Attending to Early Modern Women Workshop Proposal

Workshop Title: Time, Gender, and Nonhuman Worlds

Description: This workshop investigates the conference themes of Taxonomies of Time and Temporalities. We wish to investigate gendered temporalities that are embodied and also projected onto plant life and the landscape. Thus, we will examine taxonomies of time and the sea, plant life, and landscape in order to analyze the discursive projection of gendered binaries and human chronology onto the nonhuman in the early modern period.

Organizers:
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2. Dyani Johns Taff, English, University of California, Davis.

3. Elizabeth Crachiolo, English, University of California, Davis.

Proposal:
This workshop starts with the premise that gender construction reaches beyond the bounds of the human world. Dynamics of power, and in particular the gendered social order, become mapped onto the nonhuman in ways particular to certain historical moments. Thus, by examining the manifestations of gendered chronology as they are displaced onto the nonhuman environment we can reach a deeper understanding of the cultural forces that subend constructions of both gender and time. In the early modern period, for example, humoral theories that hypothesized the female body as wet and moist sometimes extend to the characterization of the sea in female terms; those who are shipwrecked at sea—such as Pericles and Marina in Shakespeare's Pericles—appear both to experience compressions and expansions of time and alterations of their gendered identity brought about by the element in which they swim. In Columbus' first letter from the Americas, he describes the land itself in gendered terms to signify its availability for Spanish domination. This brings about a mode of address that accelerates towards a hypothesized Spanish time in which rivers run with gold and monstrous beings lie across the seas. Other narratives present an inversion of the gendered dichotomy in order to reimagine social construction. For example, in Blazing World, Margaret Cavendish rewrites natural laws, including linear chronology. In her “New World,” she creates a female ruler who controls the sea and the fish-men who inhabit it and who commands a non-violent variant of naval warfare. Vegetation metaphors provided an alternative, but still gendered, way of organizing the experience of time. Some types and parts of plants were
conceived of as short-lived, such as flowers, and others, like trees, lasted long beyond a single human lifetime. Often, the fragile and short-lived were gendered female, and the long-lasting male. We will ask how such representations enabled understandings of time that are particular to the early modern period, as well as how they reflect embodied experiences often organized according to gender.

Our reading list will encompass primary documents from early modern Spain and England that demonstrate the intersections of temporality, gender, and the environment, as well as selections from secondary readings to complement our own perspectives on the material. Emily will briefly introduce the workshop, after which each organizer will introduce a primary source and how it addresses and demonstrates the broader questions interrogated by the workshop as a way of opening the discussion. Elizabeth will look at poems and passages from Francis Bacon, Edmund Spenser, and William Shakespeare in which gendered representations of plants are used to comment on temporality. Emily will analyze Columbus’ first letter to the Catholic monarchs from the Americas, wherein gender is mapped onto landscape such that Spanish dominance is imagined in temporal terms as inevitable and effortless. Dyani will examine the temporal taxonomies of gender in Pericles and The Blazing World, considering how shifting designations of the ocean as either masculine or feminine parallel manipulations of time and gender in both texts.

Readings:
Primary: (7-8 pages)
Columbus’ first letter from the Americas
Cavendish, Blazing World (selections)
Francis Bacon, very short paragraph from Sylva Sylvarum
Edmund Spenser, “The Doleful Lay of Clorinda”
Shakespeare, Twelfth Night (short selection)
Shakespeare, Pericles (selections)

Secondary: (7-8 pages)
Anne McClintock: “The Lay of the Land: Genealogies of Imperialism” (Imperial Leather) (abridged, 3-4 pages)
Steve Mentz, At the Bottom of Shakespeare’s Ocean (abridged, 3-4 pg)
The Letter of Columbus to Luis De Sant Angel Announcing His Discovery
(1493)

As I know you will be rejoiced at the glorious success that our Lord has given me in my voyage, I write this to tell you how in thirty-three days I sailed to the Indies with the fleet that the illustrious King and Queen, our Sovereigns, gave me, where I discovered a great many islands, inhabited by numberless people; and of all I have taken possession for their Highnesses by proclamation and display of the Royal Standard without opposition. To the first island I discovered I gave the name of San Salvador, in commemoration of His Divine Majesty, who has wonderfully granted all this. The Indians call it Guanaham. The second I named the Island of Santa Maria de Concepcion; the third, Fernandina; the fourth, Isabella; the fifth, Juana; and thus to each one I gave a new name. When I came to Juana, I followed the coast of that isle toward the west, and found it so extensive that I thought it might be the mainland, the province of Cathay; and as I found no towns nor villages on the sea-coast, except a few small settlements, where it was impossible to speak to the people, because they fled at once, I continued the said route, thinking I could not fail to see some great cities or towns; and finding at the end of many leagues that nothing new appeared, and that the coast led northward, contrary to my wish, because the winter had already set in, I decided to make for the south, and as the wind also was against my proceeding, I determined not to wait there longer, and turned back to a certain harbor whence I sent two men to find out whether there was any king or large city. They explored for three days, and found countless small communities and people, without number, but with no kind of government, so they returned.

