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In the spring of 1575, Holland's Northern Quarter--the waterlogged peninsula stretching from Amsterdam to the North Sea--was threatened with imminent invasion by the Spanish army. Since the outbreak of the Dutch Revolt a few years earlier, the Spanish had repeatedly failed to expel the rebels under William of

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Orange from this remote region, and now there were rumors that the war-weary ...

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At times reminiscent of Carlo Ginzburg's account of the contemporary Friulian miller Menocchio, Treason in the Northern Quarter ably shows that it was all rather more complicated than that. Van Nierop traces in a

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variety of judicial records and other sources a case of allegedly widespread treason by pro-Spanish Catholics in the waterlogged ...

## Treason in the Northern Quarter: War, Terror and the Rule ...

Treason in the Northern Quarter by Henk Van Nierop, 9780691178042, available at Book Depository with free delivery worldwide.

In the spring of 1575, Holland's Northern Quarter--the waterlogged peninsula stretching from Amsterdam to the North Sea--was threatened with imminent invasion by the Spanish army. Since the outbreak of the Dutch Revolt a few years earlier, the Spanish had repeatedly failed to expel the rebels under William of Orange from this remote region, and now there were rumors that the war-weary population harbored traitors conspiring to help the Spanish invade. In response, rebel leaders arrested a number of vagrants and peasants, put them on the rack, and brutally tortured them until they confessed and named their principals--a witch-hunt that eventually led to a young Catholic lawyer named Jan Jeroenszoon. *Treason in the Northern Quarter* tells how Jan Jeroenszoon, through great personal courage and faith in the rule of law, managed to survive gruesome torture and vindicate himself by successfully arguing at trial that the authorities remained subject to the law even in times of war. Henk van Nierop uses Jan Jeroenszoon's exceptional story to give the first account of the Dutch Revolt from the point of view of its ordinary victims--town burghers, fugitive Catholic clergy, peasants, and vagabonds. For them the Dutch Revolt was not a heroic struggle for national liberation but an ordinary dirty war, something to be survived, not won. An enthralling account of an unsuspected story with surprising modern resonance, *Treason in the Northern Quarter* presents a new image

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of the Dutch Revolt, one that will fascinate anyone interested in the nature of revolution and civil war or the fate of law during wartime.

This study centers on the question: how do particular readers read a biblical passage? What factors govern each reading? DeLapp here attempts to set up a test case for observing how both socio-historical and textual factors play a part in how a person reads a biblical text. Using a reception-historical methodology, he surveys five Reformed authors and their readings of the David and Saul story (primarily 1 Sam 24 and 26). From this survey two interrelated phenomena emerge. First, all the authors find in David an ideal model for civic praxis—a “Davidic social imaginary” (Charles Taylor). Second, despite this primary agreement, the authors display two different reading trajectories when discussing David's relationship with Saul. Some read the story as showing a persecuted exile, who refuses to offer active resistance against a tyrannical monarch. Others read the story as exemplifying active defensive resistance against a tyrant. To account for this convergence and divergence in the readings, DeLapp argues for a two-fold conclusion. The authors are influenced both by their socio-historical contexts and by the shape of the biblical text itself. Given a Deuteronomic frame conducive to the social imaginary, the paradigmatic narratives of 1 Sam 24 and 26 offer a narrative gap never resolved. The story never makes explicit to the reader what David is doing in the wilderness in relation to King Saul. As a result, the authors fill in the “gap” in ways that accord with their own socio-historical experiences.

*William the Silent and the Dutch Revolt* examines the first stages of the Dutch struggle against Spanish rule during the late fifteenth and sixteenth centuries. The book analyses the causes of growing discontent in the Netherlands and the various stages of the revolt, focusing on the key tipping points where discontent and

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violent upheaval escalated to become a national struggle for independence. The book also provides comparative analyses of insurgencies in the modern era and examines how popular discontent throughout history has often developed into struggles for full independence. The book is a key resource for scholars and students of early modern European history, as well as those interested in the history of revolts.

Sovereignty was a key issue in the baroque, and especially in the Dutch Republic with its incredibly complicated political organisation. Consequently, sovereignty was explored in and through Joost van den Vondel's theatre plays. Vondel sensed a fundamental problem in the construction of Europe's politico-cultural 'House'. The questions he asked with respect to that construction concerned the relationship between theology and politics, including in terms of gender and culture. Because these questions could barely be considered explicitly, let alone actually discussed, they had to be presented through literature theatre. A close reading of a number of plays reveals not only a pivotal discussion that concerns Vondel's own times, but also an on-going struggle in the European exploration of sovereignty. In that context, power and potency a distinction made by Spinoza determine the status of sovereignty that any body can acquire.

Discover Amsterdam with this comprehensive, entertaining, 'tell it like it is' Rough Guide, packed with exhaustive practical information and our experts' honest independent recommendations. Whether you plan to explore the Museum District, visit the moving Anne Frank Huis, hole up in a cosy brown café or cycle the leafy lanes of Vondel park, The Rough Guide to Amsterdam will show you the perfect places to explore, sleep, eat, drink and shop along the way. Detailed regional coverage: provides in-depth practical information for every step of every kind of trip, from intrepid off-the-beaten-track adventures, to chilled-out breaks in popular tourist areas. Regions covered include: Old Centre; Red Light District; Grachtengordel; Jordaan;



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As early modern Europe launched its multiple projects of global empire, it simultaneously embarked on an ambitious program of describing and picturing the world. The shapes and meanings of the extraordinary

