

EPILOGUE: CONTINUITY AND CRITICISM IN THE LATER SIXTEENTH CENTURY. pdf

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Bring fact-checked results to the top of your browser search. Native American history The thoughts and perspectives of indigenous individuals, especially those who lived during the 15th through 19th centuries, have survived in written form less often than is optimal for the historian. Because such documents are extremely rare, those interested in the Native American past also draw information from traditional arts, folk literature, folklore, archaeology, and other sources. Powhatan village of Secoton Powhatan village of Secoton, colour engraving by Theodor de Bry, after a watercolour drawing by John White, c. As one would expect, indigenous American farmers living in stratified societies, such as the Natchez, engaged with Europeans differently than did those who relied on hunting and gathering, such as the Apache. Likewise, Spanish conquistadors were engaged in a fundamentally different kind of colonial enterprise than were their counterparts from France or England. The sections below consider broad trends in Native American history from the late 15th century to the late 20th century. More-recent events are considered in the final part of this article, Developments in the late 20th and early 21st centuries. North America and Europe circa The population of Native America Scholarly estimates of the pre-Columbian population of Northern America have differed by millions of individuals: In anthropologist James Mooney undertook the first thorough investigation of the problem. He estimated the precontact population density of each culture area based on historical accounts and carrying capacity, an estimate of the number of people who could be supported by a given form of subsistence. Mooney concluded that approximately 1, individuals lived in Northern America at the time of Columbian landfall. In ethnohistorian Henry Dobyns estimated that there were between 9, and 12, people north of the Rio Grande before contact; in he revised that number upward to 18, people. Dobyns was among the first scholars to seriously consider the effects of epidemic diseases on indigenous demographic change. He noted that, during the reliably recorded epidemics of the 19th century, introduced diseases such as smallpox had combined with various secondary effects. He then used this and other information to calculate from early census data backward to probable founding populations. Some of his critics fault Dobyns for the disjunctions between physical evidence and his results, as when the number of houses archaeologists find at a site suggests a smaller population than do his models of demographic recovery. Others, including the historian David Henige, criticize some of the assumptions Dobyns made in his analyses. For instance, many early fur traders noted the approximate number of warriors fielded by a tribe but neglected to mention the size of the general population. This group notes that severe epidemics of European diseases may have begun in North America in the late 10th or early 11th century, when the Norse briefly settled a region they called Vinland. Yet another group of demographers protest that an emphasis on population loss obscures the resilience shown by indigenous peoples in the face of conquest. Most common, however, is a middle position that acknowledges that demographic models of 15th-century Native America must be treated with caution, while also accepting that the direct and indirect effects of the European conquest included extraordinary levels of indigenous mortality not only from introduced diseases but also from battles, slave raids, and "for those displaced by these events" starvation and exposure. This perspective acknowledges both the resiliency of Native American peoples and cultures and the suffering they bore. Native American ethnic and political diversity Determining the number of ethnic and political groups in pre-Columbian Northern America is also problematic, not least because definitions of what constitutes an ethnic group or a polity vary with the questions one seeks to answer. Ethnicity is most frequently equated with some aspect of language, while social or political organization can occur on a number of scales simultaneously. Thus, a given set of people might be defined as an ethnic group through their use of a common dialect or language even as they are

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recognized as members of nested polities such as a clan , a village, and a confederation. Other factors, including geographic boundaries, a subsistence base that emphasized either foraging or farming, the presence or absence of a social or religious hierarchy , and the inclinations of colonial bureaucrats , among others, also affected ethnic and political classification; see Sidebar: The Difference Between a Tribe and a Band. The cross-cutting relationships between ethnicity and political organization are complex today and were equally so in the past. And both the hypothetical Germanic speaker and the hypothetical Iroquoian speaker live or lived in nested polities or quasi-polities: Recognizing that it is difficult to determine precisely how many ethnic or political groups or polities were present in 15th-century Northern America, most researchers favour relative rather than specific quantification of these entities. The outstanding characteristic of North American Indian languages is their diversity—“at contact Northern America was home to more than 50 language families comprising between and languages. At the same moment in history, western Europe had only 2 language families Indo-European and Uralic and between 40 and 70 languages. In other words, if one follows scholarly conventions and defines ethnicity through language, Native America was vastly more diverse than Europe. Politically , most indigenous American groups used consensus-based forms of organization. In such systems, leaders rose in response to a particular need rather than gaining some fixed degree of power. The Southeast Indians and the Northwest Coast Indians were exceptions to this general rule, as they most frequently lived in hierarchical societies with a clear chiefly class. Regardless of the form of organization, however, indigenous American polities were quite independent when compared with European communities of similar size. European populations and polities Just as Native American experiences during the early colonial period must be framed by an understanding of indigenous demography, ethnic diversity , and political organization, so must they be contextualized by the social, economic, political, and religious changes that were taking place in Europe at the time. These changes drove European expansionism and are often discussed as part of the centuries-long transition from feudalism to industrial capitalism see Western colonialism. Many scholars hold that the events of the early colonial period are inextricably linked to the epidemics of the Black Death , or bubonic plague , that struck Europe between and Perhaps 25 million people, about one-third of the population , died during this epidemic. The population did not return to preplague levels until the early s. The intervening period was a time of severe labour shortages that enabled commoners to demand wages for their work. Standards of living increased dramatically for a few generations, and some peasants were even able to buy small farms. These were radical changes from the previous era, during which most people had been tied to the land and a lord through serfdom. These conflicts created intense local and regional hardship, as the roving brigands that constituted the military typically commandeered whatever they wanted from the civilian population. In the theatres of war, troops were more or less free to take over private homes and to impress people into labour ; famine , rape , and murder were all too prevalent in these areas. Further, tax revenues could not easily be levied on devastated regions, even though continued military expenditures had begun to drain the treasuries of western Europe. As treasuries were depleted, overseas trade beckoned. The Ottoman Empire controlled the overland routes from Europe to South Asia , with its markets of spices and other commercially lucrative goods. Seeking to establish a sea route to the region, the Portuguese prince Henry the Navigator sponsored expeditions down the Atlantic coast of Africa. Later expeditions attempted to reach the Indian Ocean , but they were severely tested by the rough seas at the Cape of Good Hope. Christopher Columbus had been a member of several such voyages and proposed an alternative , transatlantic route; in he requested the sponsorship of John II , the king of Portugal , who refused to support an exploratory journey. Iberia was a hotbed of activity at the time. Ferdinand II of Aragon and Isabella I of Castille had begun to unify their kingdoms through their marriage , but they were soon forced to resolve bitter challenges to their individual ascensions. Eventually quelling civil war, the devout Roman Catholic sovereigns initiated the final phase of the Reconquista, pitting their forces against the last Moorish stronghold, Grenada. The city fell in January , an event Columbus reportedly witnessed. The seemingly endless military and police actions to which Ferdinand and Isabella had been party had severely depleted their financial reserves. Having lost so many of

