

1. Record Nr.	UNINA9910463845903321
Autore	Buonomo Leonardo
Titolo	Immigration, ethnicity, and class in American writing, 1830-1860 : reading the stranger // Leonardo Buonomo
Pubbl/distr/stampa	Lanham, Maryland : , : Fairleigh Dickinson University Press, , 2014 ©2014
ISBN	1-61147-653-4
Descrizione fisica	1 online resource (217 p.)
Disciplina	810.9/358
Soggetti	American literature - 19th century - History and criticism National characteristics, American, in literature Immigrants in literature Ethnicity in literature Race in literature Social classes in literature Group identity in literature Nationalism and literature - United States - History - 19th century Literature and society - United States - History - 19th century Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Contents; Acknowledgments; Prologue; Introduction; Chapter One: Face to Face with the Stranger; Ralph Waldo Emerson on National Identity; Herman Melville's Redburn: In the Company of Strangers; Nathaniel Hawthorne's Foreign Reflections; Chapter Two: The Domestic Other; James Fenimore Cooper: Defining Master and Servant; Walt Whitman: A Sympathetic Glance at "Bridget"; Chapter Three: Landscape with Strangers; Nathaniel Hawthorne and the Changing Face of America; Henry David Thoreau and His Foreign Neighbors; Chapter Four: Views from the City; Epilogue; Bibliography; About the Author; Index
Sommario/riassunto	This book examines fiction and nonfiction texts from the period 1830 to 1860 to demonstrate how major and minor American writers constructed their country's identity by contrasting their own

characteristics with those of innumerable immigrants. Confronted with newcomers whose cultural and social background made them appear more alien than their predecessors, American writers reconsidered their nation's democracy and republicanism, together with its cultural and ethnic heritage, in a context of heated scientific and popular debates about race.

2. Record Nr.	UNINA9910955122603321
Autore	Denzey Nicola Frances <1966->
Titolo	The bone gatherers : the lost worlds of early Christian women / / Nicola Denzey
Pubbl/distr/stampa	Boston, : Beacon Press, c2007
ISBN	0-8070-1318-8
Descrizione fisica	1 online resource (312 p.)
Disciplina	274.5/63201082
Soggetti	Women in Christianity - History - Early church, ca. 30-600 Christian women - Rome - History Women - History - To 500
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. 261-272) and index.
Nota di contenuto	Intro -- Map: An Early Christian Woman's Rome -- Contents -- Abbreviations -- Introduction: The Bone Gatherers -- Chapter 1: Death Takes a Bride -- Chapter 2: Proba and the Piglet -- Chapter 3: Waiting in the Afterlife -- Chapter 4: Praying with Prisca -- Chapter 5: Petronella Goes to Paradise -- Chapter 6: The Silent Virgin and the Pale Child -- Chapter 7: Pope Damasus, Ear Tickler -- Epilogue: Turtura's Veil -- Acknowledgments -- Notes -- Bibliography -- Index.
Sommario/riassunto	The bone gatherers found in the annals and legends of the early Roman Catholic Church were women who collected the bodies of martyred saints to give them a proper burial. They have come down to us as deeply resonant symbols of grief: from the women who anointed Jesus's crucified body in the gospels to the Pieta , we are accustomed to thinking of women as natural mourners, caring for the body in all its fragility and expressing our deepest sorrow. But to think of women

bone gatherers merely as mourners of the dead is to limit their capacity to stand for something more significant. In fact, Denzey argues that the bone gatherers are the mythic counterparts of historical women of substance and means--women who, like their pagan sisters, devoted their lives and financial resources to the things that mattered most to them: their families, their marriages, and their religion. We find their sometimes splendid burial chambers in the catacombs of Rome, but until Denzey began her research for *The Bone Gatherers*, the monuments left to memorialize these women and their contributions to the Church went largely unexamined. *The Bone Gatherers* introduces us to once-powerful women who had, until recently, been lost to history--from the sorrowing mothers and ghastly brides of pagan Rome to the child martyrs and women sponsors who shaped early Christianity. It was often only in death that ancient women became visible--through the buildings, burial sites, and art constructed in their memory--and Denzey uses this archaeological evidence, along with ancient texts, to resurrect the lives of several fourth-century women. Surprisingly, she finds that representations of aristocratic Roman Christian women show a shift in the value and significance of womanhood over the fourth century: once esteemed as powerful leaders or patrons, women came to be revered (in an increasingly male-dominated church) only as virgins or martyrs--figureheads for sexual purity. These depictions belie a power struggle between the sexes within early Christianity, waged via the Church's creation and manipulation of collective memory and subtly shifting perceptions of women and femaleness in the process of Christianization. *The Bone Gatherers* is at once a primer on how to "read" ancient art and the story of a struggle that has had long-lasting implications for the role of women in the Church.

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