

The Poetics Of Conversion In Early Modern English Literature Verse And Change From Donne To Dryden

Morality and the Literary Imagination Dante Denise Levertov Islam Translated The Puritan Conversion Narrative Plato's Four Muses The Poetics of Conversion Models of the Soul and Versions of Conversion in Renaissance Poetry from Dante to Milton The Poetics of Religious Conversion in Medieval English Literature Snorri Sturluson and the Edda Awakening Verse Night's Bright Darkness Shakespeare and Protestant Poetics Authoring Autism The Poetic Edda The Turn of the Soul Dante's Journey to Polyphony My Way The Oxford Handbook of Religious Conversion The Poetics of Conversion in Early Modern English Literature Literary Loneliness in Mid-Eighteenth-Century England Dante Dante, Poet of the Desert Be Always Converting, be Always Converted Your Customer Creation Equation Made Flesh Religious Conversion in Early Modern English Drama Paradigms, Poetics, and Politics of Conversion Piers Plowman and the Poetics of Enigma Things of Darkness The Poetics of Conversion in Early English Christianity Dante Signs that Sing Fictions of Conversion Changing Rapture Varieties of Seventeenth- and Early Eighteenth-century English Radicalism in Context Converting Cultures The Poetics of Commemoration Pablo Neruda, the Poetics of Prophecy The Poetics of Conversion

Morality and the Literary Imagination

Wanner brings us a new account of the interests that motivated the production of the Edda, and resolves the mystery of its genesis by demonstrating the intersection of Snorri's political and cultural concerns and practices.

Dante

This book considers the poetry written by converts between Catholic and Protestant churches within post-Reformation England.

Denise Levertov

Islam Translated

Wilson's reconceptualization of the American project of conversion begins with the story of Henry 'Ōpūkaha'ia, the first Hawaiian convert to Christianity, torn from his Native Pacific homeland and transplanted to New England. Wilson argues that 'Ōpūkaha'ia's conversion is both remarkable and prototypically American.

The Puritan Conversion Narrative

In Dante's Journey to Polyphony, Francesco Ciabattoni's erudite analysis sheds light on Dante's use of music in the Divine Comedy. Following the work's musical evolution, Ciabattoni moves from the cacophony of Inferno through the

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monophony of Purgatory, to the polyphony of Paradise and argues that Dante's use of sacred songs constitutes a thoroughly planned system. Particular types of music accompany the pilgrim's itinerary and reflect medieval theories regarding sound and the sacred. Combining musicological and philological scholarship, this book analyzes Dante's use of music in conjunction with the form and content of his verse, resulting in a cross-discipline analysis also touching on Italian Studies, Medieval Studies, and Cultural History. After moving from infernal din to heavenly harmony, Ciabattoni's final section addresses the music of the spheres, a theory that enjoyed great diffusion among the early middle ages, inspiring poets and philosophers for centuries.

Plato's Four Muses

The essays in this collection explore significant questions regarding the terms 'radical' and 'radicalism' in early modern England. They investigate whether we can speak of a radical tradition, and whether radicalism was a local, national or transnational phenomenon. It looks at the role of migration and exchange of ideas, images and texts in the history of supposedly radical events, ideologies and movements (or moments). Offering a timely reassessment of the subject, it reflects the latest research on seventeenth-century British and Irish radicalism.

The Poetics of Conversion

In this book, Curtis Gruenler proposes that the concept of the enigmatic, latent in a wide range of medieval thinking about literature, can help us better understand in medieval terms much of the era's most enduring literature, from the riddles of the Anglo-Saxon bishop Aldhelm to the great vernacular works of Dante, Chaucer, Julian of Norwich, and, above all, Langland's *Piers Plowman*. Riddles, rhetoric, and theology—the three fields of meaning of *aenigma* in medieval Latin—map a way of thinking about reading and writing obscure literature that was widely shared across the Middle Ages. The poetics of enigma links inquiry about language by theologians with theologically ambitious literature. Each sense of enigma brings out an aspect of this poetics. The playfulness of riddling, both oral and literate, was joined to a Christian vision of literature by Aldhelm and the Old English riddles of the Exeter Book. Defined in rhetoric as an obscure allegory, enigma was condemned by classical authorities but resurrected under the influence of Augustine as an aid to contemplation. Its theological significance follows from a favorite biblical verse among medieval theologians, “We see now through a mirror in an enigma, then face to face” (1 Cor. 13:12). Along with other examples of the poetics of enigma, *Piers Plowman* can be seen as a culmination of centuries of reflection on the importance of obscure language for knowing and participating in endless mysteries of divinity and humanity and a bridge to the importance of the enigmatic in modern literature. This book will be especially useful for scholars and undergraduate students interested in medieval European literature, literary theory, and contemplative theology.