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its best minds, Spain faced a very slow economic recovery, if it was to recover at all. Although Columbus did not find a route with which to sidestep Ottoman trade hegemony, his journey nonetheless opened the way to overseas wealth. Spain used American resources to restore its imperiled economy, a strategy that was soon adopted by the other maritime nations of Europe as well. Suspected Protestants being tortured as heretics during the Spanish Inquisition. This situation continued into the 16th century, when at least four factors contributed to levels of inflation so high as to be unprecedented: Colonial exploration routes within Canada. Colonial exploration routes within the United States. European colonialism was thus begotten in a social climate fraught with war, religious intolerance, a dispossessed peasantry, and inflation. Despite these commonalities, however, each of the countries that attempted to colonize North America in the 16th and 17th centuries—Spain, France, England, the Netherlands, and Sweden—had particular goals, methods, and geographic interests that played an important role in shaping Native American history. The first country to send large expeditions to the Americas, Spain focused its initial efforts on the conquest of the wealthy Aztec and Inca empires, which fell in 1519 and 1532, respectively. Immense quantities of precious metals were seized from these peoples and shipped to Spain; the initial influx of hard currency provided a period of fiscal relief, but the country suffered bankruptcy in the later 16th century and never fully recovered. The conquest of the Americas also provided overseas work for the men who had fought in the Reconquista, thus limiting the damage they might have inflicted if left unemployed in Iberia. In lieu of pay or a pension, many conquistadors were provided with encomiendas, a form of vassal slavery in which a particular Indian population was granted to a Spaniard. The system alleviated demands on the treasury and also transplanted the Spanish social hierarchy to the colonies. Encomiendas were gradually supplanted by haciendas—landed estates or plantations. However, this legal nicety did little to change conditions for the Indians living under Spanish rule. Having vanquished the indigenous nations of Mexico and Peru, the conquistadors turned their attention to Northern America. In the same year, Hernando de Soto was authorized to establish Spanish control of La Florida the southeastern United States and its residents; he rode out with more than 600 conquistadors. Both expeditions relied upon large complements of native labourers, who were forcibly impressed into service. Coronado, de Soto, and their troops destroyed communities that resisted their demands for tribute, women, supplies, and obeisance. Concerted efforts at settlement north of Mexico began in La Florida, with the founding of St. Augustine. Although its explorers sighted the coast of California in 1542, Spain did not colonize that area until the second part of the 18th century. Marriage between Spanish men and native women was acceptable, although concubinage was more common; intermarriage was effectively forbidden to the few Spanish women who lived in the colonies. After a few generations, a complex social order based on ancestry, land ownership, wealth, and noble titles had become entrenched in the Spanish colonies. The Roman Catholic missionaries that accompanied Coronado and de Soto worked assiduously to Christianize the native population. Many of the priests were hearty supporters of the Inquisition, and their pastoral forays were often violent; beatings, dismemberment, and execution were all common punishments for the supposed heresies committed by Native Americans. France France was almost constantly at war during the 15th and 16th centuries, a situation that spurred an overseas agenda focused on income generation, although territorial expansion and religious conversion were important secondary goals. France expressed an interest in the Americas as early as 1492, when the Italian explorer Giovanni da Verrazzano was commissioned to explore the Atlantic coast; in 1498 the French seaman Jacques Cartier entered the Gulf of St. Lawrence. The French eventually claimed dominion over most of the Northeast, Southeast, and American Subarctic peoples. Native nations, of course, had their own claims to these territories. Concerned about Spanish claims to the Americas, the French made a number of unsuccessful attempts at settlement in the 16th century. They built and subsequently abandoned a fort near present-day Quebec in 1541; they also built a fort near present-day St. Augustine, Florida, in 1565, but the Spanish soon forced them to abandon that facility as well. In 1604 the French successfully established a more permanent presence on the continent, founding Acadia in present-day Nova Scotia. They did not succeed in establishing a major settlement in the south until 1718, when they founded New Orleans. French colonial settlements were built on major waterways in order to expedite

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trade and shipping; the city of Quebec was founded in at the confluence of the St. Charles rivers, and Montreal was founded in at the conjunction of the St. Lawrence and the Ottawa rivers. Although these trading centres were lively, the settlement of northern New France was slowed by several factors. Among these were the lucrative nature of the fur trade, which required a highly mobile and enterprising workforceâ€”quite a different set of habits and skills than those required of farmersâ€”and a cool climate, which produced thick furs but unpredictable harvests.

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2: Reformed scholasticism - Wikipedia

Later throughout the sixteenth century, a new type of cloth - kersey - rose into prominence as well. The kersey was a lighter, but a coarser cloth, which actually seems rather paradoxical, with the common expectation that coarse wool is also thick wool, and vice versa.

Everyman English morality play, written circa 1500. Everyman is considered the greatest example of the medieval morality play. Composed by an unknown author in the late fifteenth or early sixteenth century, the play was long judged to be of historical interest only. It was successfully revived on stage at the beginning of the twentieth century, however, and has since become the most frequently performed of the morality plays. It has earned praise and admiration for its profound moral message, which is conveyed with dignity tinged with gentle humor, and for its simple beauty and vivid characters.

Textual History The text of Everyman survives in four early sixteenth-century editions: Since then, the work has been reprinted numerous times, including A. Plot and Major Characters Everyman, like other morality plays, seeks to present a religious lesson through allegorical figures representing abstract characteristics. The play centers on the life of Everyman, a wealthy man in his prime who is suddenly called by Death to appear before God for judgment. On his journey to meet God, he seeks assistance from lifelong companions Fellowship friends, Kindred and Cousin family, and Goods material wealth, but all abandon him. Because he has neglected her in life, Good-Deeds is too weak to accompany Everyman on his journey. She advises him to call on Knowledge awareness of sin. Knowledge escorts Everyman to Confession, who directs him to do penance. Everyman, now wearing the garment of Contrition, continues his journey—until now a quest for spiritual health, but increasingly showing the qualities of a pilgrimage—to salvation. After donating his wealth to charity, Everyman follows the advice of Knowledge and Five Wits and receives the sacraments of Communion and Extreme Unction. Meanwhile, Knowledge and Five Wits converse on the subject of corrupt priests in the church. Approaching his grave, Everyman is again deserted by all his companions except Knowledge and Good-Deeds. As the story closes, Knowledge remains behind as Everyman and Good-Deeds together descend into the grave.

Major Themes The themes in Everyman are strongly reflected in the allegorical characters which populate the work. The work teaches ethical and religious lessons about how to please God and how to treat humanity.

Critical Reception Since its revival in the early twentieth century, Everyman has been considered the finest of the medieval morality plays. Critics have investigated numerous aspects of the play, including its source, the religious doctrine it presents, its structure, its style, and its use of allegory. Many critics propose that the primary source of Everyman may be the Dutch play *Elckerlijc* c. 1500. Some scholars have gone even further and have asserted that Everyman is a translation of *Elckerlijc*. According to Lawrence V. The poetry of Everyman has also been praised for its clear, direct style. Most critics agree that its vivid characterization, unadorned poetic style, and closely interwoven themes, images, and plot combine to make Everyman a peerless artistic achievement.

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3: Everyman (Literary Criticism ()) - Essay - www.enganchecubano.com

Essays and criticism on Anonymous, Unknown's Everyman - Everyman (Literary Criticism ()) Composed by an unknown author in the late fifteenth or early sixteenth century, the play was.

