
Silvae I Tatti Renaissance Library

The Huguenots in America
 Silvae
 Our Dear-Bought Liberty
 Homer and the Question of Strife from Erasmus to Hobbes
 Greek and Latin Poetry
 George Chapman: Homer's 'Odyssey'
 Building the Canon through the Classics
 Birth of Nomos
 The Betrayal of Faith
 The Urban Crucible
 A World Not to Come
 Die Stiftung von Autorschaft in der neulateinischen Literatur (ca. 1350-ca. 1650)
 The Origins of You
 The Lyon Terence
 Italy Illuminated, Volume 1
 The I Tatti Renaissance library : ITRL
 Barbaric Traffic
 Worlds Made by Words
 Lyric Poetry
 Catalogues of the Berenson Library of the Harvard University Center for Italian Renaissance Studies at Villa I Tatti, Florence, Italy
 The Loss of Hindustan
 Angelo Poliziano's Lamia
 Silvae
 Mahogany
 Editing and Commenting on Statius' Silvae
 Baiae
 Informed Power
 Heathen
 Masters of the Middle Waters
 Saltwater Slavery
 The English Atlantic in an Age of Revolution, 1640-1661
 Humanism and Creativity in the Renaissance
 Cosmopolitanism and the Middle Ages
 Miscellanies
 Short epics
 Facing East from Indian Country
 Singing to the Lyre in Renaissance Italy
 Indian Captive, Indian King
 The I Tatti Renaissance Library
 Circles and Lines

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The Huguenots in America Harvard University Press

Alejandra Dubcovsky maps channels of information exchange in the American South, exploring how colonists came into possession of knowledge in a region that lacked a regular mail system or a printing press until the 1730s. She describes ingenious oral networks, and she uncovers important lessons about the nexus of information and power.

Silvae Harvard University Press

This collection of essays uncovers a wide array of medieval writings on cosmopolitan ethics and politics, writings generally ignored or glossed over in contemporary discourse. Medieval literary fictions and travel accounts provide us with rich contextualizations of the complexities and contradictions of cosmopolitan thought.

Our Dear-Bought Liberty Harvard University Press

The *Silvae* by Statius dethroned Virgil from the Studio in Naples, fostered the creation of a new genre, offered a model for court poetry, and seduced the most prestigious Humanists in the most vibrant centres of Renaissance Italy and the Netherlands. The collection preserves magnificent buildings

otherwise lost; speaks of stones otherwise unknown; and memorializes people, rituals, and social relationships that would have passed into oblivion in silence. This volume offers a fresh look into approaches to the *Silvae* by editors and commentators, both at the time of the rediscovery of the poems and today.

Homer and the Question of Strife from Erasmus to Hobbes Harvard University Press

The *Urban Crucible* boldly reinterprets colonial life and the origins of the American Revolution. Through a century-long history of three seaport towns--Boston, New York, and Philadelphia--Gary Nash discovers subtle changes in social and political awareness and describes the coming of the revolution through popular collective action and challenges to rule by custom, law and divine will. A reordering of political power required a new consciousness to challenge the model of social relations inherited from the past and defended by higher classes. While retaining all the main points of analysis and interpretation, the author has reduced the full complement of statistics, sources, and technical data contained in the original edition to serve the needs of general readers and undergraduates.

Greek and Latin Poetry Harvard University Press

In the beginning, North America was Indian country. But only in the beginning. After the opening act of the great national drama, Native Americans yielded to the westward rush of European settlers. Or so the story usually goes. Yet, for three centuries after Columbus, Native people controlled most of eastern North America and profoundly shaped its destiny. In *Facing East from Indian Country*, Daniel K. Richter keeps Native people center-stage

throughout the story of the origins of the United States. Viewed from Indian country, the sixteenth century was an era in which Native people discovered Europeans and struggled to make sense of a new world. Well into the seventeenth century, the most profound challenges to Indian life came less from the arrival of a relative handful of European colonists than from the biological, economic, and environmental forces the newcomers unleashed. Drawing upon their own traditions, Indian communities reinvented themselves and carved out a place in a world dominated by transatlantic European empires. In 1776, however, when some of Britain's colonists rebelled against that imperial world, they overturned the system that had made Euro-American and Native coexistence possible. Eastern North America only ceased to be an Indian country because the revolutionaries denied the continent's first peoples a place in the nation they were creating. In rediscovering early America as Indian country, Richter employs the historian's craft to challenge cherished assumptions about times and places we thought we knew well, revealing Native American experiences at the core of the nation's birth and identity.