Models of the Soul and Versions of Conversion in Renaissance Poetry from Dante to Milton

A new appreciation of the development of Emily Dickinson's poetics.

The Poetics of Religious Conversion in Medieval English Literature

Maring considers several types of Old English verse: oral poetry, with its simultaneity of composition, dissemination, and reception and dynamic of performance; written poetry and its reliance on intertextual referencing; and liturgical works, heavily laden with Christian meaning. Maring's project examines the expressive possibilities created by hybridization as well as how these expressions influence our interpretation of individual poems from the ninth to eleventh centuries.

Snorri Sturluson and the Edda

In the mid-seventeenth century, persons on both sides of the Atlantic wishing to join a Puritan church had to appear before all of its members and tell the story of their religious conversion - in effect, to give convincing verbal evidence that their souls were saved. This book explores the testimonies of spiritual experience delivered by puritans in the mid-seventeenth century in order to qualify for membership of their local churches.

Awakening Verse

In *Authoring Autism* Melanie Yergeau defines neurodivergence as an identity—neuroqueerness—rather than an impairment. Using a queer theory framework, Yergeau notes the stereotypes that deny autistic people their humanity and the chance to define themselves while also challenging cognitive studies scholarship and its reification of the neurological passivity of autistics. She also critiques early intensive behavioral interventions—which have much in common with gay conversion therapy—and questions the ableist privileging of intentionality and diplomacy in rhetorical traditions. Using storying as her method, she presents an alternative view of autistic rhetoricity by foregrounding the cunning rhetorical abilities of autistics and by framing autism as a narrative condition wherein autistics are the best-equipped people to define their experience. Contending that autism represents a queer way of being that simultaneously embraces and rejects the rhetorical, Yergeau shows how autistic people queer the lines of rhetoric, humanity, and agency. In so doing, she demonstrates how an autistic rhetoric requires the reconceptualization of rhetoric's very essence.

Night's Bright Darkness

The Description for this book, *Dante, Poet of the Desert: History and Allegory in the DIVINE COMEDY*, will be forthcoming.

Shakespeare and Protestant Poetics

Finally-a book that shows marketers how to truly achieve real results from their websites. Brian Massey, *The Conversion Scientist*, takes the mystery out of how to

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create high-performing sites. By walking the reader through five online formulas-aka "customer creation equations"-he shows you how to determine the best formula your own particular business structure and how to optimize it for stellar results. Key to this process is setting up a "digital conversion lab," and Brian shows you how. Jam-packed with easy-to-understand equations for things like increasing your conversion rate and decreasing your abandonment rate-as well as practical strategies for attracting prospects, turning buyers into triers, and morphing buyers into loyal brand advocates-this book will enable anyone to stop hoping for success and start enjoying higher profits. The Advanced Curriculum in Visitor Studies gives readers additional guidance on how to really understand their targets and customers-an understanding that is at the heart of all successful websites, and businesses, everywhere.

Authoring Autism

[The essays] are arranged to follow the order of the "Comedy," and they form the perfect companion for a reader of the poem. Throughout Freccero operates on the fundamental premise that there is always an intricate and crucial dialectic at work between Dante the poet and Dante the pilgrim. -- from cover.