Hacker The printing of books: Blessed is the one who grants knowledge and teaches wisdom to humanity. Blessed is the one who has strengthened us in his mercy in a great technology such as this, for the benefit of all inhabitants of the world; there is none like it. And nothing matches it in value among all the sciences and technologies since the day that God created man and set him in the world, including the divine sciences and the seven liberal arts, and the other ad hoc disciplines of arts, crafts, metalwork, construction, woodworking, stonework, and the like. Every day, the press reveals and publicizes useful things and many devices, through the vast numbers of books printed for workers in all fields. Because printing could rapidly spread knowledge of all sciences, arts, and crafts, it surpassed all these in utility. Print was thus a kind of meta-art that made possible greater wisdom in all other fields. The available evidence suggests that Jews adopted the new technology very quickly. According to surveys of fifteenth-century book production based on the holdings of major public libraries, at least twenty thousand—and perhaps as many as thirty thousand—editions in all languages were printed in the first sixty years of printing. Although Hebrew printed books were not a numerically significant factor in those numbers, they emerged early in the history of the new technology. The first Hebrew printed books appeared in the s, and the latest research on Hebrew incunabula reveals approximately certain editions of Hebrew works and perhaps several more than that printed between circa and The Hebrew printing industry expanded rapidly over the next fifty years, and between and more than 1, books were printed. Surveying a vast array of bibliographies and library catalogs, Anat Gueta counts some 5, editions of Hebrew books in the period from to This includes neither Yiddish works nor other works in vernaculars using Hebrew type nor the large number of Christian Hebraist works, mainly in Latin but containing some Hebrew type. The numbers increased even more dramatically in the later seventeenth and eighteenth centuries, so much so that Zeev Gries has argued that sixteenth-century Hebrew production should be viewed as a relatively minor activity. Regardless of absolute numbers, however, when we look at perceptions and behavior, it seems that during the second quarter of the sixteenth century Jews in Europe and the Ottoman Empire came to see print as the preferred method for publishing a book; at this time we can also identify the first major cultural effects of the print medium. However, the fact that print came to be seen as the major medium of publication did not mean—as has been pointed out repeatedly in the last several years—that manuscript production ceased or that manuscripts ceased to be an important part of Jewish cultural life. Manuscript production of certain texts used for liturgical purposes especially the Torah scroll and the Five Scrolls continued apace. And although printing opened up ownership of ritual and liturgical texts to a wider audience, Jews who came into possession of manuscript prayer books or Passover Haggadot tended to save them. Lavishly illustrated manuscripts of the Passover Haggadah became a new luxury item in the seventeenth and eighteenth centuries, especially in Northern Europe. The absence of Hebrew printing presses in some of the major cultural centers of Sephardi and Mizrahi Jewry until the nineteenth century was also a factor in the continuing production of manuscripts. Presumably, however, these imports did not fully satisfy the demand for books, and scribal activity continued to flourish in these lands especially in Yemen. In addition, some authors in these areas who managed to print their books in the Ottoman Empire or in Italy also produced manuscript copies of their work even after it was printed. Indeed, Collette Sirat points out that some thirty thousand of the seventy thousand Hebrew manuscripts now extant can be dated to the period after the invention of print. The fact that a high percentage of extant manuscripts are postmedieval may partly reflect the disappearance of many medieval manuscripts—either through use or destruction—but it does testify to the ongoing production of handwritten materials after the emergence of print. Despite the continuing production of manuscripts, the evidence tells us a story of print displacing manuscript production, even in the

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late fifteenth century. According to Mordechai Glatzer, "from the forty years prior to to those after there was a dramatic decline of almost 50 percent in the number of copied Hebrew manuscripts. This so-called European genizah is generating many new insights for medievalists, but research projects on this genizah are also yielding important information for book historians looking at the early modern period. By examining the dates that books were bound and investigating the materials wrapped with Hebrew manuscript folio sheets, Mauro Perani suggests that the middle of the sixteenth century saw a major wave of Italian Jews partingâ€”or being partedâ€”from their manuscripts. The change of attitude toward manuscripts and the turn to the printed book is also attested by the data accumulated from the libraries of Mantuan Jews in the late sixteenth century. The work of Shlomo Simonsohn and Shifra Baruchson on the household libraries of Mantuan Jews in the s suggests that they kept very few manuscripts and that most of the printed books they owned were printed in the second half of the sixteenth century. A comparison of these inventories to earlier ones of books from the fifteenth and early sixteenth centuries reveals a major shift from manuscript to printed-book ownership during the sixteenth century. We also find virtually no objection to the new technology among rabbinic authorities, although there was some debate at the margins about what kinds of ritual and legal instruments could be printed and about the ritual status of printed material. Indeed, some rabbis interpreted biblical verses as providing evidence for the existence of printing in Jewish antiquityâ€”offering the ultimate legitimization in the mindset of a traditional society. While rabbis proscribed the use of printed books for certain liturgical functions the reading of the weekly Pentateuchal pericope in the Sabbath service, for example , they readily accepted and even praised the new technology as a vehicle for the dissemination of knowledge. Moreover, the acceptance and use of print by Jews occurred in both the Christian and Muslim worlds, although the Muslim embrace of print was limited to the Ottoman Empire for most of the early modern period. In contrast to the Christian world, where the majority culture also embraced print, printing in Arabic, Persian, and Turkish was prohibited for Muslims until the eighteenth century and in some cases until the nineteenth. Jews in the Ottoman Empire, however, printed many Hebrew books and apparently even printed in Latin characters and probably even in Greek. This is consistent with practices of the preprint era: In the sixteenth century, however, print became the favored medium of publication by living authors, and from the second half of the sixteenth century, the variety of texts available in the Jewish worldâ€”contemporary and noncontemporaryâ€”was greatly expanded. Although historians have seen the rise of printing as one of the most significant events in early modern Europe, recent scholarship has raised questions about both the quantitative and qualitative impact of printing in the earliest period. Nonetheless, printing did have major effects on culture and society in the early modern period, and the presence of this new technologyâ€”and its relatively rapid embrace among early modern Jewsâ€”certainly affected many aspects of Jewish culture. However, while the history of Hebrew-character printing and printers has been documented, relatively little scholarship exists on the broader impact of print on Jewish culture, particularly during the first century of printing. Indeed, despite the rapid development of the "history of the book" in the last three decades, the history of the book in Hebrew characters remains underdeveloped. The open questions are not only those of literary and intellectual history, but also of social, cultural, and religious history. The essays in this book present a composite portrait that allows us to think about the impact of print technologies on Jewish intellectual, cultural, and social life in the early modern period, and they represent a step toward a fuller understanding of "Jewish" book history. Assessing the Impact of Print Scholarly debates over the impact of print have focused in recent years on questions of continuity and discontinuity: A second major set of questions looks at cultural change: Did print create new audiences and new forms of literature for those audiences? Do readers react differently to texts in different formats? Boiled down, the key question is often "How much is really new? Likewise, looking at the reading of books as a discrete activity is also insufficient; separating the making of books from their use can have the ironic effect of obscuring the ways that the production, circulation, and use of books are themselves aspects of social, economic, and political life. A broader set of questions allows us to use the history of the book as a window on a wide range of issues in cultural, social, and intellectual history; this broader view,

