Shakespeare's Moral Compass
Neema Parvini

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This ground-breaking study fearlessly combines latest research in evolutionary psychology, historical scholarship and philosophy to answer a question that has eluded critics for centuries: what is Shakespeare’s moral vision? At a political and cultural moment in which many of us are taking stock and looking for meaning, and in which moral outrage and polarisation seem endemic, this book radically reimagines how we might approach great works of literature to find some answers.

Scotland in Revolution, 1685-1690
Alasdair Raffe

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Scotland in Revolution, 1685–1690 is a study of the transformative reign of the Catholic King James VII and the revolution that brought his fall. Whereas previous accounts concentrate on high politics, this book draws on neglected sources to examine the relationship between central power and the Scottish localities. James was a radically experimental ruler, who granted unprecedented religious toleration and intervened systematically in urban government. The book begins with a chapter surveying the principal political developments of the period. There follow two chapters on the major religious reform of James’s reign, the granting of toleration in 1687. Arguing that James’s religious experiment should be understood in the context of European multiconfessionalism, these chapters examine the competition and controversy engendered by the toleration. Chapter four then investigates James’s attempt to reconfigure the leadership of Scotland’s urban communities, and thereby to influence in his favour the composition of a future parliament. Chapter five is a detailed narrative
of the revolutionary overthrow of James and his government in Scotland. As chapter six argues, the revolution of 1688–90 saw a reaction in favour of religious uniformity and local autonomy. But the revolution was less decisive than the union settlement of 1707–12 in determining Scotland’s future development.

**Alexander II**

Michael Brown

in The Wars of Scotland 1214–1371

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The new king of Scots in 1214 was a red-haired youth of sixteen years. Even in an age when adulthood began early, Alexander was young to rule. However, there was no question of a regency government being established. In expectation of the death of the elderly and infirm King William, Alexander had been rapidly schooled in his future office. The officers Alexander confirmed in early 1215 and the councillors who advised the king during the opening years of the reign were men with long experience in King William's government. Surrounded by this establishment, the new ruler responded to the challenges and opportunities which confronted his kingship. These problems and Alexander's reactions were shaped by the legacy of his father's long reign.

**The Lupercalia Drama**

Luciano Canfora and Julian Stringer (eds)

in Julius Caesar: The People's Dictator

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The most striking and theatrical incident was provoked by Antony, at the very moment when rumours of an imminent, openly monarchical shift in Caesar's aspirations were being nourished from several sides. Once again suspicion turned to the possible role of Cleopatra as the moving force behind the scenes, especially since she had borne Caesar a son. This led to a persistent rumour that the dictator was about to move his seat permanently to Alexandria. Suppositions concerning these alleged 'Oriental' plans were finally shown to be false only when Caesar's will
was read after his death. Then not only was the preeminent position of Octavius seen, but also the complete absence of Cleopatra's son from Caesar's testamentary arrangements. As for Antony, he was no longer openly out of favour with Caesar: on the contrary, he was his colleague in the consulate for the year 44 bc. But he was not reappointed magister equitum, and had to resign himself to being appointed consul suffectus (deputy consul) by Dolabella. On 15 February 44 bc, during the festival of the Lupercalia, he became the central figure in a spectacular event: an attempt to crown Caesar king.

King and Kingdom
Michael Brown

in The Wars of Scotland 1214–1371

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Late on the evening of Thursday, 4 December 1214, King William of Scotland died at Stirling. On the afternoon of Friday, 5 December, William's son Alexander, a youth of sixteen was crowned king. In a week of celebration and mourning, royal authority was transferred from William, who had ruled the kingdom for nearly half a century, to his young son, the new King Alexander II. What was Alexander inheriting? His kingdom was understood less as a territorial unit than as a collection of rights, customs and communities. At the centre and at the summit of this network stood the king. For the Scottish kingdom, the making of a new king, his inauguration, was the most important ceremony and the most important political act in the realm.

Alexander III
Michael Brown

in The Wars of Scotland 1214–1371

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On 13 July 1249, less than a week after the death of his father, a boy of almost eight years old was crowned king of Scots as Alexander III. Alan Durward, probably accompanied by others who had been with Alexander II in Argyll, deserted the corpse of his dead lord and sped east to be at the inauguration of the new king. The young king was knighted and
crowned with full ceremony in an atmosphere of hastily-restored peace — a peace that was kept during the next eighteen months. Alexander probably remained in the household of his mother, Queen Marie, while royal government was in the hands of a council of lords and prelates. However, beneath this harmony lurked rivalry, insecurity and faction. For the first time in living memory Scotland lacked an adult ruler. During 1250 and 1251 anxiety and ambition combined to create new alliances and intensify old rivalries and centred on the figures of Alan Durward and Walter Comyn.