The Poetic Edda

In a letter to Boccaccio, Petrarch extolled the virtue of poetry and letters for promoting an understanding of both human nature and morals. The letter was designed to console him after hearing a prediction that he was soon to die and that he ought to renounce poetry. The prophecy came from an elder renowned for his piety, but Petrarch admonished that too often dishonesty and fraud are couched in religious sentiments. Nothing, not even death, according to Petrarch, ought to divert us from literature. For Petrarch, Virgil was the source for understanding how literary studies not only promote eloquence, but enhance morals. If anything, literature dispels the fear of death. The claims of this volume is that it may be the case that the virtuous life can be achieved by those ignorant of letters but a more direct and certain route is guaranteed by a devotion to literature. The collected works in this new volume of the Transaction series Religion and Public Life heeds Petrarch's advice that literature not only orients us to life's developmental stages, it can provide us with a more complete understanding of the human character while artfully advancing morals. To this end, Michelle Darnell's opening chapter entitled "A New Age of Reason" explains how existentialism is an argument for how literature can take on philosophical form, not as formal argument, but as persuasive narrative. Over the objections of even those who study Sartre, Darnell uses Sartre's *The Age of Reason* as a model and shows how his literary output was a legitimate philosophical inquiry. In addition to the Darnell piece, the volume boasts a series of outstanding and innovative works by scholars in the field. Taken together as a whole, these authors not only illustrate the moral consequences of an original choice, but oblige the reader to explore the ramifications of such a choice in one's own life.

The Turn of the Soul

"Beginning with Isaac Watts's *Horae Lyricae* (1706) and concluding with the burgeoning poetic print culture of the early nineteenth century *Awakening Verse* unfolds how evangelical ministers, itinerants, and lay people in colonial British North America capaciously engaged prevailing ideas about literary taste and created a distinct transatlantic poetics grounded in Watts's notion of the "plainest capacity." From the evangelical women who were instrumental in the development of bountiful verse ministries and the creation of poetic coteries to the itinerant ministers for whom poetics and its attendant sociability were central, evangelicals produced new forms of the "poet-minister" and "print itinerancy" that emerged as crucial practices of revivalism and facilitated rearrangements of ecclesiastical, gendered, and racialized authority. Well-known poet-ministers, such the Bostonian Sarah Moorhead and the Virginian James Ireland, reimagined formal poetic elements in the service of saving souls. Others, like Samuel Davies and Phillis Wheatley became enmeshed in critical debates over the racialization of evangelical verse. Countless others, in print and in manuscript, joined with Watts to save poetry from its "profligate" uses. *Awakening Verse* shows that American literary and religious histories that regularly exclude one hundred years of verse severely impoverish our understanding of early evangelicalism and American poetry. Taking revival poets and their verse as seriously as they and their contemporaries did provides an entirely new understanding of eighteenth-century evangelical and literary culture, one in which poetry serves as one of the primary actors in the creation, maintenance, and adaptation of evangelical culture and religious enthusiasm animates American poetics"--

Dante's Journey to Polyphony

During the Reformation, the mystery of the Eucharist was the subject of contentious debate and a nexus of concerns over how the material might embody the sublime and how the absent might be made present. For Kimberly Johnson, the question of how exactly Christ can be present in bread and wine is fundamentally an issue of representation, and one that bears directly upon the mechanics of poetry. In *Made Flesh*, she explores the sacramental conjunction of text with materiality and word with flesh through the peculiar poetic strategies of the seventeenth-century English lyric. *Made Flesh* examines the ways in which the works of John Donne, George Herbert, Richard Crashaw, Edward Taylor, and other devotional poets explicitly engaged in issues of signification, sacrament, worship, and the ontological value of the material world. Johnson reads the turn toward interpretively obstructive and difficult forms in the seventeenth-century English lyric as a strategy to accomplish what the Eucharist itself cannot: the transubstantiation of absence into perceptual presence by emphasizing the material artifact of the poem. At its core, Johnson demonstrates, the Reformation debate about the Eucharist was an issue of semiotics, a reimagining of the relationship between language and materiality. The self-asserting flourishes of technique that developed in response to sixteenth-century sacramental controversy have far-reaching effects, persisting from the post-Reformation period into literary postmodernity.

