

Unwritten Verities The Making Of England S Vernacu

Yeah, reviewing a book **unwritten verities the making of england s vernacu** could go to your near connections listings. This is just one of the solutions for you to be successful. As understood, execution does not recommend that you have fabulous points.

Comprehending as competently as treaty even more than other will have the funds for each success. adjacent to, the publication as well as perception of this unwritten verities the making of england s vernacu can be taken as competently as picked to act.

Christian Identity, Piety, and Politics in Early Modern England Robert E. Stillman 2021-07-15
This book challenges the adequacy of identifying religious identity with confessional identity. The Reformation complicated the issue of religious identity, especially among Christians for whom confessional violence at home and religious wars on the continent had made the darkness of confessionalization visible. Robert E. Stillman explores the identity of “Christians without names,” as well as their agency as cultural actors in order to recover their consequence for early modern religious, political, and poetic history. Stillman argues that questions of religious identity have dominated historical and literary studies of the early modern period for over a decade. But his aim is not to resolve the controversies about early modern religious identity by negotiating new definitions of English Protestants, Catholics, or “moderate” and “radical” Puritans. Instead, he provides an understanding of the culture that produced such a heterogeneous range of believers by attending to particular figures, such as Antonio del Corro, John Harington, Henry Constable, and Aemilia Lanyer, who defined their pious identity by refusing to assume a partisan label for themselves. All of the figures in this study attempted as Christians to situate themselves beyond, between, or against particular confessions for reasons that both foreground pious motivations and inspire critical scrutiny. The desire to move beyond confessions enabled the birth of new political rhetorics promising inclusivity for the full range of England’s Christians and gained special prominence in the pursuit of a still-imaginary Great Britain. *Christian Identity, Piety, and Politics in Early Modern England* is a book that early modern literary scholars need to read. It will also interest students and scholars of history and religion.

The Unwritten Rules of PhD Research Marian Petre 2010-01-01 This title, from Gordon Rugg and Marian Petre, discusses the unwritten rules of the academic world, the things people forget to tell you about doing a doctorate.

Shadow and Substance Jay Zysk 2017-09-30 *Shadow and Substance* is the first book to present a sustained examination of the relationship between Eucharistic controversy and English drama across the Reformation divide. In this compelling interdisciplinary study, Jay Zysk contends that the Eucharist is not just a devotional object or doctrinal crux, it also shapes a way of thinking about physical embodiment and textual interpretation in theological and dramatic contexts. Regardless of one’s specific religious identity, to speak of the Eucharist during that time was to speak of dynamic interactions between body and sign. In crossing periodic boundaries and revising familiar historical narratives, *Shadow and Substance* challenges the idea that the Protestant Reformation brings about a decisive shift from the flesh to the word, the theological to the poetic, and the sacred to the secular. The

book also adds to studies of English drama and Reformation history by providing an account of how Eucharistic discourse informs understandings of semiotic representation in broader cultural domains. This bold study offers fresh, imaginative readings of theology, sermons, devotional books, and dramatic texts from a range of historical, literary, and religious perspectives. Each of the book's chapters creates a dialogue between different strands of Eucharistic theology and different varieties of English drama. Spanning England's long reformation, these plays—some religious in subject matter, others far more secular—reimagine semiotic struggles that stem from the controversies over Christ's body at a time when these very concepts were undergoing significant rethinking in both religious and literary contexts. *Shadow and Substance* will have a wide appeal, especially to those interested in medieval and early modern drama and performance, literary theory, Reformation history, and literature and religion.