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which has been influential since the 1980s, was pioneered in the work of scholars such as Robert Darnton, Donald F. McKenzie, and Roger Chartier. While Darnton and others pointed to the emergence of the "history of the book" as a discrete and multidisciplinary subfield at the intersections of historical, bibliographical, and literary scholarship, some of the most productive work has emerged when questions about the production and dissemination of books have been fully integrated with social and cultural history. Yet, at the same time, if we lose sight of the books—the artifacts—themselves, we also fall short of being able to see the wider picture, as a number of scholars have emphasized. When we turn our attention to Jewish culture in early modern Europe, we might look at a number of the issues addressed by book historians from the perspective of their impact on Jewish life; in each case we would ask whether the particularities of the Jewish situation made a difference and how a particular aspect of early modern print culture affected Jewish cultural and intellectual life. One major change that print seems to have brought to the Jewish communities of Christian Europe, particularly the Jews of Italy, was greater interaction between Jews and Christians in the production and dissemination of books. The economic circumstances of print production fostered intellectual and personal interaction between Jewish and Christian scholars and artisans in ways rarely found in manuscript production. Although there were codicological practices common to Jewish and non-Jewish scribes in every place where Jews copied manuscripts, and in some cases these were the products of direct collaboration, for the most part Jewish scribes worked individually to produce manuscript books. But starting from the early sixteenth century, the locus of production for Jewish books in many places in Italy was in Christian-owned print shops, with Jews and Christians collaborating on the editorial and technical processes of book production. The highly solitary nature of Hebrew manuscript production, including the high incidence of medieval Hebrew manuscripts produced by scribes for personal use, also stands in stark contrast to the collaborative nature of print production. As this Jewish-Christian collaboration almost always took place under conditions of control by Christians for example, regulations, privileges, and requirements that Christian printers be employed by Jewish "publishers," and also censorship, its study opens up an interesting set of questions about the role that Christians played in shaping Jewish culture. Such questions are frequently investigated under the rubrics of "acculturation" and "influence" in which Jewish responses to the majority and dominant culture have been studied. But the direct involvement of Christians in the printing, editing, and censorship of Hebrew books has not been fully explored. A focus on questions of canon allows us to examine the religious and cultural consequences of printing, for example, in the diffusion and popularization of Kabbalah. Indeed, in the Jewish case, print not only disseminated classical works but also, through the operations of editing and production in the print shop in some sense created those works—taking what had been corpora of various texts and redacting them into unitary "books," the most famous example being the Book of the Zohar. The process of redaction and the re-presentation of medieval texts in new material forms by printers is one that bears further study. One result of print was the emergence of a new class of readers: Likewise, a new class of authors, a secondary intelligentsia of itinerant preachers and young rabbis, had access to publication and new opportunities to disseminate their ideas. While various social and religious factors influenced these trends and changes, the possibilities of print technology—as well as the commercial pressures that came with it—were a significant cause and enabler of these changes. Many of these issues will sound familiar to European social and cultural historians who have absorbed the history of the book over the last several decades; and others will be familiar to Jewish historians who have focused on changes in Jewish intellectual or social life in the early modern period. Here we present research that addresses these questions and others, and in doing so, we hope to offer a synthesis between the history of the book and Jewish social and cultural history. The Centrality of Italy We focus first on a series of case studies on book production and circulation in early modern Italy. The centrality of Italy and its importance for the printing revolution cannot be exaggerated. Cities in Italy—especially Venice—rapidly became the most important centers of the new industry already in the late fifteenth century. As Brian Richardson opens his book on print in Renaissance Italy: The introduction of the printing press to Italy in or shortly before had profound consequences for all users of the written word. Books

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now became available in much larger quantities than before, they cost much less, and texts could thus be disseminated more quickly and more widely. The sale of copies of a text could also be controlled, in principle, to the benefit of its author. Texts in printed books were presented differently in some respects from those in manuscripts, and new texts were produced with new sets of readers in mind. This description is also an accurate assessment of the Hebrew printing enterprise. Italy was the central focus for Hebrew book production from the late fifteenth century through the middle of the sixteenth century and remained one of the most important centers of Jewish printing in the later sixteenth, the seventeenth, and the eighteenth centuries. During the incunabula period, of certain Hebrew editions produced by 40 different presses, more than 60 percent of those presses were in Italy. The dominance of Italy in the Hebrew printing industry is even clearer in the sixteenth and early seventeenth centuries even as the geographic scope of Hebrew printing expanded throughout Europe. Of the 5, editions of Hebrew books printed in the period found by Gueta, nearly halfâ€”2,â€”were produced in Italy. Poland constituted the next largest area of Hebrew book production at editions in the same period, followed by the Ottoman Empire ; Bohemia, that is, Prague ; Switzerland ; Germany ; the Low Countries ; and France. The share of Venice alone in sixteenth-century Hebrew printing was more than a third of the total production. The Hebrew printing industry in Italy exercised its influence over what Richardson calls "all users of the written word" in a Jewish context in early modern Europe and the Mediterranean. The quality, sophistication, and novelty of Venetian Hebrew printing considerably surpassed that of other centers, for example, the Ottoman Empire and Eastern Europe, a view widely held among early modern Jewish intellectuals and their readers. Rabbi Abraham ibn Migas, a sixteenth-century Jewish physician and scholar from Istanbul, wrote that "it is well known in all the lands of exile that the printing coming from Venice is the most correct and accurate of all printing done today everywhere on earth. And be so good as to take a printed Pentateuch from Salonica and [you will] see errors everywhere, which one does not see in the Venetian printing. And that is because this book was printed in Salonica, may God preserve it, and multiple mistakes and errors entered it, causing a loss of understanding and distancing the reader from the proper understanding. This work has been conducted by historians, bibliographers, and codicologists in Europe, Israel, and North America. Likewise, the study of early modern Italian Jewish historyâ€”in its cultural, religious, and social aspectsâ€”has also been a rich one, and some historians of Italian Jewish culture have paid considerable attention to the "book culture" of their subjects. Despite this rich array of scholarship, sustained analysis of key issues has been rare, especially regarding the dynamics of interaction between print as a new technology for book production and cultural change. This is surprising perhaps in that printing established itself as central to Jewish culture earlier in Italy than in other communities and continued to be a central aspect of social and economic life in Italian Jewish communities up to the modern period. Not only was Italy central to book production in the early modern period, but the particular dynamics of the Hebrew bookâ€”its production, circulation, and consumptionâ€”in Italy allow us to get at many of these key questions. State control and regulation of the Hebrew book was an important feature of Italian Jewish cultural and social life from the fifteenth century to the end of the eighteenth century; and censorship and expurgation of the Hebrew book and of other books owned by Jews became an important phenomenon in Italian Jewish life very earlyâ€”indeed, as the article by Nurit Pasternak in this volume shows, even before print.

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4: English literature - Later Middle English prose | www.enganchecubano.com

Allen Tate () was one of the leading writers of the South in the twentieth century. As a member of the Fugitive Poets and the Southern Agrarian movement, through his poetry and essays, he championed a return to the South's agrarian roots and the use of formal techniques in poetry.