My Way

An authoritative and comprehensive intellectual biography of the author of the

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Divine Comedy For all that has been written about the author of the Divine Comedy, Dante Alighieri (1265–1321) remains the best guide to his own life and work. Dante's writings are therefore never far away in this authoritative and comprehensive intellectual biography, which offers a fresh account of the medieval Florentine poet's life and thought before and after his exile in 1302. Beginning with the often violent circumstances of Dante's life, the book examines his successive works as testimony to the course of his passionate humanity: his lyric poetry through to the *Vita nova* as the great work of his first period; the *Convivio*, *De vulgari eloquentia* and the poems of his early years in exile; and the *Monarchia* and the *Commedia* as the product of his maturity. Describing as it does a journey of the mind, the book confirms the nature of Dante's undertaking as an exploration of what he himself speaks of as "maturity in the flame of love." The result is an original synthesis of Dante's life and work.

The Oxford Handbook of Religious Conversion

The Poetics of Conversion in Early Modern English Literature

In the terms of Durheimian sociology, conversion is a *fait social*. Although they are rarely treated as a cultural phenomenon, conversions can obviously be examined for the norms, values and presuppositions of the cultures in which they take place. Thus conversion can help us to shed light on a particular culture. At the same time, the term evokes a dramatic appeal that suggests a kind of suddenness, although in most cases conversion implies a more gradual process of establishing and defining a new - religious - identity. From 21-24 May 2003, the University of Groningen hosted an international conference on 'Cultures of Conversion'. The contributions have been edited in two volumes, which pay special attention to the modes of language and idiom in conversion literature, the meaning and sense of religious-ideological discourse, the variety of rhetorical tropes, and the effects of the conversion narrative with allusions to religious or political conventions and idealizations. The present volume contains theoretical contributions on the theory of conversion, with special attention to the rational choice theory, and on the history of research into conversion. It also offers stimulating case studies, ranging from the late Middle Ages to present times and taken from Germany, Great Britain and The Netherlands. The other volume, *Cultures of Conversion*, offers in-depth studies of conversion that are mainly taken from the history of India, Islam and Judaism, ranging from the Byzantine period to the new Muslimas of the West.

Literary Loneliness in Mid-Eighteenth-Century England

Dante

Focusing on conversion as one of early modern Europe's most pressing issues, the present book offers a comprehensive reading of artistic and literary ways in which spiritual transformations and exchanges of religious identities were given meaning.

Dante, Poet of the Desert

Staunchly atheist Sally Read converted to Catholicism in the space of nine electric months. In 2010, Read was heralded as one of the bright young writers of the British poetry scene. Feminist and deeply anti-Catholic, she was writing a book about female sexuality when, during her research, she spoke with a Catholic priest. The interview led her on a dramatic spiritual quest that ended up at the Vatican itself, where she was received into the Catholic Church. Unsurprisingly, this story is written in the vivid language of poetry. Read relates her encounters with the Father, the Spirit and then the Son exactly in the way they were given to her—timely, revelatory and compelling. These transforming events threw new light onto the experiences of her past—her father's death, her work as a psychiatric nurse and her single years in London—while they illuminated the challenges of marriage and motherhood in a foreign country. As she developed a close intimacy with the new love that erupted into her life, Christ himself, she found herself coming to embrace a faith she had previously rejected as bigoted and stifling.

Be Always Converting, be Always Converted

The Poetic Edda comprises a treasure trove of mythic and spiritual verse holding an important place in Nordic culture, literature, and heritage. Its tales of strife and death form a repository, in poetic form, of Norse mythology and heroic lore, embodying both the ethical views and the cultural life of the North during the late heathen and early Christian times. Collected by an unidentified Icelander, probably during the twelfth or thirteenth century, The Poetic Edda was rediscovered in Iceland in the seventeenth century by Danish scholars. Even then its value as poetry, as a source of historical information, and as a collection of entertaining stories was recognized. This meticulous translation succeeds in reproducing the verse patterns, the rhythm, the mood, and the dignity of the original in a revision that Scandinavian Studies says "may well grace anyone's bookshelf."

