

Throughlines selected annotated bibliography of premodern critical race studies

**Abu-Lughod, Janet. *Before European Hegemony: The World System A.D. 1250–1350*.
Oxford: Oxford University Press, 1989.**

The work argues for the existence of a decentralized technological and financial membrane that bound East Asia, West Asia, and Europe between 1250 and 1350 CE into an economic superstructure. The book posits that these areas existed under a single world system, and explores the reasons for its eventual collapse, arguing against the teleology of Europe's rise to world dominance in the early modern period. The work engages fields such as economics, history of science, and global studies.

Akbari, Suzanne. *Idols in the East: European Representations of Islam and the Orient, 1100–1450*. Ithaca and London: Cornell University Press, 2009.

Explores representations of Muslims in the medieval Western imaginary between the beginning of the First Crusade and the Ottoman conquest of the Byzantine Empire's capital. The book traces a prehistory to colonial and contemporary Orientalism by interrogating Western conceptualizations of climatic effects, bodily diversity, spiritual difference, and more. The scholarship is of interest to students of Orientalism, medieval studies, and embodiment.

Akhimie, Patricia. *Shakespeare and the Cultivation of Difference: Race and Conduct in the Early Modern World*. New York: Routledge, 2018.

Examines cultural constructions of the body in 16th and 17th century England with specific reference to the works of William Shakespeare. The work argues that socially hierarchical conceptions of appropriate comportment were irreducible from embodied traits for the early modern English, in turn tying bodily difference to the threats posed by persons coded as non-normative. The book engages discussions in the fields of Shakespeare studies, embodiment, drama, social history, and early modern England.

Akhimie, Patricia, ed. *The Oxford Handbook of Shakespeare and Race*. Oxford: Oxford University Press, 2024.

Essays and interviews discussing race in Shakespeare studies. The entries draw upon a wide range of source materials from a variety of contexts to consider how premodern critical race studies and Shakespeare intersect, with an emphasis on the perspectives of theater professionals. The compendium engages with the studies of Shakespeare, performance, critical race theory, feminist theory, postcolonial studies, book history, and more.

Al-Azami, Lubaaba. "Racecraft and the Indian Queen in *The Temple of Love* (1635)." *Renaissance Studies* 37, no. 5 (2023): 685–700.

Study of the figure of the elite and royal Indian woman in early modern English dramas, focusing specifically on William Davenant's *Temple of Love* (c. 1635). The article shows how the Indian queen's ability to pass as white reflects English longings to attach themselves to the economic and political might of the Mughal Empire. This piece is likely to be of interest to students of English and performance studies.

Alexander, Leslie M. *African or American?: Black Identity and Political Activism in New York City, 1784-1861*. Urbana: The University of Illinois Press, 2008.

Explores the relationship between Black identity and political activism in the nineteenth century U.S., using New York City as an illustrative example. The book examines whether newly emancipated Black northerners viewed themselves as Africans or as Americans and discusses how the answer to that influenced the nature and form of Black political and intellectual thought in the nineteenth century.

Alexander, Leslie M. *Fear of a Black Republic: Haiti and the Birth of Black*

***Internationalism the United States*. Urbana: University of Illinois Press, 2022.**

Examines how Haiti—as a sovereign Black nation—created a beacon of hope for free and enslaved Black people throughout the African diaspora in the early 19th century. The book argues that free and enslaved Black people in the United States, cognizant of Haiti’s centrality to the global struggle for Black liberation, defended Haiti and its sovereignty, eventually giving birth to Black internationalism. This movement both demanded an end to slavery and insisted on full freedom, equality, and sovereignty for Black people throughout the African diaspora.

Aljoe, Nicole N. *Creole Testimonies: Slave Narratives from the British West Indies, 1709-1838*. New York: Palgrave Macmillan, 2012.

