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MORENO SANTOS

[British Identities and English Renaissance Literature](#) Manchester University Press

The Legacy of Boadicea explores the construction of personal and national identities in early modern England. It highlights the problems and anxieties of national identity in a nation with no native classical past. Written in an accessible style, *The Legacy of Boadicea*: * offers powerful new readings of the ancient British past in Shakespeare's *King Lear* and *Cymbeline* * persuasively illuminates a 'Boadicean' heritage in royal iconography, drama, and the social symptoms of religious dissent * articulates parallels between the eventual domestication of Britain's warrior queen in Restoration drama, and the social, political and legal decline in the status of women. [Moral Identity in Early Modern English Literature](#) Associated University Presse
 Through its exploration of the intersections between the culture of the wool broadcloth industry

and the literature of the early modern period, this study contributes to the expanding field of material studies in sixteenth- and seventeenth-century England. The author argues that it is impossible to comprehend the development of emerging English nationalism during that time period, without considering the culture of the cloth industry. She shows that, reaching far beyond its status as a commodity of production and exchange, that industry was also a locus for organizing sentiments of national solidarity across social and economic divisions. Hentschell looks to textual productions-both imaginative and non-fiction works that often treat the cloth industry with mythic importance-to help explain how cloth came to be a catalyst for nationalism. Each chapter ties a particular mode, such as pastoral, prose romance, travel propaganda, satire, and drama, with a specific issue of the cloth industry, demonstrating the distinct work different literary genres contributed to what the author terms the 'culture of cloth'.
Self-Fashioning and Assumptions of Identity in Medieval and Early Modern Iberia Routledge
 In *Self-Fashioning and Assumptions of Identity in Medieval and Early Modern Iberia*, chapter authors assert the applicability of Stephen Greenblatt's self-fashioning theory, originally framed

within Elizabethan England, to medieval and early modern Iberia in the fourteenth, fifteenth, and sixteenth centuries.

[The Culture of Cloth in Early Modern England](#) Cambridge University Press

" it engages with the agentive qualities of matter " it shows how affective dimensions in history connect with material history " it explores the religious and cultural identity dimensions of the use of materials and artefacts

[The Genius of the English Nation](#) Oxford University Press

This collection brings together scholars from a wide range of disciplines to offer perspectives on national identity formation in various European contexts between 1600 and 1815. Contributors challenge the dichotomy between modernists and traditionalists in nationalism studies through an emphasis on continuity rather than ruptures in the shaping of European nations in the period, while also offering an overview of current debates in the field and case studies on a number of topics, including literature, historiography, and cartography.

Shakespeare and the Translation of Identity in Early Modern England Cambridge

University Press

A definitive collection of critical essays on the literary and cultural impact of the early modern rogue

[Women, Identities and Communities in Early Modern Europe](#) Cambridge University Press

Inspired by the path-breaking work of Robert Tittler, the authors explore late Medieval and Early Modern community and identity across England. They examine the decline of neighbourliness, the politics of market towns, clerical status, charity, crime, and ways in which overlapping communities of court and country, London and Lancashire, relate.

Religious Conversion in Early Modern English Drama A&C Black

Featuring contributions by established and upcoming scholars, Shakespeare and the Translation of Identity in Early Modern England explores the ways in which Shakespearean texts engage in the social and cultural politics of sixteenth- and early seventeenth-century translation practices. Framed by the editor's introduction and an Afterword by Ton Hoenselaars, the authors in this collection offer new perspectives on translation and the fashioning of religious, national and gendered identities in *A Midsummer Night's Dream*, *Hamlet*, *Macbeth*, *Coriolanus*, and *The Tempest*.

Blood and Home in Early Modern Drama University of Michigan Press

How did early modern English people write about themselves, and how do we listen to their voices four centuries later? The authors of *Early Modern English Lives: Autobiography and Self-Representation 1500-1660* argue that identity is depicted through complex, subtle, and often contradictory social interactions and literary forms. Diaries, letters, daily spiritual reckonings, household journals, travel journals, accounts of warfare, incidental meditations on the nature of time, death and self-reflection, as well as life stories themselves: these are just some of the texts that allow us to address the social and historical conditions that influenced early modern self-writing. The texts explored in *Early Modern English Lives* do not automatically speak to our familiar patterns of introspection and self-inquiry. Often formal, highly metaphorical and emotionally restrained, they are very different in both tone and purpose from the autobiographies that crowd bookshelves today. Does the lack of emotional description suggest that complex emotions themselves, in all the depth and variety that we now understand (and expect of) them, are a relatively modern phenomenon? This is one of the questions addressed by *Early Modern English Lives*. The authors bring to our attention the kinds of rhetorical and generic features of early modern self-representation that can help us to appreciate people living four hundred years ago as the complicated, composite figures they were: people whose expression of identity involved an elaborate interplay of roles and discourses, and for whom the notion of privacy itself was a wholly different phenomenon.

