

# Le Village Des Cannibales

How a scholar's multilingual, multiracial background created a French medieval ideal.

The great romance and fear of bloody revolution--strange blend of idealism and terror--have been superseded by blind faith in the bloodless expansion of human rights and global capitalism. Flying in the face of history, violence is dismissed as rare, immoral, and counterproductive. Arguing against this pervasive wishful thinking, the distinguished historian Arno J. Mayer revisits the two most tumultuous and influential

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revolutions of modern times: the French Revolution of 1789 and the Russian Revolution of 1917. Although these two upheavals arose in different environments, they followed similar courses. The thought and language of Enlightenment France were the glories of western civilization; those of tsarist Russia's intelligentsia were on its margins. Both revolutions began as revolts vowed to fight unreason, injustice, and inequality; both swept away old regimes and defied established religions in societies that were 85% peasant and illiterate; both entailed the terrifying return of repressed vengeance. Contrary to prevalent belief, Mayer argues, ideologies

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and personalities did not control events. Rather, the tide of violence overwhelmed the political actors who assumed power and were rudderless. Even the best plans could not stem the chaos that at once benefited and swallowed them. Mayer argues that we have ignored an essential part of all revolutions: the resistances to revolution, both domestic and foreign, which help fuel the spiral of terror. In his sweeping yet close comparison of the world's two transnational revolutions, Mayer follows their unfolding--from the French Declaration of the Rights of Man and the Bolshevik Declaration of the Rights of the Toiling and Exploited Masses; the escalation of

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the initial violence into the reign of terror of 1793-95 and of 1918-21; the dismemberment of the hegemonic churches and religion of both societies; the "externalization" of the terror through the Napoleonic wars; and its "internalization" in Soviet Russia in the form of Stalin's "Terror in One Country." Making critical use of theory, old and new, Mayer breaks through unexamined assumptions and prevailing debates about the attributes of these particular revolutions to raise broader and more disturbing questions about the nature of revolutionary violence attending new foundations.

Many of the West's best writers fought in duels or wrote about

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them, seduced by glamour or risk or recklessness. A gift as a plot device, the duel also offered a way to discover how we face fears of humiliation, pain, and death. John Leigh's literary history of the duel illuminates these and other tensions attending the birth of the modern world.

In August 1870 in the French village of Hautefaye, a young nobleman, falsely accused of shouting republican slogans, was tortured for hours by a mob of peasants who later burned him alive. This book is a fascinating inquiry into the social and political ingredients of an alchemy that transformed ordinary people into brutal executioners.

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Revolution and Reform  
Spectacular Realities  
The Village of Cannibals  
The Culture of Extreme Drinking  
Body And Spirit in the Secular Age  
Medieval Cruelty  
Mad/Bad/Sad: Philosophical,  
Political, Poetic and Artistic  
Reflections on the History of  
Madness

This 2004 book is about politicisation and political choice in the aftermath of the February Revolution of 1848, and the emergence of democracy in France. The introduction of male suffrage both encouraged expectations of social transformation and aroused intense fear. In these

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circumstances the election of Louis-Napoleon Bonaparte as President of the Republic - and his subsequent coup d' é tat - were the essential features of a counter-revolutionary process which involved the creation of a system of democracy as the basis of regime legitimacy and as a prelude to greater liberalisation. The state positively encouraged the act of voting. But what did it mean? How did people perceive politics? How did communities and groups participate in political activity? These and many other questions concern the relationships between local issues and personalities, and the

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national political culture, all of which impinged on communities increasingly as a result of substantial social and political change.

This book has been carefully planned to give a coherent account of the impact of religion in France over the last two hundred years. Most books in English dealing with the subject are now dated, and in any case concentrate on institutional questions of church-state relations rather than on the wider influence of religion throughout France. These essays summarise recent French research and provide a concise up-to-date introduction



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to the history of modern French Catholicism.