Beginning in Italy, and spreading to the rest of Europe by the 16th century, its influence was felt in literature, philosophy, art, music, politics, science, religion, and other aspects of intellectual inquiry. Renaissance scholars employed the humanist method in study, and searched for realism and human emotion in art. It is in their new focus on literary and historical texts that Renaissance scholars differed so markedly from the medieval scholars of the Renaissance of the 12th century, who had focused on studying Greek and Arabic works of natural sciences, philosophy and mathematics, rather than on such cultural texts. Portrait of a Young Woman c. However, a subtle shift took place in the way that intellectuals approached religion that was reflected in many other areas of cultural life. This new engagement with Greek Christian works, and particularly the return to the original Greek of the New Testament promoted by humanists Lorenzo Valla and Erasmus, would help pave the way for the Protestant Reformation. Well after the first artistic return to classicism had been exemplified in the sculpture of Nicola Pisano, Florentine painters led by Masaccio strove to portray the human form realistically, developing techniques to render perspective and light more naturally. A critical contribution to Italian Renaissance humanism Giovanni Pico della Mirandola wrote the famous text "De hominis dignitate" Oration on the Dignity of Man, which consists of a series of theses on philosophy, natural thought, faith and magic defended against any opponent on the grounds of reason. In addition to studying classical Latin and Greek, Renaissance authors also began increasingly to use vernacular languages; combined with the introduction of printing, this would allow many more people access to books, especially the Bible. Some scholars, such as Rodney Stark, [21] play down the Renaissance in favor of the earlier innovations of the Italian city-states in the High Middle Ages, which married responsive government, Christianity and the birth of capitalism. This analysis argues that, whereas the great European states France and Spain were absolutist monarchies, and others were under direct Church control, the independent city republics of Italy took over the principles of capitalism invented on monastic estates and set off a vast unprecedented commercial revolution that preceded and financed the Renaissance. Italian Renaissance View of Florence, birthplace of the Renaissance Many argue that the ideas characterizing the Renaissance had their origin in late 13th-century Florence, in particular with the writings of Dante Alighieri and Petrarch, as well as the paintings of Giotto di Bondone. Some writers date the Renaissance quite precisely; one proposed starting point is, when the rival geniuses Lorenzo Ghiberti and Filippo Brunelleschi competed for the contract to build the bronze doors for the Baptistery of the Florence Cathedral Ghiberti won. Yet it remains much debated why the Renaissance began in Italy, and why it began when it did. Accordingly, several theories have been put forward to explain its origins. During the Renaissance, money and art went hand in hand. Artists depended entirely on patrons while the patrons needed money to foster artistic talent. Wealth was brought to Italy in the 14th, 15th, and 16th centuries by expanding trade into Asia and Europe. Silver mining in Tyrol increased the flow of money. Luxuries from the Eastern world, brought home during the Crusades, increased the prosperity of Genoa and Venice. Please improve the article or discuss the issue. June Coluccio Salutati In stark contrast to the High Middle Ages, when Latin scholars focused almost entirely on studying Greek and Arabic works of natural science, philosophy and mathematics, [25] Renaissance scholars were most interested in recovering and studying Latin and Greek literary, historical, and oratorical texts. Ancient Greek works on science, maths and philosophy had been studied since the High Middle Ages in Western Europe and in the medieval Islamic world normally in translation, but Greek literary, oratorical and historical works such as Homer, the Greek dramatists, Demosthenes and Thucydides were not studied in either the Latin or medieval Islamic worlds; in the Middle Ages these sorts of texts were only studied by Byzantine scholars. One of the

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greatest achievements of Renaissance scholars was to bring this entire class of Greek cultural works back into Western Europe for the first time since late antiquity. Arab logicians had inherited Greek ideas after they had invaded and conquered Egypt and the Levant. Their translations and commentaries on these ideas worked their way through the Arab West into Iberia and Sicily, which became important centers for this transmission of ideas. From the 11th to the 13th century, many schools dedicated to the translation of philosophical and scientific works from Classical Arabic to Medieval Latin were established in Iberia. Most notably the Toledo School of Translators. This work of translation from Islamic culture, though largely unplanned and disorganized, constituted one of the greatest transmissions of ideas in history.

Social and political structures in Italy A political map of the Italian Peninsula circa The unique political structures of late Middle Ages Italy have led some to theorize that its unusual social climate allowed the emergence of a rare cultural efflorescence. Italy did not exist as a political entity in the early modern period. Instead, it was divided into smaller city states and territories: Fifteenth-century Italy was one of the most urbanised areas in Europe. Linked to this was anti-monarchical thinking, represented in the famous early Renaissance fresco cycle Allegory of Good and Bad Government in Siena by Ambrogio Lorenzetti painted 1488, whose strong message is about the virtues of fairness, justice, republicanism and good administration. Holding both Church and Empire at bay, these city republics were devoted to notions of liberty. Skinner reports that there were many defences of liberty such as the Matteo Palmieri 1494 celebration of Florentine genius not only in art, sculpture and architecture, but "the remarkable efflorescence of moral, social and political philosophy that occurred in Florence at the same time". Although in practice these were oligarchical, and bore little resemblance to a modern democracy, they did have democratic features and were responsive states, with forms of participation in governance and belief in liberty. Merchants brought with them ideas from far corners of the globe, particularly the Levant. The wealth such business brought to Italy meant large public and private artistic projects could be commissioned and individuals had more leisure time for study. Italy was particularly badly hit by the plague, and it has been speculated that the resulting familiarity with death caused thinkers to dwell more on their lives on Earth, rather than on spirituality and the afterlife. The Black Death was a pandemic that affected all of Europe in the ways described, not only Italy. As a result of the decimation in the populace the value of the working class increased, and commoners came to enjoy more freedom. To answer the increased need for labor, workers traveled in search of the most favorable position economically. The survivors of the plague found not only that the prices of food were cheaper but also that lands were more abundant, and many of them inherited property from their dead relatives. The spread of disease was significantly more rampant in areas of poverty. Epidemics ravaged cities, particularly children. Plagues were easily spread by lice, unsanitary drinking water, armies, or by poor sanitation. Children were hit the hardest because many diseases, such as typhus and syphilis, target the immune system, leaving young children without a fighting chance. Children in city dwellings were more affected by the spread of disease than the children of the wealthy. Despite a significant number of deaths among members of the ruling classes, the government of Florence continued to function during this period. Formal meetings of elected representatives were suspended during the height of the epidemic due to the chaotic conditions in the city, but a small group of officials was appointed to conduct the affairs of the city, which ensured continuity of government. Scholars have noted several features unique to Florentine cultural life that may have caused such a cultural movement. Many have emphasized the role played by the Medici, a banking family and later ducal ruling house, in patronizing and stimulating the arts. Some historians have postulated that Florence was the birthplace of the Renaissance as a result of luck, i. Arguing that such chance seems improbable, other historians have contended that these "Great Men" were only able to rise to prominence because of the prevailing cultural conditions at the time.

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5: Anticlericalism: in late medieval and early modern Europe - Google Books

ENGLISH LITERATURE IN THE SIXTEENTH CENTURY EXCLUDING DRAMA C.S. LEWIS FELLOW OF MAGDALEN COLLEGE, OXFORD The Completion of THE CLARK LECTURES Trinity College, Cambridge.

