of colonial and postcolonial modernity. Assessing the merits of various models of nationalism, psychoanalysis, and colonialism, it refashions colonial melancholy as a transnational feminist ethics. Khanna traces the colonial backgrounds of psychoanalysis from its beginnings in the late nineteenth century up to the present. Illuminating Freud's debt to the languages of archaeology and anthropology throughout his career, Khanna describes how Freud altered his theories of the ego as his own political status shifted from Habsburg loyalist to Nazi victim. *Dark Continents* explores how psychoanalytic theory was taken up in Europe and its colonies in the period of decolonization following World War II, focusing on its use by a range of writers including Jean-Paul Sartre, Simone de Beauvoir, Octave Mannoni, Aimé and Suzanne Césaire, René Ménil, Frantz Fanon, Albert Memmi, Wulf Sachs, and Ellen Hellman. Given the multiple gendered and colonial contexts of many of these writings, Khanna argues for the necessity of a postcolonial, feminist critique of decolonization and postcoloniality.

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