This book provides a critical history of the movement associated with the journal *Annales*, from its foundation in 1929 to the present. This movement has been the single most important force in the development of what is sometimes called 'the new history'. Renowned cultural historian, Peter Burke, distinguishes between four main generations in the development of the *Annales* School. The first generation included Lucien Febvre and Marc Bloch, who fought against the old historical establishment and founded the

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journal Annales to encourage interdisciplinary collaboration. The second generation was dominated by Fernand Braudel, whose magnificent work on the Mediterranean has become a modern classic. The third generation, deeply associated with the 'cultural turn' in historical scholarship, includes recently well-known historians such as Emmanuel Le Roy Ladurie, Jacques Le Goff and Georges Duby. This new edition brings us right up to the present, and contemplates the work of a fourth generation, including practitioners such as Roger Chartier, Serge Gruzinski and Jacques Revel. This new

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generation continued much of the cultural focus of the previous Annales historians, while diversifying further, and becoming increasingly ' reflexive ' , a move that owes much to the sociocultural theories of Michel Foucault, Michel de Certeau and Pierre Bourdieu. Wide-ranging yet concise, this new edition of a classic work of analysis of one of the most important historical movements of the twentieth century will be welcomed by students of history and other social sciences and by the interested general reader. The Middle Ages are often thought of as an era during

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which cruelty was a major aspect of life, a view that stems from the anti-Catholic polemics of the Reformation. Daniel Baraz makes the striking discovery that the concept of cruelty, which had been an important issue in late antiquity, received little attention in the medieval period before the thirteenth century. From that point on, interest in cruelty increased until it reached a peak late in the sixteenth century. Medieval Cruelty's extraordinary scope ranges from the writings of Seneca to those of Montaigne and draws from sources that include the views of Western Christians, Eastern Christians,

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and Muslims. Baraz examines the development of the concept of cruelty in legal texts, philosophical treatises, and other works that attempt to discuss the nature of cruelty. He then considers histories, martyrdom accounts, and literary works in which cruelty is represented rather than discussed directly. In the wake of the intellectual transformations of the twelfth and thirteenth centuries, an increasing focus on the intentions motivating an individual's acts rekindled the discussion of cruelty. Baraz shows how ethical thought and practice about cruelty, which

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initially focused on external forces, became a tool to differentiate internal groups and justify violence against them. This process is evident in attacks on the Jews, in the peasant rebellions of the later Middle Ages, and in the Wars of Religion.

Colonial Metropolis

Everyday Life

Colonial Servitude and Resistance in Sri Lanka

Republican Identities in War and Peace

The Wars of German Unification

Lynching in Global Historical Perspective

Changing Perceptions, Late Antiquity to the Early Modern

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## Period

*For hundreds of years, the island of Sri Lanka was a crucial stopover for people and goods in the Indian Ocean. For the Dutch East India Company, it was also a crossroads in the Indian Ocean slave trade. Slavery was present in multiple forms in Sri Lanka—then Ceylon—when the British conquered the island in the late eighteenth century and began to gradually abolish slavery. Yet the continued presence of*

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*enslaved people in Sri Lanka in the nineteenth century has practically vanished from collective memory in both the Sinhalese and Tamil communities. Nira Wickramasinghe uncovers the traces of slavery in the history and memory of the Indian Ocean world, exploring moments of revolt in the lives of enslaved people in the wake of abolition. She tells the stories of Wayreven, the slave who traveled in the palanquin of his master;*



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*Selestina, accused of killing her child; Rawothan, who sought permission for his son to be circumcised; and others, enslaved or emancipated, who challenged their status. Drawing on legal cases, petitions, and other colonial records to recover individual voices and quotidian moments, Wickramasinghe offers a meditation on the archive of slavery. She examines how color-based racial thinking gave way to more nuanced*

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*debates about identity, complicating conceptions of blackness and racialization. A deeply interdisciplinary book with a focus on recovering subaltern resistance, Slave in a Palanquin offers a vital new portrait of the local and transnational worlds of the colonial-era Asian slave trade in the Indian Ocean. This volume collects a series of writings exploring the notion, the experience and the representation of*

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*madness from different disciplinary perspectives and in different cultural contexts.*

*Drawing on newspapers, archival sources, and memoirs, Spectacular Politics shows how, as President of the Second Republic and then as Emperor Napoleon III, Louis-Napoleon Bonaparte used public speech and spectacle to dazzle and seduce the French population, helping to pioneer the modern techniques of image*