Though modern feminism was nonexistent, many women expressed themselves and exposed the conditions that they faced, albeit often indirectly, using a variety of subversive and creative methods. The social structure of sixteenth century Europe allowed women limited opportunities for involvement; they served largely as managers of their households. Women were expected to focus on practical domestic pursuits and activities that encouraged the betterment of their families, and more particularly, their husbands. In most cases education for women was not advocated—it was thought to be detrimental to the traditional female virtues of innocence and morality. Women who spoke out against the patriarchal system of gender roles, or any injustice, ran the risk of being exiled from their communities, or worse; vocal unmarried women in particular were the targets of witch-hunts. Anne Hutchinson, who challenged the authority of Puritan clergy, was excommunicated for her outspoken views and controversial actions. Anne Askew, a well-educated, out-spoken English Protestant, was tried for heresy in ; her denial of transubstantiation was grounds for her imprisonment. She was eventually burned at the stake for her refusal to incriminate other Protestant court ladies. Elizabeth I ascended to the throne in , a woman who contradicted many of the gender roles of the age. She was well educated, having studied a variety of subjects including mathematics, foreign language, politics, and history. Elizabeth was an outspoken but widely respected leader, known for her oratory skills as well as her patronage of the arts. Despite the advent of the age of print, the literacy rate during this period remained low, though the Bible became more readily available to the lower classes. Religious study, though restricted to "personal introspection," was considered an acceptable pursuit for women, and provided them with another context within which they could communicate their individual ideas and sentiments. In addition to religious material, women of this period often expressed themselves through the ostensibly private forms of letters and autobiographies. The seventeenth century was not an era of drastic changes in the status or conditions of women. Women continued to play a significant, though not acknowledged, role in economic and political structures through their primarily domestic activities. Again, women who challenged societal norms and prejudices risked their lives—Mary Dyer was hanged for repeatedly challenging the Massachusetts law that banished Quakers from the colony. Though their influence was often denigrated, women participated in various community activities. For example, women were full members of English guilds; guild records include references to "brethern and sistern" and "freemen and freewomen. The eighteenth century brought the beginning of the British cultural revolution. The economic changes brought by the new middle class provided women with the opportunity to be more directly involved in commerce. Lower-to middle-class women often assisted their husbands in work outside the home. It was still thought unseemly for a lady to be knowledgeable of business so, though some class distinctions were blurring, the upper class was able to distinguish themselves from the rest of society. The rise in consumerism allowed the gentry to place a greater emphasis on changing fashion and "display," further distancing them from the middleclass. With the advent of changes in rules of fashion and acceptable mores within society, some women established a literary niche writing etiquette guides. Also due to the cultural revolution, mounting literacy rates among the lower classes caused an increase in publishing, including the rise of the periodical. Men and women of all classes found new means to express ideas in the wider publishing community. The act of professional writing, however, was still considered "vulgar" among the aristocracy. Significant colonial expansion during this period provided would-be writers with unique subject matter—letters written by women abroad discussed foreign issues and culture, and offered a detailed view of far-off lands. These letters were often circulated among members of an extended family, as well as in the larger community. Women such as Wollstonecraft advocated access to education for women that was equal to that of their male counterparts. Marriage laws, which overwhelmingly

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avored men, also spurred public debate, though little was accomplished to reform laws during this period. Throughout the world, women took action to advance their political and social rights. Catherine continued to rule in an unconventional, independent manner, withdrawing from the men who made her ascension possible and remaining unmarried to ensure her power. Catherine was a shrewd politician, and used wide public support to enact laws that significantly altered the Russian political system. In France, Olympe de Gouges demanded equal rights for women in the new French Republic, and was eventually executed by guillotine in Madame Roland, who also met an untimely death in , influenced revolutionary politicians and thinkers during the French Revolution through her famous salon. Phillis Wheatley, an African-American slave, examined slavery and British imperialism in her poetry, and became a notable figure among abolitionists in America and abroad. Increasingly, women rebuked traditional roles and spoke out against the social and political inequalities they faced. The century closed with the deaths of visionaries such as Mary Wollstonecraft and Catherine the Great, and the births of a new breed of female writers and scholars.

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6: Table of Contents: The Hebrew Book in Early Modern Italy

This chapter examines the reception of trends in the late 19th-century musicological discourse over the course of the next half-century and considers the politicization of these trends under the pressures of new ideological realities.

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Later Middle English prose The continuity of a tradition in English prose writing, linking the later with the early Middle English period, is somewhat clearer than that detected in verse. The *Ancrene Wisse*, for example, continued to be copied and adapted to suit changing tastes and circumstances. But sudden and brilliant imaginative phenomena like the writings of Chaucer, Langland, and the author of *Sir Gawayne* are not to be found in prose. Instead came steady growth in the composition of religious prose of various kinds and the first appearance of secular prose in any quantity. The authors of these pieces certainly knew the more rugged and fervent writings of their earlier, 14th-century predecessor Richard Rolle, and to some extent they reacted against what they saw as excesses in the style and content of his work. It is of particular interest to note that the mystical tradition was continued into the 15th century, though in very different ways, by two women writers, Julian of Norwich and Margery Kempe. Julian, often regarded as the first English woman of letters, underwent a series of mystical experiences in about which she wrote in her *Sixteen Revelations of Divine Love*, one of the foremost works of English spirituality by the standards of any age. Rather different religious experiences went into the making of *The Book of Margery Kempe*. The nature and status of its spiritual content remain controversial, but its often engaging colloquial style and vivid realization of the medieval scene are of abiding interest. Another important branch of the contemplative movement in prose involved the translation of Continental Latin texts. A major example, and one of the best-loved of all medieval English books in its time, is *The Mirror of the Blessed Life of Jesus Christ*. The Lollard movement generated a good deal of stylistically distinctive prose writing, though as the Lollards soon came under threat of death by burning, nearly all of it remains anonymous. Secular prose Secular compositions and translations in prose also came into prominence in the last quarter of the 14th century, though their stylistic accomplishment does not always match that of the religious tradition. Judging by the number of surviving manuscripts, however, the most widely read secular prose work of the period is likely to have been *The Voyage and Travels of Sir John Mandeville*, the supposed adventures of Sir John Mandeville, knight of St. Albans, on his journeys through Asia. Though the work now is believed to be purely fictional, its exotic allure and the occasionally arch style of its author were popular with the English reading public down to the 18th century. The 15th century saw the consolidation of English prose as a respectable medium for serious writings of various kinds. The anonymous *Brut* chronicle survives in more manuscripts than any other medieval English work and was instrumental in fostering a new sense of national identity. At its best, the style of such works could be vigorous and straightforward, close to the language of everyday speech, like that found in the chance survivals of private letters of the period. Best known and most numerous among letters are those of the Paston family of Norfolk, but significant collections were also left by the Celys of London and the Stonors of Oxfordshire. More-eccentric prose stylists of the period were the religious controversialist Reginald Pecock and John Skelton, whose aureate translation of the *Bibliotheca historica* of Diodorus Siculus stands in marked contrast to the demotic exuberance of his verse. Much of *Le Morte Darthur* was translated from prolix French prose romances, and Malory evidently selected and condensed his material with instinctive mastery as he went along. At the same time, he cast narrative and dialogue in the cadences of a virile and natural English prose that matched the nobility of both the characters and the theme. Middle English drama Because the manuscripts of medieval English plays were usually ephemeral performance scripts rather than reading matter, very few examples have survived from what once must have been a very large dramatic literature. What little survives from before the 15th century includes some bilingual fragments, indicating that the same play might have been given in English or Anglo-Norman, according to the composition of the audience. From the late 14th century onward, two main dramatic genres are discernible, the