The Battle and its Story

Michael Brown

in Bannockburn: The Scottish War and the British Isles 1307-1323

Two armies numbering in total tens of thousands of men were camped in the lands south of Stirling in central Scotland. The battle that was about to break was the first full-scale clash between the armies of King Robert and King Edward in seven years of warfare. The implication accorded to Bannockburn by the Scots did not inevitably express to other lands. Robert Bruce divided the Scottish community and turn simmering rivalries into open civil war. He looked beyond the Isles for military aid. He sent his brothers, Thomas and Alexander, to Ireland. They did not look for aid from Earl Richard or the English colonists of eastern Ulster. Bruce was following the precedents of several claimants to royal or provincial power. In the opening weeks of 1307, both kings, Robert and Edward, were keen for war to be regenerated.

Noble Power and Politics, 1603–37

Keith M. Brown

in Noble Power in Scotland from the Reformation to the Revolution

This chapter discusses noble power and politics from 1603. It notes that from this period, an increasingly self-confident crown sought to go further than previous Stewart kings in cultivating a culture of obedience among the nobility, placing greater restraints on unacceptable
noble behaviour, and extending the king's practical authority over religious beliefs and practices. It observes that noble cooperation was secured by the combination of the crown's enhanced wealth and patronage alongside the kingdom's greater prosperity, allowing this more authoritarian agenda to develop, creating the impression that beneath the surface there was taking place a fundamental shift in power towards the king.

From Client King to Sovereign
Dauvit Broun

in Scottish Independence and the Idea of Britain: From the Picts to Alexander III

This chapter studies the development of ideas of independence in relation to the church by looking beyond formal statements which were made on a particular occasion. It observes that there were texts produced as part of a campaign on behalf of a church (like Jocelin's Life of Kentigern or the St Andrews foundation-legend), which offered a vivid insight into the aspirations of those for whom they were written; moreover a work like the Office of Kentigern, composed in response to a more regular need, revealed almost in passing a concern about Glasgow's place in relation to Scotland. It presents an argument that changes in the way charters of kings of Scots were dated and in the use of the 'royal we' repay close scrutiny. It reveals the gradual dawning of the novel idea that the king of Scots was no longer subordinate to the king of England, but was of equal status.

The Plantagenet Court and the World of King Arthur
Jean Flori and Olive Classe

in Eleanor of Aquitaine: Queen and Rebel

The extraordinary success enjoyed by Arthurian romance in Plantagenet domains has led most historians and specialists in twelfth-century literature to see it as part of a propaganda exercise orchestrated by the dynasty itself. Today, there is a tendency to accept the idea in a more tempered form; people prefer to talk about 'diffused' propaganda' for the
Plantagenet ideology. Thanks to the success of Geoffrey of Monmouth's work, the Historia regum Britanniae, the prestige of King Arthur and Queen Guinevere rubbed off onto Henry II and Eleanor of Aquitaine, whose ancestors they were taken to be now that the court of King Arthur had been ascribed historical status. This chapter states with some confidence that the Plantagenet court adopted the Arthurian one and made it its own by assimilation, for a variety of ideological motives.

Two Queens
Jean Flori and Olive Classe

in Eleanor of Aquitaine: Queen and Rebel

This chapter contends that Richard I, King of England, gave King Tancred of Sicily a sword that the chroniclers identified, rightly or wrongly, with the sword of King Arthur. It is known that the Plantagenet monarchy had invested heavily in the promotion, the diffusion, and, most of all, the ‘takeover’ of the Arthurian legend as a component of its ideology. Eleanor of Aquitaine herself, who inherited the image of Queen Guinevere, the fascinating adulterous wife of King Arthur, played a major role in that ideology, which made the mythical Arthurian court the ancestor and archetype of the court of the Plantagenets. However, the myth had certain risks attached to it that needed to be contained. For, according to several interpretations, Arthur did not die of the wounds he received in his last battle with Mordred, but was borne away to Avalon, to ‘another world’, a world of faery, magical or demoniac, where his wounds were tended.