[George Chapman: Homer's 'Odyssey'](#) BRILL

A field-changing history explains how the subcontinent lost its political identity as the home of all religions and emerged as India, the land of the Hindus. Did South Asia have a shared regional identity prior to the arrival of Europeans in the late fifteenth century? This is a subject of heated debate in scholarly circles and contemporary political discourse. Manan Ahmed Asif argues that Pakistan, Bangladesh, and the Republic of India share a common political ancestry: they are all part of a region whose people understand themselves as Hindustani. Asif describes the idea of Hindustan, as reflected in the work of native historians from roughly 1000 CE to 1900 CE, and how that idea went missing. This makes for a radical interpretation of how India came to its contemporary political identity. Asif argues that a European understanding of India as Hindu has replaced an earlier, native understanding of India as Hindustan, a home for all faiths. Turning to the subcontinent's medieval past, Asif uncovers a rich network of historians of Hindustan who imagined, studied, and shaped their kings, cities, and societies. Asif closely examines the most complete idea of Hindustan, elaborated by the early seventeenth century Deccan historian Firishta. His monumental work, *Tarikh-i Firishta*, became a major source for European philosophers and historians, such as Voltaire, Kant, Hegel, and Gibbon during the eighteenth and nineteenth centuries. Yet Firishta's notions of Hindustan were lost and replaced by a different idea of India that we inhabit today. The *Loss of Hindustan* reveals the intellectual pathways that dispensed with multicultural Hindustan and created a religiously partitioned world of today.

[Building the Canon through the Classics](#) Edinburgh University Press

Emma Anderson uses one man's compelling story to explore the collision of Christianity with traditional Native religion in colonial North America. Pierre-Anthoine Pastedechouan was born into a nomadic indigenous community of Innu living along the St. Lawrence River in present-day Quebec. At age eleven, he was sent to France by Catholic missionaries to be educated for five years, and then brought back to help Christianize his people. Pastedechouan's youthful encounter with French Catholicism engendered in him a fatal religious ambivalence. Robbed of both his traditional religious identity and critical survival skills, he had difficulty winning the acceptance of his community upon his return. At the same time, his attempts to prove himself to his people led the Jesuits to regard him with increasing suspicion. Suspended between two worlds, Pastedechouan ultimately became estranged—with tragic results—from both his native community and his missionary mentors. An engaging narrative of cultural negotiation and religious coercion, *Betrayal of Faith* documents the multiple betrayals of identity and culture caused by one young man's experiences with an inflexible French Catholicism. Pastedechouan's story illuminates key struggles to retain and impose religious identity on both sides of the seventeenth-century Atlantic, even as it has a startling relevance to the contemporary encounter between native and non-native peoples.

[Birth of Nomos](#) Harvard University Press

Flavio, humanist and historian, was a pioneering figure in the Renaissance recovery of classical antiquity. His *Italia Illustrata*, here for the first time in English, is a topographical work describing Italy region by region. A quintessential work of Renaissance antiquarianism, its aim is to explore the Roman roots of the Renaissance world.

[The Betrayal of Faith](#) BRILL

In 1758 Peter Williamson, dressed as an Indian, peddled a tale in Scotland about being kidnapped as a young boy, sold into slavery and servitude, captured by Indians, and made a prisoner of war. Separating fact from fiction, Timothy Shannon illuminates the curiosity about America among working-class people on the margins of empire.

[The Urban Crucible](#) Harvard University Press

A Marginal Revolution Book of the Year After tracking the lives of thousands of people from birth to midlife, four of the world's preeminent psychologists reveal what they have learned about how humans develop. Does temperament in childhood predict adult personality? What role do parents play in shaping how a child matures? Is day care bad—or good—for children? Does adolescent delinquency forecast a life of crime? Do genes influence success in life? Is health in adulthood shaped by childhood experiences? In search of answers to these and similar questions, four leading psychologists have spent their careers studying thousands of people, observing them as they've grown up and grown older. The result is unprecedented insight into what makes each of us who we are. In *The Origins of You*, Jay Belsky, Avshalom Caspi, Terrie Moffitt, and Richie Poulton share what they have learned about childhood, adolescence, and adulthood, about genes and parenting, and about vulnerability, resilience, and success. The evidence shows that human development is not subject to ironclad laws but instead is a matter of possibilities and probabilities—multiple forces that together determine the direction a life will take. A child's early years do predict who they will become later in life, but they do so imperfectly. For example, genes and troubled families both play a role in violent male behavior, and, though health and heredity sometimes go hand in hand, childhood adversity and severe bullying in adolescence can affect even physical well-being in midlife. Painstaking and revelatory, the discoveries in *The Origins of You* promise to help schools, parents, and all people foster well-being and ameliorate or prevent developmental problems.