Literature and Law in the Era of Magna Carta Jennifer Jahner 2019-10-03 Oxford Studies in Medieval Literature and Culture showcases the plurilingual and multicultural quality of medieval literature and promotes work that not only focuses on the whole array of subjects medievalists now pursue—in literature, theology, philosophy, social, political, jurisprudential, and intellectual history, the history of art, and the history of science—but also work that combines these subjects productively. It offers innovative and interdisciplinary studies of every kind, including but not limited to manuscript and book history, linguistics and literature, post-colonial and global studies, the digital humanities and media studies, performance studies, the history of affect and the emotion, the theory and history of sexuality, ecocriticism and environmental studies, theories of the lyric, of aesthetics, of the practices of devotion, and ideas of medievalism. *Literature and Law in the Era of Magna Carta* traces processes of literary training and experimentation across the early history of the English common law, from its beginnings in the reign of Henry II to its tumultuous consolidations under the reigns of John and Henry III. The period from the mid-twelfth through the thirteenth centuries witnessed an outpouring of innovative legal writing in England, from Magna Carta to the scores of statute books that preserved its provisions. An era of civil war and imperial fracture, it also proved a time of intensive self-definition, as communities both lay and ecclesiastic used law to articulate collective identities. *Literature and Law in the Era of Magna Carta* uncovers the role that grammatical and rhetorical training played in shaping these arguments for legal self-definition. Beginning with the life of Archbishop Thomas Becket, the book interweaves the histories of literary pedagogy and English law, showing how foundational lessons in poetics helped generate both a language and theory of corporate autonomy. In this book, Geoffrey of Vinsauf's phenomenally popular Latin compositional handbook, the *Poetria nova*, finds its place against the diplomatic backdrop of the English Interdict, while Robert Grosseteste's Anglo-French devotional poem, the *Château d'Amour*, is situated within the landscape of property law and Jewish-Christian interactions. Exploring a shared vocabulary across legal and grammatical fields, this book argues that poetic habits of thought proved central to constructing the narratives that medieval law tells about itself and that later scholars tell about the origins of English constitutionalism.

Athenae Oxonienses Anthony à Wood 1691

The Making of the English Working Class E. P. Thompson 2016-03-15 A history of the common people and the Industrial Revolution: "A true masterpiece" and one of the Modern Library's 100 Best Nonfiction Books of the twentieth century (Tribune). During the formative years of the Industrial Revolution, English workers and artisans claimed a place in society that would shape the following centuries. But the capitalist elite did not form the working class—the workers shaped their own creations, developing a shared identity in the process. Despite their lack of power and the indignity forced upon them by the upper classes, the working class emerged as England's greatest cultural and political force. Crucial to contemporary trends in all aspects of society, at the turn of the nineteenth

century, these workers united into the class that we recognize all across the Western world today. E. P. Thompson's magnum opus, *The Making of the English Working Class* defined early twentieth-century English social and economic history, leading many to consider him Britain's greatest postwar historian. Its publication in 1963 was highly controversial in academia, but the work has become a seminal text on the history of the working class. It remains incredibly relevant to the social and economic issues of current times, with the Guardian saying upon the book's fiftieth anniversary that it "continues to delight and inspire new readers."

The Works of Thomas Cranmer ...: Miscellaneous writings and letters Thomas Cranmer 1846

The Ministry of Grace John Wordsworth 1901

Tropologies Ryan McDermott 2016-04-15 *Tropologies* is the first book-length study to elaborate the medieval and early modern theory of the tropological, or moral, sense of scripture. Ryan McDermott argues that tropology is not only a way to interpret the Bible but also a theory of literary and ethical invention. The "tropological imperative" demands that words be turned into works—books as well as deeds. Beginning with Augustine, Jerome, and Gregory the Great, then treating monuments of exegesis such as the *Glossa ordinaria* and Nicholas of Lyra, as well as theorists including Thomas Aquinas, Erasmus, Martin Luther, and others, *Tropologies* reveals the unwritten history of a major hermeneutical theory and inventive practice. Late medieval and early Reformation writers adapted tropological theory to invent new biblical poetry and drama that would invite readers to participate in salvation history by inventing their own new works. *Tropologies* reinterprets a wide range of medieval and early modern texts and performances—including the *Patience-Poet*, *Piers Plowman*, Chaucer, the York and Coventry cycle plays, and the literary circles of the reformist King Edward VI—to argue that "tropological invention" provided a robust alternative to rhetorical theories of literary production. In this groundbreaking revision of literary history, the Bible and biblical hermeneutics, commonly understood as sources of tumultuous discord, turn out to provide principles of continuity and mutuality across the Reformation's temporal and confessional rifts. Each chapter pursues an argument about poetic and dramatic form, linking questions of style and aesthetics to exegetical theory and theology. Because *Tropologies* attends to the flux of exegetical theory and practice across a watershed period of intellectual history, it is able to register subtle shifts in literary production, fine-tuning our sense of how literature and religion mutually and dynamically informed and reformed each other.