Analyzes narratives of enslavement between 1709-1838 originating mostly from British-held Caribbean colonies. Aljoe argues that West Indian slave narratives have distinctive literary, generic, and rhetorical features such as “creolization” and “testimonio.” The book maintains that including the Caribbean archives contributes to discourse on narratives of enslavement and the African diaspora. This book engages in the sociohistorical contexts of the Caribbean and the Black Atlantic.

Altschul, Nadia. "Saracens and Race in *Roman de la Rose* Iconography: The Case of Dangier in Bodleian Douce 195." *Digital Philology* 2, no. 1 (2013): 1–15.

Engages racialization in the portrayal of a character from a 13th century French drama.

The essay examines the ways in which skin pigmentation and other somatic markers were coded to prompt audience responses, and in this way argues against some attitudes in contemporary medieval history which assume racialization is a modern phenomenon.

Takes part in discussions about French literature, embodiment, and the history of art.

Andrea, Bernadette. *Women and Islam in Early Modern English Literature*. Cambridge: Cambridge University Press, 2007.

Investigates the conceptualization of Muslim societies among early modern English women. The work draws upon a range of sources—including romances, travelogues, and diplomatic correspondence—to sketch the ways in which English women took part in early modern Orientalist encounters. Engages conversations in gender studies, Mediterranean studies, and the cultural history of England.

Antrim, Zayde. "Qamarayn: The Erotics of Sameness in the 1001 Nights." *Al- 'Uşūr al-Wuṣṭā* 28 (2020): 1-44.

Interrogates the construction of sameness in medieval Arabic literature through a close reading of one story from the *Thousand and One Nights*. Antrim offers an argument about how an erotics of physical sameness renders a binary understanding of sex unsuitable for the study of premodern Islamic and Arabophone contexts, and how the reception of medieval Arabic materials reads a sexual binary into older works. The article engages conversations in the study of gender, Islam, race, and Arabic.

Armstrong, Dorsey. "Postcolonial Palomides: Malory's Saracen Knight and the Unmaking of the Arthurian Community." *Exemplaria* 18, no. 1 (2006): 175-203.

Engages racialization in the portrayal of a character coded as "Saracen" from medieval English Arthurian literature. The essay argues that the "Saracen" knight ultimately serves to place a limit upon an idealized chivalric community, posing a problem that cannot be resolved through their embodied presence. The work engages the study of conversion, embodiment, and medieval English literature.

Arvas, Abdulhamit. *Boys Abducted: The Homoerotics of Empire and Race in Early Modernity*. Durham: Duke University Press, 2025.

Focusing on England and the Ottoman Empire between the 15th and 17th centuries, this book examines literary and visual representations of abducted boys across these imperial contexts. It argues that the figure of the abducted beautiful boy, as an eroticized object, links homoerotic desire with racial formation and imperial power structures. Arvas reveals how the circulation and captivity inherent in this global trafficking structures sexual and racial discourses.

Arvas, Abdulhamit. "Early Modern Eunuchs and the Transing of Gender and Race." *Journal for Early Modern Cultural Studies* 19, no. 4 (2019): 116-36.

Investigates early modern representations of eunuchs both at the Ottoman court and on the English stage. The essay argues that "eunuch" represents a distinct gender category for the early modern world, and that the category gestures towards the mutually constitutive relationship between gender and race. The work is of interest to students of Ottoman studies, English literature, early modern studies, and gender.

Azfar, Farid. "Leviathan and the Asiento: A Counter-History of the Racial Contract." *New Literary History* 52, no. 3 (2021): 431–467.

A study of Thomas Hobbes's sociopolitical theory in the context of early modern European commercial contracts. Azfar delves into the intersection of racializing practice and early capitalism by embedding the composition of Hobbes's *Leviathan* within the context of European slaving contracts, providing a trajectory for the history of white supremacy. The work deals with debates in the study of political theory, capitalism, and enslavement.

Bale, Anthony. *The Jew in the Medieval Book: English Antisemitisms 1350-1500*. Cambridge: Cambridge University Press, 2006.

