Inventing Americans in the Age of Discovery 

Michael Householder 2016-05-06

Inventing Americans in the Age of Discovery traces the linguistic, rhetorical, and literary innovations that emerged out of the first encounters between Europeans and indigenous peoples of the Americas. Through analysis of six texts, Michael Householder demonstrates the role of language in forming the identities or characters that permitted Europeans (English speakers, primarily) to adapt to the unusual circumstances of encounter. Arranged chronologically, the texts examined include John Mandeville’s Travels, Richard Eden’s English-language translations of the accounts of Spanish and Portuguese discovery and conquest, George Best’s account of Martin Frobisher’s voyages to northern Canada, Ralph Lane’s account of the abandonment of Roanoke, John Smith’s writings about Virginia, and John Underhill’s account of the Pequot War. Through his analysis, Householder reveals that English colonists did not share a universal, homogenous view of indigenous Americans as savages, but that the writers, confronted by unfamiliar peoples and situations, resorted to a mixed array of cultural beliefs, myths, and theories to put together workable explanations of their experiences, which then became the basis for how Europeans in the colonies began transforming themselves into Americans.

Medieval Christian Perceptions of Islam 

John Victor Tolan 2013-12-02

For medieval Christians, Islam presented a series of disquieting challenges, and individual Christians portrayed Muslim culture in varied ways, according to their interests and prejudices. These fifteen original essays focus on unfamiliar texts that reflect the wide range of medieval Christianity’s preoccupation with Islam, treating works from many different periods and in a wide range of genres and languages.

Public Piers Plowman 

C. David Benson 2010-11-01

Monsters, Gender and Sexuality in Medieval English Literature

Dana Oswald 2010

A gendered reading of monster and the monstrous body in medieval literature.

Saracens and Franks in 12th - 15th Century European and Near Eastern Literature

Aman Y. Nadhiri 2016-06-10

Saracens and Franks in 12th - 15th Century European and Near Eastern Literature examines the tension between two competing discourses in the medieval Muslim Mediterranean and medieval Christian Europe: one rooted in the desire to understand the world and one’s place in it, and another promoting an ethnocentric narrative. To this end, it examines the construction...
of an image of the Other for Muslims in the Eastern Mediterranean and for Christians in Western Europe in works of literature, particularly in the works produced in the centuries preceding the Crusades; and it explores the ways in which both Muslim and Christian writers depicted the Enemy in historical accounts of the Crusades. The author focuses on medieval works of ethnography and geography, travel literature, Muslim and Christian accounts of the Crusades, and the romances of Western Europe to trace the evolution of the image of the Eastern Mediterranean Muslim in medieval Western Europe and the Western European Christian in the medieval Muslim world, first to understand the construct in the respective scholarly communities, and then to analyze the ways in which this conception informs subsequent works of non-fiction and fiction (in the Western European context) in which this Muslim or Christian Other plays a prominent role. In its analysis of the medieval Mediterranean Muslim and European Christian approaches to difference, this book interrogates the premises underlying the concept of the Other, challenging formulations of binary opposition such as the West versus Islam/Muslims.

**French Linguistic Influence in the Cotton Version of Mandeville's Travels**

Tibor Őrsi 2006

**Nature Speaks** Kellie Robertson 2017-01-25 What does it mean to speak for nature? Contemporary environmental critics warn that giving a voice to nonhuman nature reduces it to a mere echo of our own needs and desires; they caution that it is a perverse form of anthropocentrism. And yet nature's voice proved a powerful and durable ethical tool for premodern writers, many of whom used it to explore what it meant to be an embodied creature or to ask whether human experience is independent of the natural world in which it is forged. The history of the late medieval period can be retold as the story of how nature gained an authoritative voice only to lose it again at the onset of modernity. This distinctive voice, Kellie Robertson argues, emerged from a novel historical confluence of physics and fiction-writing. Natural philosophers and poets shared a language for talking about physical inclination, the inherent desire to pursue the good that was found in all things living and nonliving. Moreover, both natural philosophers and poets believed that representing the visible world was a problem of morality rather than mere description. Based on readings of academic commentaries and scientific treatises as well as popular allegorical poetry, Nature Speaks contends that controversy over Aristotle's natural philosophy gave birth to a philosophical poetics that sought to understand the extent to which the human will was necessarily determined by the same forces that shaped the rest of the material world. Modern disciplinary divisions have largely discouraged shared imaginative responses to this problem among the contemporary sciences and humanities. Robertson demonstrates that this earlier worldview can offer an alternative model of human-nonhuman complementarity, one premised neither on compulsory human exceptionalism nor on the simple reduction of one category to the other. Most important, Nature Speaks assesses what is gained and what is lost when nature's voice goes silent.