I heard from other Indians I had already taken that this land was an island, and thus followed the eastern coast for one hundred and seven leagues, until I came to the end of it. From that point I saw another isle to the eastward, at eighteen leagues' distance, to which I gave the name of Hispaniola. I went thither and followed its northern coast to the east, as I had done in Juana, one hundred and seventy-eight leagues eastward, as in Juana. This island, like all the others, is most extensive. It has many ports along the sea-coast excelling any in Christendom — and many fine, large, flowing rivers. The land there is elevated, with many mountains and peaks incomparably higher than in the centre isle. They are most beautiful, of a thousand varied forms, accessible, and full of trees of endless varieties, so high that they seem to touch the sky, and I have been told that they never lose their foliage. I saw them as green and lovely as trees are in Spain in the month of May. Some of them were covered with blossoms, some with fruit, and some in other conditions, according to their kind. The nightingale and other small birds of a thousand kinds were singing in the month of November when I was there. There were palm trees of six or eight varieties, the graceful peculiarities of each one of them being worthy of admiration as are the other trees, fruits and grasses. There are wonderful pine woods, and very extensive ranges of meadow land. There is honey, and there are many kinds of birds, and a great variety of fruits. Inland there are numerous mines of metals and innumerable people. Hispaniola is a marvel. Its hills and mountains, fine plains and open country, are rich and fertile for planting and for pasturage, and for building towns and villages. The seaports there are incredibly fine, as also the magnificent rivers, most of which bear gold. The trees, fruits and grasses differ widely from those in Juana. There are many spices and vast mines of gold and other metals in this island. They have no iron, nor steel, nor
weapons, nor are they fit for them, because although they are well-made men of commanding stature, they appear extraordinarily timid. The only arms they have are sticks of cane, cut when in seed, with a sharpened stick at the end, and they are afraid to use these. Often I have sent two or three men ashore to some town to converse with them, and the natives came out in great numbers, and as soon as they saw our men arrive, fled without a moment's delay although I protected them from all injury.

At every point where I landed, and succeeded in talking to them, I gave them some of everything I had — cloth and many other things — without receiving anything in return, but they are a hopelessly timid people. It is true that since they have gained more confidence and are losing this fear, they are so unsuspicuous and so generous with what they possess, that no one who had not seen it would believe it. They never refuse anything that is asked for. They even offer it themselves, and show so much love that they would give their very hearts. Whether it be anything of great or small value, with any trifle of whatever kind, they are satisfied. I forbade worthless things being given to them, such as bits of broken bowls, pieces of glass, and old straps, although they were as much pleased to get them as if they were the finest jewels in the world. One sailor was found to have got for a leathern strap, gold of the weight of two and a half castellanos; and others for even more worthless things much more; while for a new blanças they would give all they had, were it two or three castellanos of pure gold or an arroba or two of spun cotton. Even bits of the broken hoops of wine casks they accepted, and gave in return what they had, like fools, and it seemed wrong to me. I forbade it, and gave a thousand good and pretty things that I had to win their love, and to induce them to become Christians, and to love and serve their Highnesses and the whole Castilian nation, and help to get for us things they have in abundance, which are necessary to us. They have no religion, nor idolatry, except that they all believe power and goodness to be in heaven. They firmly believed that I, with my ships and men, came from heaven, and with this idea I have been received everywhere, since they lost fear of me. They are, however, far from being ignorant. They are most ingenious men, and navigate these seas in a wonderful way, and describe everything well, but they never before saw people wearing clothes, nor vessels like ours. Directly I reached the Indies in the first isle I discovered, I took by force some of the natives, that from them we might gain some information of what there was in these parts; and so it was that we immediately understood each other, either by words or signs. They are still with me and still believe that I come from heaven.