Investigates the rhetorical construction of Jews in medieval English texts. The book is specifically concerned with tropes—such as Jewish murder of Christian youths and Jewish participation in the death of Jesus—circulating in the elite intellectual circles of medieval England long after the forced expulsion of Jews from England. The work engages in the study of religion, antisemitism, and English literature.

Barker, Hannah. *That Most Precious Merchandise: The Mediterranean Trade in Black Sea Slaves, 1260–1500*. Philadelphia: University of Pennsylvania Press, 2019.

Interrogates the common culture of slavery between the Genoese, Venetian, and Mamluks in and around the later medieval Mediterranean. The work uses Arabic and Latin sources to present the ways in which the Black Sea trade in enslaved persons entwined actors across cultures and kingdoms, while also portraying the social landscape against which medieval enslaved persons lived and acted. Barker's work demonstrates that an integral part of that landscape was the construction of racial difference. This work is part of

broader conversations in the study of the Mediterranean, cultural history, enslavement, and trade.

Bashir, Haroon. "Black Excellence and the Curse of Ham: Debating Race and Slavery in the Islamic Tradition." *ReOrient* 5, no. 1 (2019): 92–116.

Examines Muslim scholars' refutations of the "Curse of Ham" narrative in largely medieval Arabic religio-historical works. The article draws upon a breadth of sources from premodern Muslim historians, theologians, and Sufis to excavate a longstanding tradition of Black Excellence in Islamic contexts, within which the Curse of Ham narrative was refuted on religio-historical grounds. The article engages conversations in the study of religion, Islam, historiography, and Blackness.

Bassett, Molly H., and Vincent W. Lloyd, eds. *Sainthood and Race: Marked Flesh, Holy Flesh*. New York: Routledge, 2015.

A compendium of essays engaging race and sainthood in largely Christian global contexts. The essays are interested in the tension between the titular "marked flesh" of the racialized body and the "holy flesh" of a presumably universal saint, interrogating this dichotomy in premodern Aztec, Andean, Caribbean, English, Indian, and other contexts. The collection deals with discussions in the study of colonialism, sainthood, and global studies.

Bennett, Herman L. *African Kings and Black Slaves: Sovereignty and Dispossession in the Early Modern Atlantic*. Philadelphia: University of Pennsylvania Press, 2019.

This book outlines new analytics for framing the earliest history of the African-European encounter between the 11th to 19th centuries. It outlines how and under what circumstances Catholic dogma, institutions, and law mattered in the European encounter

with Africans. Bennett argues that the under-examined and under-theorized African presence should be examined for its role in Western formation—a history in which Africa and Africans figured as objects and as historical subjects

Betancourt, Roland. *Byzantine Intersectionality: Sexuality, Gender, and Race in the Middle Ages*. Princeton: Princeton University Press, 2020.

Investigates the entanglements between concepts of sexuality, gender, and race in the context of the Byzantine Empire from the 4th to 15th centuries. The book draws upon a range of case studies to excavate a history of overlapping marginalizations and minoritizations in the Byzantine world. It engages conversations across several fields including the study of gender, sexuality, religion, and art history.

Bethencourt, Francisco. *Racisms: From the Crusades to the Twentieth Century*. Princeton: Princeton University Press, 2014.

A diachronic engagement with racializing projects in global contexts from largely European perspectives, from premodern to contemporary times. The work argues against a grand narrative of racism in favor of a contextualized approach, emphasizing that projects of racism must be understood as facets of specific sociohistorical conditions. It engages conversations in the study of captivity, displacement, colonialism, and global studies.

Beusterien, John. *An Eye on Race: Perspectives from Theater in Imperial Spain*. Lewisburg: Bucknell University Press, 2006.

Analyzes and theorizes the presence of the Hispano-Moorish in Spanish imperial theater in the 16th and 17th centuries. The book discusses how Spain visualized the religious and

dark-skinned outsider. Beusterien seeks to depict how theater in imperial Spain showed blackness as a defiled religion and skin color.