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*politics and the manipulation of a mass electorate. Elected President of the Second Republic in 1848, the year of the inception of universal male suffrage, this nephew of Napoleon I overthrew that Republic in 1851 to establish himself as Emperor Napoleon III, a title he kept for almost twenty years. During this period, Louis-Napoleon used events as diverse as the annual national holiday on the birthday of Napoleon I,*

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*the glitzy inaugurations of Paris's new streets, the universal expositions, and the many military reviews of the time to stage elaborate public celebrations. Author Matthew Truesdell shows how these events were more than just festive amusements, but were in fact some of Louis-Napoleon's key tools in the projection before a mass audience of powerful images that allowed him to present himself as the*

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*incarnation of the national will and the ideal leader for the age. His ability to package his ideas in short, appealing verbal slogans made him one of the most successful political orators in French history. He had a knack for coming up with the felicitous phrase, the emotionally engaging slogan that summed up his policy in simple terms and was infinitely repeated in newspapers, speeches, songs, and poems, in the*

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*"soundbite" style that dominates politics today. But this study also goes beyond the story of Louis-Napoleon's attempts to manipulate public opinion to examine how his political opponents--especially the republicans--used similar techniques in their ultimately successful effort to supplant his regime. Spectacular Politics makes a significant contribution to the larger history of the*

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*discovery of image and spectacle as tools of political manipulation. It will be of interest to scholars of modern French history, modern Europe, and the history of politics.*

*Scholars acknowledge nationalism as a central force in nineteenth-century European history. Yet, they have seldom investigated what the nation meant to ordinary people. In this book, both renowned historians and younger scholars try to answer*



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*this question for a host of European countries, including Italy, Germany, France and Finland. Combining theoretical and methodological considerations with detailed research of archival sources on the grassroots level, Nationhood from Below will appeal to specialists in the field, but it also offers helpful reading for any college and university course on nationalism.*

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*French Historians*

*1900-2000*

*Cultural History in*

*France*

*The Oxford Handbook of  
the History of Crime and  
Criminal Justice*

*Touché*

*Violence and Terror in  
the French and Russian  
Revolutions*

*The French Historical  
Revolution*

*Textual Strategies in  
Contemporary French  
Historiography*

**A major historical study of the  
formation, spread and impact of  
rumor in the early Chinese**

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empires.

Antoine Prost's contributions to French history have enabled us to understand the failure of fascism in France and why the Republic survived the humiliation of occupation and collaboration in the Second World War. He is the pre-eminent historian of civil society in France. For the first time his seminal articles have been translated into English and collected in this single volume. Beginning with his classic account of war memorials, through his pioneering study of the people of a popular quarter of Paris in 1936, and of the troubled history of commemorating the

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Algerian war, this book expertly takes us through republican representations of war and peace, urban spaces and social identity, and discourse and social conflict in republican France. Amongst this range of topics, Prost considers the notion of social class and deference, the multiple uses of myth, the secularization of religious imagery, the centrality of primary schools in French political culture, and insults as staples of French political rhetoric. Included here are his famous essays 'Verdun' and 'War Memorials of the Great War', which have been hailed as indispensable additions to the study of European cultural

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history. Also notable is his fascinating investigation of rites de passage in Orléans, which artfully reveals how complex and semiologically rich rites de passage can be. This book is essential reading for anyone wishing to gain a firm understanding of the history of nineteenth and twentieth century France and of the work of one of the most influential cultural historians of our day.

The Wars of German Unification is the definitive account of the three of the most decisive conflicts in the history of modern Europe. In this new edition, Dennis Showalter offers a

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thoroughly updated look at the wars and their context that will be invaluable for those interested in the military, social and political history of the period. Showalter explores how the Schleswig-Holstein conflict of 1864; the 'Six Weeks War' of 1866; and the Franco-Prussian War of 1870-71 fundamentally altered the balance of power in 19th-century Europe. They marked the establishment of Prussian hegemony in central Europe, the creation of the Bismarckian Reich in 1871, the reduction of Habsburg influence and the collapse of Napoleon III's Second Empire. The Wars of German Unification offers a

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balanced and incisive account of the wars, their origins and their consequences, and firmly embeds these conflicts in their political, ideological and military contexts. This volume traces the transition from the 'cabinet wars' of the 19th century and shows how the conflicts that made up the wars of German unification provided the foundation for the birth of modern warfare.