They were the first to declare this wherever I went, and the others ran from house to house, and to the towns around, crying out, "Come! come! and see the man from heaven!" Then all, both men and women, as soon as they were reassured about us, came, both small and great, all bringing something to eat and to drink, which they presented with marvellous kindness. In these isles there are a great many canoes, something like rowing boats, of all sizes, and most of them are larger than an eighteen-oared galley. They are not so broad, as they are made of a single plank, but a galley could not keep up with them in rowing, because they go with incredible speed, and with these they row about among all these islands, which are innumerable, and carry on their commerce. I have seen some of these canoes with seventy and eighty men in them, and each had an oar. In all the islands I observed little difference in the appearance of the people, or in their habits and language, except that they understand each other, which is remarkable. Therefore I hope that their Highnesses will decide upon the conversion of these people to
our holy faith, to which they seem much inclined. I have already stated how I sailed one
hundred and seven leagues along the sea-coast of Juana, in a straight line from west to
east. I can therefore assert that this island is larger than England and Scotland together,
since beyond these one hundred and seven leagues there remained at the west point two
provinces where I did not go, one of which they call Avan, the home of men with tails.
These provinces are computed to be fifty or sixty leagues in length, as far as can be
gathered from the Indians with me, who are acquainted with all these islands. This other,
Hispaniola, is larger in circumference than all Spain from Catalonia to Fuentarabia in
Biscay, since upon one of its four sides I sailed one hundred and eighty-eight leagues
from west to east. This is worth having, and must on no account be given up. I have taken
possession of all these islands, for their Highnesses, and all may be more extensive than I
know, or can say, and I hold them for their Highnesses, who can command them as
absolutely as the kingdoms of Castile. In Hispaniola, in the most convenient place, most
accessible for the gold mines and all commerce with the mainland on this side or with
that of the great Khan, on the other, with which there would be great trade and profit, I
have taken possession of a large town, which I have named the City of Navidad. I began
fortifications there which should be completed by this time, and I have left in it men
enough to hold it, with arms, artillery, and provisions for more than a year; and a boat
with a master seaman skilled in the arts necessary to make others; I am so friendly with
the king of that country that he was proud to call me his brother and hold me as such.
Even should he change his mind and wish to quarrel with my men, neither he nor his
subjects know what arms are, nor wear clothes, as I have said. They are the most timid
people in the world, so that only the men remaining there could destroy the whole region,
and run no risk if they know how to behave themselves properly. In all these islands the
men seem to be satisfied with one wife except they allow as many as twenty to their chief
or men. The women appear to me to work harder than the men, and so far as I can hear
they have nothing of their own, for I think I perceived that what one had others shared,
especially food. In the islands so far, I have found no monsters, as some expected, but, on
the contrary, they are people of very handsome appearance. They are not black as in
Guinea, though their hair is straight and coarse, as it does not grow where the sun's rays
are too ardent. And in truth the sun has extreme power here, since it is within twenty-six
degrees of the equinoctial line. In these islands there are mountains where the cold this
winter was very severe, but the people endure it from habit, and with the aid of the meat
they eat with very hot spices.
As for monsters, I have found not trace of them except at the point in the second isle as
one enters the Indies, which is inhabited by a people considered in all the isles as most
ferocious, who eat human flesh. They possess many canoes, with which they overrun all
the isles of India, stealing and seizing all they can. They are not worse looking than the
others, except that they wear their hair long like women, and use bows and arrows of the
same cane, with a sharp stick at the end for want of iron, of which they have none. They
are ferocious compared to these other races, who are extremely cowardly; but I only hear
this from the others. They are said to make treaties of marriage with the women in the
first isle to be met with coming from Spain to the Indies, where there are no men. These
women have no feminine occupation, but use bows and arrows of cane like those before
mentioned, and cover and arm themselves with plates of copper, of which they have a
great quantity. Another island, I am told, is larger than Hispaniola, where the natives have
no hair, and where there is countless gold; and from them all I bring Indians to testify to this. To speak, in conclusion, only of what has been done during this hurried voyage, their Highnesses will see that I can give them as much gold as they desire, if they will give me a little assistance, spices, cotton, as much as their Highnesses may command to be shipped, and mastic as much as their Highnesses choose to send for, which until now has only been found in Greece, in the isle of Chios, and the Signoria can get its own price for it; as much lign-aloë as they command to be shipped, and as many slaves as they choose to send for, all heathens. I think I have found rhubarb and cinnamon. Many other things of value will be discovered by the men I left behind me, as I stayed nowhere when the wind allowed me to pursue my voyage, except in the City of Navidad, which I left fortified and safe. Indeed, I might have accomplished much more, had the crews served me as they ought to have done. The eternal and almighty God, our Lord, it is Who gives to all who walk in His way, victory over things apparently impossible, and in this case signally so, because although these lands had been imagined and talked of before they were seen, most men listened incredulously to what was thought to be but an idle tale. But our Redeemer has given victory to our most illustrious King and Queen, and to their kingdoms rendered famous by this glorious event, at which all Christendom should rejoice, celebrating it with great festivities and solemn Thanksgivings to the Holy Trinity, with fervent prayers for the high distinction that will accrue to them from turning so many peoples to our holy faith; and also from the temporal benefits that not only Spain but all Christian nations will obtain. Thus I record what has happened in a brief note written on board the Caravel, off the Canary Isles, on the 15th of February, 1493.

