

Scotland and the 19th-Century World

eds. Gerard Carruthers, David Goldie, and Alastair Renfrew
SCROLL series, Rodopi, 2012

The nineteenth century is often read as a time of retreat and diffusion in Scottish literature under the overwhelming influence of British identity. *Scotland and the 19th-Century World* presents Scottish literature as altogether more dynamic, with narratives of Scottish identity working beyond the merely imperial. This collection of essays by leading international scholars highlights Scottish literary intersections with North America, Asia, Africa and Europe. James Macpherson, Francis Jeffrey, Walter Scott, Robert Louis Stevenson and John Davidson feature alongside other major literary and cultural figures in this groundbreaking volume.

Jamieson's Dictionary of Scots The Story of the First Historical Dictionary of the Scots Language

by Susan Rennie
OUP, 2012

The first book devoted to Jamieson and his Dictionary

Makes use of previously unpublished manuscript material

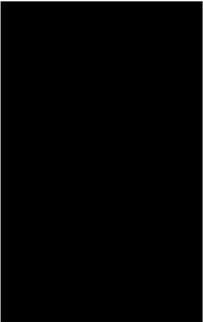
First study of the surviving manuscript of Jamieson's *Supplement*

Vivid account of Edinburgh intellectual life at the turn of C18

This is the first full account of the making of John Jamieson's *Etymological Dictionary of the Scottish Language*. The dictionary was published in two volumes in 1808, with a two-volume *Supplement* following in 1825. Lists of Scots words had been compiled before, but Jamieson's was the first complete dictionary of the language. It was a landmark in the development of historical lexicography and was an inspiration for later lexicographers, including Sir James Murray, founding editor of the OED. Susan Rennie's account of Jamieson's work and the methods he developed interweaves biography, lexicography, and linguistic, social, and book history to present a rounded account of the man, his work, and his times. It is the first study to draw on Jamieson's correspondence and the surviving manuscript

materials for the *ictionary* and *Supplement* to reveal Jamieson's working methods and the important contributions made by Sir Walter Scott and others to his work.

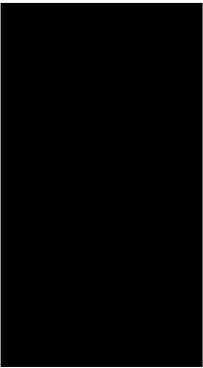
Italy is the Other opposed to the English Self, but it may also figure as a set of images onto which Byron projects his own anxiety concerning England. Byron's Italian women are the feminine Other outside his Self that he would like to assimilate. As another constant discourse of otherness in Byron's life and works, femininity is strictly connected with his sexual politics and libertarian ideology. Yet the book also shows how Byron himself can become the object of otherness through different forms of translation: Caroline Lamb's parodic rewriting of Don Juan; and Andrea Maffei's Italian translations.



Character, Self, and Sociability in the Scottish Enlightenment

eds. Thomas Ahnert, Susan Manning
Palgrave Macmillan, 2012

An interdisciplinary examination of the Enlightenment character and its broader significance. Whilst the main focus of the book is the Scottish Enlightenment, contributors also employ a transatlantic scope by considering parallel developments in Europe, and America.



Travels in Scotland, 1788-1881: A Selection from Contemporary Tourist Journals

ed. Alastair Durie
Boydell and Brewer, 2012

Tourist travelling changed remarkably between 1780 and 1880, and the six accounts collected here help us to see how and why. Whether by a well-off and intrepid lady, a self-important youth, a young man and his parents, or an overweight middle-aged lawyer, what they have in common is a relish for the pleasures of discovery, of holidaymaking, of finding a Scotland for themselves. The writers travel, they see, they listen (some more than others), enjoy good weather (and endure the frequently bad), take in the scenery and sights, and talk with other visitors and locals. Theirs are intimate voices – they were writing for themselves, or friends or family, not for the public – but as we eavesdrop on them a larger picture unfolds. Travelling conditions vary: the first account shows to a world of elite travel, the private coach, and the privileges enjoyed by the well-heeled, while the last is the homely and charming description of a one-week holiday taken with relatives in the country. In between comes the new world of travel: the steamer, the railway

and the guidebook. A general preface by the editor sets these pieces in their historical and social context, and a selection of photographs and sketches drawn from two of the accounts complements these hitherto unpublished visitors narratives.

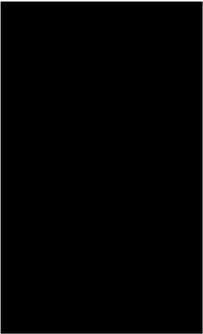
Elite Women and Polite Society in Eighteenth-Century Scotland

by Katharine Glover

Ashgate, 2011

Fashionable polite society of this period emphasised mixed-gender sociability and encouraged the visible participation of elite women in a series of urban, often public settings. Using a variety of sources (both men's and women's correspondence, accounts, bills, memoirs and other family papers), this book investigates the ways in which polite social practices and expectations influenced the experience of elite femininity in Scotland in the eighteenth century. It explores women's education and upbringing; their reading practices; the m... tinge... the

some reconsideration, especially in respect of Muslim participation. Powell also examines the response of Indian Muslim scholars, particularly of Sir Saiyid Ahmad Khan, to William's critiques of Islam and the brothers' patronage of Oriental scholarship, comparative religion and education during their long retirement back in their native Scotland. The study contributes to current debates about the Scottish contribution to Empire with particular reference to India and to cultural issues.