[A World Not to Come](#) Harvard University Press

p.p1 {margin: 0.0px 0.0px 0.0px 0.0px; font: 16.0px Times; color: #ffffff} For George Chapman (1559-1634) his translation of Homer was 'the work that I was born to do'. The publication of his *Iliad* and *Odyssey* together in 1616 was a landmark in English literature, but until now there has been no

edition which modernises his spelling and punctuation and also provides detailed help in grasping his often obscure language, and in understanding how and why he translated Homer in the particular way he did. This edition of the *Odyssey*, a companion to Robert Miola's edition of the *Iliad*, aims to bring Chapman's rendering alive for the modern reader. Its literary, philosophical, and religious context is explained in an Introduction and in footnotes, and side- and end-glosses clarify Chapman's English. His *Odyssey* is not only a stylistic masterpiece of seventeenth-century English: it constitutes a profound and moving interpretation – still relevant after four hundred years – of Homer's story of the suffering and grace implicit in the human condition. Through its teeming diversity of events, settings, and characters Homer and his first English translator explore the question of what it means to be human in a complex and threatening world.

[Die Stiftung von Autorschaft in der neulateinischen Literatur \(ca. 1350-ca. 1650\)](#) Harvard University Press

How early American Catholics justified secularism and overcame suspicions of disloyalty, transforming ideas of religious liberty in the process. In colonial America, Catholics were presumed dangerous until proven loyal. Yet Catholics went on to sign the Declaration of Independence and helped to finalize the First Amendment to the Constitution. What explains this remarkable transformation? Michael Breidenbach shows how Catholic leaders emphasized their church's own traditions—rather than Enlightenment liberalism—to secure the religious liberty that enabled their incorporation in American life. Catholics responded to charges of disloyalty by denying papal infallibility and the pope's authority to intervene in civil affairs. Rome staunchly rejected such dissent, but reform-minded Catholics justified their stance by looking to conciliarism, an intellectual tradition rooted in medieval Catholic thought yet compatible with a republican view of temporal independence and church-state separation. Drawing on new archival material, Breidenbach finds that early American Catholic leaders, including Maryland founder Cecil Calvert and members of the prominent Carroll family, relied on the conciliarist tradition to help institute religious toleration, including the Maryland Toleration Act of 1649. The critical role of Catholics in establishing American church-state separation enjoins us to revise not only our sense of who the American founders were, but also our understanding of the sources of secularism. Church-state separation in America, generally understood as the product of a Protestant-driven Enlightenment, was in key respects derived from Catholic thinking. Our *Dear-Bought Liberty* therefore offers a dramatic departure from received wisdom, suggesting that religious liberty in America was not bestowed by liberal consensus but partly defined through the ingenuity of a persecuted minority.

[The Origins of You](#) Harvard University Press

Greek literary education and Roman political reality are evident in the poetry of Statius (c. 50-96 CE). His *Silvae* are thirty-two occasional poems. His masterpiece, the epic *Thebaid*, recounts the struggle for kingship between the two sons of Oedipus. The extant portion of his *Achilleid* begins an account of Achilles' life and renews epic. Statius' *Silvae*, thirty-two occasional poems, were written probably between 89 and 96 CE Here the poet congratulates friends, consoles mourners, offers thanks, admires a monument or artistic object, describes a memorable scene. The verse is light in touch, with a distinct picture quality. Statius gives us in these impromptu poems clear images of Domitian's Rome. Statius was raised in the Greek cultural milieu of the Bay of Naples, and his Greek literary education lends a sophisticated veneer to his ornamental verse. The role of the emperor and the imperial circle in determining taste is another readily apparent influence: the figure of the emperor Domitian permeates these poems. D. R. Shackleton Bailey's new edition of the *Silvae*, a freshly edited Latin text facing a graceful translation, replaces the earlier Loeb Classical Library edition with translation by J. H. Mozley. Kathleen M. Coleman contributed an essay on recent scholarship on the *Silvae*.