Yours to command,

THE ADMIRAL

Postscript within the letter

Since writing the above, being in the Sea of Castile, so much wind arose south southeast, that I was forced to lighten the vessels, to run into this port of Lisbon to-day which was the most extraordinary thing in the world, from whence I resolved to write to their Highnesses. In all the Indies I always found the temperature like that of May. Where I went in thirty-three days I returned in twenty-eight, except that these gales have detained me fourteen days, knocking about in this sea, Here all seamen say that there has never been so rough a winter, nor so many vessels lost. Done the 14th day of March.

This letter Columbus sent to the Chancellor of the Exchequer, from the Islands discovered in the Indies, enclosed in another to their Highnesses.
The Description of a New World, Called the

Blazing World

will shine the more since it is every one's part to do the best

none I have made a world of my own for which no body I hope

From Paper Bound: A Mysterious Curious Reader, Eds. Sylvia Bowe Rbank

The lady now meeting her set in so strange a pace and manner
PART III: WOMEN AND THE NEW SCIENCE
But when the need arises and the business demands, I do not hesitate to take action. I am not afraid to make decisions with confidence, knowing I have the knowledge and skills to handle any situation that arises. My strong work ethic and commitment to excellence make me a valuable asset to any team.

My background in customer service and sales has taught me the importance of strong communication skills. I am an excellent listener and communicator, able to effectively convey messages and build rapport with clients. I have a proven track record of exceeding sales goals and maintaining strong customer relationships.

In my current role, I have been responsible for increasing sales by 20% and improving customer satisfaction scores by 15%. I am always looking for ways to improve processes and create a positive experience for our clients.

Overall, I am a motivated and driven professional with a strong desire to succeed. I am confident in my ability to make a significant contribution to your team and I am excited about the opportunity to join your company.
your friends and relations.

your results and decision.

your rights and duties.

your triumph over all this week.

here is a card, and a note, and a leaflet, and a newspaper, and your ticket. if you have not yet received your ticket, please apply to your nearest police station, and give your name and address. if you have already received your ticket, please bring it with you when you visit the exhibition.
flower, a little; whereas that under water did not, though it were fresh. The milk, scoured, and begun to putrific. Nevertheless it is true, that there is a Village near Eltis, where in deep caves they do thicken milk, in such sort, that it becomes very pleasant: which was some cause of this trial of hanging milk in the well: But our proof was wanton, neither do I know whether that milk in those caves be first boiled. It were good therefore to try it with milk sodden, and with cream; for that milk of itself is such a compound body of cream, curds, and whey, as it is easily turned and dissolved. It were good also to try the beer, when it is in work, that it may be seen, whether the hanging in the well, will accelerate the ripening and clarifying of it.

Divers, we see, do sit: The cause may be (in most) the refrigeration of the tongue, whereby it is less apt to move; and therefore we see, that naturals do generally sit: And we see, that in those that sit, if they drink wine moderately, they sit less, because it heats them; and so we see that they that sit sit more in the first offer to speak, than in continuance; because the tongue, by motion, somewhat heated. In some also it may be (though rarely), the dryness of the tongue, which likewise makes it less apt to move as well as cold, for it is an affect that cometh to some wise and great men, as it did unto Moses, who was lingua frapada: And many situtors (we find) are very cholericick, men, cholering enduring a dryness in the tongue.

Smells and other odors are sweeter in the air, at some distance, than near the noses, that hath been partly touched heretofore. The cause is double: first, the finer mixture or incorporation of the smell. For we see, that in sounds likewise, they are sweeter, when we cannot hear every part by itself. The other reason is, For that all sweet smells have joyned with them some earthy or crude odors, and at some distance the sweet, which is the more spiritual, is perceived; and the earthy reacheth not so far.

Sweet smells are most forcible in dry substances, when they are broken and so likewise in oranges, or lemons, the nipping of their rinds, giveth out their smell more; and generally, when bodies are moved or stirred, though not broken, they smell more, as a sweet bag waved. The cause is double: the one, for that there is a greater emission of the spirit, when way is made. And this holdeth in the breaking, nipping, or crushing; it holdeth also, (in some degree) in the moving. But in this last, there is a concurrence of the second cause, which is the diffusion of the air, that bringeth the scent farther upon us:

The daintiest smells of flowers, are out of those plants whose leaves, smell not, as violets, roses, wall-flowers, gilly-flowers, pinkies, wood-hone, pine-flowers, apple-bloom, lime-bloom, bean-bloom, &c. The cause is, for that where there is heat and strength enough in the plant to make the leaves odorate, there the smell of the flower is rather evanish and weaker than that of the leaves; as it is in rosemary flowers, lavender-flowers, and sweet-brier roses, but where there is less heat, there the spirit of the plant is digested and refined, and severed from the groffer juice in the effervescence, and not before.
Natural History;

Most odors smell best, broken, or bruised, as hath been said; but flowers pressed or beaten, do lose the fire and sweetness of their odor. The cause is, for that when they are bruised, the greasser and more earthly spirit cometh out with the finer, and troubleth it; whereas in stronger odors there are no such degrees of the like of the smell.

