Attending to Early Modern Women 2012 Workshop

Title: “Teaching Gender and Geography in Early Modern Women's Writings”

Organizers:
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Sometimes students leave our classes on women's literature thinking that gender constraints operate in consistent ways across the early modern globe. This workshop compares and contrasts women's writings on love, religion, family and social mores from Britain, Mexico, France, Japan, and China, asking how gender operates in each culture. Our workshop will begin with brief explanations about why we have chosen the texts we did, and what experience we have had teaching them (5 minutes apiece, no more than 20 minutes total). Professor Kothe chose Sor Juana's “Loa [praise-poem] to the Divine Narcissus” to explore the possible orientalizing of the figures of “America” and “The Occident”--is the Occident orientalized and “feminized”? While there have been numerous studies of hybridity, gender, and colonial power relations, Professor Kothe examines the east-west configurations embedded in the allegorical poem. Professor Sadlack chose the manuscript letters of Mary the French queen to her brother Henry VIII and verse epistles by Marguerite de Navarre and Isabella Whitney to consider how issues of manuscript and print, as well as genre, class, and culture, affect the rhetorical fashioning of women's roles in letters addressed to family. Professor Donawerth chose women's poems from early modern Japan and China to compare and contrast with poems from England on the topics of love, household, and children, and will especially consider the universality of gender constraints alongside the differences in types of constraints.

After the organizers' initial brief remarks, we will split into smaller groups for discussion of the readings, with each group assigned a comparison--Japanese and Chinese compared to English, Spanish-America compared to Europe, English to French. Each group will respond to the following questions:

1. Compare and contrast how the ideal woman is depicted in these works. What values are associated with good women?
2. What are the gendered constraints indicated in these writings? How do they differ from culture to culture?
3. In what ways do these writers seem to resist the gendered constraints of their cultures, if at all?
4. How does attention to geographic distances (both literal and figurative) play a role in our consideration of gender in these works?

After 25 minutes, we will return to the group as a whole to discuss these questions across all the readings, with groups first reporting their findings (about 25 minutes). We
will encourage workshop members to share other resources for comparative reading of early modern women's writings before the conference and will end with a discussion of those (about 20 minutes).

In her 2006 article on learning to teach a global world, Merry Wiesner-Hanks urges us to think of ways to incorporate what we know beyond Europe into our teaching of early modern women. Even if we do not know the new culture well that we introduce to our students, she reminds us, we do know ways of analyzing gender. And as a result, we will benefit in many ways--for example, by discovering new ways of teaching geography through gender, or by reconsidering our understanding of European gender constraints from comparison to another culture. Throughout, we will broaden and deepen our understanding of the interrelationship of gender and power.

Bibliography of readings:


Oventile, Robert S. "Idolatry's Allegorical Overcoming. The Loa of Sor Juana Inés de la Cruz's El Divino Narciso." Americana 1.2 (2003).

http://www.uhu.es/hum676/revista/oventile.pdf. Recommended


and thus His cult sustains,
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and thus His cult sustains,
But see, I stand before you now!
My essence, you discern,
If your compassion you uplifted,
Religion do not be dismayed:

ZEAL

above our Christianity?
with activity, and suppression, declare
how there with blind conformity
Your Christian Welsh can recede.

How is it, then, as you are zeal,

RELIGION

amined, beyond these, Spurious Saviours.
as a Spanish lad, and then, a Cyprian sense.

(They exist, dianc, and then every Christian religion,

Scene II

worship the all-powerful God of seed.

In every paganism,
Art and music
may every one, and the change
and this on one side, and every seed
or our soul, and these
(though first the pace is permitted
and we proceed with conviction.

But makes a pace of this same kind,
with the possession of our food,
which precedes them with continuance.