The events of 1989/90 in Europe demonstrated the renewed relevance of the mid-nineteenth century uprisings: both by showing, once again, how a revolutionary initiative could quickly spread through different

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European countries, but also by calling into question the nature of revolution and the criteria for a revolution's success and failure. To commemorate the 1848 revolution in a spirit of renewed critical inquiry, an international team of prominent historians have come together to produce what must be the most comprehensive work on this topic to date and to offer a synthesis that sums up the current state of scholarly research, emphasizing the many new interpretations that have developed over several decades. Dressing the Colonised Body History as a Kind of Writing Europe in 1848



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Picador Classic

Rumor in Early Chinese Empires

The Urban Grounds of Anti-imperialism and Feminism in Interwar Paris

Religious Renewal in France, 1789-1870

**French Historians 1900-2000: The New Historical Writing in Twentieth-Century France** examines the lives and writings of 40 of France's great twentieth-century historians. Blends biography with critical analysis of major works, placing the work of the French historians in the context of their lifestories. Includes contributions from over 30 international scholars. Provides English-speaking readers with a new insight into the key French historians of the last century.

**Scholarship on lynching** has typically

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**been confined to the extralegal execution of African Americans in the American South. The nine essays collected here look at lynching in the context of world history, encouraging a complete rethinking of the history of collective violence. Employing a diverse range of case studies, the volume's contributors work to refute the notion that the various acts of group homicide called "lynching" in American history are unique or exceptional. Some essays consider the practice of lynching in a global context, confounding the popular perception that Americans were alone in their behavior and suggesting a wide range of approaches to studying extralegal collective violence. Others reveal the degree to which the practice of lynching has influenced foreigners' perceptions of the United States and asking questions such as, Why have**

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people adopted the term lynching—or avoided it? How has the meaning of the word been transformed over time in society? What contextual factors explain such transformations? Ultimately, the essays illuminate, opening windows on ordinary people's thinking on such critical issues as the role of law in their society and their attitudes toward their own government. This book provides a study of the manner in which the Roman Catholic Church in France responded to successive revolutions between 1789 and 1870 as well as to the cultural upheaval associated with accelerating socio-economic change. It focuses on the Church as an institution engaged in a dynamic process of (re)Christianization and determined, as the only repository of the true faith of Jesus Christ, to fortify belief, and to combat the

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**'Satanic' forces of moral corruption and revolutionary chaos and create a 'counter society', the société parfaite. Discussion of the Church as an institution in crisis, of the recruitment, instruction and mind-sets of its bishops, parish clergy, and the members of religious orders, of its hierarchical structures and internal discipline, and of the need to compensate for the losses suffered during a period of revolutionary upheaval, provides the basis for an exploration of its evolving doctrine(s) and sense of purpose; for an assessment of the pastoral care provided to parish communities; and of the leadership and moral qualities of the clergy; before final consideration of the reception of the religious message(s). "An exciting, innovative, and significant work. The author points to how the crowd experience transcended class and**

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**gender divisions and was transformed from acts of collective violence into acts of collective consumption."—Michael B. Miller, author of Shanghai on the Métro Swift to Wrath**

**Creole Medievalism**

**The Columbia History of Twentieth-century French Thought**

**Early Mass Culture in Fin-de-Siècle Paris**

**The Annales School 1929 - 2014**

**How the Ordinary Became Extraordinary**

**Une histoire des sens**

**With an introduction by Colm Tóibín. Ten years ago, I began to explore the country on which I was supposed to be an authority . . . France is a country famous for its**

**intellectuals, its philosophers and writers, its fashion, food and wine. And yet the notion of 'the French' as one nation is relatively recent and - historically speaking - quite misleading. In order to discover the 'real' past of France, Graham Robb realized it was not only necessary to go back in time, but also to go at a slower pace than modern life generally allows. The Discovery of France, illuminating, engrossing and full of surprises, is the result of Robb's**