Uncertain Refuge Elizabeth Allen 2021 "An examination of sanctuary seeking in the literature of medieval England between the twelfth and the seventeenth centuries"--

Early Modern Histories of Time Kristen Poole 2019-10-11 *Early Modern Histories of Time* examines how a range of chronological modes intrinsic to the sixteenth and seventeenth centuries shaped the thought-worlds of those living during this time and explores how these temporally indigenous models can productively influence our own working concepts of historical period. This innovative approach thus moves beyond debates about where we should divide linear time (and what to call the ensuing segments) to reconsider the very concept of "period." Bringing together an eminent cast of literary scholars and historians, the volume develops productive historical models by drawing on the very texts and cultural contexts that are their objects of study. What happens to the idea of "period" when English literature is properly placed within the dynamic currents of pan-European literary phenomena? How might we think of historical period through the palimpsested nature of buildings, through the religious concept of the secular, through the demographic model of the life cycle, even through the repetitive labor of laundering? From theology to material culture to the temporal constructions of Shakespeare,

and from the politics of space to the poetics of typology, the essays in this volume take up diverse, complex models of sixteenth- and seventeenth-century temporality and contemplate their current relevance for our own ideas of history. The volume thus embraces the ambiguity inherent in the word "contemporary," moving between our subjects' sense of self-emplacement and the historiographical need to address the questions and concerns that affect us today. Contributors: Douglas Bruster, Euan Cameron, Heather Dubrow, Kate Giles, Tim Harris, Natasha Korda, Julia Reinhard Lupton, Kristen Poole, Ethan H. Shagan, James Simpson, Nigel Smith, Mihoko Suzuki, Gordon Teskey, Julianne Werlin, Owen Williams, Steven N. Zwicker.

The Parker Society...: Works of Thomas Cranmer, abp of Canterbury Parker Society (Great Britain) 1846

Women Writers in Renaissance England Randall Martin 2014-07-21 Of all the new developments in literary theory, feminism has proved to be the most widely influential, leading to an expansion of the traditional English canon in all periods of study. This book aims to make the work of Renaissance women writers in English better known to general and academic readers so as to strengthen the case for their future inclusion in the Renaissance literary canon. This lively book surveys women writers in the sixteenth century and early seventeenth centuries. Its selection is vast, historically representative, and original, taking examples from twenty different, relatively unknown authors in all genres of writing, including poetry, fiction, religious works, letters and journals, translation, and books on childcare. It establishes new contexts for the debate about women as writers within the period and suggests potential intertextual connections with works by well-known male authors of the same time. Individual authors and works are given concise introductions, with both modern and historical critical analysis, setting them in a theoretical and historicised context. All texts are made readily accessible through modern spelling and punctuation, on-the-page annotation and headnotes. The substantial, up-to-date bibliography provides a source for further study and research.

Seeking Sanctuary Shannon McSheffrey 2017-06-23 Seeking Sanctuary explores a curious aspect of premodern English law: the right of felons to shelter in a church or ecclesiastical precinct, remaining safe from arrest and trial in the king's courts. This is the first volume in more than a century to examine sanctuary in England in the fifteenth and sixteenth centuries. Looking anew at this subject challenges the prevailing assumptions in the scholarship that this 'medieval' practice had become outmoded and little-used by the fifteenth and sixteenth centuries. Although for decades after 1400 sanctuary-seeking was indeed fairly rare, the evidence in the legal records shows the numbers of felons seeing refuge in churches began to climb again in the late fifteenth century and reached its peak in the period between 1525 and 1535. Sanctuary was not so much a medieval practice accidentally surviving into the early modern era, as it was an organism that had continued to evolve and adapt to new environments and indeed flourished in its adapted state. Sanctuary suited the early Tudor regime: it intersected with rapidly developing ideas about jurisdiction and provided a means of mitigating the harsh capital penalties of the English law of felony that was useful not only to felons but also to the crown and the political elite. Sanctuary's resurgence after 1480 means we need to rethink how sanctuary worked, and to reconsider more broadly the intersections of culture, law, politics, and religion in the years between 1400 and 1550.