**Postcolonising the Medieval Image** Eva Frojmovic 2017-03-16

Cover -- Title -- Copyright -- Contents -- List of figures -- Acknowledgements -- List of contributors -- Introduction -- Part 1 The language of the postcolonial -- 1 Decolonising gold bracteates: From Late Roman medallions to Scandinavian Migration Period pendants -- 2 The Franks Casket speaks back: The bones of the past, the becoming of England -- 3 Camouflaging and echoing the Latin mass in an illuminated French-language missal -- Part 2 The location of the postcolonial -- 4 Mandeville's Jews, colonialism, certainty, and art history -- 5 Conquest and coexistence in sixteenth-century Granada: Imposing orders in the Alhambra's Mexuar -- 6 Beyond Foucault's laugh: On the ethical practice of medieval art history -- Part 3 The ambivalence of the
postcolonial -- 7 Postcolonialising Thomas Becket: The saint as resistant site -- 8 Defining a merchant identity and aesthetic in Pisa: Muslim ceramics as commodities, mementos, and architectural decoration on eleventh-century churches -- 9 The Muslim warrior at the Seder meal: Dynamics between minorities in the Rylands Haggadah -- 10 Neighbouring and mixta in thirteenth-century Ashkenaz -- Bibliography -- Index

The Defective Version of Mandeville's Travels

John (Mandeville) 2002 An edition of the earliest and most important English translation of the French text of Mandeville's Travels, the widely influential collection of travellers' tales. This volume also contains a full commentary with new information about the sources. Its name derives from the loss of the second quire in the Insular manuscript, or its antecedent, from which it was translated. Despite this loss, the Defective Version established itself as the dominant form of the work in England, and was perpetuated in the printed editions of the text until 1725.

Babylon Under Western Eyes

Andrew Scheil 2016-01-01 Babylon under Western Eyes examines the mythic legacy of ancient Babylon, the Near Eastern city which has served western culture as a metaphor for power, luxury, and exotic magnificence for more than two thousand years. Sifting through the many references to Babylon in biblical, classical, medieval, and modern texts, Andrew Scheil uses Babylon's remarkable literary ubiquity as the foundation for a thorough analysis of the dynamics of adaptation and allusion in western literature. Touching on everything from Old English poetry to the contemporary apocalyptic fiction of the "Left Behind" series, Scheil outlines how medieval Christian society and its cultural successors have adopted Babylon as a political metaphor, a degenerate archetype, and a place associated with the sublime. Combining remarkable erudition with a clear and accessible style, Babylon under Western Eyes is the first comprehensive examination of Babylon's significance within the pantheon of western literature and a testimonial to the continuing influence of biblical, classical, and medieval paradigms in modern culture.

The Book of Marvels and Travels

John Mandeville 2012-09-13 In his Book of Marvels and Travels, Sir John Mandeville describes a journey from Europe to Jerusalem and on into Asia, and the many wonderful and monstrous peoples and practices in the East. A captivating blend of fact and fantasy, Mandeville's Book is newly translated in an edition that brings us closer to Mandeville's worldview.

Mandeville's Travails

Francis Tobienne, Jr. 2016-06-20 Mandeville's Travails challenges the less than serious stereotyping of travel as both genre and theoretical framework. Instead, and by examining the position of travel, a deeper sense of the human species can be appreciated beyond the displaced borders of language, ritual, and culture.

Language and Culture in Medieval Britain

Jocelyn Wogan-Browne 2013 Groundbreaking surveys of the complex interrelationship between the languages of English and French in medieval Britain.