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**14,000 mile journey across France on a bicycle. Winner of both the Duff Cooper and the Royal Society of Literature Ondaatje prizes, The Discovery of France is a modern non-fiction classic, a literary exploration of a remarkable nation. From maps and migration to magic, language and landscape, it reveals a France few will recognize. 'An extraordinary journey of discovery' Daily Telegraph 'Robb's concise and fast-paced writing**

**pedals along with never a dull paragraph . . .**

**dazzling' Sunday Times**

**Août 1870 : A Hautefaye, petit village du Périgord,**

**un jeune noble accusé**

**d'avoir crié "Vive la**

**République !" est**

**supplicié puis brûlé par**

**des villageois. Février**

**1871 : Le journaliste**

**républicain Charles**

**Ponsac met en évidence**

**ce qui constitue le drame**

**en objet historique :**

**"Jamais, écrit-il, dans les**

**annales du crime, on ne**

**rencontra un meurtre**

**aussi épouvantable. Le**



**crime d'Hautefaye est un crime en quelque sorte tout politique". Dans ce livre qui a fait date pour l'originalité de son parti pris méthodologique, Alain Corbin enquête sur ce meurtre épouvantable né de la fureur paysanne. Il reconstitue le climat politique de 1870 et montre comment la simplicité des représentations politiques, le flot des rumeurs, la hantise du retour de l'ordre ancien et des calamités passées amènent une population**

**rurale à recourir à une telle cruauté. Un récit magistral.**

**There is evidence that a distinct pattern of alcohol consumption is emerging across the world and is a cause for concern because of its relationship with a range of health and social problems. Its visibility, particularly its high involvement of young people, makes this not only an issue for public safety and order in many countries, but also a highly contentious and**

**politicized subject. This book examines the rapid and heavy drinking behavior by young people, described in a number of countries, positioning it within its appropriate social, historical and cultural contexts. The book argues in favor of a new term, "extreme drinking," to fully encapsulate the many facets of this behavior, taking into account the underlying motivations for the heavy, excessive and unrestrained drinking patterns of many**

**young people. It also acknowledges the drinking process itself and accommodates greater focus on outcomes that are likely to follow. In many ways, “extreme drinking” is not so far removed from other “extreme” behaviors, such as extreme sports - all offer a challenge, their pursuit is motivated by an expectation of pleasure, and they are, by design, not without risk to those who engage in them, others around them and society as a whole. Edited**

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**by Marjana Martinic and Fiona Measham, Swimming with Crocodiles is the ninth volume in the ICAP Book Series on Alcohol in Society. The authors discuss the factors that motivate extreme drinking, address the developmental, cultural and historical contexts that have surrounded it, and offer a new approach to addressing this behavior through prevention and policy. The centerpiece of the book is a series of focus**

**groups conducted with young people in Brazil, China, Italy, Nigeria, Russia, South Africa, and the United Kingdom, which examine their views on extreme drinking, motivations behind it and the cultural similarities and differences that exist, conferring at once risk and protective factors. This volume, which gathers contributions presented at the annual conferences of l'Association pour le développement de**

**l'histoire culturelle (ADHC), questions the subjects and boundaries of cultural history in France - with regard to neighboring approaches such as cultural studies, media studies, and gender studies - to elaborate a "social history of representations." Historians, philosophers and sociologists address a large variety of topics and methodological proposals. Definitions, objects and actors, memories and cultural transfers: this book**

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**depicts the major questions that underlie the historical debate at the beginning of the 21st century.**

**Slave in a Palanquin  
The Roman Catholic Church between  
Catastrophe and Triumph  
People and Politics in  
France, 1848-1870**

**An Anthology  
New Historical Writing in  
Twentieth-Century France  
Lourdes**

**Representations of  
France in the Nineteenth  
and Twentieth Centuries**

**This Book Explores**



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Popular, Political And Symbolic Meanings Assigned To Dress In A Variety Of Colonial Contexts In Sri Lanka; Thus It Focuses On The Politics Of Nationalism And Identity Under Late Colonialism. Proceeding From The Understanding That Self-Representation Is At Its Peak At The Moment Of Political Independence, The Author Examines The Lineages That Exist Between That Moment In Sri Lanka And The Colonial Past, As Also The Meaning Of The

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Commemorations That Took Place On Independence Day.