[The Lyon Terence](#) Harvard University Press

Italian cinemas after the war were filled by audiences who had come to watch domestically-produced films of passion and pathos. These highly emotional and consciously theatrical melodramas posed moral questions with stylish flair, redefining popular ways of feeling about romance, family, gender, class, Catholicism, Italy, and feeling itself. *The Operatic and the Everyday in Postwar Italian Film Melodrama* argues for the centrality of melodrama to Italian culture. It uncovers a wealth of films rarely discussed before including family melodramas, the crime stories of neorealismo popolare and opera films, and provides interpretive frameworks that position them in wider debates on aesthetics and society. The book also considers the well-established topics of realism and arthouse auteurism, and re-thinks film history by investigating the presence of melodrama in neorealism and post-war modernism. It places film within its broader cultural context to trace the connections of canonical melodramatists like Visconti and Matarazzo to traditions of opera, the musical theatre of the sceneggiata, visual arts, and magazines. In so doing it seeks to capture the artistry and emotional experiences found within a truly popular form.

[Italy Illuminated, Volume 1](#) Harvard University Press

Angelo Poliziano (1454-1494) was one of the great scholar-poets of the Renaissance and a leading figure in the Florence during the Age of the Medici. This I Tatti edition contains all of his Greek and Latin poetry (with the exception of the *Silvae* in ITRL 14) translated into English for the first time.

[The I Tatti Renaissance library : ITRL](#) Springer

In this intimate, engaging book, John Demos offers an illuminating portrait of how colonial Americans, from the first settlers to the postrevolutionary generation, viewed their life experiences. He also offers an invaluable inside look into the craft of a master social historian as he unearths—in sometimes unexpected places—fragments of evidence that help us probe the interior lives of people from the faraway past. The earliest settlers lived in a traditional world of natural cycles that shaped their behavior: day and night; seasonal rhythms; the lunar cycle; the life cycle itself. Indeed, so basic were these elements that "almost no one felt a need to comment on them." Yet he finds cyclical patterns—in the seasonal foods they ate, in the spike in marriages following the autumn harvest. Witchcraft cases reveal the different emotional reactions to day versus night, as accidental mishaps in the light become fearful nighttime mysteries. During the transitional world of the American Revolution, people began to see their society in newer terms but seemed unable or unwilling to come to terms with that novelty. Americans became new, Demos points out, before they fully understood what it meant. Their cyclical frame of reference was coming unmoored, giving way to a linear world view in early nineteenth-century America that is neatly captured by Kentucky doctor Daniel Drake's description of the chronography of his life. In his meditation on these three worlds, Demos brilliantly demonstrates how large historical forces are reflected in individual lives. With the imaginative insights and personable touch that we have come to expect from this fine chronicler of the human condition, "Circles and Lines" is vintage John Demos.

Barbaric Traffic Harvard University Press

An innovative history that shows how the religious idea of the heathen in need of salvation undergirds American conceptions of race. If an eighteenth-century parson told you that the difference between "civilization and heathenism is sky-high and star-far," the words would hardly come as a shock. But that statement was written by an American missionary in 1971. In a sweeping historical narrative, Kathryn Gin Lum shows how the idea of the heathen has been maintained from the colonial era to the present in religious and secular discourses—discourses, specifically, of race. Americans long viewed the world as a realm of suffering heathens whose lands and lives needed their intervention to flourish. The term "heathen" fell out of common use by the early 1900s, leading some to imagine that racial categories had replaced religious differences. But the ideas underlying the figure of the heathen did not disappear. Americans still treat large swaths of the world as "other" due to their assumed need for conversion to American ways. Purported heathens have also contributed to the ongoing significance of the concept, promoting solidarity through their opposition to white American Christianity. Gin Lum looks to figures like Chinese American activist Wong Chin Foo and Ihanktonwan Dakota writer Zitkála-Šá, who proudly claimed the label of "heathen" for themselves. Race continues to operate as a heathen inheritance in the United States, animating Americans' sense of being a world apart from an undifferentiated mass of needy, suffering peoples. Heathen thus reveals a key source of American exceptionalism and a prism through which Americans have defined themselves as a progressive and humanitarian nation even as supposed heathens have drawn on the same to counter this national myth.

Worlds Made by Words Harvard University Press

An interdisciplinary approach to establish the significance of the first illustrated edition of the plays of Terence, its commentary and iconographic traditions and legacy in sixteenth-century Italy and France.

Lyric Poetry Harvard University Press

Pontano was the most innovative, versatile Latin poet of Quattrocento Italy. His Two Books of Hendecasyllables, subtitled Baiae, are the elegant offspring of Pontano's leisure, written to celebrate love, good wine, friendship, nature, and all the pleasures of life to be found at the seaside resort of Baiae on the Bay of Naples.