The Modern World Dictionary of the English Language ... 1906

Fifteenth-Century Lives Karen A. Winstead 2020-11-30 In *Fifteenth-Century Lives*, Karen A. Winstead identifies and explores a major shift in the writing of Middle English saints' lives. As she demonstrates,

starting in the 1410s and '20s, hagiography became more character-oriented, more morally complex, more deeply embedded in history, and more politically and socially engaged. Further, it became more self-consciously literary and began to feature women more prominently—and not only traditional virgin martyrs but also matrons and contemporary holy women. Winstead shows that this literature placed a premium on scholarship and teaching. Hagiography celebrated educators and scholars to a greater extent than ever before and became a vehicle for educating readers about Christian dogma. Focusing both on authors well known, such as John Lydgate and Margery Kempe, and on others less known, such as Osbern Bokenham and John Capgrave, Winstead argues that the values promoted by fifteenth-century hagiography helped to shape the reformist impulses that eventually produced the Reformation. Moreover, these values continued to influence post-Reformation hagiography, both Protestant and Catholic, well into the seventeenth century. In exploring these trends in fifteenth-century hagiography, identifying the factors that contributed to their emergence, and tracing their influence in later periods, *Fifteenth-Century Lives* marks an important contribution to revisionary scholarship on fifteenth-century literature. It will appeal to students and scholars of late medieval English literature and late medieval religion.

Chaucer and Religious Controversies in the Medieval and Early Modern Eras Nancy Bradley Warren 2019-04-30 *Chaucer and Religious Controversies in the Medieval and Early Modern Eras* adopts a comparative, boundary-crossing approach to consider one of the most canonical of literary figures, Geoffrey Chaucer. The idea that Chaucer is an international writer raises no eyebrows. Similarly, a claim that Chaucer's writings participate in English confessional controversies in his own day and afterward provokes no surprise. This book breaks new ground by considering Chaucer's Continental interests as they inform his participation in religious debates concerning such subjects as female spirituality and Lollardy. Similarly, this project explores the little-studied ways in which those who took religious vows, especially nuns, engaged with works by Chaucer and in the Chaucerian tradition. Furthermore, while the early modern "Protestant Chaucer" is a familiar figure, this book explores the creation and circulation of an early modern "Catholic Chaucer" that has not received much attention. This study seeks to fill gaps in Chaucer scholarship by situating Chaucer and the Chaucerian tradition in an international textual environment of religious controversy spanning four centuries and crossing both the English Channel and the Atlantic Ocean. This book presents a nuanced analysis of the high stakes religiopolitical struggle inherent in the creation of the canon of English literature, a struggle that participates in the complex processes of national identity formation in Europe and the New World alike.

Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII Great Britain. Public Record Office 1894

Universal Dictionary of the English Language: Rhe-Z Robert Hunter 1897

The Library of the Unwritten A. J. Hackwith 2019 Claire is head librarian of the Unwritten Wing--a neutral space in Hell where all the stories unfinished by their authors reside. Her job includes keeping an eye on restless stories that risk materializing as characters and escaping the Library. When a hero escapes, Claire must capture him. him.