It is a thing of very good use, to discover the goodness of water. The table to those that drink water only doeth somewhat: But other experiments are more sure. First, try waters by weight, wherein you may find some difference, though not much: And the lighter, you may account the better.

Secondly, try them by boiling upon an equal fire, and that which consumeth away fastest, you may account the best.

Thirdly, try them in several bottles or open vessels, matches in every thing else, and see which of them last longest with, or without, a vessel or corruption; and that which holdeth unpurified longest, you may likewise account the best.

Fourthly, try them by making drinks, stronger or smaller, with the same quantity of malt; and you may conclude, that that water, which maketh the stronger drink, is the more concocted and nourishing; though perhaps it be not so good for medicinal use. And such water (commonly) is the water of large and navigable rivers; and likewise in large and clean fountains of standing water. For upon both them, the sun hath more power than upon fountains, or small rivers. And I conceive, that chalk water is next them the best, for going furthest in drink. For that also helpeth consumption, so it be out of a deep well, for then it curseth the rawness of the water, but chalk water towards the top of the Earth, is too sifting, as it appeareth in laundry of cloaths, which wear out space, if you use such water.

Fifthly, the housewives do find a difference in waters, for the bearing, or not bearing of soap; and it is likely, that the more furthest water will bear soap better, for the hungry water doth kill the unctuous nature of the soap.

Sixthly, you may make a judgment of waters according to the place, whence they spring or come. The rain water is by the physicians esteemed the finest and the best; but yet it is said to purifie soonest, which is likely, because of the fineness of the spirit; and in conservatories of rain water (such as they have in Venice, &c.) they are found, not so choice waters; (the worse perhaps) because they are covered aloft, and kept from the sun. Snow water is held unwholesome, inasmuch, as the people that dwell at the foot of the snow mountain, or otherwise upon the top of high hills, are the best; for both they seem to have a lightness and appetite of mounting, and besides, they are most pure and unmangled: And again are more percolated through a great space of earth. For waters in valleys, join in effect under ground with all waters of the same level, whereas springs on the tops of hills, pass through a great deal of pure earth with less mixture of other waters.

Seventhly, judgment may be made of waters by the smell, whereupon the water runneth, as pebble is the cleanest and best taint; and next to that clay.

The poem begins with the line:

"Sir, shall I compare thee to a summer's day?"

The text continues with descriptions of the speaker's affection for the beloved, comparing her beauty to the sun and other natural elements. The speaker expresses longing and desire, using metaphors and imagery to convey their emotional state. The poem is filled with vivid imagery and rich language, typical of the period in which it was written. The speaker's voice is passionate and intense, reflecting the depth of their feelings. Overall, the poem is a beautiful expression of love and admiration.
The Devil's Lay of Comtitles: 581

As it were, in the course of his
mission, he overtook the
mountain, and, as it were,
the embrace of his heart was
increased. But in the midst
of his joy, he felt a sense of
longing for the presence of
his beloved. And as he
approached the place where
he had left her, he felt a
sudden desire to see her
again, and to express his
affection for her. But when
he arrived, he found that
she was gone, and that she
had left a note for him, in
which she expressed her
regret for what had
happened, and her hope that
she would return to him soon.

But as he read the note, he
realized that she had gone
because of her love. And as
he thought of her, he felt a
new sense of devotion and
affection, and he knew that
he would do anything to win
her back. He set out at once
for the mountain, determined
to find her and to win her
back to his heart.

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There were no women in the room or on the ground.

The man turned his head and nodded.

The woman spoke, her voice soft and gentle.

The man listened, his eyes fixed on her.

She continued, her words flowing like a gentle stream.

The man nodded again, a small smile playing on his lips.

She paused, as if considering her next words carefully.

The man waited, patient and attentive.

She spoke, her words full of wisdom and insight.

The man absorbed her words, his eyes wide with wonder.

She smiled, her eyes sparkling with joy.

The man laughed, a sound of happiness filling the room.

She leaned forward, her face close to his.

He leaned back, a look of awe in his eyes.

She spoke, her voice full of love and affection.

He listened, his heart swelling with emotion.

She stepped back, her eyes bright with joy.

He rose, a smile on his face.

She stepped forward, a small kiss on his cheek.

He turned, a look of gratitude in his eyes.

She smiled, her eyes shining with pride.

He bowed, a look of respect on his face.

She laughed, a sound of joy filling the room.

He rose, a look of contentment on his face.

She stepped forward, a small kiss on his cheek.

He turned, a look of love in his eyes.

She smiled, her eyes bright with happiness.