Catalogues of the Berenson Library of the Harvard University Center for Italian Renaissance Studies at Villa I Tatti, Florence, Italy BRILL

Eighteenth-century antislavery writers attacked the slave trade as "barbaric traffic"—a practice that would corrupt the mien and manners of Anglo-American culture to its core. Less concerned with slavery than with the slave trade in and of itself, these writings expressed a moral uncertainty about the nature of commercial capitalism. This is the argument Philip Gould advances in *Barbaric Traffic*. A major work of cultural criticism, the book constitutes a rethinking of the fundamental agenda of antislavery writing from pre-revolutionary America to the end of the British and American slave trades in 1808. Studying the rhetoric of various antislavery genres—from pamphlets, poetry, and novels to slave narratives and the literature of disease—Gould exposes the close relation between antislavery writings and commercial capitalism. By distinguishing between good commerce, or the

importing of commodities that refined manners, and bad commerce, like the slave trade, the literature offered both a critique and an outline of acceptable forms of commercial capitalism. A challenge to the premise that objections to the slave trade were rooted in modern laissez-faire capitalism, Gould's work revises—and expands—our understanding of antislavery literature as a form of cultural criticism in its own right. Table of Contents: Introduction 1. The Commercial Jeremiad 2. The Poetics of Antislavery 3. American Slaves in North Africa 4. Liberty, Slavery, and Black Atlantic Autobiography 5. Yellow Fever and the Black Market Epilogue Notes Index This is a very important book which convincingly rethinks the fundamental agenda of Anglo-American anti-slavery literature from 1775 to 1808 (the end of the British slave trade). This is no small feat. Anti-slavery texts, Gould argues, offered less a critique of slavery than a critique of the slave trade. By distinguishing between good commerce (the importing of commodities that refined the manners) and bad commerce (the importation of slaves), these texts both critiqued commercial capitalism and outlined its acceptable and necessary forms. Thus anti-slavery texts endlessly deferred the issue of abolition in order to serve as a site of moral uncertainty about whether commercial capitalism would debase or civilize modern society. Sin is less feared than the depravity of manners which could corrupt Anglo-American culture at its core. Because virtuous and vicious commerce turned on the nature and regulation of passions, much was at stake. Closely attending to a vast number of transatlantic texts, Gould defines and demonstrates a "commercial aesthetic" that inflects the language of race and sentiments with issues of economic and social change. Gould's next move is to argue with reference to what he calls "the commercial jeremiad" that the very ideological discourse of civilization and savagery is rooted in trade. The concept of race is largely produced by this oppositional discourse rather than founded on its prior existence. --Jay Fliegelman, author of *Prodigals and Pilgrims* and *Declaring Independence* This is a very important book with compelling and new insights throughout. It is the first book to examine such a wide range of both literary and historical sources on 18th century Anglo-American antislavery, and it does so with superb textual readings. --John Stauffer, author of *The Black Hearts of Men* and *John Brown and the Coming of the Civil War* Extensively researched and carefully argued, *Barbaric Traffic* demonstrates an admirably sure-footed, clear-sighted awareness of how transatlantic Enlightenment discourses of aesthetics, commerce, liberty, race, religion, and sentiment pursue distinct logics of their own yet cannot be pried apart. --Lawrence Buell, author of *Emerson and Writing for an Endangered World* *Barbaric Traffic: Commerce and Antislavery in the 18th Century Atlantic World* appears as a welcome addition to debates about slavery, sentimentality, and culture in American studies. Its readings are meticulous, historically grounded, and theoretically informed. The writing is clear and persuasive. Gould has an original and sometimes really stunning sense of the relation between ethics and manners in eighteenth century interpretations of capitalism and slavery exposed so trenchantly by earlier critics like Eric Williams. In particular, he is very good at deciphering what he calls "the ideological movement from theology to ethics" that appears through debates about slavery and commerce in the period. Gould presents excellent interpretations of the Christian sentiments of Phillis Wheatley, of the under-interpreted political context of *Slaves of Algiers*, of the expose of the slave ship by the Philadelphian Mathew Carey, and of the racialized ambivalence attached to the yellow fever panic of 1793 in Philadelphia. Few critics writing today show the range of concerns and depth of research that appears in Gould's work, which reminds me of the historical depth and clarity of David Brion Davis, and also of the commitment to paradigm shifts of Thomas Haskell. In short, Philip Gould is one of the most thoughtful and engaged critics working in American literature and culture today. --Shirley Samuels, author of *Romances of the Republic*