[Rogues and Early Modern English Culture](#) Rodopi

In *Religious Diversity and Early Modern English Texts: Catholic, Judaic, Feminist, and Secular Dimensions*, editors Arthur F. Marotti and Chanita Goodblatt present thirteen essays that examine the complex religious culture of early modern England. Emphasizing particularly the marginalized discourses of Catholicism and Judaism in mainstream English Protestant culture, the authors highlight the instability of an official religious order that was troubled not only by religious heterodoxy but also by feminist and secular challenges. North American and Israeli scholars present essays on a wide range of subjects all assumed to be "marginal" but which in a real sense were central to the religious and cultural life of the Protestant English nation. Using critical methods ranging from historical analysis, deconstruction, feminist inquiry, and intertextual interpretation to pedagogical experimentation, contributors offer analyses in five sections: Minority Catholic Culture, Figuring the Jew, Hebraism and the Bible, Women and Religion, and Religion and Secularization. Essays reveal new aspects of familiar texts such as Shakespeare's *King Lear* and *The Merchant of Venice*, the psalm translations by Sir Philip Sidney and the Countess of Pembroke, Christopher Marlowe's dramas, George Herbert's poetry, Aemelia Lanyer's *Salve Deus Rex Judaeorum*, and John Milton's *Samson Agonistes*. They also call attention to works such as the mid-sixteenth-century play *The Historie of Jacob and Esau*, William Blundell's Catholic antiquarian writing, the series of paintings portraying the religious institute of Mary Ward, and funeral sermons for religiously active women. Contributors show that we cannot understand a culture without

attending to its repressed, marginalized, and unacknowledged elements. Scholars of religious, literary, and cultural history will enjoy this illuminating collection.

Staging Domesticity Routledge

This book challenges the adequacy of identifying religious identity with confessional identity. The Reformation complicated the issue of religious identity, especially among Christians for whom confessional violence at home and religious wars on the continent had made the darkness of confessionalization visible. Robert E. Stillman explores the identity of "Christians without names," as well as their agency as cultural actors in order to recover their consequence for early modern religious, political, and poetic history. Stillman argues that questions of religious identity have dominated historical and literary studies of the early modern period for over a decade. But his aim is not to resolve the controversies about early modern religious identity by negotiating new definitions of English Protestants, Catholics, or "moderate" and "radical" Puritans. Instead, he provides an understanding of the culture that produced such a heterogenous range of believers by attending to particular figures, such as Antonio del Corro, John Harington, Henry Constable, and Aemilia Lanyer, who defined their pious identity by refusing to assume a partisan label for themselves. All of the figures in this study attempted as Christians to situate themselves beyond, between, or against particular confessions for reasons that both foreground pious motivations and inspire critical scrutiny. The desire to move beyond confessions enabled the birth of new political rhetorics promising inclusivity for the full range of England's Christians and gained special prominence in the pursuit of a still-imaginary Great Britain. *Christian Identity, Piety, and Politics in Early Modern England* is a book that early modern literary scholars need to read. It will also interest students and scholars of history and religion.

Dynastic Identity in Early Modern Europe Routledge

Udo Thiel presents a critical evaluation of the understanding of self-consciousness and personal identity in early modern philosophy. He explores over a century of European philosophical debate from Descartes to Hume, and argues that our interest in human subjectivity remains strongly influenced by the conceptual framework of early modern thought.

Culture and Identity in Early Modern Europe (1500-1800) Routledge

In this book leading literary scholars, cultural critics, and historians of ideas and visual media, currently engaged both with early modern and contemporary conceptions of biography, reflect on the problems of writing lives from the various perspectives of their own research and in the form of case studies informed by new questions.