The new edition of this bestselling literary theory anthology has been thoroughly updated to include influential texts from innovative new areas, including disability studies, eco-criticism, and ethics.

Covers all the major schools and methods that make up the dynamic field of literary theory, from Formalism to Postcolonialism

Expanded to include work

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from Stuart Hall, Sara Ahmed, and Lauren Berlant. Pedagogically enhanced with detailed editorial introductions and a comprehensive glossary of terms

Parmi les historiens français d'aujourd'hui, Alain Corbin est l'un des rares qui soit reconnu internationalement comme un "maître", ayant réussi à créer autour de lui et à partir de son oeuvre mieux qu'une "spécialité" de plus (les sensibilités), une

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nouvelle manière de faire de l'histoire. Corbin est, par excellence, l'historien des sens, l'historien des émotions, l'historien des corps. Il réussit ce tour de force de nous faire comprendre le plus intime grâce à une lecture sans préjugé des documents d'époque. Et ce corps-là, c'est déjà le nôtre. Ce volume offre un échantillon remarquable des trois grandes manières qu'a l'auteur d'aborder ses

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terres familières. Le Miasme et la jonquille fut en son temps (1982) - et demeure - un manifeste pour une histoire du sensible. Il s'agissait de prouver tout à la fois que : faire l'histoire d'un sens (ici l'odorat, ou, pour être précis, de la "sensibilité olfactive") était un projet tout aussi noble que de faire l'histoire de Napoléon ou de la révolution industrielle ; cette histoire était possible, grâce à une lecture

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intelligente des documents à notre portée, depuis les règlements municipaux jusqu'aux poèmes romantiques. On retrouve cette méthode dans plusieurs des principaux livres qui ont suivi, comme Les Cloches de la terre (sur la sensibilité auditive de la "France profonde", déjà moderne mais encore rurale) ou Le Territoire du vide, où il reconstitue ce moment étonnant où l'homme moderne (anglais,

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d'abord) a inventé la mer comme loisir, autrement dit le "balnéaire", invention contemporaine de celle de la montagne. Le Village des "cannibales" (1990) est une de ces monographies villageoises qui nous plaisent tant (ici la petite commune de Hautefaye, dans le nord de la Dordogne), mais saisie dans un moment de paroxysme. Une journée de folie collective, au coeur de l'été 1870 où, sous l'effet de l'entrée

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en guerre et des premiers désastres, une foule réunie pour une foire traditionnelle se transforme en collège de bourreaux. Le supplicié (les détails sont atroces) est un jeune aristocrate, supposé républicain mais surtout, par cela même, "prussien". Cette étude - toujours d'actualité - est d'autant plus fascinante pour le lecteur que, par ailleurs, le même explorateur des émotions sait comme aucun autre



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reconstituer ici l'histoire de La Douceur de l'ombre (L'arbre, source d'émotions, de l'Antiquité à nos jours, 2013), là de L'Harmonie des plaisirs, autrement dit des manières de jouir, du siècle des Lumières à l'avènement de la sexologie (2007). Autre exploration : celle du Monde retrouvé de Louis-François Pinagot (1998) où Corbin s'est lancé sur les traces d'un inconnu. Un sabotier analphabète de la région natale de

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l'auteur, qui vécut 78 ans au XIXe siècle sans laisser aucune trace directe mais dont l'historien réussit à reconstituer l'univers, matériel aussi bien que mental, avec la même finesse que celle qu'on réservait jusque là aux "grands hommes". Un véritable tour de force et un ouvrage unique en son genre : plus de 300 pages sur "un homme sans qualité". Projet a priori infaisable et pourtant mené à bien. En complément, on a

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sélectionné un ensemble de courts textes qui permettent d'éclairer la démarche de l'auteur, les uns plus programmatiques ("Invitation à une histoire du silence"), les autres partant d'une étude de cas pour creuser l'intime ("Ecriture de soi sur ordonnance", ou l'histoire des pollutions nocturnes de M X, patient d'un professeur de faculté). Drawing on extensive interviews with thirty-

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four surviving Communist militants and an analysis of voter behavior, this book focuses on the Party's persistent strength during the interwar period in such rural strongholds as Limousin and Dordogne.