Your Customer Creation Equation

Made Flesh

This volume considers the concept of conversion as a tool for understanding transformations to modernity. It examines conversions to modernity within the Ottoman domain, India, China, and Japan as a reaction to the pressures of colonialism and imperialism.

Religious Conversion in Early Modern English Drama

This book explores the impact of the sixteenth-century Reformation on the plays of William Shakespeare. Taking three fundamental Protestant concerns of the era - (double) predestination, conversion, and free will - it demonstrates how Protestant theologians, in England and elsewhere, re-imagined these longstanding Christian concepts from a specifically Protestant perspective. Shakespeare utilizes these insights to generate his distinctive view of human nature and the relationship between humans and God. Through in-depth readings of the Shakespeare comedies 'The Merry Wives of Windsor', 'Much Ado About Nothing', 'A Midsummer

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Night's Dream', and 'Twelfth Night', the romance 'A Winter's Tale', and the tragedies of 'Macbeth' and 'Hamlet', this book examines the results of almost a century of Protestant thought upon literary art.

Paradigms, Poetics, and Politics of Conversion

A cross-religious exploration of conversion on the early modern English stage offering fresh readings of canonical and lesser-known plays.

Piers Plowman and the Poetics of Enigma

Things of Darkness

The spread of Islam eastward into South and Southeast Asia was one of the most significant cultural shifts in world history. As it expanded into these regions, Islam was received by cultures vastly different from those in the Middle East, incorporating them into a diverse global community that stretched from India to the Philippines. In *Islam Translated*, Ronit Ricci uses the Book of One Thousand Questions—from its Arabic original to its adaptations into the Javanese, Malay, and Tamil languages between the sixteenth and twentieth centuries—as a means to consider connections that linked Muslims across divides of distance and culture. Examining the circulation of this Islamic text and its varied literary forms, Ricci explores how processes of literary translation and religious conversion were historically interconnected forms of globalization, mutually dependent, and creatively reformulated within societies making the transition to Islam.

The Poetics of Conversion in Early English Christianity

Kenneth Rexroth called Denise Levertov (1923–1997) "the most subtly skillful poet of her generation, the most profound, . . . and the most moving." Author of twenty-four volumes of poetry, four books of essays, and several translations, Levertov became a lauded and honored poet. Born in England, she published her first book of poems at age twenty-three, but it was not until she married and came to the United States in 1948 that she found her poetic voice, helped by the likes of William Carlos Williams, Robert Duncan, and Robert Creeley. Shortly before her death in 1997, the woman who claimed no country as home was nominated to be America's poet laureate. In this illuminating biography, Dana Greene examines Levertov's interviews, essays, and self-revelatory poetry to discern the conflict and torment she both endured and created in her attempts to deal with her own psyche, her relationships with family, friends, lovers, colleagues, and the times in which she lived. *Denise Levertov: A Poet's Life* is the first complete biography of Levertov, a woman who claimed she did not want a biography, insisting that it was her work that she hoped would endure. And yet she confessed that her poetry in its various forms—lyric, political, natural, and religious—derived from her life experience. Although a substantial body of criticism has established Levertov as a major poet of the later twentieth century, this volume represents the first attempt to set her poetry within the framework of her often tumultuous life.

Dante

The "Ethiope," the "tawny Tartar," the "woman blackamoore," and "knotty Africanisms"—allusions to blackness abound in Renaissance texts. Kim F. Hall's eagerly awaited book is the first to view these evocations of blackness in the contexts of sexual politics, imperialism, and slavery in early modern England. Her work reveals the vital link between England's expansion into realms of difference and otherness—through exploration and colonialism—and the highly charged ideas of race and gender which emerged. How, Hall asks, did new connections between race and gender figure in Renaissance ideas about the proper roles of men and women? What effect did real racial and cultural difference have on the literary portrayal of blackness? And how did the interrelationship of tropes of race and gender contribute to a modern conception of individual identity? Hall mines a wealth of sources for answers to these questions: travel literature from Sir John Mandeville's *Travels* to Leo Africanus's *History and Description of Africa*; lyric poetry and plays, from Shakespeare's *Antony and Cleopatra* and *The Tempest* to Ben Jonson's *Masque of Blackness*; works by Emilia Lanier, Philip Sidney, John Webster, and Lady Mary Wroth; and the visual and decorative arts. Concentrating on the sixteenth and seventeenth centuries, Hall shows how race, sexuality, economics, and nationalism contributed to the formation of a modern (white, male) identity in English culture. The volume includes a useful appendix of not readily accessible Renaissance poems on blackness.