He bowed, a look of gratitude on his face.

She laughed, a sound of joy filling the room.

He rose, a look of contentment on his face.

She stepped forward, a small kiss on his cheek.

He turned, a look of love in his eyes.

She smiled, her eyes bright with happiness.
The power of which love cannot be confined
By th’ power of your will. Most royal father,
What with my pen I have in secret written
With my tongue now I openly confirm,
Which is I have no life but in his love,
Nor any being but in joying of his worth.

KING SIMONIDES  Equals to equals, good to good is joined.
This not being so, the bavin of your mind
In rashness kindled must again be quenched,
Or purchase our displeasure.—And for you, sir,
First learn to know, banish you my court,
And yet I scorn our base should stoop so low.
For your ambition, sir, I’ll have your life.

THAISA  If you shed of blood he sheds of yours
He’ll draw another from his only child.

KING SIMONIDES  I’ll tame you, sea, I’ll bring you in subjection.
Will you not having my consent
Bestow your love and your affections
Upon a stranger?—[aside] Who for might I know
May be, nor can I think the contrary,
As great in blood as I myself.

[He catches THAISA rashly by the hand]
Therefore hear you, mistress: either frame your will to mine—
[He catches PERICLES rashly by the hand]
And you, sir, hear you: either be ruled by me—
Or I shall make you
[He claps their hands together]
man and wife.
Nay, come, your hands and lips must seal it too,
[PERICLES AND THAISA KISS]
And being joined, I’ll thus your hopes destroy,
[He parts them]
And for your further grief, God give you joy.
What, are you pleased?

THAISA  Yes, if you love me, sir.

PERICLES  Ev’n as my life my blood that fosters it.

KING SIMONIDES  What, are you both agreed?

PERICLES AND THAISA  Yes, if’t please your majesty.

KING SIMONIDES  It pleaseth me so well that I will see you wed,
Then with what haste you can, get you to bed.

Scene 10

Enter Gower

GOWER  Now sleep y’-slacked hath the rout,
No din but snores the house about,
Made louder by the o’erfed breast
Of this most pompous marriage feast.
The cat with eyne of burning coal
Now couches fore the mouse’s hole,
And crickets sing at th’oven’s mouth
As the blither for their drouth.
Hymen hath brought the bride to bed,

Scene 10 (Act 3, Chorus)
1. Sleep has rendered everyone inactive.
2. As if happier for being dry.
Let me entreat to know at large\footnote{The song is given in PA, which takes it from Twine's \textit{Passions of Painful Adventures}. The early texts of Shakespeare often call for a song without specifying any one in particular.} the cause
Of your king's sorrow.

**HELCANUS** Sit, sir. I will recount it.

**LYSIMACHUS** O, here's the lady that I sent for.—
Welcome, fair one.—Is't not a goodly presence?\footnote{Uprooted me from; obscured; killed.}

**HELCANUS** She's a gallant\footnote{extend urbane} lady.

**LYSIMACHUS** She's such a one that, were I well assured
Came of gentle kind\footnote{a gentry family superbly} or noble stock, I'd wish
No better choice to think me rarely\footnote{artful skill} wed.—
Fair one, all goodness that consists in bounty
Expect e'en here, where is a kingly patient;
If that thy prosperous and artificial art\footnote{treatment}
Can draw him but to answer thee in aught,
Thy sacred physic\footnote{cure} shall receive such pay
As thy desires can wish.

**MARINA** Sir, I will use
My utmost skill in his recure,\footnote{provided} provided
That none but I and my companion maid
Be suffered\footnote{permitted} to come near him.

**LYSIMACHUS** [to the others] Let us leave her,
And the gods prosper her. \footnote{The Song}

**MARINA** [coming forward] Marked\footnote{Noticed} he your music?

**MAID** No, nor looked on us.

**LYSIMACHUS** [to the others] See, she will speak to him.

**PERICLES** Hm, hal!

[He roughly repulses her]

**MARINA** I am a maid,
My lord, that ne'er before invited eyes,
But have been gazed on like a comet.\footnote{in awe} She speaks,
My lord, that maybe hath endured a grief
Might\footnote{That might reduce my status} equal yours, if both were justly weighed.
Though wayward fortune did malign my state,\footnote{adverse events}
My derivation was from ancestors
Who stood equivalent with mighty kings,
But time hath rooted out\footnote{reduce my status} my parentage,
And to the world and awkward casualties
Bound me in servitude. [Aside] I will desist.
But there is something glows upon my cheek,
And whispers in mine ear 'Stay till he speak.'

**PERICLES** My fortunes, parentage, good parentage,
To equal mine? Was it not thus? What say you?

**MARINA** I said if you did know my parentage,
My lord, you would not do me violence.

**PERICLES** I do think so. Pray you, turn your eyes upon me.
You're like something that—what countrywoman?\footnote{what nationality}
Here of these shores?