Bigelow, Allison Margaret. *Mining Language: Racial Thinking, Indigenous Knowledge, and Colonial Metallurgy in the Early Modern Iberian World*. Omohundro Institute of Early American History Culture. Chapel Hill: University of North Carolina Press, 2020.

Presents the transatlantic transfer of knowledge and language of mining developed in the 16th and 17th centuries from the Americas that contributed to European colonization of the New World. This study describes how the impurity of ores and metals was employed to describe the religious, racial, and gender markers of the mine and metalworkers.

Bigelow uncovers ways in which Indigenous and African metallurgists aided or resisted imperial mining endeavors.

Biller, Peter. "Black Women in Medieval Scientific Thought." In *Micrologus XIII: La Pelle Umana. The Human Skin*, (2005): 477-492.

Analyzes a series of texts from antiquity and their reception among medieval intelligentsia on Black women's bodies. The essay demonstrates a typography and conceptualization of Black women as objects of sexual desire through scientific traditions, such as the theory of humors. The essay engages conversations in the study of Blackness, sexuality, and history of science.

Bindman, David, and Henry Louis Gates, Jr., eds. *The Image of the Black in Western Art, Volume II: From the Early Christian Era to the "Age of Discovery"*. Cambridge: Belknap, 2010.

Examines figural representations of Black bodies in medieval European Christian visual arts, including manuscripts, portraiture, and sculptures. The work addresses a wide array

of contexts—including Black saints, such as St. Benedict and St. Maurice, and literary characters such as Othello—to trace a range of attitudes on Blackness. The work engages the fields of art history, religion, and embodiment.

Black, Daisy. *Play Time: Gender, Anti-Semitism, and Temporality in Medieval Biblical Drama*. Manchester: Manchester University Press, 2020.

Analyzes the interplay between race and temporality in medieval English Christian plays, with primary reference to competing temporalities between Christian and Jewish characters. The work uses the simultaneously multiple times of English Biblical dramas—which pit Christian temporal frames against those of a Jewish past—to explore the antisemitic work being done among nonelite playwrights and audiences in medieval England. The work engages conversations in the fields of temporality, social history, dramaturgy, and religion.

Blackmore, Josiah. *Moorings: Portuguese Expansion and the Writing of Africa*. Minneapolis: University of Minnesota Press, 2009.

Examines how European literature represented Africa as monstrous, dangerous, and lush in early Portuguese imperial writings during the 15th and 16th centuries. The scope of the book focuses on works by Gomes Eanes de Zurara in the 15th century and Camões's *Os Lusíadas* in the 16th century to represent the Portuguese imperial discourse. Blackmore engages Portuguese textual matter of Africa during the 16th century to understand an important moment in the history of western expansion.

Blakely, Allison. *Blacks in the Dutch World: The Evolution of Racial Imagery in a Modern Society*. Bloomington: Indiana University Press, 1993.

This book offers an account of Black history alongside Dutch history and explores attitudes about race and color. The text covers the 17th century through the 1930s and uses various sources such as literature, art, and folklore as its archive. This work may interest those studying the Netherlands, the Black Diaspora, race, and archival methodologies.

Block, Sharon. *Colonial Complexions: Race and Bodies in Eighteenth-Century America*. Philadelphia: University of Pennsylvania Press, 2018.

A study of skin color, complexion, and physical differences as described in 1750-1775 newspaper advertisements for runaway servants, fugitive slaves, and missing persons. The piece suggests that racial distinctions begin to codify through this written material. It also investigates the racial and gendered aspect of advertisement descriptions that quantitative data elucidates. This work engages in discussions of racialization, gender, and early American history.

Bradley, Keith R. *Slaves and Masters in the Roman Empire: A Study of Social Control*. Oxford: Oxford University Press, 1987.