ACCIDENT

and America, the and music ceased.
worship the all-powerful God of seed.
With every paganism.
Open your eyes, accept my word, 
with the heart, do not inquire
whatever the warmth of the sun.
She must be mad, forget now.
America
The wonderful you deserve!
occident
A Better morning will display.
America
A Greater endeavor you intend.
occident
Before the power of my word,
and I propose the will I send.
Christian Religion is my name:
Rejection
to interrupt my edification.
I ask you now, why have you come
that I might learn another nation?
Oh Lovely Beauty, who are you.
occident
My ancient power coveted.
Do they come here to interfere,
When I ought these, which none has seen?
America
The rising moments brighten course.
Oh God's, who restore thou to stay
Oh how before my presence stand?
These unknown persons, who are they
occident
fully persuaded by my love,
and follow in the path of light.
Worship the great God of speech
with reverence and praise.

What punishment do you prefer:
occidental or incidental?
The instruments of joy and rage,
are his munificent bonds.
where error shades, where truth you see,
and there these shades and truths reside.
here reach the limits of this grace
of lives lived in bitterness.
the crime of these many years
who witnesses your rights?
I am a prisoner from God,
to execute your wickedness.
for when inquisition you would scorn
I am Zelal! Whence your surprise?

zeal
all those who gaze upon your face
and who are you, who reverence
occidental,
and he sends me to punish you.
that you continue in transgression,
the land our God will not allow
we see your small redemption.
For bringing down the walls, hark!
can you, without seeing, where,
How, partial Occidental,
zeal
worship the all-powerful God of speech
with reverence and praise.
ALM and music
that you will turn away my passion,

if your hope there will yield,

and in excruciating compassion,

But in persistence for my life,

I envision

But conversation, let them live.

I do not wear their humiliation,

if my future is hopeless,

Prescribe; zeal do not mare,

But up your sword.

REVELATION

That they die?

They are blind; is it not better

how they adore and scorn your word?

But their persistence you have seen,

zeal

but I shall win with zeal, if I use work to vanquish these,

to conquer him but now with reason

it was your duty, when your heart

is wrest to my determination,

But now is due to his power;

is coming to your deliverance?

There is no doubt that her defeat

RELATION

When she has your faith restated?

Where you send America

Zeal

Keep America alive!

Hail, zeal, do not strike them dead.

RELATION

Now bold America must die!

Zeal

and only to your power yield,

Your declarations dry

occident

Sovereign, how long Occident

rebellion

Scene III

begin to reason before rebellion and zeal.

There are passions by the passion; accidient and America

The battle is struck; visions enter and cross the

long live Spain! Her King we hail!

(Drama and trumpet)

To arm! To arm! We are at war!

(Off)

What now my followers assemble

Where are the cheers, Cæsar's man and horse,

that fall like death?

Tell me, are they there?

where are those spires

why have the gods their lightning barred

América

now send against the enemy?

Those arrows that you hold prepared

Where are the weapons here displayed

Where is the wind the gods devise?

Occident

(Zound of drums and trumpet)

War! War! To arms! To arms!
is not unknown, but One you find,
he said, the God I live to you
devoted to the unknown God.

For the unknown God is in place
but as we know him, he is not.
An unknown God, would the
be found among the sects now.
There are enemies to introduce
than those of those who are.
The man who preceded among the Greeks.
Before he had written, when he
Then I shall be like Paul and speak

RESTORE

in accordance with the work;
none other who correspond.
Do you not see there is no God?
When placed, do you imagine?

America

and use your argumre to this
the same doctrine I shall recite.
Now if God will reside my universe,
how great are the words to number?

when I am продолжаю in this way
where is your argument?
where is your argument?
where is your argument?
where is your argument?
I have said, and I shall add, my God.
and I shall add, my God.
my God, I live to your
and I shall add, my God.

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but His divine humanity
is infinite and without form.
This mystery I say twice
repetition

as well as seeds, our sustenance,
and ordered by scripture.
As heir of God, she is entitled
there are no exceptions. As twice
Is this God known by demons?
Then tell me, though much more you speak.