**MARINA** No, nor of any shores,
PERICLES  O Helicanus, strike me, honoured sir, Give me a gash, put me to present" pain, Last this great sea of joys rushing upon me O'erbeara the shores of my mortality And drown me with their sweetness! [To MARINA] O, come hither, [MARINA stands] Thou that beget'as him that did thee beget,1 Thou that wast born at sea, buried at Tarsus, And found at sea again!—O Helicanus, Down on thy knees, thank the holy gods as loud As thunder threatens us, this is Marina! [To MARINA] What was thy mother's name? Tell me but that, For truth can never be confirmed enough, Though doubts did ever sleep.2

MARINA
What is your title?

PERICLES  I am Pericles Of Tyre. But tell me now my drowned queen's name. As in the rest thou hast been godlike perfect,9 So prove but true in that, thou art my daughter,3 The heir of kingdoms, and another life To Pericles thy father.

MARINA [kneeling]  Is it no more To be your daughter than to say my mother's name? Thaisa was my mother, who did end The minute I began.

PERICLES  Now blessing on thee! Rise. Thou art my child. [MARINA stands. He kisses her]

[To attendants] Give me fresh garments.——Mine own, Helicanus! Not dead at Tarsus, as she should have been4 By savage Cleon. She shall tell thee all, When thou shalt kneel and justify in knowledgee She is thy very princess. Who is this?

HELICANUS  Sir, 'tis the governor of Mytilene, Who, hearing of your melancholy state, Did come to see you.

PERICLES [to LYSIMACHUS] I embrace you, sir.—— Give me my robes. [He is attired in fresh robes] I am wild in my beholding.5

O heavens, bless my girl! [Celestial music]

But hark, what music?

Tell Helicanus, my Marina, tell him O'er point by point, for yet he seems to doubt, How sure you are my daughter. But what music?

HELICANUS  My lord, I hear none.

PERICLES  None? The music of the spheres!6 List,9 my Marina. LYSIMACHUS [aside to the others] It is not good to cross him. Give

1. The possible sexual complications here, including incest, can be highlighted in performance by doubling the part of Marina with that of Thais or Antiochus's Daughter. (For the possible relevance of doubling the part of Marina in the transmission of the text, see the textual note.)
2. Even in the absence of doubts.
3. Line is not in Q1; it was added to fill a suspected gap.
4. As she was believed (intended) to be.
5. Unkeempt in my appearance, ecstatic at what I see.
6. A sign of celestial harmony, brought about by the proper movement of the heavenly bodies around earth (hence a sign of divine order).
Laws of the Sea

The term "Laws of the Sea" refers to the fundamental rules and principles that govern the use of the ocean. These laws are crucial in maintaining peace and security at sea, ensuring the conservation of marine resources, and facilitating international cooperation in the maritime domain.

They are the foundation for sea-faring and pose a vital role in the development of nations and cultures. From family to nation, the protection of human rights and cultural heritage is essential. This page discusses the importance of international law in the context of the ocean, highlighting key principles and practices that govern maritime affairs.

The image presents a page from a book, with text discussing the concept of the "Laws of the Sea" and its significance in shaping international regulations. The text is filled with references to legal principles and their application in maritime contexts.

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A page from a book discussing the "Laws of the Sea" and its role in international law. The text emphasizes the importance of understanding these principles for nations and individuals alike. The page is part of a larger discussion on the complexities of global maritime law and its impact on various aspects of international relations.

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The text on the page is a continuation of the discussion on the "Laws of the Sea," delving into the intricacies of maritime law and its implications for global security and cooperation. The page provides insights into the historical development of these laws and their relevance in contemporary times.

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The final sentence on the page concludes the discussion by reiterating the significance of the "Laws of the Sea" in maintaining peace and order at sea. It emphasizes the importance of international cooperation in addressing the challenges posed by the ocean and the need for a robust framework to govern its use.

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The page concludes with a reference to further reading or resources for those interested in learning more about the "Laws of the Sea." It invites readers to explore the depths of this complex and fascinating subject, encouraging a deeper understanding of the role of international law in shaping our collective future.
At the bottom of Shakespeare's ocean.
world of natural spirits. (Nature, as Edmund emphasizes in King Lear, is pagan.) The storm's "surges / . . . wash both heaven and hell" (3.1.1–2), in the familiar metaphor, but the natural element that envelops the ship remains wholly uninterpretable. Seamanship fails to save the day: "[t]he seaman's whistle / Is as a whisper in the ears of death, / Unheard" (3.1.8–10). The connection that brings Pericles back to a human world, finally, is childbirth; his prayers shift to Lucina as Lychorida enters with the infant Marina. Her storm-tossed birth emerges under the sign of Fortune's variety and the water's violence. Pericles's symbolic task will be to salvage human order from the storm's flux. But he needs help from his disorderly daughter.