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mystery, or Corpus Christi, cycles and the morality plays. The mystery plays were long cyclic dramas of the Creation, Fall, and Redemption of humankind, based mostly on biblical narratives. They usually included a selection of Old Testament episodes such as the stories of Cain and Abel and of Abraham and Isaac but concentrated mainly on the life and Passion of Jesus Christ. They always ended with the Last Judgment. The cycles were generally financed and performed by the craft guilds and staged on wagons in the streets and squares of the towns. Texts of the cycles staged at York, Chester, and Wakefield and at an unstated location in East Anglia the so-called N-Town plays have survived, together with fragments from Coventry, Newcastle, and Norwich. The morality plays were allegorical dramas depicting the progress of a single character, representing the whole of humankind, from the cradle to the grave and sometimes beyond. The other dramatis personae might include God and the Devil but usually consisted of personified abstractions, such as the Vices and Virtues, Death, Penance, Mercy, and so forth. A varied collection of the moralities is known as the Macro Plays *The Castle of Perseverance*, *Wisdom*, *Mankind*, but the single most impressive piece is *Everyman*, an English rendering of a Dutch play on the subject of the coming of death. Both the mystery and morality plays were frequently revived and performed into the 21st century. The transition from medieval to Renaissance The 15th century was a major period of growth in lay literacy, a process powerfully expedited by the introduction into England of printing by William Caxton in A typical figure was the translator Alexander Barclay. His works include a long play, *Magnificence*, like his *Bowge of Court* c. The first half of the 16th century was also a notable period for courtly lyric verse in the stricter sense of poems with musical settings, such as those found in the Devonshire Manuscript.

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7: Main Body: English 16th Century Trade - English History Museum Project, Splendor

The continuity of a tradition in English prose writing, linking the later with the early Middle English period, is somewhat clearer than that detected in verse. The Ancrene Wisse, for example, continued to be copied and adapted to suit changing tastes and circumstances. But sudden and brilliant.

This is commonly described as the "Calvin against the Calvinists" paradigm. Beginning in the 1500s, Richard Muller and other scholars in the field provided extensive evidence showing both that the early Reformers were deeply influenced by scholasticism and that later Reformed scholasticism was deeply exegetical, using the scholastic method to organize and explicate exegetical theology. In the first method, teachers would first read an authoritative text with some commentary *lectio*, allow students to consider the text silently *meditatio*, and finally the students would ask questions of the teacher to get at the meaning *quaestio*. Like many early reformers, however, he was influenced by Renaissance humanism, which led to an interest in the original meaning of biblical and patristic texts and criticism of medieval scholastics for straying from this meaning in favor of philosophical distinctions. Analysis of his work, however, shows that he found himself using some of the same distinctions employed by the scholastics, and some of the criticisms he made of scholastic theology may have actually been based on his own misunderstanding. Many of his criticisms of purely speculative scholastic theology may be seen as a consequence of his desire to make theology accessible and useful for the church rather than solely for professional theologians in the schools. It also served as a model for other Reformed institutions of higher learning throughout Europe. Reformed theologians such as Heidelberg professors Zacharias Ursinus and Girolamo Zanchi adopted the tools of scholastic theology such as the *quaestio* method to rigorously expound the Reformed confessions. Reformed theologians at the University of St. The Remonstrants, having been repudiated in the synod of Dort, became an independent movement with their own seminary and dogmatic textbooks, and the Reformed wrote against them with even greater intensity. This strain was in many ways aligned with a second strain, the school of Voetius. They also, contrary to the Voetians, approved of some degree of governmental involvement in church affairs, were more lax with respect to Sabbath observance, and were in general more moderate polemicists. Differences between these groups decreased throughout the 17th century, as they positioned themselves against a third strain, the Cocceians. The Cocceians taught that the Sabbath commandment was abrogated in the New Covenant and had other disagreements regarding the relationship between the covenant of works and the covenant of grace. Though Cocceius himself rejected Cartesianism, some of his followers were influenced by it and this led to even more suspicion of the Cocceians on behalf of the rest of the Reformed. Amyraut taught that God elects to salvation in two ways. First, the entire human race is elected to salvation on condition of their faith in him. Then, based on his foreknowledge that no one would have faith, God elects some to salvation in a second, particular election. The Westminster Confession of Faith established a consensus among them. They attempted to find a mediating position between Enlightenment thought and Reformed theology, which resulted in intense controversy with other Reformed scholastics. John Gill defended the English particular Baptists, who taught the Reformed doctrine of limited atonement, from the influence of Arminianism and Socinianism and is considered one of the most important Reformed scholastics of the 18th century. The Marrow Controversy, which began in 1729, was caused by disagreements between so-called the neonomians and antinomians over the relationship of the covenant of works and covenant of grace. The opposing sides often used scholastic distinctions and methods. The controversy ended with the split of the Church of Scotland and the establishment of the Associate Presbytery.

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8: Project MUSE - Music and Women of the Commedia dell'arte in the Late Sixteenth Century (review)

What did the term mean in the context of fifteenth- and sixteenth- century Italy? Jacob Burckhardt's interpretation of the renaissance was a prototype of the modern world. Scholars think he overlooked the continuity between the middle ages and the renaissance.