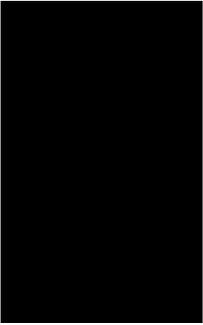


Adam Smith and the Circles of Sympathy: Cosmopolitanism and Moral Theory

by Fonna Forman-Barzilai

CUP, 2011

This 2010 text pursues Adam Smith's views on moral judgement, humanitarian care, commerce, justice and international law both in historical context and through a twenty-first-century cosmopolitan lens, making this a major contribution not only to Smith studies but also to the history of cosmopolitan thought and to contemporary cosmopolitan discourse itself. Forman-Barzilai breaks ground, demonstrating the spatial texture of Smith's moral psychology and the ways he believed that physical, affective and cultural distance constrain the identities, connections and ethical obligations of modern commercial people. Forman-Barzilai emphasizes his resistance to the sort of relativism, moral insularity and cultural chauvinism that too often accompany localist critiques of cosmopolitan thought today. This is a fascinating, revisionist study that integrates the perspectives of intellectual history, moral philosophy, political theory, cultural theory, international relations theory and political economy, and will appeal across the humanities and social sciences.



Neoliberal Scotland: Class and Society in a Stateless Nation

eds. Neil Davidson, Patricia McCafferty, and David Miller

Cambridge Scholars, 2010

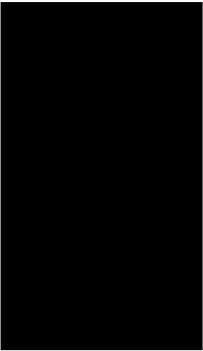
Neoliberal Scotland argues that far from passing Scotland by, as is so often claimed, neoliberalism has in fact become institutionalised there. As the mainstream political parties converge on market-friendly policies and business interests are equated with the public good, the Scottish population has become more and more distanced from the democratic process, to the extent that an increasing number now fail to vote in elections. This book details for the first time these negative effects of neoliberal

policies on Scottish society and takes to task those academics and others who either defend the neoliberal order or refuse to recognise that it exists. *Neoliberal Scotland* represents both an intervention in contemporary debates about the condition of Scotland and a case study, of more general interest, of how neoliberalism has affected one of the stateless nations of the advanced

West. ***Scotland and the 19th-Century World***

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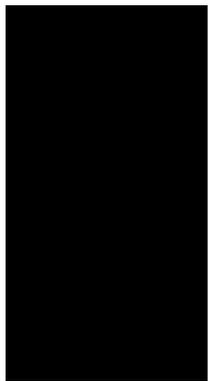
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Robert Fergusson and the Scottish Periodical Press

by Rhona Brown

Ashgate, 2012

Though Robert Fergusson published only one collection of poems during his lifetime, he was a fixture in the Scottish periodical press. Rhona Brown explores Fergusson's poetic output in its immediate periodical context, enabling a new understanding of Fergusson's contribution to poetry that also enlarges on our understanding of the Scottish periodical press. Focusing on the development of his career in Walter Ruddiman's *Weekly Magazine*, Brown situates Fergusson's poetry alongside contemporary events that expose Fergusson's preoccupations with the frivolities of fashion, theatrical culture, the economic status of Scottish manufacture, and politics. At the same time, Brown offers fascinating insights into the political climate of Enlightenment Scotland and shows the *Weekly Magazine* in relationship to the larger Scottish and British periodical milieus. She concludes by exploring reactions to Fergusson's death in the British periodical presses, arguing that contrary to critical consensus, the poet's death was ignored neither by his own country nor by the larger literary community.



Lord Byron and Discourses of Otherness: Scotland, Italy, and Femininity

by Gioia Angeletti

Zeticula, 2012

Multiple forms and discourses of otherness emerge in Byron's life and writing. This book focuses on three of them—Scotland, Italy, and femininity—and on how these discourses cannot be understood outside the poet's own mobility of character and multifaceted personality. In particular, this book studies Byron's complex relationship with Italian otherness—place, culture, and people (mainly female)—and his wavering position vis-à-vis the English and Scottish Self. In Byron's life and works Scotland and Scottish literature shift from the position of the Self to that of the Other depending on where the poet locates himself in relation to his homeland. From 1816 to 1823, Byron established a complex relationship with Italian otherness: Italy is the Other opposed to the English Self, but it may also figure as a set of

images onto which Byron projects his own anxiety concerning England. Byron's Italian women are the feminine Other outside his Self that he would like to assimilate. As another constant discourse of otherness in Byron's life and works, femininity is strictly connected with his sexual politics and libertarian ideology. Yet the book also shows how Byron himself can become the object of otherness through different forms of translation: Caroline Lamb's parodic rewriting of Don Juan; and Andrea Maffei's Italian translations.

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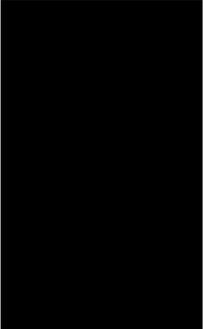
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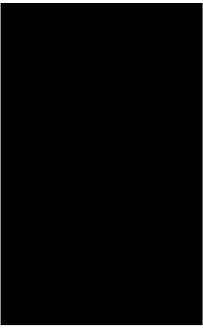


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