Rage and Murder in France, 1870

Spectacular Politics

The Furies

Local Debates, Global Perspectives

Rural Communism in France, 1920-1939

The Ethnography of

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British New Guinea

The Discovery of France

*Lourdes was at the very centre of nineteenth century debates on religion, science and medicine. Both the Church and secularists championed the 'miracle' town as crucial in shaping how society should think about the mind, body and spirit. Since the 'visions' of Bernadette Soubirous in 1858 transformed the quiet Pyrenean town into an international tourist and pilgrimage destination, it has been a site for controversy. In her well-*

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*crafted and carefully researched book, Harris deftly places Lourdes and its attendant spiritual movement firmly at the centre of French history and shows its significance in the country's development.*

*Philippe Carrard, a historian and theorist of historical forms and functions, has an enviable reputation both in France and the U.S. He gives historiographers access to what writers of history in France have been doing the past 25 years, casting light on views of*

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*historiography put forward by literary theorists, by theorists of history, and by historians themselves. The field of historical theory has been dominated by Hayden White for a long time; Carrard bids fair to displace him, by showing how historians use other forms (i.e., in addition to narrative) for building their accounts. This book provides an overview of the current state of French historiography (touching on history of memory, contemporary history, political history, and other areas*

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that the Annales school left out or rejected), but it aims to do more.

Carrard examines conventions of historiographic writing at different levels, going from the structure of the whole book to specific points such as the use of the first person singular, the turn to figurative language, and the way documents are made part of the text. Throughout the book, Carrard is in constant dialogue with English-speaking theorists of history (from Ankersmit to Megill and many in



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*between on our backlist), and among the many French theorists, he ranges from Henry Rousso to Paul Veyne, also on our backlist. He is at pains to keep the distinction between history and fiction clearly in sight, treating the uses of figurative languages, anachronisms, incompleteness of evidence, and more, all related to the poetics of French historiography, by which he means the study of the rules, codes, and conventions that operate in a given set of texts. "*

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*Les questions de sécurité et de criminalité sont devenues de nouveaux objets d'études en Afrique, essentiellement en raison de la multiplication récente des formes de criminalité urbaine ou organisée et de la privatisation avancée de grandes portions d'espaces urbains, phénomènes que l'on pouvait croire limités aux Amériques. L'endémicité de la crise économique, l'accroissement de la pauvreté, la criminalisation de l'État et la faillite des polices*

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*tropicales ont considérablement accru les sentiments d'insécurité et accéléré le développement d'agences privées qui prennent le relais d'États incapables d'assumer le contrôle du corps social. Les auteurs de ce livre interrogent l'efficacité des fonctions régaliennes de l'État (sécurité, police, justice) et leur éventuelle dévolution à des organismes privés (associations, groupes d'autodéfense, milices) ; ils rendent compte d'un groupe et de sa catégorisation (criminels,*

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délinquants) et proposent un nouveau regard sur une certaine gestion urbaine de l'insécurité (ségrégation). Alors que de nombreuses études se sont naturellement focalisées sur les vingt dernières années, la quasi-absence d'études historiques sur la sécurité et la criminalité laisserait supposer que ces phénomènes sont nouveaux en Afrique. L'une des priorités de ce livre est de reconsidérer ces questions en proposant une approche pluridisciplinaire

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*(histoire, science politique, géographie, sociologie, littérature). De nombreuses études empiriques témoignent de la variété des trajectoires criminelles, des rôles successifs des polices coloniales et postcoloniales, de la multiplicité des agences de sécurité privée et des formes ségrégatives d'organisation de l'espace urbain en Afrique de l'Ouest. En raison de la taille et du nombre de ses villes et de l'épaisseur historique de la criminalité urbaine, le*

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*Nigeria tient une place singulière dans ce livre. Premier pays de la région à entrer dans l'ère du crime organisé, le Nigeria constitue aujourd'hui une base essentielle des réseaux criminels transnationaux à l'échelle mondiale.*