English 16th Century Trade The Continued Tradition Overview The British overseas trade of the 16th to 17th centuries went through two major phases separated by a lengthy interim period, which can be described as a transformational period that defined the English trade to come for several centuries. These two phases are quite dissimilar in their broad aspects, and there is a clear break of continuity by the Elizabethan times. This page will look into the well-established English trade of the early to middle sixteenth century. As a matter of fact, the similarities between the early to middle Tudor trade and the traditional English late mediaeval trade are so apparent that it would be more correct to view the two phenomenons as simply one. Due to - broadly - the changing times and - specifically - the different political climate, England experienced massive changes in the sixteenth century that set it apart from the fifteenth century. However, despite all of these shifts and upheaval, the English Tudor trade actually remained essentially the same until the middle of the sixteenth century. Therefore, this page will proceed to paint a picture of this specific period. Matthew of Bristol is a life-sized replica of an early Tudor sailing ship, particularly one used for trading or exploration. Although the original of this particular historical ship was used by Cabot in his exploration voyages, ships of this type were also noted for their usage as cargo-ships for luxury goods. Foster , Caravels were light, nimble and manoeuvrable ships, well-suited for exploration and swift travel in general. This attribute made them particularly suitable for small as well as medium-scale early English luxuries trade. This was especially true prior to the ubiquitous Indiamen of the 18th century and the well-organised aquatic caravans protected through the formation of armed convoys. In short, if an Englishman was to buy the Eastern luxury goods without going through the exorbitant rates which the Dutch middlemen levied, one had to travel either to Italy for slightly lower rates or all the way to the Ottomans. The 16th and 17th centuries were no exception, and the Muslim pirates operating from the Maghreb better known to Europeans as Barbary exacted their toll on the shipping lanes, capturing whatever ships they could overtake and overpower. Therefore, the English trade in the Mediterranean was largely restricted to the types of ships similar to the one pictured. Convoys were not employed by the English yet, as the trade in the Mediterranean was particularly disorganised, even by the standards of the notoriously independent-minded English merchants. Light, fast ships were the only countermeasure to the encroaching pirates. Since the early luxuries trade was small-scale and did not require large cargo holds - and since the profits were sizeable even despite the small volumes, the English rightly saw these ships as the most economically feasible solution for their time. The old-style English Tudor trade was rather simple in its composition and in the general nature of the distribution of the trading routes. In other words, the English did not trade extensively. Their trade, whatever the volume, was very limited in scope - the Dutch were the near-exclusive trading partners of England - or the rather the near-exclusive intermediaries, as the Dutch did not actually produce that much. The Dutch were renowned traders, but due to several limitations, their small size and the lack of natural resources - even in terms of the arable land - meant that they focused on the re-sale of goods, instead of production, to earn their living. Davis , 11 Other minor direct trading destinations of the early Tudor English merchants included Bilbao and Seville in Spain; Bordeaux in France; Lubeck, Rostock, Gdansk, and Konigsberg - which were scattered around the German states and the Rzeczpospolita, but all constituted the core of the Hanseatic League. The English also traded early on with cities such as Rouen, Cologne, Frankfurt, Venice, Ragusa and Istanbul, but all of the aforementioned trading was indirect. That is, those cities had the merchandise that the Dutch bought up and then sold to the English, again in Antwerp. Less commonly, traders from those cities travelled to Antwerp and traded directly with the English, but again, on the Dutch soil. Davis , The staple: Woollens Wool as well as the

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various cloths made out of wool was the chief and almost only export of England until the middle of seventeenth century. These two products comprised the overwhelming bulk of the English exports to Antwerp, where they financed the purchase or barter of the Continental European and Eastern goods. While woollen cloths themselves enjoyed a lasting tenure as the chief export of Britain, plain wool, not weaved in any cloth collapsed as a market commodity by Lloyd , Meanwhile, the exports of woollen cloths boomed. Initially, this was due to the thick, heavy broadcloths, which had a voracious market in Central and Northern Europe. The kersey was a lighter, but a coarser cloth, which actually seems rather paradoxical, with the common expectation that coarse wool is also thick wool, and vice versa. Indeed, sometimes these various classifications of English woollens and the plethora of textile jargon confuses the author of this webpage as well. In any case, this coarseness of kerseys was due to less thorough felting, which is the process of compression and rubbing together of wollen cloths under warm, moist conditions, during which the woollens interlock. Both of these cloths were usually shipped undyed and undressed to Antwerp, in the early years of the trade. It was not until closer to the mid sixteenth century and later that the English began shipping finished and dyed cloth to Europe, which of course made a greater profit, just as the switch from partially shipping plain wool and instead using that wool to manufacture woollens, which were then sold for a higher price. Unfinished woollens are pressed or shorn a little, but otherwise are left in the condition as when taken from the loom. Fulling, for further reference, is the cleaning and thickening of woollen cloths. Louis , 63, 69, , Therefore, the market shifted to the South. At this point, England began exporting fine wool from Spain, such as from the famed Merino breed, to produce its own indigenous fine woollens. At the same time, there began the rise of what is called the New Draperies, which were the worsted and semi-worsted fabrics produced in England during the second half of the sixteenth century. Nor were the New Drapery worsteds fullled. Davis , Other Exports Other than the aforementioned twin kings of English trade, the English merchants also exported tin and lead, although the metal trade was not nearly as profitable as the woollens or wool cloths. By sheer tonnage, the tin and lead trade exceeded the woollen trade, but being a comparatively cheap bulk good, it was not especially important to English commerce. The fact that these metals were often used by the English merchant ships as ballast that could be conveniently sold when no longer needed spoke of the value that the English ascribed to their metal exports. Indeed, most of the metal exports of England were carried out in such an offhand manner. That said, the metal trade was quite vital to the rest of Europe, as the British tin originating from Cornwall and Devon was practically the only source of tin in all of Europe and the Mediterranean in general after the ancient Spanish and German deposits reached the stage of exhaustion. English lead, while not as vital to Europe as tin, was nevertheless an important metal export as well, originating from Derbyshire. Both of these metals were just a part of the bounty of English mineral deposits, as England also held significant copper, iron and coal deposits. However, these commodities were not much in demand in Europe, and thus there was not much trade in them conducted. The English had to export what sold the best in the cutthroat Continental market, but the imports, on the other hand, were usually defined by what the English desired, as opposed to what could actually be bought. Scandinavia eventually took over that trade, adding more iron to it, as the native English iron production and the Spanish iron imports proved to be insufficient for the exploding British industries. Direct trade with Russia, established in the late sixteenth century sated the insatiable English demands for furs, but also to a lesser degree for Indian spices as opposed to South-East Asian island spices, such as nutmeg and particularly cloves and Persian silk - as Russia was trading directly with Persia at that time, thus obtaining the excess silk and spices.

9: Feminism in Literature Women in the 16th, 17th, and 18th Centuries - Essay - www.enganchecubano.co

Women in the sixteenth, seventeenth, and eighteenth centuries were challenged with expressing themselves in a patriarchal system that generally refused to grant merit to women's views.

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Tidewater time capsule Maintaining the strength of the United States dollar in a strong free world economy Cases on Information Technology And Business Process Reengineering (Cases on Information Technology Serie Scripture tests of Christian discipleship Psp 3000 service manual Gypsum Mining in South Monaghan, 1800-1936 (Maynooth Studies in Local History) Hampi tourist guide map No. 16. Supplement to the history and antiquities of the parish of Bottisham . Edward Hailstone Italia in prospettiva Twin falls family history center newsletter Rank and file movement in social work British and American tanks of World War II Introduction : a thoroughly modern midden The Declaration of independence, an interpretation and an analysis The girl at Danes Dyke The PCARRD corplan, 1984-1988 Yellow Roses at Christmas Confronting Columbus Developing grammar in context intermediate with answers Drawing the head and hands A nation on speed Colonel samagra by syed mustafa siraj Pastoral call and expatriation not connected Accountability and academic freedom Orthogonal Polynomials and Special Functions (CBMS-NSF Regional Conference Series in Applied Mathematics) Management by bovee thill Israel : Reconciling Internal Disparities? Kenneth W. Stein Greenpeace (Humanitarian Organizations) Greek and the Greeks Sara bareilles i didnt plan it sheet music Af form 910 v3 Quality of heroic living, of high endeavour and adventure Section 1 : General information. Muhammad ali mirza books A case of conscience Paul Bourget Technology does not override the social sciences Accountable organization Project portfolio management a view from the management trenches Pt. II. Poems from Reliquiae Wottonianae, 1651-1685, with some additions. Decision notice for construction of permanent picnic shelter at Spring Meadow State Park