

Early Modern Europe, 1450–1789

CAMBRIDGE HISTORY OF EUROPE, 2ND EDITION

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Further Reading

CHAPTER TWO: INDIVIDUALS IN SOCIETY, 1450-1600

The **body and bodily behavior** are currently of great interest to historians. See Darryll Grantley and Nina Taunton, eds., *The Body in Late Medieval and Early Modern Culture* (London: Ashgate, 2000) and Florike Egmond and Robert Zwinjnenberg, eds., *Bodily Extremities: Preoccupations with the Human Body in Early Modern European Culture* (London: Ashgate, 2003). Catherine Richardson, ed., *Clothing Culture, 1350-1650* (London: Ashgate, 2004) and Catherine Kovesi Killerby, *Sumptuary Law in Italy, 1200-1500* (Oxford: Oxford University Press, 2002) discuss clothing. Rudolph M. Bell, *How to Do It: Guides to Good Living for Renaissance Italians* (Chicago: University of Chicago Press, 1999) surveys popular advice manuals on all kinds of topics. Ken Albala, *Food in Early Modern Europe* (Westport, CT: Greenwood Press, 2003) and Joan Thirsk, *Food in Early Modern England: Phases, Fads, Fashions, 1500-1760* (London: Hambledon Continuum, 2007) provide general overviews, while Piero Camporesi, *Bread of Dreams: Food and Fantasy in Early Modern Europe* (Chicago: University of Chicago Press, 1989) looks at the role that the presence and absence of food played in people's imaginations.

Marriage in Italy has been especially well-studied recently. See: Anthony F. D'Elia, *The Renaissance of Marriage in Fifteenth-century Italy* (Cambridge, MA: Harvard University Press, 2004); Daniela Hacke, *Women, Sex, and Marriage in Early Modern Venice* (London: Ashgate, 2004); Emyln Eisenach, *Husbands, Wives and Concubines: Marriage, Family, and Social Order in Sixteenth-Century Verona* (Kirksville, MO: Truman State University Press, 2004); Thomas Kuehn, *Illegitimacy in Renaissance Florence* (Ann Arbor: University of

Michigan Press, 2002); Gabrielle Langdon, *Medici Women: Portraits of Power, Love, and Betrayal from the Court of Duke Cosimo I* (Toronto: University of Toronto Press, 2007).

Parenting and godparenting have been analyzed in: Will Coster, *Baptism and Spiritual Kinship in Early Modern England* (London: Ashgate, 2002); Karen Spierling, *Infant Baptism in Reformation Geneva: the Shaping of a Community, 1536-1564* (London: Ashgate, 2005); Douglas A. Brooks, ed., *Printing and Parenting in Early Modern England* (London: Ashgate, 2005). Philip Gavitt, *Charity and Children in Renaissance Florence : The Ospedale degli Innocenti, 1410-1536* (Ann Arbor: University of Michigan Press, 1991) looks at care of children in an institutional setting. On one particular type of child, see Matthew Gerber, *Bastards: Politics, Family, and Law in Early Modern France* (New York: Oxford University Press, 2012).

For more information on **widowhood and old age**, see: Ann Crabb, *The Strozzi of Florence Widowhood and Family Solidarity in the Renaissance* (Ann Arbor: University of Michigan Press, 2000); Shulamith Shahar, *Growing Old in the Middle Ages: 'Winter Clothes Us in Shadow and Pain'* (London: Routledge, 2004). On the end of life, see Vanessa Harding, *The Dead and the Living in Paris and London, 1500–1670* (Cambridge: Cambridge University Press, 2002) and Lucinda Becker, *Death and the Early Modern Englishwoman* (London: Ashgate, 2003).

On **community networks and wider groups of social relations**, see: Rosemary Horrox, *Fifteenth-Century Attitudes: Perceptions of Society in Late Medieval England* (Cambridge: Cambridge University Press, 1997); Katherine L. French, *The People of the Parish: Community Life in a Late Medieval English Diocese* (Philadelphia: University of Pennsylvania Press, 2000); Ian W. Archer, *The Pursuit of Stability: Social Relations in Elizabethan London* (Cambridge: Cambridge University Press, 2003); Philip Gavitt, *Gender, Honor, and Charity in Late Renaissance Florence* (Cambridge: Cambridge University Press, 2012); Hannah Chapelle Wojciehowski, *Group Identity in the Renaissance World* (Cambridge: Cambridge University Press, 2012). David Cressy, *Travesties and Transgressions in Tudor*

and Stuart England: Tales of Discord and Dissension (Oxford: Oxford University Press, 2000)

discusses how people coped with events and individuals outside the social norm.