Signs that Sing

Plato's Four Muses reconstructs Plato's authorial self-portrait through a fresh reading of the *Phaedrus*, with an Introduction and Conclusion that contextualize the construction more broadly. The reference to four Muses in the myth of the cicadas is read as a hint of the "ingredients" of philosophical discourse, which Plato sets against the Greek tradition of poetic initiations and conceptualizes as a form of provocatively old-fashioned 'mousikē'. The book unravels three surprising features that define Plato's works. First, there is a measure of anti-intellectualism: Plato counters the rationalistic excesses of other forms of discourse, thus distinguishing his own words from both prose and poetry; second, Plato envisages a new beginning for philosophy: he conceptualizes the birth of Socratic dialogue in, and against, the Pythagorean tradition, with an emphasis on the new role of writing and on the cult of Socrates in the Academy; finally, a self-consciously ambivalent attitude emerges with respect to the social function of the dialogues. Plato's works are conceived both as a kind of "resistance literature" and as a preliminary move towards the new poetry of the Kallipolis

Fictions of Conversion

The Poetics of Commemoration is a study of commemorative skaldic verse from the Viking Age. It investigates how skaldic poets responded to the deaths of kings and the ways in which poetic commemoration functioned within the social and political communities of the early medieval court. Beginning with the early genealogical poem *Ynglingatal*, the book explores how the commemoration of a king's ancestors could be used to consolidate his political position and to provide a

shared history for the community. It then examines the presentation of dead kings in the poems *Eiríksmál* and *Hákonarmál*, showing how poets could re-cast their kings as characters of myth and legend in the afterlife. This is followed by an analysis of verse in which poets use their commemoration of one king to reinforce their relationship with his successor; it is shown that poetry could both help and hinder the integration of the poet into the retinue of a new king. Focusing then on the memorial poems composed for Kings Óláfr Tryggvason and Óláfr Haraldsson, as well as for the Jarls of the Orkney Islands, the book considers the tension between public and private expressions of grief. It explores the strategies used by poets to negotiate the tumultuous period that followed the death of a king, and to work through their own emotional responses to that loss. The book demonstrates that skaldic poets engaged with the deaths of rulers in a wide variety of ways, and that poetic commemoration was a particularly effective means not only of constructing a collective memory of the dead man, but also of consolidating the new social identity of the community he left behind.

Changing Rapture

The fraught history of England's Long Reformation is a convoluted if familiar story: in the space of twenty-five years, England changed religious identity three times. In 1534 England broke from the papacy with the Act of Supremacy that made Henry VIII head of the church; nineteen years later the act was overturned by his daughter Mary, only to be reinstated at the ascension of her half-sister Elizabeth. Buffeted by political and confessional cross-currents, the English discovered that conversion was by no means a finite, discrete process. In *Fictions of Conversion*, Jeffrey S. Shoulson argues that the vagaries of religious conversion were more readily negotiated when they were projected onto an alien identity—one of which the potential for transformation offered both promise and peril but which could be kept distinct from the emerging identity of Englishness: the Jew. Early modern Englishmen and -women would have recognized an uncannily familiar religious chameleon in the figure of the Jewish converso, whose economic, social, and political circumstances required religious conversion, conformity, or counterfeiting. Shoulson explores this distinctly English interest in the Jews who had been exiled from their midst nearly three hundred years earlier, contending that while Jews held out the tantalizing possibility of redemption through conversion, the trajectory of falling in and out of divine favor could be seen to anticipate the more recent trajectory of England's uncertain path of reformation. In translations such as the King James Bible and Chapman's Homer, dramas by Marlowe, Shakespeare, and Jonson, and poetry by Donne, Vaughan, and Milton, conversion appears as a cypher for and catalyst of other transformations—translation, alchemy, and the suspect religious enthusiasm of the convert—that preoccupy early modern English cultures of change.