The Oxford Encyclopedia of British Literature

David Scott Kastan 2006-03-03 From folk ballads to film scripts, this new five-volume encyclopedia covers the entire history of British literature from the seventh century to the present, focusing on the writers and the major texts of what are now the United Kingdom and the Republic of Ireland. In five hundred substantial essays written by major scholars, the Encyclopedia of British Literature includes biographies of nearly four hundred individual authors and a hundred topical essays with detailed analyses of particular themes, movements, genres, and institutions whose impact upon the writing or the reading of literature was significant. An ideal companion to The Oxford Encyclopedia of American Literature, this set will prove invaluable for students, scholars, and general readers. For more information, including a complete table of contents and list of contributors, please visit www.oup.com/us/ebl
Marketing English Books, 1476-1550 Alexandra da Costa 2020-11-04 Explores how the earliest printers moulded demand and created new markets and argues that marketing changed what was read and the place of reading in sixteenth-century readers' lives, shaping their expectations, tastes, and their practices and beliefs.

The Quest for the Christ Child in the Later Middle Ages Mary Dzon 2017-03-09 Beginning in the twelfth century, clergy and laity alike started wondering with intensity about the historical and developmental details of Jesus' early life. Was the Christ Child like other children, whose characteristics and capabilities depended on their age? Was he sweet and tender, or formidable and powerful? Not finding sufficient information in the Gospels, which are almost completely silent about Jesus' childhood, medieval Christians turned to centuries-old apocryphal texts for answers. In The Quest for the Christ Child in the Later Middle Ages, Mary Dzon demonstrates how these apocryphal legends fostered a vibrant and creative medieval piety. Popular tales about the Christ Child entertained the laity and at the same time were reviled by some members of the intellectual elite of the church. In either case, such legends, so persistent, left their mark on theological, devotional, and literary texts. The Cistercian abbot Aelred of Rievaulx urged his monastic readers to imitate the Christ Child's development through spiritual growth; Francis of Assisi encouraged his followers to emulate the Christ Child's poverty and rusticity; Thomas Aquinas, for his part, believed that apocryphal stories about the Christ Child would encourage youths to be presumptuous, while Birgitta of Sweden provided pious alternatives in her many Marian revelations. Through close readings of such writings, Dzon explores the continued transmission and appeal of apocryphal legends throughout the Middle Ages and demonstrates the significant impact that the Christ Child had in shaping the medieval religious imagination.

British Narratives of Exploration Frédéric Regard 2015-10-06 Features a collection of essays that focus on British travel narratives from the seventeenth through to the nineteenth centuries. This work investigates how the early explorers' sense of self was destabilised by encounters with the Other.

The Egerton Version of Mandeville's Travels Sir John Mandeville 2010-06-24 "... the Egerton Version, extant in a unique manuscript written c.1400, is a conflation of a lost manuscript of the Defective Version and a lost ME translation of an Anglo-Latin translation known as the Royal Version ..."--P. [xi].

Before Orientalism Kim M. Phillips 2014 Drawing on medieval accounts of the earliest European journeys to China, India, Mongolia, and southeast Asia, Before Orientalism explores European attitudes toward Asian eating habits, sexual practices, femininities, and civility, reconstructing a precolonial vision of the East that was often neutral or admiring.

Black Metaphors Cord J. Whitaker 2019-10-25 In the late Middle Ages, Christian conversion could wash a black person's skin white—or at least that is what happens when a black sultan converts to Christianity in the English romance King of Tars. In Black Metaphors, Cord J. Whitaker examines the rhetorical and theological moves through which blackness and whiteness became metaphors for sin and purity in the English and European Middle Ages—metaphors that guided the development of notions of race in the centuries that followed. From a modern perspective, moments like the sultan's transformation present blackness and whiteness as opposites in which each condition is forever marked as a negative or positive attribute; medieval readers were instead encouraged to remember that things that are ostensibly and strikingly different are not so separate after all, but mutually construct one another. Indeed, Whitaker observes, for medieval scholars and writers, blackness and whiteness, and the sin and salvation they represent, were held in tension, forming a unified whole. Whitaker asks not so much whether race mattered to the Middle Ages as how the Middle...
Ages matters to the study of race in our fraught times. Looking to the treatment of color and difference in works of rhetoric such as John of Garland’s Synonyma, as well as in a range of vernacular theological and imaginative texts, including Robert Manning’s Handlyng Synne, and such lesser known romances as The Turke and Sir Gawain, he illuminates the process by which one interpretation among many became established as the truth, and demonstrates how modern movements—from Black Lives Matter to the alt-right—are animated by the medieval origins of the black-white divide.