Investigates the social experiences of enslaved persons in the Roman Empire. The work attends to both the historiographical processes by which contemporary readers can attempt to detect the lives of enslaved persons, and the social climate in which enslaved persons existed in relation to so-called masters. Beyond the dichotomy of that relationship, the work also explores the social lives enslaved persons had with one another, and the processes of gaining manumission. Engages discussions in the fields of social history, enslavement and captivity, and historiography.

Branche, Jerome. *Colonialism and Race in Luso-Hispanic Literature*. Columbia: University of Missouri Press, 2006.

Branche examines the racially partisan works of the Luso-Hispanic canon. This book centers on writings of the negro in Portuguese travel writing, Spanish drama, and various texts from the Latin American colonial and postcolonial world from the 15th century to the 20th century. He determines how deep and how widespread were the feelings these works expressed. The book unpacks the concept of race-as-narrative. He points out the importance of race to national discourse both in metropolises and in their colonial and ex-colonial areas of influence.

Brann, Ross. "The Moors?" *Medieval Encounters* 15 (2009): 301-318.

Explores the usage of the term "Moor" within premodern Christian Iberian discourses, with primary reference to 13th century Castile. The essay argues that "Moor" was advanced as an identifier by Iberian Christians in order to draw a homogenizing distinction between a purportedly unified Christian Iberian populace and a body politic of "foreign" Muslims: both those living outside of Castile and within it. The work engages conversations in the study of premodern Iberia, identity, and erasure.

Braude, Benjamin. "The Sons of Noah and the Construction of Ethnic and Geographical Identities in the Medieval and Early Modern Periods." *The William and Mary Quarterly* 54, no. 1 (1997): 103-142.

Analyzes biblical narratives about the sons of Noah across a wide range of Hellenic, rabbinic, medieval European-Christian, and contemporary sources. The essay argues for the hermeneutic flexibility of the sons of Noah narratives, showing for instance that while the figure of Ham was consistently othered, the concepts of Blackness, slavery, and Africa

existed in a state of relative disentanglement in premodern contexts. The work engages discussions in the study of religion, the Bible, Blackness, and modernity.

Britton, Dennis Austin. *Becoming Christian: Race, Reformation, and Early Modern Romance*. New York: Fordham University Press, 2014.

Investigates the processes of conversion to Christianity in early modern England alongside the imaginal limits imposed upon the process by race. The book uses connections between Christianity, conversion, embodiment, and hereditary traits to demonstrate not only how Christian identity was seen as inheritable among white communities, but how English literature reveals a degree of skepticism about baptism's power to overcome somatic markers, deployed to secure a racially homogenized Christian England. Engages conversations in the study of conversion, embodiment, and English literature.

Britton, Dennis Austin. "From *The Knight's Tale* to *The Two Noble Kinsmen*: Rethinking Race, Class and Whiteness in Romance." *postmedieval: a journal of medieval cultural studies* 6, no. 1 (2015): 64–78.

Argues that Chaucer's *The Knight's Tale* participates in conventions of the crusade romance by attempting to link lineage and class affiliation with somatic features of race. The text illustrates how *The Two Noble Kinsmen* draws on *The Knight's Tale*, where Chaucer uses "images of Africanness," instead of white skin, to establish categories of race and class. This article engages in discussions of whiteness, African identity, and conventions of romance.

Brown, David Sterling. “‘Is Black so Base a Hue?’: Black Life Matters in Shakespeare’s *Titus Andronicus*.” In *Early Modern Black Diaspora Studies*, edited by Cassander Smith, et al. 137-155. New York: Palgrave Macmillan, 2018.

Investigates the construction of Blackness in Shakespeare’s late 16th-century play *Titus Andronicus*. Brown considers the modes in which the play uses Black characters, such as Aaron and his child, to illuminate a line of tension between racist and anti-racist work being done by the text. Beyond the early modern context, the chapter considers ongoing reverberations of *Titus Andronicus* in 20th-century film. The chapter engages debates in the study of Shakespeare, English literature, and film studies.

Brown, David Sterling. *Shakespeare’s White Others*. Cambridge: Cambridge University Press, 2023.