‘Eleanor, by the Wrath of God Queen of England’
Jean Flori and Olive Classe

in Eleanor of Aquitaine: Queen and Rebel

The Archbishop of Rouen, Walter of Coutances, was ostensibly charged by Richard I to work with William Longchamp, but really he was to keep an eye on him. Eleanor of Aquitaine's role as regent, assisted by Walter, now became even more important than before. This chapter notes in
passing, though, that she had to have a man beside her, first William Longchamp and then Walter of Coutances, able to take decisions and enforce them. It was unthinkable at that time that government should be entrusted ‘officially’ to a queen, even one of Eleanor's character and quality. The chapter also argues that while suspicious of John, Eleanor sought first and foremost to preserve the dynastic heritage for her sons and to prevent King Arthur from becoming a candidate for the succession should Richard I not beget an heir. The events described here, then, foreshadow to a certain extent those that followed the King's death some years later.

Eleanor and John
Jean Flori and Olive Classe

in Eleanor of Aquitaine: Queen and Rebel
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This chapter gives a broad outline of the events that occurred at Châlus. There is not the least doubt about Richard I's main intention in laying siege to Châlus. He went into the county of Limousin as an overlord wishing to inflict severe punishment in accordance with feudal law on treacherous vassals. The chapter also shows that at the age of seventy-eight, Eleanor of Aquitaine came out of her Fontevrault retreat to play an active role in what was a real war now flaring up. King Arthur and his troops laid siege to the town and soon made their way in, forcing Eleanor to go farther into the town and take refuge in the castle. Eleanor managed to send messengers out to her son John, then in the neighbourhood of Le Mans, and to William des Roches, who had replaced Guy of Thouars at Chinon.

The Wars of Scotland 1214-1371
Michael Brown

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This is the story of the pivotal period in Scottish history between 1214 and 1371. The century and a half between the death of King William the Lion and the accession of the Stewarts witnessed major changes in the internal character of the kingdom and its place in the wider European world. The opening decades of this era seemed to be
dominated by the continued development of a defined Scottish realm, but the crisis that engulfed the kings and their people meant that issues of war and allegiance would make fourteenth-century Scotland a very different place. This book provides a detailed discussion of the thirteenth and fourteenth centuries as a single period of both developing and fragmenting political hierarchies and communities. It sets out a political narrative that places events in their immediate context as well as highlighting special issues and groups in thematic chapters. The book also introduces a new discussion on the stability and unity of Scotland as a realm and community, and of the impact of war and dynastic crisis on a Medieval state.

Fragment of the Sovereign as Hermaphrodite: Time, History, and the Exception in Le Ballet de Madame

Margaret Shewring and J. R. Mulryne

in Dance Research: The Journal of the Society for Dance Research

On March 19, 1615, Louis XIII (1601–1643), then fourteen years old, danced the role of a Hermaphrodite in Le Ballet de Madame. This article contains a close reading of the ballet’s textual sources and a historical contextualization of its circumstances, putting these in relation to twentieth-century theories of power and representation. Walter Benjamin’s notion of the fragment as well as of allegory will be important touchstones of my analysis. I interpret the Hermaphrodite role as Benjamin’s “highly significant fragment”. The scene that claims my attention is fragmentary by virtue of its uniqueness in the repertory as well as by its appearance in a non-linear, if still sequential, performance. I shall argue that the Hermaphrodite scene — the “Ballet des Androgynes” — is a fragment that should claim a central place in the history of absolutism’s political imaginary.

Shades of Neutrality? Political Challenges and Social Changes, 1900–1939

John Gilmour

in Sweden, the Swastika and Stalin: The Swedish experience in the Second World War
Sweden a more progressive, modern, and urbanised country with the stirrings of social change amplified by an almost continuous Social Democratic presence in government from 1932. Swedish society under King Gustav V, remained stratified by class, hobbled by deference. It was also characterised by a xenophobia directed particularly against the Jews although Swedes largely rejected extremist Nazi policies and brutality. Many Swedes were only one generation away from grinding poverty, disease and malnutrition, both urban and rural. Sweden’s modernisation, like its politics, was a gradual process. In 1939, the committed neutral remained as vulnerable to great power pressure as in 1914–18 but had learned from that experience. Its neutrality policy was now based on self-interest and flexibility rather than purist and brittle legal interpretations of neutrality. Its defence policy investment was too little and too late and Per Albin, having cut expenditure on arms, was now faced with the foreign policy consequences.