Versions of Election David Aers 2020-11-30 Concepts of predestination and reprobation were central issues in the Protestant Reformation, especially within Calvinist churches, and thus have often been studied primarily in the historical context of the sixteenth and seventeenth centuries. In *Versions of Election: From Langland and Aquinas to Calvin and Milton*, David Aers takes a longer view of these key issues in Christian theology. With meticulous attention to the texts of medieval and early modern

theologians, poets, and popular writers, this book argues that we can understand the full complexity of the history of various teachings on the doctrine of election only through a detailed diachronic study that takes account of multiple periods and disciplines. Throughout this wide-ranging study, Aers examines how various versions of predestination and reprobation emerge and re-emerge in Christian tradition from the Middle Ages through the seventeenth century. Starting with incisive readings of medieval works by figures such as William Langland, Thomas Aquinas, and Robert Holcot, and continuing on to a nuanced consideration of texts by Protestant thinkers and writers, including John Calvin, Arthur Dent, William Twisse, and John Milton (among others), Aers traces the twisting and unpredictable history of prominent versions of predestination and reprobation across the divide of the Reformation and through a wide variety of genres. In so doing, Aers offers not only a detailed study of election but also important insights into how Christian tradition is made, unmade, and remade. *Versions of Election* is an original, cross-disciplinary study that touches upon the fields of literature, theology, ethics, and politics, and makes important contributions to the study of both medieval and early modern intellectual and literary history. It will appeal to academics in these fields, as well as clergy and other educated readers from a wide variety of denominations.

Miscellaneous Writings and Letters of Thomas Cranmer Thomas Cranmer 1846

Theater of the Word Julie Paulson 2019-04-30 In *Theater of the Word: Selfhood in the English Morality Play*, Julie Paulson sheds new light on medieval constructions of the self as they emerge from within a deeply sacramental culture. The book examines the medieval morality play, a genre that explicitly addresses the question of what it means to be human and takes up the ritual traditions of confession and penance, long associated with medieval interiority, as its primary subjects. The morality play is allegorical drama, a "theater of the word," that follows a penitential progression in which an everyman figure falls into sin and is eventually redeemed through penitential ritual. Written during an era of reform when the ritual life of the medieval Church was under scrutiny, the morality plays as a whole insist upon a self that is first and foremost performed—constructed, articulated, and known through ritual and other communal performances that were interwoven into the fabric of medieval life. This fascinating look at the genre of the morality play will be of keen interest to scholars of medieval drama and to those interested in late medieval culture, sacramentalism, penance and confession, the history of the self, and theater and performance.

The Making of America Robert Marion La Follette 1905

Philosophical Foundations of Constitutional Law University Professor of Law and Philosophy David Dyzenhaus 2016-02-04 Constitutional law has been and remains an area of intense philosophical interest, and yet the debate has taken place in a variety of different fields with very little to connect them. In a collection of essays bringing together scholars from several constitutional systems and disciplines, *Philosophical Foundations of Constitutional Law* unites the debate in a study of the philosophical issues at the very foundations of the idea of a constitution: why one might be necessary; what problems it must address; what problems constitutions usually address; and some of the issues raised by the administration of a constitutional regime. Although these issues of institutional design are of abiding importance, many of them have taken on new significance in the last few years as law-makers have been forced to return to first principles in order to justify novel practices and arrangements in their constitutional orders. Thus, questions of constitutional 'revolutions,' challenges to the demands of the rule of law, and the separation of powers have taken on new and pressing importance. The essays in this volume address these questions, filling the gap in the philosophical analysis of constitutional law. The volume will provoke specialists in philosophy, politics, and law to develop new philosophically

grounded analyses of constitutional law, and will be a valuable resource for graduate students in law, politics and philosophy.

Last Words Sebastian Sobeki 2019-11-28 No medieval text was designed to be read hundreds of years later by an audience unfamiliar with its language, situation, and author. By ascribing to these texts intentional anonymity, we romanticise them and misjudge the social character of their authors. Instead, most medieval poems and manuscripts presuppose familiarity with their authorial or scribal maker. *Last Words: The Public Self and the Social Author in Late Medieval England* attempts to recover this familiarity and understand the literary motivation behind some of most important fifteenth-century texts and authors. *Last Words* captures the public selves of such social authors when they attempt to extract themselves from the context of a lived life. Driven by archival research and literary inquiry, this book reveals where John Gower kept the Trentham manuscript in his final years, how John Lydgate wished to be remembered, and why Thomas Hoccleve wrote his best-known work, the *Series*. It includes documentary breakthroughs and archival discoveries, and introduces a new life record for Hoccleve, identifies the author of a significant political poem, and reveals the handwriting of John Gower and George Ashby. Through its investments in archival study, book history, and literary criticism, *Last Words* charts the extent to which medieval English literature was shaped by the social selves of their authors.

