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In what ways is music implicated in the politics of belonging? How is the proper at stake in listening? What roles does the ear play in forming a sense of community?

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With the Spanish conquest of Islamic Granada and the expulsion of the Jews from Spain, the year 1492 marks the exile from Europe of crucial strands of medieval culture. It crosses the boundaries, both temporal and geographical, of 1492 to recover the "original" medieval culture, with its Mediterranean mix of European, Arabic, and Hebrew sources. The result is a form of literary history more lyrical than narrative and, Menocal persuasively demonstrates, more appropriate to the Middle Ages than to the modern (and postmodern) world. It privileges the literary experiments that were happening in the Jewish and Muslim communities of medieval Spain in the years before the conquest, focuses on the Frankish-speaking community in the Mediterranean periphery of the fourteenth century, and emphasizes the dynamic interplay of the Old Jewish to the Middle Ages through the "white" tradition. The result is a form of literary history more lyrical than narrative and, Menocal persuasively demonstrates, more appropriate to the Middle Ages than to the modern (and postmodern) world. It privileges the literary experiments that were happening in the Jewish and Muslim communities of medieval Spain in the years before the conquest, focuses on the Frankish-speaking community in the Mediterranean periphery of the fourteenth century, and emphasizes the dynamic interplay of the Old Jewish and Arabic-speaking communities with the Latin West. It is in exile that Menocal locates the founding conditions for philology--as a discipline that loves origins--and for the genre of love songs that philology reveres. She argues that the success and failure of his poetry to enhance cognitive and civic renewal depended on the dialectic between his presumptions of audience and the interpretive expectations and skills of his actual historical readers. It is in exile that Menocal locates the founding conditions for philology--as a discipline that loves origins--and for the genre of love songs that philology reveres. She argues that the success and failure of his poetry to enhance cognitive and civic renewal depended on the dialectic between his presumptions of audience and the interpretive expectations and skills of his actual historical readers. It is in exile that Menocal locates the founding conditions for philology--as a discipline that loves origins--and for the genre of love songs that philology reveres. She argues that the success and failure of his poetry to enhance cognitive and civic renewal depended on the dialectic between his presumptions of audience and the interpretive expectations and skills of his actual historical readers. It is in exile that Menocal locates the founding conditions for philology--as a discipline that loves origins--and for the genre of love songs that philology reveres. She argues that the success and failure of his poetry to enhance cognitive and civic renewal depended on the dialectic between his presumptions of audience and the interpretive expectations and skills of his actual historical readers. It is in exile that Menocal locates the founding conditions for philology--as a discipline that loves origins--and for the genre of love songs that philology reveres. She argues that the success and failure of his poetry to enhance cognitive and civic renewal depended on the dialectic between his presumptions of audience and the interpretive expectations and skills of his actual historical readers. It is in exile that Menocal locates the founding conditions for philology--as a discipline that loves origins--and for the genre of love songs that philology reveres. She argues that the success and failure of his poetry to enhance cognitive and civic renewal depended on the dialectic between his presumptions of audience and the interpretive expectations and skills of his actual historical readers.
The Princeton Handbook of World Poetries—drawn from the latest edition of the acclaimed Princeton Encyclopedia of Poetry and Poetics—provides a comprehensive and authoritative survey of the history and practice of poetry in more than 100 regional, national, and diasporic literatures and language traditions throughout the world. Features extensive coverage of new-Western poetic traditions includes an introduction, bibliographies, cross-references, and a general index.

Concerning Poetry—1886

The American Roots of Ezra Pound—James J. Wilbrey - 1985

The Terrors of Natural Right—Dan Edelstein - 2010-11-15

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"Natural right— the idea that there is a collection of laws and rights based on custom or belief but that are "natural" in origin—is typically associated with liberal politics and freedom. But during the French Revolution, this tradition was interpreted to justify the most repressive actions of the violent period known as the "Terror.""

In "The Terrors of Natural Right, Dan Edelstein argues that the revolutionaries used the natural right concept of the "enemy of the human race"—an individual who has transgressed the laws of nature and must be executed without judicial formalities—to authorize three-quarters of the deaths during the Terror. But the significance of the natural right did not end with its legal application. Edelstein argues that the Jacobins shared a political philosophy that he calls "natural republicanism," which assumed that the natural state of society was a republic and that natural right provided its only acceptable laws. Ultimately, he argues that what we call the Terror was in fact only one facet of the republican theory that prevailed from Louis's trial until the fall of Robespierre." "A work of historical analysis, political theory, literary criticism, and intellectual history. The Terror of Natural Right challenges prevailing assumptions of the Terror to offer a new perspective on the Revolutionary period."—BOOKJACKET.

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