Occident
were better found in our true God!
When reverence, whose origin

Zere
His children who are not ordained.
his blessed may be counted in
not only for he is counted,
not only for his authority.
select for those who are the priests
and those may confound our glory.
For of my God, the same is true.
In this much, then, we are agreed.

America
He may be considered by hands of flesh.
their understanding through they be,
and the benevolence allows,
therefore is He so humanized,
and with our being bound so fast,
as their essence is combined.
Although in essence the Godhead

Relation
for this shows. His one
of immortality, godhead is shed

from many seeds and from the blood
like the god I bear
that I loud him with my hands,
so kind shall we look after
this god of yours, your deity.
Is He, or are we praying?
And if all this is as your say?

Ancient
he saw them so, his delight.
there they before the angels.
But Providence has not desert
have the power to make plans live
not the warmth that wakes the seeds,
not the rain that feeds the earth
and never will the sand that is this
and all means come from His right hand,
and it the words that grace, from whom
its prayer from the council, from whom
and it the thing of many:
and it the road of many:
and it the road are farthest,
and grace says rich grace richly supply,
For it the bowery meadows bloom
His wisdom and His sovereignty.
are the work of One True God.
To your understanding dispose,
and thinking their consciousness
the purposes we need you shall,
the Godhead's, the providence.
you glimpsed through suggestions well,
the summarizing light, the feeling beam
the miracle to which you swear.
These many wonders you encounter.
you will still salvation grace.
For if you listen to my work
kloster's around me, too.
And thus do I... hear, O Nation,
now Him declare I mine: you
you ignorantly worship Him

P. A. Macaulay
Edition 1862
with meaning where is visible
that you are given to judge
this shall show you, now I know
and apply visible to view
in dozens of many colors
a metaphor, in ages dead
there we shall do, I shall give you
Religion

of this Greater God found in the words
I would know of the Life and Death
in can exceed things in mine
Occident

inspired to know all you can tell
I would know more, and in detail
I would see and hear, on every thought
as notices, as yet I cannot
The meaning of this you bring
America

will cleanse you of your every sin
will purify your life as waters the land
The Sacrament

What beginning will
Occident

will not cleanse you of your sins
The beginning of your finds
Zest

that another is practiced here;
the initial steps I must take;
before aspiring to come near
Yes, this I know
Occident

or despite
in the unfolding, hope for
Oh, you will see, once you are washed
Occident

that my obsession be forgot
And as well, this will be: my end?
Occident

the true perspective I may find
So may I not see this God,
America

to live on earth among mankind;
and come down with only this view:
Yes, for His Wisdom, He
Occident

like the God that I adore;
He would give himself to me,
He so loving that all God poor
but could this God then you portray
and making I want to dissolve:
I stand in awe of all you say
America

was the redemption of the world,
unriddled prayer in differential's;
which is the altar of the Cross,
The Blood He sanctified for us
there in this chalice is His Blood;
in Fresh Blood and Blood is drink;
because innominate in these words;
which in the words of other times;
assumed, the whet in announce
what Bentley? not what Cynthia?
found in the Sacrament of Mass.
When do you plan to leave?

And when will you return?

Are you going to be delayed?

When will you arrive?

Do you have any plans for the day?

Are you doing anything special?

Where do you think you'll be?

Why are you going there?

What do you expect to do there?

Do you have any questions for me?
(All exult, dancing and singing)

I come to know the Great God of the Seeds
Blessed the day
ALT.
With gladness thrice
These voices lift
By joy dishevelled,
With tender tears
These God of Seeds
Since is but One
All agreed,
Now are the Ladies
(American, Occident, and Zeal grip)
This God gives of Himself to me
Come show me now in bread and wine
By any is qualified
Occident

America
the Fraternity
and Ladies, who humbly
Fellow
and of her Supreme Councilors,
Zeal
To pledge obedience once again
at whose feet the Indus kissed
America
and of the Queen, our Sovereign,
Religion
we seek permission to proceed,
then proceed to Worlds entire,
Pursuance, as the Royal Feast
Zeal
not seek the interchange of grace,
where is no discerning heart,
for none of reason realize
though it be taken to match!
and no part need be guarded
the ambition of the world
symbolic figures who each
they are in aspiration
as to the persons introduced.
To celebrate the Aryan,
The dream's purpose is but one,
Religion
Your good mother and cousin,

[Signature]

Your good mother and cousin,

[Signature]

[Date]

[Address]

[Signature]
It is difficult to say when handwriting comprised less fine and less delicate letters.