Volition's Face Andrew Escobedo 2017-04-30 Modern readers and writers find it natural to contrast the agency of realistic fictional characters to the constrained range of action typical of literary personifications. Yet no commentator before the eighteenth century suggests that prosopopoeia signals a form of reduced agency. Andrew Escobedo argues that premodern writers, including Spenser, Marlowe, and Milton, understood personification as a literary expression of will, an essentially energetic figure that depicted passion or concept transforming into action. As the will emerged as an isolatable faculty in the Christian Middle Ages, it was seen not only as the instrument of human agency but also as perversely independent of other human capacities, for example, intellect and moral character. Renaissance accounts of the will conceived of volition both as the means to self-creation and the faculty by which we lose control of ourselves. After offering a brief history of the will that isolates the distinctive features of the faculty in medieval and Renaissance thought, Escobedo makes his case through an examination of several personified figures in Renaissance literature: Conscience in the Tudor interludes, Despair in *Doctor Faustus* and book I of *The Faerie Queen*, Love in books III and IV of *The Faerie Queen*, and Sin in *Paradise Lost*. These examples demonstrate that literary personification did not amount to a dim reflection of "realistic" fictional character, but rather that it provided a literary means to explore the numerous conundrums posed by the premodern notion of the human will. This book will be of great interest to faculty and graduate students interested in medieval studies and Renaissance literature.

Making Murder Public K. J. Kesselring 2019-01-31 Homicide has a history. In early modern England, that history saw two especially notable developments: one, the emergence in the sixteenth century of a formal distinction between murder and manslaughter, made meaningful through a lighter punishment than death for the latter, and two, a significant reduction in the rates of homicides individuals perpetrated on each other. *Making Murder Public* explores connections between these two changes. It demonstrates the value in distinguishing between murder and manslaughter, or at least in seeing how that distinction came to matter in a period which also witnessed dramatic drops in the occurrence of homicidal violence. Focused on the 'politics of murder', *Making Murder Public* examines how homicide became more effectively criminalized between 1480 and 1680, with chapters devoted to coroners' inquests, appeals and private compensation, duels and private vengeance, and print and public

punishment. The English had begun moving away from treating homicide as an offence subject to private settlements or vengeance long before other Europeans, at least from the twelfth century. What happened in the early modern period was, in some ways, a continuation of processes long underway, but intensified and refocused by developments from 1480 to 1680. Making Murder Public argues that homicide became fully 'public' in these years, with killings seen to violate a 'king's peace' that people increasingly conflated with or subordinated to the 'public peace' or 'public justice.'

Miscellaneous Writings and Letters of Thomas Cranmer, Archbishop of Canterbury, Martyr, 1556 Thomas Cranmer 1846

Queen of Heaven Lilla Grindlay 2018-09-30 The belief that the Virgin Mary was bodily assumed to be crowned as heaven's Queen has been celebrated in the liturgy and literature of England since the fifth century. The upheaval of the Reformation brought radical changes in the beliefs surrounding the assumption and coronation, both of which were eliminated from state-approved liturgy. Queen of Heaven examines canonical as well as obscure images of the Blessed Mother that present fresh evidence of the incompleteness of the English Reformation. Through an analysis of works by writers such as Edmund Spenser, Henry Constable, Sir John Harington, and the writers of the early modern rosary books, which were contraband during the Reformation, Grindlay finds that these images did not simply disappear during this time as lost "Catholic" symbols, but instead became sources of resistance and controversy, reflecting the anxieties triggered by the religious changes of the era. Grindlay's study of the Queen of Heaven affords an insight into England's religious pluralism, revealing a porousness between medieval and early modern perspectives toward the Virgin and dispelling the notion that Catholic and Protestant attitudes on the subject were completely different. Grindlay reveals the extent to which the potent and treasured image of the Queen of Heaven was impossible to extinguish and remained of widespread cultural significance. Queen of Heaven will appeal to an academic audience, but its fresh, uncomplicated style will also engage intelligent, well-informed readers who have an interest in the Virgin Mary and in English Reformation history.