[Intersectionalities of Class in Early Modern English Drama](#) BRILL

'The Damned Fraternitie': *Constructing Gypsy Identity in Early Modern England, 1500-1700* examines the construction of gypsy identity in England between the early sixteenth century and the end of the seventeenth century. Drawing upon previous historiography, a wealth of printed primary sources (including government documents, pamphlets, rogue literature, and plays), and archival material (quarter sessions and assize cases, parish records and constables's accounts), the book argues that the construction of gypsy identity was part of a wider discourse concerning the increasing vagabond population, and was further informed by the religious reformations and political insecurities of the time. The developing narrative of a fraternity of dangerous vagrants resulted in the gypsy population being designated as a special category of rogues and vagabonds by both the state and popular culture. The alleged Egyptian origin of the group and the practice of fortune-telling by palmistry contributed elements of the exotic, which contributed to the concept of the mysterious alien. However, as this book reveals, a close examination of the first gypsies that are known by name shows that they were more likely Scottish and English vagrants, employing the ambiguous and mysterious reputation of the newly emerging category of gypsy. This challenges the theory that sixteenth-century gypsies were migrants from India and/or early predecessors to the later Roma population, as proposed by nineteenth-century gypsiologists. The book argues that the fluid identity of gypsies, whose origins and ethnicity were (and still are) ambiguous, allowed for the group to become a prime candidate for the 'other', thus a useful tool for reinforcing the parameters of orthodox social behaviour.

Writing, Gender and State in Early Modern England Cambridge University Press

This international and interdisciplinary volume investigates Protestant devotional identities in sixteenth- and seventeenth-century England. Divided into two sections, the book examines the 'sites' where these identities were forged – the academy, printing house, household, theatre and prison – and the 'types' of texts that expressed them – spiritual autobiographies, religious poetry and writings tied to the *ars moriendi* – providing a broad analysis of social, material and literary forms of devotion during England's Long Reformation. Through archival and cutting-edge research, a detailed picture of 'lived religion' emerges, which re-evaluates the pietistic acts and attitudes of well-known and recently discovered figures. To those studying and teaching religion and identity in early modern England, and anyone interested in the history of religious self-expression, these chapters offer a rich and rewarding read.

Local Identities in Late Medieval and Early Modern England Amsterdam University Press

This collection of essays explores the representation of human identity in early modern English writing. The book engages with questions of identity conceived in literary, religious, social, and historical contexts. It addresses a number of important topics in early modern studies today: women's writing, motherhood, religion, travel writing, and nationalism. Anne-Marie Strohman examines mother figures in the *Old Arcadia* and the *New*. Allyn E. Ward considers discourses of Tudor historiography in Anne Dowriche's *The French Historie*. Marion Wynne-Davies discusses the representation of Ireland in the writings of Edmund Spenser and Elizabeth Cary. Ryan Hackenbrach turns to Hobbes' Hebraism and the Last Judgment in *Leviathan*. Jayne Elisabeth Archer considers the manuscript remains of Lady Ann Fanshawe. Lisa Hopkins looks at theatrical representations of England's empire in Europe. Anna Suranyi examines national identity in travel literature. From the intimacy of the mother-daughter relationship to the politics of national conflicts and international relations, the book broadens knowledge of the complexities of identity as represented in a selection of significant writings in English from the early modern period. Introduction by Lori Anne Ferrell; afterword by Mary Polito.

[Writing the Early Modern English Nation](#) Brepols Publishers

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Pirates, Traitors, and Apostates Routledge

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'The Damned Fraternitie': *Constructing Gypsy Identity in Early Modern England, 1500-1700* OUP Oxford

Paul Cefalu's study explores the relationship between moral character and religious conversion in the poetry and prose of Sidney, Spenser, Donne, Herbert, and Milton, as well as in early modern English Conformist and Puritan sermons, theological tracts, and philosophical treatises. Cefalu argues that early modern Protestant theologians were often unable to incorporate a coherent theory of practical morality into the order of salvation. Cefalu draws on fresh historicist theories of ideology and subversion, but takes issue with historicist tendency to conflate generic and categorical distinctions among texts. He argues that imaginative literature, by virtue of its tendency to place characters in approximately real ethical quandaries, uniquely points out the inability of early modern English Protestant theology to merge religious theory and ethical practice. This study should appeal not only to literary critics and historians, but also to scholars interested in the history of moral theory.

[Early Modern English Catholicism](#) Oxford University Press on Demand

Defining class broadly as an identity categorization based on status, wealth, family, bloodlines, and occupation, *Intersectionalities of Class in Early Modern English Drama* explores class as a complicated, contingent phenomenon modified by a wider range of social categories apart from those defining terms, including, but not limited to, race, gender, religion, and sexuality. This collection of essays – featuring a range of international contributors – explores a broad range of questions about the intersectional factors influencing class status in early modern England, including how cultural behaviors and non-class social categories affected status and social mobility, in what ways hegemonies of elite prerogatives could be disrupted or entrenched by the myriad of intersectional factors that informed social identity, and how class position informed the embodied experience and expression of affect, gender, sexuality, and race as well as relationships to place, space, land, and the natural and civic worlds.