Towards the Turning Point, July 1941–July 1943
John Gilmour

in Sweden, the Swastika and Stalin: The Swedish experience in the Second World War

The period between July 1941 and January 1943 initially saw Sweden trying desperately to protect itself from the consequences of a rising tide of German success in the east. Then, as the German zenith passed, Sweden began to prepare for the adjustments required to accommodate the growing power of the Western Allies, who after December 1941 significantly included the formerly neutral United States. Sweden also kept an eye on the advancing Red Army and the prospects for Germany’s co-combatant, Finland, in the event of Soviet success. The objectives of the Allies were for Sweden to reduce its exports to the Axis countries, stop financial credits to Germany and reduce further the ‘Leave Traffic’ in return for agreement on quotas of goods vital to Sweden. The decision to end the transit of German troops in July 1943 was a return to Sweden’s pre-June 1940 neutrality.
Introduction
Jerod Ra'Del Hollyfield

in Framing Empire: Postcolonial Adaptations of Victorian Literature in Hollywood
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This introduction discusses trends in late 20th and early 21st century cinema that have opened a space for international directors to extend the postcolonial critiques of their native national cinemas to an international scale. Increasingly, filmmakers from postcolonial nations have opted to undertake film adaptations of British literature, frequently choosing the Victorian literature of Britain’s imperial century as their source texts as a way to integrate the perspectives of their homelands into works that stereotype or ignore the presence of the colonized. Through tracing the evolution of adaptation theory over the past decade, this overview highlights the need for a hybrid adaptation model that takes into account the increasingly globalized nature of Hollywood and postcolonial adaptation. Introducing the interfidelity approach to adaptation, I examine how it attempts to bridge the field’s rich history of criticism with a politically relevant analysis informed by postcolonial theory. Applying this approach to Peter Jackson’s 2005 remake of King Kong, I consider the film as a rewriting of Joseph Conrad’s Heart of Darkness and the 1933 original King Kong that negotiates a Kiwi settler colonial identity built on Victorian colonialism and contending with Hollywood’s global scope.

Protagonist in Politics, 1912–20
Thanos Veremis and Helen Kardikas-katsiadakis

in Eleftherios Venizelos: The Trials of Statesmanship
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This chapter considers Venizelos' political views. Venizelos was less devoted than Trikoupis to the principle of the superiority of parliamentary politics over all other forms of democratic governance. His own inclination was toward the Aristotelian division of politics into pure and corrupt versions. He was therefore less concerned with the political system than with its actual operation. This view of politics naturally placed the burden of state management on the persons in power, rather than on the system of politics. Success, therefore, would depend
mostly on the attributes of the personalities who were placed, by choice or chance, in the key posts of power. When Venizelos restored the damaged prestige of the monarchy, after the 1909 coup had challenged its legitimacy, and reinstated King George as the arbiter of parliamentary politics in 1910, he was depending entirely on the moderation and prudence of the particular monarch for the viability of the institution. He could anticipate neither the assassination of George nor the character of Constantine, who replaced him on the throne in 1913. Before the National Schism, Venizelos had encouraged a bipolar system of governance in which the head of state and the head of government shared substantial authority. His hope was that the grateful monarch would be willing to grant his consent on vital issues of reform and foreign policy.

Kingship and tyranny in archaic Rome
Fay Glinister

in Ancient Tyranny
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In the sixth century BC, Rome was a major force in Central Italy. It could hold its own with the great Etruscan city-states and was able to conclude with Carthage a treaty that explicitly recognised Rome as the overlord of much of Latium. By this period, Rome was a city-state with a developed urban form, sophisticated communal cults, flourishing markets, and complex political and legal institutions. Roman society was focused around a ruler whose title, rex (attested by contemporary epigraphic as well as later literary evidence), suggests the existence of a formalised monarchical type of government. This chapter explores the interregnum, the process of creating kings in archaic Rome. It shows that the last two kings, Servius Tullius and Tarquinius Superbus, despite their very different reputations, were irregular rulers, defined by their accession as tyrants and comparable to those in contemporary Italy. It also argues that the institution of kingship, along with tyranny, was not a central but an incidental part of the story of regal Rome.