Letters / Verse Letters

**Anonymous**
YOUR LOVING SISTER IS W.

My books and pen I will apply;
But how would you gain more bene?.

My voice could frame a song to love, as other women do,
Help I?/founding a house, and all their longs there.

From business that your path may_

Where is my gentle spirit? I am writing.
I know your industry intended, enough to write.

Good Sister so you commended to him that made us all;
Tell Joy in age these here pe.

Yes, Joy I shall screen so to see,
And accordingly to see in verse, my limbs move to the face.

By my name with my age years pass and a single name.

O! them whose willing have power.
They may their march announce the best,
Tell I do mean that guy see for evening them so strong.

And genius of these I do see, to humor here so long.
God keeps them from all the annies.
Your Husband with your pretty plays.

With such success in all assays, so those which God had bless.
When I wish you leisure desks, in happy health to rest.

These simple lines they come from me.
Wherefore God direct me in these.
To do me good, and to refresh, help unto me in need.
Yes, it not for that I write, for praise dy you dy:

You valorously had preserved experience.
Good Sister Anne, you this manner wrote, I so should not do.
Because I to my problem wrote and to my sisters two:

TO HER SISTER M.


[The rest of the content is not visible in the image provided.]
Your loving (though lukewarm) Secret, 1876.

The loss I had of service once I longed for it so well.

View a window above which my heart will dwell.

A smell of such a necessity as do present here.

A recovery of mine, and de accepta simple token proven.

And at this one answer, where would my heart delight.

A messenger to take into that I to you may write.

To see you off, and also because I may have knowledge where.

Whether mine own good brother known with whom there you are near.

You, and must be cheerful state that is clear on earth.

But still I think I must appeal (and mark your parent's desire).

No feeling your heart, nor those, nor good to the serious.

And most of me, for why I least of fortunes reason spend.

O where to garner of your wealth, at this would be read.

Oh, that few where, I know not how, I now to send.

The manner I chose from you have not known, I how to send.

And that the few, or else I do where, from the latter pike.

Good brother when a vacant time do not cause you hence to yonder.

To Her Brother. G. W.

So will I you, and thus I cease. If you above, do see;

Good sister when you pray, let me remembered be:

And guiding light, for that this shall ever for you wondrous.

Forgetting not to pray as I before you, longer.

If not to read, forgetting you, into the heavenly king.

The help it need this other, to do some household thing.

See there their place be sure, and that no sooner do lacke,

Their duties that, which hath been above to get immersed under.

6 Your hearts been to God, your likeness to.

Henceforth may lie as well as say shall your examples frame.

I some things need not write, take papers to read the same.

The day will end, and then the night by you be no longer.

Your business being done, and this my course, begun.

The tolling stone doth get no noise, your secrets have heard full or.

For feeling is a true experience which the infinite gives.

Give thanks to God, and grateful be to bless your returns well.

5 And wish that wise guides, where both of you do dwell.

vengeance is his, he will retrieve you need it not, desire.

Better yet all to him that sits above the skies.

Though cause why of contrariness ye be to watch no thrill.

Be wisdom is a measure be to yourself into.

For then be sure, thine eye, thy sight, and thou will exceed.

O to a farther be much, or thou, coarse become.

4 See that your secrets seal, read trieste under ground.

Process your shocks, or never cease till they have wondered you'll.

Good shroud from all, so would by world or pill.

As you skill never brook the same, if then you have a foe.