Varieties of Seventeenth- and Early Eighteenth-century English Radicalism in Context

Converting Cultures

"Verse is born free but everywhere in chains. It has been my project to rattle the chains." (from "The Revenge of the Poet-Critic") In *My Way*, (in)famous language poet and critic Charles Bernstein deploys a wide variety of interlinked forms—speeches and poems, interviews and essays—to explore the place of poetry in American culture and in the university. Sometimes comic, sometimes dark, Bernstein's writing is irreverent but always relevant, "not structurally challenged, but structurally challenging." Addressing many interrelated issues, Bernstein moves from the role of the public intellectual to the poetics of scholarly prose, from vernacular modernism to idiosyncratic postmodernism, from identity politics to the resurgence of the aesthetic, from cultural studies to poetry as a performance art, from the small press movement to the Web. Along the way he provides "close listening" to such poets as Charles Reznikoff, Laura Riding, Susan Howe, Ezra Pound, Allen Ginsberg, and Gertrude Stein, as well as a fresh perspective on *L=A=N=G=U=A=G=E*, the magazine he coedited that became a fulcrum for a new wave of North American writing. In his passionate defense of an activist, innovative poetry, Bernstein never departs from the culturally engaged, linguistically complex, yet often very funny writing that has characterized his unique approach to poetry for over twenty years. Offering some of his most daring work yet—essays in poetic lines, prose with poetic motifs, interviews miming speech, speeches veering into song—Charles Bernstein's *My Way* illuminates the newest developments in contemporary poetry with its own contributions to them. "The result of [Bernstein's] provocative groping is more stimulating than many books of either poetry or criticism have been in recent years."—Molly McQuade, *Washington Post Book World* "This book, for all of its centrifugal activity, is a singular yet globally relevant perspective on the literary arts and their institutions, offered in good faith, yet cranky and poignant enough to not be easily ignored."—*Publishers Weekly* "Bernstein has emerged as postmodern poetry's sous-chef of insouciance. *My Way* is another of his rich concoctions, fortified with intellect and seasoned with laughter."—Timothy Gray, *American Literature*

The Poetics of Commemoration

The *Oxford Handbook of Religious Conversion* offers a comprehensive exploration of the dynamics of religious conversion, which for centuries has profoundly shaped societies, cultures, and individuals throughout the world. Scholars from a wide array of religions and disciplines interpret both the varieties of conversion experiences and the processes that inform this personal and communal phenomenon. This volume examines the experiences of individuals and communities who change religions, those who experience an intensification of their religion of origin, and those who encounter new religions through colonial intrusion, missionary work, and charismatic and revitalization movements. The thirty-two innovative essays provide overviews of the history of particular religions, including Hinduism, Buddhism, Confucianism, Taoism, Sikhism, Islam, Christianity, Judaism, indigenous religions, and new religious movements. The essays also offer a wide range of disciplinary perspectives—psychological, sociological, anthropological, legal, political, feminist, and geographical—on methods and theories deployed in understanding conversion, and insight into various forms of deconversion.

Pablo Neruda, the Poetics of Prophecy

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This study approaches the question of the relationship of the part to the whole in a literary work, as evidenced in the theme and structure of medieval romance, and instantiates the problem through an examination of how the number symbolism and alchemical imagery in Gottfried's «Tristan» support the anti-social thrust of the romance. Awareness of the implications of Gottfried's literary iconography lends credence to a reading in which the lovers are evaluated positively, while King Mark and Cornish society are viewed negatively; the quantifiers one and three appear in descriptions of the lovers and those who would aid them, and the numbers two and four are used in portrayals of society. Similarly, metals high on the alchemical scale of value are used to describe the lovers, while strategic references to base metals in the text mirror society's attempt to debase the lovers.

The Poetics of Conversion

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