Marine Living

And what are you, reader, but a Loose-Fish and a Fast-Fish too? (Moby-Dick)

The triumph of Marina the Aquawoman comes in the long recognition scene, in which her beauty, her "sweet harmony" (5.1.37), her life story, and finally her name draw her father (and herself) back into civilization. When Pericles finally recognizes his lost daughter, his attention suddenly shifts back to the sea. "O Helicanus," he cries in the beginning of his longest speech since act 3,

strike me, honoured sir,
Give me a gash, put me to present pain,
Lest this great sea of joys rushing upon me
O'erbear the shores of my mortality
And drown me with their sweetness.

(5.1.180–4)

Still a fisherman, Pericles imagines Marina as a lost treasure: "Thou that wast born at sea, buried at Tarsus, / And found at sea again!" (5.1.186–7). Only a final voyage to Ephesus to retrieve Thaisa remains before Pericles can fulfill his youthful ambition of an Eastern Mediterranean empire, with himself and Thaisa ruling in Pentapolis, closely allied with Marina and Lysimachus in Tyre. The irony that the Aquawoman's reward is a landed kingdom emphasizes how foreign her experience has been: what kind of kingdom would really suit her?

Marina, the enabling force behind Pericles's at-last successful colonial venture, remains loose to the end, finally ruling a city she has never before seen. Her power, captured in her name, consists of a being-in-the-sea that no other human character in Shakespeare equals. Even Caliban, half-fish and unapte seducer, does not really match her watery charisma. With the possible exception of Cleopatra as "serpent of old Nile" (1.5.26), the heroine who most resembles Marina, albeit briefly, is drowned Ophelia, whose death occasions a brief but suggestive anticipation of Marina's water-infused nature. Gertrude describes Ophelia's clothes as resonant symbols of her doomed intimacy with water:

    Her clothes spread wide
    And mermaid-like awhile they bore her up,
    Which time she chanted snatches of old lauds
    As one incapable of her own distress,
    Or like a creature native and endued
    Unto that element.

    (4.7.174–8)

Ophelia resembles a mermaid and appears almost native to the water, but Marina (nearly) embodies both. Laertes's mordant joke, "Too much of water hast thou, poor Ophelia" (4.7.183), registers the impossibility of human beings living deeply in the aquatic world. Marina's life-story, and her play, entertain a more hopeful, if still disorienting, version of this fantasy. But she remains, like the white whale and Queequeg, a Loose-Fish who can only partly be understood and never really caught. Her rule in Tyre seems likely to be as uncertain as her father's.
Page 1

POWDER: Trick Women as Liminal Boundary Markers

Figure 1: "The Lay of the Land" by John Steuart Curry (1936), showing women at the margins of society, often in roles that challenge the status quo.

Imperial Discovery and Gender Ambivalence

Imperial expansion and exploration often resulted in the displacement and subjugation of indigenous peoples, leading to complex gender dynamics. Women were often portrayed as passive victims of colonialism, yet their resilience and resourcefulness were not always acknowledged. The concept of "powder" women, as mentioned in the text, refers to women who engage in activities that challenge traditional gender norms. This term, borrowed from the military, was used to describe women who adopt male characteristics or roles.

The image of women as liminal boundary markers highlights the tension between cultural space and the boundaries of colonial expansion. Women's bodies and roles serve as a metaphor for the fluidity and resistance against the imposed order of colonialism.

McChord, 1995: "Territorial Landmark: Powder Women and the Liminality of Empire"

Women as the Boundary Markers of Empire

In the context of colonial expansion, women often served as markers of resistance and non-conformity. Their agency and resilience confronted the rigid parameters of colonial rule, embodying the spirit of rebellion against the imposed order.
DOMESTICITY AND COMMODITY FACSIMILE

The concept of commodity facsimile, as discussed by Marx, refers to the reproduction of commodities through labor. This process involves the transformation of raw materials into finished goods, which are then sold on the market. The commodification of domestic labor, on the other hand, refers to the process by which domestic tasks are turned into commodities, which are then sold in the market.

This commodification of domestic labor is a result of the capitalist system, which seeks to maximize profit through the exploitation of labor. In this system, women are often the primary providers of domestic labor, which is undervalued and underpaid. This has led to a significant gender disparity in the labor market, with women earning less than men for the same work.

To counteract this trend, there has been a growing movement to recognize and value the work of domestic labor. This movement has led to increased awareness of the value of domestic labor and has resulted in efforts to more fairly compensate those who provide this labor.

In conclusion, the commodification of domestic labor is a crucial issue that needs to be addressed to create a more equitable society. By recognizing the value of domestic labor, we can work towards a more just and equitable world.