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Seminar paper from the year 2008 in the subject English Language and Literature Studies - Linguistics, grade: 1,0, University of Cologne, course: Early Modern English, language: English, abstract: During the Early Modern English period, the Puritans in England developed certain language usages of their own that were mainly on the lexical level. Their language showed variation especially in the vocabulary (Barber 1997: 23). In the standard work Early Modern English by Charles Barber, he claims that repetition is probably a feature of Puritan public speech and takes as a foundation a character from Ben Jonson ' s play Bartholomew Fair (1997: 24). So the first aim of this paper is to prove or refute Barber ' s assertion that Puritans used the stylistic device of repetition in public speaking. The second aim of this paper is to find out to what extent the Puritans used their vocabulary in different literary genres. There will also be a short explanation of the meaning of Puritan words that are found in the text. This aspect cannot be considered in full detail as it would go beyond the scope of this paper. Furthermore, the paper will comment on whether the depiction of Puritans in 16th and 17th century drama is realistic concerning the use of Puritan vocabulary and repetition of words and phrases. Van Beek writes in An enquiry into puritan vocabulary, which served as a main source for this paper, that there had hardly been done any similar work on the Puritan vocabulary before his study (1969: 5). According to the online bibliography of the Modern Language Association (MLA), there have not been published any similar studies from 1969 till today. In fact, there are only some references to Puritan vocabulary in larger studies, e.g. in the latest books on Early Modern English by Manfred G ö rlach and Barber ' s above mentioned work from 1997. However, they also do not look closely at some specific features of their vocabulary. The only detailed study on a particular aspect of the Puritan vocabulary is Die Self-Komposita der Puritanersprache by Karl Waentig dated 1932. One can say that there has not been done any quantitative research so far on the Puritan vocabulary in the Early Modern period. Concerning the other interest of this paper one can also say that there has not been done research on the repetition of words and phrases in Puritan public speech.

Scholarly Research paper from the year 2007 in the subject English Language and Literature Studies - Literature, grade: 1,3, University of Heidelberg (Anglistisches Seminar), course: Hauptseminar Literaturwissenschaft: Conceptualizing the 'Savage': Ethnic Perspectives in Early American Literature (William Bradford to

Hermann Melville), language: English, abstract: The way the Puritans approached, valued and treated the Indians in America is intrinsically tied to their religious belief and the religious concepts they applied to order the world they lived in. With an authentic non-fictional account of a Puritan minister's wife about her captivity among Indians, as delivered by Mary Rowlandson, there is the unique chance of analyzing the application of Puritan principles of belief in time of hardship as well as Puritan reception of the Indian American. The following pages will attempt to interpret Rowlandson's behavior in captivity and her description of the natives against the background of her religion. The focus will be placed on the way Rowlandson employs Puritan ideology in order to make sense of the world and especially of her experiences in Indian captivity. More precisely, this essay intends to answer the following central questions: Firstly, how and to what degree does Rowlandson actually succeed in explaining the happenings to herself and fellow Puritans, or to put it differently - how does she deal with inconsistencies between religious doctrines and reality? Secondly, does Rowlandson succeed in living according to Puritan principles while in captivity? Lastly and on the findings of the previous answers, does her captivity among the Indians cause any alteration in her attitude towards them?

Colacurcio analyzes the works of first-generation American Puritans, focusing on this early literature of godly letters in rhetorical, theological, and political terms.

This book argues that the religious import of American environmental literature has yet to be fully recognized or understood. Making Nature Sacred explores how the quest for 'natural revelation' has been pursued through successive phases of American literary and intellectual history.

An examination of Puritan iconoclasm, the reasons which led to it, and the forces which sustained it.

Selected essays offer historical interpretations of the Puritans and their way of life

In this wide-ranging study Stephen Foster explores Puritanism in England and America from its roots in the Elizabethan era to the end of the seventeenth century. Focusing on Puritanism as a cultural and political phenomenon as well as a religious movement, Foster addresses parallel developments on both sides of the Atlantic and firmly embeds New England Puritanism within its English context. He provides not only an elaborate critique of current interpretations of Puritan ideology but also an original and insightful portrayal of its dynamism. According to Foster, Puritanism represented a loose and incomplete alliance of progressive Protestants, lay and clerical, aristocratic and humble, who never decided whether they were the vanguard or the remnant. Indeed, in Foster's analysis, changes in New England Puritanism after the first decades of settlement did not indicate secularization and decline but instead were part of a pattern of change, conflict, and accommodation that had begun in England. He views the Puritans' own claims of declension as partisan propositions in an internal controversy as old as the Puritan movement itself. The result of these stresses and adaptations, he argues, was continued vitality in American Puritanism during the second half of the seventeenth century. Foster draws insights from a broad range of sources in England and America, including sermons, diaries, spiritual autobiographies, and colony, town, and court records. Moreover, his presentation of the history of the English and American Puritan movements in tandem brings out the fatal flaws of the former as well as the modest but essential strengths of the latter.

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