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global images that emerged from this process form the subject of this highly original and richly textured study of cultural geography. *Inventing Exoticism* draws on a vast range of sources from history, literature, science, and art to describe the energetic and sustained international engagements that gave birth to our modern conceptions of exoticism and globalism. Illustrated with more than two hundred images of engravings, paintings, ceramics, and more, *Inventing Exoticism* shows, in vivid example and persuasive detail, how Europeans came to see and understand the world at an especially critical juncture of imperial imagination. At the turn to the eighteenth century, European markets were flooded by books and artifacts that described or otherwise evoked non-European realms: histories and ethnographies of overseas kingdoms, travel narratives and decorative maps, lavishly produced tomes illustrating foreign flora and fauna, and numerous decorative objects in the styles of distant cultures. *Inventing Exoticism* meticulously analyzes these, while further identifying the particular role of the Dutch—"Carriers of the World," as Defoe famously called them—in the business of *exotica*. The form of early modern exoticism that sold so well, as this book shows, originated not with expansion-minded imperialists of London and Paris, but in the canny ateliers of Holland. By scrutinizing these materials from the perspectives of both producers and consumers—and paying close attention to processes of cultural mediation—*Inventing Exoticism* interrogates traditional postcolonial theories of knowledge and power. It proposes a wholly revisionist understanding of geography in a pivotal age of expansion and offers a crucial historical perspective on our own global culture as it engages in a media-saturated world.

Christianity took root in the Americas during the early modern period when a historically unprecedented migration brought European clergy, religious seekers, and explorers to the New World. Protestant and Catholic settlers undertook the arduous journey for a variety of motivations. Some fled corrupt theocracies

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and sought to reclaim ancient principles and Christian ideals in a remote unsettled territory. Others intended to glorify their home nations and churches by bringing new lands and subjects under the rule of their kings. Many imagined the indigenous peoples they encountered as "savages" awaiting the salvific force of Christ. Whether by overtly challenging European religious authority and traditions or by adapting to unforeseen hardship and resistance, these envoys reshaped faith, liturgy, and ecclesiology and fundamentally transformed the practice and theology of Christianity. *Religious Transformations in the Early Modern Americas* explores the impact of colonial encounters in the Atlantic world on the history of Christianity. Essays from across disciplines examine religious history from a spatial perspective, tracing geographical movements and population dispersals as they were shaped by the millennial designs and evangelizing impulses of European empires. At the same time, religion provides a provocative lens through which to view patterns of social restriction, exclusion, and tension, as well as those of acculturation, accommodation, and resistance in a comparative colonial context. Through nuanced attention to the particularities of faith, especially Anglo-Protestant settlements in North America and the Ibero-Catholic missions in Latin America, *Religious Transformations in the Early Modern Americas* illuminates the complexity and variety of the colonial world as it transformed a range of Christian beliefs. Contributors: Ralph Bauer, David A. Boruchoff, Matt Cohen, Sir John Elliot, Carmen Fernández-Salvador, Júnia Ferreira Furtado, Sandra M. Gustafson, David D. Hall, Stephanie Kirk, Asunción Lavrin, Sarah Rivett, Teresa Toulouse.

This book explores the practical and symbolic resources of legitimacy which the elites of medieval Scandinavia employed to establish, justify, and reproduce their social and political standing between the end of the Viking Age and the rise of kingdoms in the thirteenth century. Geographically the chapters cover the Scandinavian realms and Free State Iceland. Thematically the authors cover a wide palette of cultural

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practices and historical sources: hagiography, historiography, spaces and palaces, literature, and international connections, which rulers, magnates or ecclesiastics used to compete for status and to reserve haloing glory for themselves. The volume is divided in three sections. The first looks at the sacral, legal, and acclamatory means through which privilege was conferred onto kings and ruling families. Section Two explores the spaces such as aristocratic halls, palaces, churches in which the social elevation of elites took place. Section Three explores the traditional and novel means of domestic distinction and international cultural capital which different orders of elites – knights, powerful clerics, ruling families etc. – wrought to assure their dominance and set themselves apart vis-à-vis their peers and subjects. A concluding chapter discusses how the use of symbolic capital in the North compared to wider European contexts.

"The present study seeks to probe the formative impact of exile on changing Catholic identities, both in the northern and in the southern Netherlands. More specifically, it will argue that many displaced Catholics became receptive to militant strands of Catholicism during their years in foreign safe havens. Local media, clerical leadership and forms of sociability facilitated and shaped this process of religious radicalisation among Catholic expatriates. When the changing course of the war allowed the exiles to return home, these spiritually reborn men and women promulgated their radical beliefs in areas recovered by the Habsburg monarchy"--

The years 1650 to 1750 - sandwiched between an age of 'wars of religion' and an age of 'revolutionary wars' - have often been characterized as a 'de-ideologized' period. However, the essays in this collection contend that this is a mistaken assumption. For whilst international relations during this time may lack the obvious polarization between Catholic and Protestant visible in the preceding hundred years, or the highly charged

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contest between monarchies and republics of the late eighteenth century, it is forcibly argued that ideology had a fundamental part to play in this crucial transformative stage of European history. Many early modernists have paid little attention to international relations theory, often taking a 'Realist' approach that emphasizes the anarchism, materialism and power-political nature of international relations. In contrast, this volume provides alternative perspectives, viewing international relations as socially constructed and influenced by ideas, ideology and identities. Building on such theoretical developments, allows international relations after 1648 to be fundamentally reconsidered, by putting political and economic ideology firmly back into the picture. By engaging with, and building upon, recent theoretical developments, this collection treads new terrain. Not only does it integrate cultural history with high politics and foreign policy, it also engages directly with themes discussed by political scientists and international relations theorists. As such it offers a fresh, and genuinely interdisciplinary approach to this complex and fundamental period in Europe's development.

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