London Robert K. Batchelor 2014-01-06 A historian recounts the unlikely rise of a world capital, and how its understanding of Asia played a key role. If one had looked for a potential global city in Europe in the 1540s, the most likely candidate would have been Antwerp, which had emerged as the center of the German and Spanish silver exchange as well as the Portuguese spice and Spanish sugar trades. It almost certainly would not have been London, an unassuming hub of the wool and cloth trade with a population of around 75,000, still trying to recover from the onslaught of the Black Plague. But by 1700, London’s population had reached a staggering 575,000 and it had developed its first global corporations, as well as relationships with non-European societies outside the Mediterranean. What happened in the span of a century and half? And how exactly did London transform itself into a global city? London’s success, Robert K. Batchelor argues, lies not just with the well-documented rise of Atlantic settlements, markets, and economies. Using his discovery of a network of Chinese merchant shipping routes on John Selden’s map of China as his jumping-off point, Batchelor reveals how London also flourished because of its many encounters, engagements, and exchanges with East Asian trading cities. Translation plays a key role in Batchelor’s study—not just of books, manuscripts, and maps, but also of meaning and knowledge across cultures. He demonstrates how translation helped London understand and adapt to global economic conditions. Looking outward at London’s global negotiations, Batchelor traces the development of its knowledge networks back to a number of foreign sources, and credits particular interactions with England’s eventual political and economic autonomy from church and King. London offers a much-needed non-Eurocentric history of London, first by bringing to light and then by synthesizing the many external factors and pieces of evidence that contributed to its rise as a global city. It will appeal to students and scholars interested in the cultural politics of translation, the relationship between merchants and sovereigns, and the cultural and historical geography of Britain and Asia.

The Index of Middle English Prose Handlist VI Oliver S. Pickering 2007-08 This volume contains indexes to a university library, a monastic library, two cathedral libraries, a diocesan library and three record offices. Outstanding among the manuscripts are two Wycliffite New Testaments and John Mirk's popular sermon collection 'The Festial'.

The seven sages of Rome (Midland version) edited by Jill Whitelock Jill Whitelock 2005 This is a new edition of an independent Middle English version of an enormously popular story collection, found in almost all European languages. This version was previously edited by Thomas Wright in 1845, but is not otherwise available. The new edition presents a corrected text with full introduction and commentary. The Seven Sages is the first framed story in English, and was known to Chaucer and Gower, among others.

Mandeville’s Medieval Audiences Rosemary Tzanaki 2017-07-05 The so-called travels of Sir John Mandeville to the Holy Land, India and Cathay were immensely popular throughout Europe during the late medieval period and were translated into nine different languages. This is a detailed study of the audiences of Mandeville's Book, with particular emphasis on its reception in England and France from the time the Book appeared in the
1350s to the mid-16th century. The multiple ways in which audiences interpreted the work, depending on wider social and cultural contexts, are analysed thematically, under the headings of pilgrimage, geography, romance, history and theology, and contrasted with what can be learned of the author's intentions. The book is well-illustrated with images taken from both manuscript and early printed editions: in her study of these and the marginal notes, Rosemary Tzanaki shows their importance for seeing what readers found of interest. Her analysis makes a significant contribution to our understanding of how people in medieval Europe perceived the outside world.

**The Index of Middle English Prose Handlist II** G. A. Lester 2007-08 Published by Boydell & Brewer Inc.

**Aspects of Literary Translation** Eva Parra Membrives 2012

**The Book of John Mandeville** C David Benson 2007-08-01 The Book of John Mandeville has tended to be neglected by modern teachers and scholars, yet this intriguing and copious work has much to offer the student of medieval literature, history, and culture. [It] was a contemporary bestseller, providing readers with exotic information about locales from Constantinople to China and about the social and religious practices of peoples such as the Greeks, Muslims, and Brahmans. The Book first appeared in the middle of the fourteenth century and by the next century could be found in an extraordinary range of European languages: not only Latin, French, German, English, and Italian, but also Czech, Danish, and Irish. Its wide readership is also attested by the two hundred fifty to three hundred medieval manuscripts that still survive today. Chaucer borrowed from it, as did the Gawain-poet in the Middle English Cleanness, and its popularity continued long after the Middle Ages.