*This is the strange story of how, following the failure of the revolutionary Paris Commune in 1871, some 4,500 Communards were exiled to the South Pacific colony of New Caledonia. The surprising parallels and interactions*

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*between the "political savages" and the "natural savages," the Melanesian Kanak, in their confrontation with the forces of French civilization, form the subject of this book.*

*Savagery and Civilization in Paris and the South Pacific, 1790-1900*

*Swimming with Crocodiles*

*Security, crime and segregation in West African cities since the 19th century*

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*Europe in the Long*

*Europe in the Long*

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*Nineteenth Century*

*Science Progress*

*The historical study of crime has expanded in criminology during the past few decades, forming an active niche area in social history. Indeed, the history of crime is more relevant than ever as scholars seek to address contemporary issues in criminology and criminal justice. Thus, The Oxford Handbook of the History of Crime and Criminal Justice provides a systematic and comprehensive examination of recent developments across both fields. Chapters examine existing research, explain on-going debates and*



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*controversies, and point to new areas of interest, covering topics such as criminal law and courts, police and policing, and the rise of criminology as a field. This Handbook also analyzes some of the most pressing criminological issues of our time, including drug trafficking, terrorism, and the intersections of gender, race, and class in the context of crime and punishment. The definitive volume on the history of crime, The Oxford Handbook of the History of Crime and Criminal Justice is an invaluable resource for students and scholars of*

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*criminology, criminal justice, and legal history. This valuable reference is an authoritative guide to 20th century French thought. It considers the intellectual figures, movements and publications that helped define fields as diverse as history, psychoanalysis, film, philosophy, and economics. Most of the stories we tell are about great feats, dangerous journeys, or daring confrontations—exceptional moments in our existence. But what about how we live every single day? In Everyday Life, Joseph A. Amato offers an account of*

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*daily existence that reminds us how important the quotidian is. Ranging across social, economic, and cultural history—as well as anthropology, folklore, and technology—he explores how and why the pattern of our lives has changed and developed over time. Amato examines the common facts and occurrences in lives from all spheres, whether of a pauper or a noble, a criminal or state official, or a lunatic or a philosopher. Such facts include basic aspects of human existence, such as play, work, conflict, and healing, as well the logistics of survival, such*

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*as housing, clothing, cleaning, cooking, animals, plants, and machines. Tracing core historical developments like efficiency of production and greater mobility, Amato shows how we became modern in everyday ways. He explores how, paradoxically, commerce, technology, design, industrialization, nationalism, and democratization—which have so undercut traditional culture and have homogenized, centralized, and secularized masses of people—have also profoundly transformed daily life, affording citizens with materially improved lives,*

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*individual rights, and productive and rewarding expectations. A wide-ranging account of lives throughout history, this book gives us new insights into our own condition, showing us how extraordinary the ordinary can be.*

*World War I gave colonial migrants and French women unprecedented access to the workplaces and nightlife of Paris. After the war they were expected to return without protest to their homes?either overseas or metropolitan. Neither group, however, was willing to be discarded. ø Between the world wars, the mesmerizing capital of France?s colonial*

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*empire attracted denizens from Africa, the Caribbean, and the United States. Paris became not merely their home but also a site for political engagement. Colonial Metropolis tells the story of the interactions and connections of these black colonial migrants and white feminists in the social, cultural, and political world of interwar Paris and of how both were denied certain rights lauded by the Third Republic such as the vote, how they suffered from sensationalist depictions in popular culture, and how they pursued parity in ways that were often interpreted as*

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*politically subversive. ø This compelling book maps the intellectual and physical locales that the disenfranchised residents of Paris frequented, revealing where their stories intersected and how the personal and local became political and transnational. With a focus on art, culture, and politics, this study reveals how both groups considered themselves inhabitants of a colonial metropolis and uncovers the strategies they used to colonize the city. Together, through the politics of anti-imperialism, communism, feminism, and masculinity, these urbanites connected*

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*performances of colonial and feminine tropes, such as Josephine Baker's, to contestations of the colonial system. ø*

*Louis-Napoleon Bonaparte and the Fête Impériale, 1849-1870*

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