

[論文要旨]

**‘Our beeing your equals, free from tyranny’:Female  
Appropriation of Stoicism, Christian Humanism and Neostoicism  
in Writings by Aemilia Lanyer and Elizabeth Cary**

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Aemilia Lanyer published *Salve Deus Rex Judaeorum* in 1611, and Elizabeth Cary published the play, *The Tragedy of Mariam* in 1613. Many critics have studied their works, but few of them have compared the two works. On the surface, Lanyer’s poetry and Cary’s play are quite different. Lanyer, who was a middle-class woman seeking money and patronage, published a religious poem on Christ’s Passion with many dedicatory poems attached. Cary, as a noblewoman and literary patron, published a Senecan closet-drama, in which she raised questions about marriage and divorce. However, both of their works can be read as not only personal but also political responses to the contemporary court when we consider the historical context. In fact, their writings have many similarities in terms of the period in which they were published, their humanistic ideas about the issues of tyranny and kingship, and the authors’ gender and social background.

In this thesis, I will first explore the basis of the ideas of Lanyer and Cary, that is, the tradition of humanistic thought in the works of some male Stoic, Christian Humanist and Neostoic thinkers. The discussion will proceed with a study of the relation between the humanistic ideas of the male thinkers and the cultural apprehension of female voices and silence in early modern England. This apprehension is closely connected with ideas about the Christian duty of women and the female voice, which require women to control of their speech. However, in the early modern period, Humanists recommended education not only for men but also for elite women, in combination with the inherited tradition of “querelle des femmes”: the debate about women. I will explore the collective early modern attitudes towards female education, reading and writing.

In the subsequent chapters, I will analyze the texts of both writers in order to discover the extent to which these female writers appropriate the ideas of male Stoic, early modern Christian Humanist and Neostoic thinkers. Regarding Lanyer’s *Salve Deus Rex Judaeorum* in chapter II, I will probe into the female voice and male tyranny which is described in the title poem, especially in the voices of Eve and Pilate’s wife. Lanyer depicts the ideal image of Elizabeth I in both the title and the dedicatory poems. My argument is that it shows her nostalgia for the past golden age with a female sovereign as a reformer in contrast with the present tyrannical age. Moreover, the comparison between her work and some male authors contemporary with her will not only place her in a literary genealogy but also elucidate her characteristics.

In chapter III, I will analyze tyrannical aspects of men and female responses to them in Cary’s *The Tragedy of Mariam*. I will argue that Cary highlights women’s difficulties under tyrannical men by making use of the ideas of male classical and Humanist thinkers and by fusing the domestic and public spheres. The depictions of female characters and their relationships evoke the problem of the relationship between a tyrannical king and his subjects, which was a controversial issue among

early modern Humanists. The discussion of the play will proceed by comparing her work with her source, Flavius Josephus's *Antiquities of the Jews*, and also with her contemporary, Shakespeare's plays, *Othello* and *The Taming of the Shrew*. This comparison will place Cary's play in a literary tradition and show her characteristics as a female writer.

The purpose of chapter IV is to explore the aims of both Lanyer and Cary in writing and publishing in order to uncover the extent to which Lanyer and Cary function as virtual counsellors to their readers. The discussion of their works will be contextualized within the contemporary Jacobean court setting. James I supported an absolutist theory, and the court of James was a patriarchal society in which the king was surrounded by his favourites, which dissociated Queen Anne from the court. I will examine the writings of James I in order to clarify to what extent the king supported the patriarchal ideology. Furthermore, by pointing out the fact that both Lanyer and Cary were closely associated with the Essex-Sidney group, a group of noble households strongly connected with Queen Anne, I will argue that Lanyer's volume of poetry and Cary's play have many similarities in terms of their ideas and their roles as female responses to the contemporary tyrannical court and tyrannical households, though each of them was in a different situation and adopted a very different way of writing. The similar humanistic ideas about the issues of tyranny, the king's divinity, legitimate kingship and the king's favourites which are expressed in their works will connect the works of these two female writers and show that they function as *de facto* female humanistic counsellors or reformers whether they intended this or not.