Athenae Oxonienses. An Exact History of All the Writers and Bishops, who Have Had Their Education in the ... University of Oxford from the Year 1500 to the End of the Year 1690. (etc.) Anthonya Wood 1691

The Theology of William Tyndale Ralph S. Werrell 2006 Ralph Werrell acknowledges that the great reformer was undoubtedly influenced by continental theology, but he focuses on the richness of the man's intellectual background. Tyndale's theological roots lie in the Lollard tradition, but the expression and thrust of his writings show that there was a lot more to this man.

Law in Common Tom Johnson 2019-12-12 There were tens of thousands of different local law-courts in late-medieval England, providing the most common forums for the working out of disputes and the making of decisions about local governance. While historians have long studied these institutions, there have been very few attempts to understand this complex institutional form of 'legal pluralism'. Law in Common provides a way of understanding this complexity by drawing out broader patterns of legal engagement. Tom Johnson first explores four 'local legal cultures' - in the countryside, in forests, in towns and cities, and in the maritime world- that grew up around legal institutions, landscapes, and forms of socio-economic practice in these places, and produced distinctive senses of law. Johnson then turns to examine 'common legalities', widespread forms of social practice that emerge across these different localities, through which people aimed to invoke the power of law. Through studies of the physical landscape, the production of legitimate knowledge, the emergence of English as a legal vernacular, and the proliferation of legal documents, the volume offers a new way to understand how

common people engaged with law in the course of their everyday lives. Drawing on a huge body of archival research from the plenitude of different local institutions, *Law in Common* offers a new social history of law that aims to explain how common people negotiated the transformational changes of the long fifteenth century with, and through legality.

Athenæ Oxonienses an Exact History of All the Writers and Bishops who Have Had Their Education in the Most Ancient and Famous University of Oxford, from the Fifteenth Year of King Henry the Seventh, Dom. 1500, to the End of the Year 1690 Representing the Birth, Fortune, Preferment, and Death of All Those Authors and Prelates, the Great Accidents of Their Lives, and the Fate and Character of Their Writings ... First Volumeme [-second] 1691

Letters and Papers, Foreign and Domestic of the Reign of Henry VIII Great Britain. Public Record Office 1965

Ecclesiastical Memorials, Relating Chiefly to Religion, and the and the Reformation of it John Strype 1822

Giambattista Vico on Natural Law John Schaeffer 2019-04-23 This book introduces the thought of Giambattista Vico (1668-1744) into the discussion about natural law. For many critics, natural law is not natural but a façade behind which lurks the supernatural – that is, revealed religion. While current notions of natural law are based on either Aristotelian/Thomistic principles or on Enlightenment rationalism, the book shows how Vico was the only natural law thinker to draw on the Roman legal tradition, rather than on Greek or Enlightenment philosophy. Specifically, the book addresses how Vico, drawing his inspiration from Roman history, incorporated both rhetoric and religion into a dynamic concept of natural law grounded in what he called the *sensus communis*: the entire repertoire of values, images, institutions, and even prejudices that a community takes for granted. Vico denied that natural law could ever furnish a definitive answer to moral problems in the social/public sphere. Rather he maintained that such problems had to be debated in the wider arena of the *sensus communis*. For Vico, as this book argues, natural law principles emerged from these debates; they did not resolve them.

Custom, Common Law, and the Constitution of English Renaissance Literature Stephanie Elsky 2020-07-09 A study of the concept of custom, the basis of England's common law, in literary experiments of sixteenth-century England and Ireland.