For words they are but winds, yet words may hurt you:

Not credit ever read. A man may with wrong read.

3 Your business does dispatch, and given to no lose.

I cannot speak, or write to much, because I love you well.

If God do not prevent, or with this expertise.

But this I know, how many live, their world, you some integer.

I hope your gone no more, whereby I saved suspect.

A million loves, good sisters now eddy out of your mine.

2 Then joyly do such deeds, as are to your assurance.

To live to dye, to dye to live, with him eternal.

May be in such a sort as God may pleased thee.

Your letters and your profession so try, in your ends.

Your tongues and bodges both, your persons, laud their natures.

Your sciences to God, presupposing them to yourself.

I, in another, when you live, is never to commence.

And all your friends to the same, a noble for shall judge.

So shall thy wealth possess, and generous my mind.

Because these here, observe the note which in the same I tell.

Good Sisters, when I shall further from you dwell.

Sisters serving in London,

A modern means for which is somewhat prepared by Ys. W. to two her younger.
Your having slept in.
I hope you're good.
I hope you're good.
You're coming around.
When you're good, it's good.
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You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
When you're good, it's good.
When you're good, it's good.
You're coming around.
I read books of blood, butสีสิ้น my mind's sound.

When I came to the Song of the Yellow River
How could I come on their thing to indulge?
Even if I were to overcome the children.

Where play together, every playing,
Your filling spirit

Let's, I think, I expect your face mounds.
With dark-wind I expect your face mounds.

With grey moons I summon your souls.
With grey moons I summon your souls.

With grey moons I summon your souls.

The whole collection to the wind.
The whole collection to the wind.

Where play together, every playing.

This year I named my doctor different.

I look at my doctor different.

This year I named my doctor different.

This year I named my doctor different.

Hе Kынжан (Kyrgyz)

Kore

Kore

The fire sound have disappeared to who knows where.
To no end my broken heart we all my tears to flow—
To no end my broken heart we all my tears to flow—

To end my broken heart we all my tears to flow—

To end my broken heart we all my tears to flow—

To end my broken heart we all my tears to flow—

The poem ends here.

Weeping for my daughters

Shen Yixin

Child's Last Ness

Mary Sinyei, Cousin of Remembence

Bitterm

By now 38 is very unique

Shen Yixin

Child's Last Ness

The poem ends here.
Psalm 119:171: Come, Lord, let us know; come, let us perceive your love; let us walk in the light of your presence because we are your servants.

Psalm 119:172:zion is built on the hill, a fortress because of its faithfulness.

[Note: The rest of the text is not legible due to the quality of the image provided.]
British Sonnet to Bothwell

Mary Queen of Scots

Love

Japan

A snowy morning
Everywhere II, II, II (two, two, two)
The tracks of clogs.

—Den Sute-jo

Whether I sit or lie
My empty mosquito net
Is too large.

—Uki hashi

alone in bed
I hear a male mosquito
Humming a sad tune.¹

hitorine ya yo wataru oku no koe wabishi.(Ogata et al., vol. 7)

¹ Written in or around 1866, shortly after her husband died.

—Kawai Chigetsu

Brida

Pamphilia to Amphilanthus

Lady Mary Wroth

A Crown of Sonnets Dedicated to Love

P.25

Like to the Indians, scorched with the sun, ¹
The sun which they do as their God adore,
So war I us'd by love, for evermore
I worship him, less favors have I won.

Better are they who trust to blackness run,
And so can only whiteness want deplor
Than I who pale, and white am with griefs store
Nor can have hope, but to see hopes undone;

Besides their sacrifice recall'd in sight
Of their most saint: mine hid as worthless rite;
Grant me to see where I my off'rings give,
Then let me wear the mark of Cupids might.

In heart as they in skin of Phoebus' light,
Not ceasing off'ring to love while I live.