Explores the construction of the white other in the works of Shakespeare. The book draws upon case studies from *Macbeth*, *Titus Andronicus*, and other plays to demonstrate how Shakespeare produced “blackened whiteness” to continue affirming white supremacy in contrast to Blackness, even in the absence of demarcated Black figures. The book engages conversations in the study of Shakespeare, Blackness, and literature.

Burshatin, Israel. “The Moor in the Text: Metaphor, Emblem, and Silence.” *Critical Inquiry* 12, no. 1 (1985): 98–118.

Theorizes the image of people of Islamic faith in Spanish literature during the 16th and 17th century. Burshatin describes the image of people of Islamic faith in two medieval chronicles to illuminate the role of the “Moor” in Iberian discourse. Examines the representation of the “Moor” in text through metaphor, emblem, fictional compilers, and silence.

Calkin, Siobhain Bly. "Marking Religion on the Body: Saracens, Categorization, and the *King of Tars*." *Journal of English and Germanic Philology* 104, no. 2 (2005): 219–38.

Explores anxieties about racial typologizing and miscegenation through a 14th century English romance. The essay argues that the romance in question, *The King of Tars*, engineers scenarios in which characters' racial and religious identities are subject to ambiguity or failed categorizations, which in turn demands somatic transformations within the narrative itself to provide clarity. The work engages discussions in the fields of conversion, typology, and medieval English literature.

Cawsey, Kathy. "Disorienting Orientalism: Finding Saracens in Strange Places in Late Medieval English Manuscripts." *Exemplaria* 21, no. 4 (2009): 380–397.

Examines the parallelism drawn between "Vikings" and "Saracens" in medieval English literature and visual arts. The essay argues that the figures of non-Christian Anglo-Saxons and "Saracens" operated in parallel fashion until the 14th century, at which point new consolidations of English identity rendered the comparison untenable. It engages discussions in the study of Christianity, conversion, and English literature.

Chaganti, Seeta. "Dance, Institution, Abolition." *Postmedieval: A Journal of Medieval Cultural Studies* 14, no. 2 (2023) 268-289.

Examines the connections between antiracism in medieval studies and the abolition of the prison-industrial complex. The essay argues that the study of medieval dance requires certain capacities to prison abolitionist work: "1) an ability to envision what we cannot know; 2) an understanding of how to act collectively even through our estrangement from each other (as medieval dancers did); 3) a willingness to take risks."

Chakravarty, Urvashi. *Fictions of Consent: Slavery, Servitude, and Free Service in Early Modern England*. Philadelphia: University of Pennsylvania Press, 2022.

Analyzes slavery in 16th and 17th century England against the widely held conception of early modern England as possessing a culture of voluntary service. The book focuses on the slippery “border between service and servitude” in order to parse the rhetorical techniques inflecting the lives of servants, captives, and others in early modern English contexts. The work engages conversations in the histories of labor, drama, and early modern England.

Chapman, Matthieu. *Anti-Black Racism in Early Modern English Drama: The Other “Other.”* London: Routledge, 2018.

Study of anti-Blackness at work in early modern England. Drawing upon English dramas as evidence, the book argues that the early modern English placed Black Africans outside the scope of humanity as a key facet of constructing not only their own humanity, but that of non-Black “Others” as well. This book is likely to be of interest to students of English, Shakespeare studies, Black studies.

Chapman, Matthieu and Wainwright, Anna, eds. *Teaching Race in the European Renaissance: A Classroom Guide*. Tempe: ACMRS Press, 2023.

Compendium of pedagogical resources to facilitate teaching on race in early modern European contexts, with a focus on the “Renaissance” era in England, France, Italy, the Iberian Peninsula, and the Americas. The volume brings together engagements with a variety of material including dramas, fairy tales, visual arts, poetry, and historical writing. The chapters consider a variety of fields including performance studies, art history, literature, and digital humanities.

