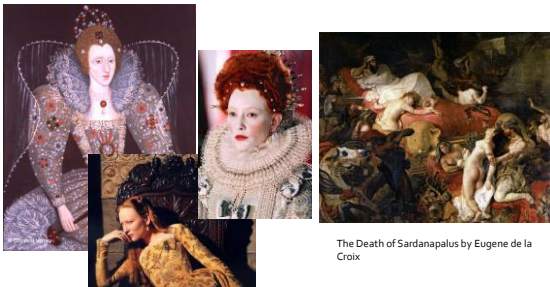


Negotiating the Public and the Private

Elizabeth I, Surrey's Assyrian King

The Trouble with Bodies



THE BODY OF THE STATE

DIVINE RIGHT grounded in HEREDITARY CONTINUITY → The Monarch's reproductive power becomes the means of STABLE TRANSFER OF POWER

ELIZABETHAN BALANCING ACT

SHORTCOMINGS OF FEMALE RULE

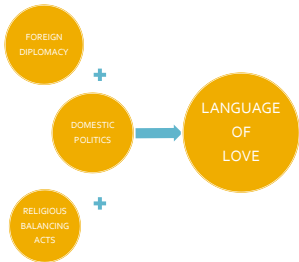
- Female inconstancy:
 - Threat to hereditary succession;
- Natural SUBORDINATION of women to male rule =
 - subordination of England to FOREIGN rule;
 - subordination of a MONARCH to a male SUBJECT.

RECONCEPTION AND MOBILIZATION

- Cult of VIRGINITY;
- Marriage to the STATE;
- Brokering of reproductive and marital prerogative;
- Conflation of religious and sexual discourses;
- Conflation of Body Politic and Body Natural;
- Emphasis on ROLE-PLAYING.

ELIZABETHAN CULT OF LOVE

Careful
NEGOTIATION and
EXPLOITATION of
the
PUBLIC/PRIVATE
nexus for
POLITICAL GAIN



Elizabeth's Speech, Nov 5, 1566

- How does Elizabeth I establish AUTHORITY and LEGITIMACY in this speech?
- What is the relationship between the IDEAL and the PRACTICAL or PRAGMATIC in the speech? Consider:
 - Her reference to the "divinity" of potential successors (756);
 - Her references to "reason" and "will";
 - Comparison with More and Hooker.
- What is the relationship between the PUBLIC and PRIVATE body of the monarch in the speech?

Surrey's "Th'Assyrian's King"

- Is there an IDEAL of kingship posited by the sonnet? If so, what characterizes the ideal?
- What is the significance of the reference to the king's "regal heart" (2)?
- What is the relationship between the MARTIAL metaphor and the king's represented lust?
- What is the relationship between the PUBLIC and the PRIVATE bodies of the king?
- Why does the king's "foul desire" matter?