Performance and Religion in Early Modern England Matthew J. Smith 2018-12-15 In *Performance and Religion in Early Modern England*, Matthew J. Smith seeks to expand our view of “the theatrical.” By revealing the creative and phenomenal ways that performances reshaped religious material in early modern England, he offers a more inclusive and integrative view of performance culture. Smith argues that early modern theatrical and religious practices are better understood through a comparative study of multiple performance types: not only commercial plays but also ballads, jigs, sermons, pageants, ceremonies, and festivals. Our definition of performance culture is augmented by the ways these events looked, sounded, felt, and even tasted to their audiences. This expanded view illustrates how the post-Reformation period utilized new capabilities brought about by religious change and continuity alike. Smith posits that theatrical practice at this time was acutely aware of its power not just to imitate but to work performatively, and to create spaces where audiences could both imaginatively comprehend and immediately enact their social, festive, ethical, and religious overtures. Each chapter in the book builds on the previous ones to form a cumulative overview of early modern performance culture. This book is unique in bringing this variety of performance types, their archives, venues, and audiences together at

the crossroads of religion and theater in early modern England. Scholars, graduate and undergraduate students, and those generally interested in the Renaissance will enjoy this book.

Unwritten Verities Sebastian Sobecki 2015-03-15 In *Unwritten Verities: The Making of England's Vernacular Legal Culture, 1463-1549*, Sebastian Sobecki argues that the commitment by English common law to an unwritten tradition, along with its association with Lancastrian political ideas of consensual government, generated a vernacular legal culture on the eve of the Reformation that challenged the centralizing ambitions of Tudor monarchs, the scriptural literalism of ardent Protestants, and the Latinity of English humanists. Sobecki identifies the widespread dissemination of legal books and William Caxton's printing of the Statutes of Henry VII as crucial events in the creation of a vernacular legal culture. He reveals the impact of medieval concepts of language, governance, and unwritten authority on such sixteenth-century humanists, reformers, playwrights, and legal writers as John Rastell, Thomas Elyot, Christopher St. German, Edmund Dudley, John Heywood, and Thomas Starkey. *Unwritten Verities* argues that three significant developments contributed to the emergence of a vernacular legal culture in fifteenth-century England: medieval literary theories of translation, a Lancastrian legacy of conciliar government, and an adherence to unwritten tradition. This vernacular legal culture, in turn, challenged the textual practices of English humanism and the early Reformation in the following century. Ultimately, the spread of vernacular law books found a response in the popular rebellions of 1549, at the helm of which often stood petitioners trained in legal writing. Informed by new developments in medieval literature and early modern social history, *Unwritten Verities* sheds new light on law printing, John Fortescue's constitutional thought, ideas of the commonwealth, and the role of French in medieval and Tudor England. "Sebastian Sobecki's lucid and lively study seeks to address a major lacuna in the current understanding of English vernacularity from the fourteenth to the sixteenth centuries: English common law. This huge body of knowledge and practice, written and unwritten, awaits focused attention from historians and literary historians, particularly in the light of new scholarship on Anglo-French vernacularity in this period. Sobecki's ambitious, original, and deeply considered account includes such figures as John Fortescue, John Rastell, and Christopher St. German and their investments in and influence on early Tudor commonality. The range and intelligence of his approach to this material, his ability to think beyond period and disciplinary boundaries, and his alertness to the complex bilingual condition of English intellectuals add a compelling dimension to the debate on the linguistic and political shapes of insular identity in these centuries." --Ardis Butterfield, John M. Schiff Professor of English, Yale University "Unwritten Verities proposes an arresting and original thesis: that the English common law's commitment to an oral tradition permitted it, on the eve of the Reformation, to become a transformative repository for notions of consensual government, of the inwardness of spiritual jurisdiction, and of the preeminence of English. This elegantly written and engagingly controversial book will stimulate literary scholars, legal historians, and historians of political thought to look afresh at some of their fundamental assumptions about English literature, politics, and the law at the turn of the fifteenth century." --Lorna Hutson, Berry Professor of English Literature, University of St. Andrews