**The New Cambridge Bibliography of English Literature** George Watson 1974

**Learning to Die in London, 1380-1540** Amy Appleford 2015 Taking as her focus a body of writings in poetic, didactic, and legal modes that circulated in England's capital between the 1380s—just a generation after the Black Death—and the first decade of the English reformation in the 1530s, Amy Appleford offers the first full-length study of the Middle English "art of dying" (ars moriendi). An educated awareness of death and mortality was a vital aspect of medieval civic culture, she contends, critical not only to the shaping of single lives and the management of families and households but also to the practices of cultural memory, the building of institutions, and the good government of the city itself. In fifteenth-century London in particular, where an increasingly laicized reformist religiosity coexisted with an ambitious program of urban renewal, cultivating a sophisticated attitude toward death was understood as essential to good living in the widest sense. The virtuous ordering of self, household, and city rested on a proper attitude toward mortality on the part both of the ruled and of their secular and religious rulers. The intricacies of keeping death constantly in mind informed not only the religious prose of the period, but also literary and visual arts. In London's version of the famous image-text known as the Dance of Death, Thomas Hoccleve's poetic collection The Series, and the early sixteenth-century prose treatises of Tudor writers Richard Whitford, Thomas Lupset, and Thomas More, death is understood as an explicitly generative force, one capable (if properly managed) of providing vital personal, social, and literary opportunities.

**Piers Plowman and Its Manuscript Tradition** Sarah Wood 2022-08-16 The first full survey of crucial witnesses to the reception of Piers Plowman.

**Christian-Muslim Relations. A Bibliographical History. Volume 5 (1350-1500)** 2013-06-28 Christian-Muslim Relations, a Bibliographical History. Volume 5 (CMR 5) is a history of all the known works on Christian-Muslim relations in the period 1350-1500. It comprises introductory essays and detailed entries containing descriptions, assessments and comprehensive
Over the course of the Middle Ages, the economies of Europe, Asia, and northern Africa became more closely integrated, fostering the international and intercontinental journeys of merchants, pilgrims, diplomats, missionaries, and adventurers. During a time in history when travel was often difficult, expensive, and fraught with danger, these wayfarers composed accounts of their experiences in unprecedented numbers and transformed traditional conceptions of human mobility. Exploring this phenomenon, The Medieval Invention of Travel draws on an impressive array of sources to develop original readings of canonical figures such as Marco Polo, John Mandeville, and Petrarch, as well as a host of lesser-known travel writers. As Shayne Aaron Legassie demonstrates, the Middle Ages inherited a Greco-Roman model of heroic travel, which viewed the ideal journey as a triumph over temptation and bodily travail. Medieval travel writers revolutionized this ancient paradigm by incorporating practices of reading and writing into the ascetic regime of the heroic voyager, fashioning a bold new conception of travel that would endure into modern times. Engaging methods and insights from a range of disciplines, The Medieval Invention of Travel offers a comprehensive account of how medieval travel writers and their audiences reshaped the intellectual and material culture of Europe for centuries to come.

Medieval English Travel: A Critical Anthology is a comprehensive volume that consists of three sections: concise introductory essays written by leading specialists; an anthology of important and less well-known texts, grouped by destination; and a selection of supporting bibliographies organised by type of voyage. This anthology presents some texts for the first time in a modern edition. The first section consists of six companion essays on 'Places, Real and Imagined', 'Maps the Organization of Space', 'Encounters', 'Languages and Codes', 'Trade and Exchange', and 'Politics and Diplomacy'. The organising principle for the anthology is one of expansive geography. Starting with local English narratives, the section moves to France, en-route destinations, the Holy Land, and the Far East. In total, the anthology contains 26 texts or extracts, including new editions of Floris & Blancheflour, The Stacions of Rome, The Libelle of Englyshe Polycye, and Chaucer's Squire's Tale, in addition to less familiar texts, such as Osbern Bokenham's Mappula Angliae, John Kay's Siege of Rhodes 1480, and Richard Torkington's Diaries of Englyssh Travell. The supporting bibliographies, in turn, take a functional approach to travel, and support the texts by elucidating contexts for travel and travellers in five areas: 'commercial voyages', 'diplomatic and military travel', 'maps, rutters, and charts', 'practical needs', and 'religious voyages'.