P.77

In this strange labyrinth how shall I turn?
Ways are on all sides while the way I miss;
If to the right hand, there, in love I burn;
Let me go forward, therein danger is;

If to the left, suspicion hinders bliss,
Let me turn back, shame cries I ought return
Nor faint though crosses with my fortunes kiss;
Stand still is harder, although sure to mourn;

Thus let me take the right, or left hand way;
Go forward, or stand still, or back retire;
I must these doubts endure without allay
Or help, but travail ¹¹ find for my best hire;

Yet that which most my troubled sense doth move
Is to leave all, and take the thread of love.¹²
The loom for weaving brocade grows cold as the white season begins,
The insistent sounds of the washing blocks quicken my evening sorrow.
As I gaze toward the hills of Wu, clouds descend from high above,
On the banks of the Liao, three times I saw the goose coming and going.
Who was the one playing the lute in sympathy over our leaving?
Often we heard the lute on the ruined terrace express resentment.
Gressed cart wheels accommodate our books, the rest are empty bags,
In which to carry back with us the lovely colors of the many hills.

Huang E (Huang Xianwei)

Heaven must have produced you just to torment me.
"So fair a flower, into whose house have I fallen?"
"Sensual within the bed-covers", "faithful love clasped to the breast."
Such phrases grow stale in the mouth.
In all the romances, justice eventually is achieved;
How was the fledgling phoenix matched to a crow?
At some corner of the seas, some edge of the heavens, beyond endless waters, distant clouds.
Eventually even mountains are supposed to meet.
Until we meet, my itching heart cannot be scratched.

Gu Ruopu

Remembering My Husband

At the end of spring, days are long and grasses lush,
Pfargrance rises from the orchids outside at dusk falls
Inexpressible the thousand knots of parting's sorrow
Resting my chin on my hand I idly recall those years.

Queen Elizabeth I

Blushing lies, under the falling blossoms
A skeleton.

My love is like my shadow in the sun—
Follows me flying, flies when I pursue it,
Stands and lies by me, rhymes what I have done;
His too familiar care doth make me rue it.
No means I find to rid him from my breast,
Till by the end of things it be suppressed.

Some gentler passion slide into my mind,
For I am soft, and made of melting snow;
Or be more cruel, Love, and so be kind.
Let me or float or sink, be high or low;
Or let me live with some more sweet content,
Or die, and so forget what love e'er meant.

Chen Deyi (13th century)

P. 293. Written for Zhu Jing'an, Who Promised to Pay Me a Visit

The Fair One promised to pay me a visit.
Why hasn't her carriage of clouds arrived?
In the deep yard, snow has melted and sweet grass is green.
When a breeze brushes by, plum blossoms fall like rain.
To go on immortals' white-stone diets, we must take herbs first.
We'll enjoy copying the Yellow Court Scripture so much, we won't trade
it for a goose.
I'd like to cultivate the great Way with you.
In days to come, we'll rub the bronze man together.

Brittain

— Katherine Phillips

Friendships Mystery, To my dearest Lucasia.

Come, my Lucasia, since we see
That Miracles Mens Faith do move,
By wonder and by prodigy
To the dull angry World let's prove
There's a Religion in our Love.

For though we were design'd I agree,
That Fate no liberty destroys,
But our Election is as free
As Angels, who with greedy choice,
Are yet determin'd to their joys.

Our hearts are doubled by the loss.
Here Mixture is Addition grow'd,
We both diffuse, and both ingress:
And we whose minds are so much one,
Never, yet ever are alone.

We court our own Captivity
Than Thrones more great and innocent:
'Twere banishment to be set free,
Since we wear letters whose intent
Not Bondage is but Ornament.

Divided joys are tedious found,
And griefs united easier grow:
We are our selves but by rebound,
And all our Titles shuffled so,
Both Princes, and both Subjects too.

Our Hearts are mutual Victims laid,
While they (such power in Friendship lies)
Are Altars, Priests, and Off'ring made;
And each Heart which thus kindly dies,
Grows deathless by the Sacrifice.