Re-using Manuscripts in Late Medieval England: A fresh appraisal of late medieval manuscript culture in England, examining the ways in which people sustained older books, exploring the practices and processes by which manuscripts were crafted, mended, protected, marked, gifted and shared.

Marco Polo and the Encounter of East and West: Few figures from history evoke such vivid Orientalist associations as Marco Polo, the Venetian merchant, explorer, and writer whose accounts of the "Far East" sparked literary and cultural imaginations. The essays in Marco Polo and the Encounter of East and West challenge what many scholars perceived to be an opposition of "East" and "West" in Polo's writings. These writers argue that Marco Polo's experiences along the Silk Road should instead be considered a fertile interaction of cultural exchange. The volume begins with detailed studies of Marco Polo's narrative in its many medieval forms (including French, Italian, and Latin versions). They place the text in its material and generic contexts, and situate Marco
Polo’s account within the conventions of travel literature and manuscript illumination. Other essays consider the appropriation of Marco Polo’s narrative in adaptations, translation, and cinematic art. The concluding section presents historiographic and poetic accounts of the place of Marco Polo in the context of a global world literature. By considering the production and reception of The Travels, this collection lays the groundwork for new histories of world literature written from the perspective of cultural, economic, and linguistic exchange, rather than conquest and conflict.

**The Travels of Sir John Mandeville**

John Mandeville The Travels of Sir John Mandeville is the chronicle of the alleged Sir John Mandeville, an explorer. His travels were first published in the late 14th century, and influenced many subsequent explorers such as Christopher Columbus.

**A Companion to Middle English Prose**

Anthony Stockwell Garfield Edwards 2004 The essays in this volume provide an up-to-date and authoritative guide to the major prose Middle English authors and genres. Each chapter is written by a leading authority on the subject and offers a succinct account of all relevant literary, history and cultural factors that need to considered, together with bibliographical references. Authors examined include the writers of the Ancrene Wisse, the Katherine Group and the Wohunge Group; Richard Rolle; Walter Hilton; Nicholas Love; Julian of Norwich; Margery Kempe; "Sir John Mandeville"; John Trevisa, Reginald Pecock; and John Fortescue. Genres discussed include romances, saints’ lives, letters, sermon literature, historical prose, anonymous devotional writings, Wycliffite prose, and various forms of technical writing. The final chapter examines the treatment of Middle English prose in the first age of print. Contributors: BELLA MILLETT, RALPH HANNA III, AD PUTTER, KANTIK GHOSH, BARRY A. WINDEATT, A.C. SPEARING, IAN HIGGINS, A.S.G. EDWARDS, VINCENT GILLESPIE, HELEN L. SPENCER, ALFRED HIATT, FIONA SOMERSET, HELEN COOPER, GEORGE KEISER, OLIVER S. PICKERING, JAMES SIMPSON, RICHARD BEADLE, ALEXANDRA GILLESPIE.

**The Book of John Mandeville**

Sir John Mandeville 2007 The Book of John Mandeville has tended to be neglected by modern teachers and scholars, yet this intriguing and copious work has much to offer the student of medieval literature, history, and culture. [It] was a contemporary bestseller, providing readers with exotic information about locales from Constantinople to China and about the social and religious practices of peoples such as the Greeks, Muslims, and Brahmins. The Book first appeared in the middle of the fourteenth century and by the next century could be found in an extraordinary range of European languages: not only Latin, French, German, English, and Italian, but also Czech, Danish, and Irish. Its wide readership is also attested by the two hundred fifty to three hundred medieval manuscripts that still survive today. Chaucer borrowed from it, as did the Gawain-poet in the Middle English Cleanness, and its popularity continued long after the Middle Ages.

**Translators and Their Prologues in Medieval England**

Elizabeth Dearnley 2016 An examination of French to English translation in medieval England, through the genre of the prologue.

**Concise Biographical Companion to Index Islamicus**

Wolfgang Behn 2006-03-01 This Biographical Companion will be an indispensable reference tool for the serious student and scholar of Islamic Studies. It enables the user to quickly gain knowledge on the life, work, and professional background of almost every major and minor author, and thus to place each author in his/her proper perspective.