Cohen, Jeffrey J. "Race." In *A Handbook of Middle English Studies*, edited by Marion Turner, 109–122. Chichester: Wiley-Blackwell, 2013.

Investigates theories of race in medieval English works. Through analysis of complex literary events, such as the battle between the knight Guy and the giant Colbrond in *Guy of Warwick*, the essay encapsulates the significance of “religion, descent, custom, law, language, monstrosity, geographical origin, and species” in addition to somatic markers in medieval English constructions of race. In addition, the essay provides a historiographical overview of contemporary thinking on race and medieval studies. Engages conversations in historiography, literature, embodiment, and religious studies.

Cohen, Jeffrey J., ed. *The Postcolonial Middle Ages*. New York: Palgrave MacMillan, 2000.

A compendium of essays addressing multifaceted temporalities of the medieval and its possible resonances today, with particular attention to postcolonial hermeneutics of medieval materials. The essays range across themes such as Richard the Lionheart, statues of Dante and Joan of Arc in Malcolm X Park, Chaucer, Prester John, and others. The volume engages conversations in the fields of postcolonial theory, historiography, and temporality.

Coles, Kimberly A., and Dorothy Kim, eds. *A Cultural History of Race in the Renaissance and Early Modern Age (1350–1550)*. London: Bloomsbury Publishing, 2021.

A compendium of essays reimagining European history between 1350 and 1550 through the experiences of “Black Africans, Asians, Jews, and Muslims.” The essays explore the intersection of race with environment, religion, science, politics, ethnicity, gender, sexuality, and more in a range of Renaissance and early modern European contexts.

Coodin, Sara. "Conversion Interrupted: Shame and the Demarcation of Jewish Women's Difference in *The Merchant of Venice*." In *Race and Affect in Early Modern English Literature*, edited by Carol Mejia LaPerle. 79-98. Tempe: ACMRS Press, 2022.

An examination of constructing Jewish racial difference in Shakespeare's late 16th century play *The Merchant of Venice*. Coodin argues that the psychic and affective details placed onto a female Jewish character—namely, religious self-loathing and shame—are critical devices by which female Jews were racialized; and that these details were shown to be factors in Christian theorizations of conversion. The article engages conversations in the study of religion, Judaism, the history of emotion, and early modern Europe.

Corredera, Vanessa I. "'How Dey Goin' to Kill Othello?!' *Key & Peele* and Shakespearean Universality." *Journal of American Studies* 54, no. 1 (2020): 27-35.

Investigates the question of Shakespeare's universality through the lens of a 21st-century comedic sketch by *Key and Peele*. Through a close reading of the sketch, Corredera demonstrates how Key and Peele both gesture towards the limits of Shakespearean universality and consider the representation of Black masculinity more broadly. This essay is of interest to students of Shakespeare, Blackness, and English literature.

Corredera, Vanessa I. "'Not a Moor Exactly': Shakespeare, *Serial*, and Modern Constructions of Race." *Shakespeare Quarterly* 67, no. 1 (2016): 30-50.

This article pairs the podcast *Serial* and Shakespeare's *Othello* to illustrate how to discuss productively the fluidity of race in the early modern period and in contemporary society. Corredera suggests that recognizing the fluidity of racial categories can benefit current research and pedagogical methods. The essay pays particular attention to popular culture, social justice, religion, and the literary "canon."

Corredera, Vanessa I. *Reanimating Shakespeare's Othello in Post-Racial America*. Edinburgh: Edinburgh University Press, 2022.

Study of representations of Shakespeare's *Othello* in the United States between 2008 and 2016. The book analyzes literary and audiovisual materials alongside performances to demonstrate how the new adaptations of the play accomplish both racist and antiracist ends. Of interest to students of English, Shakespeare studies, Black studies, and American history.

Couloute, Janet. "The Construction of Whiteness, Gender and Race in Early Modern Portraits." *Tate Papers* no. 36 (2025).

Examines constructed whiteness in three late 16th and early 17th century paintings in the Tate Britain collection, portraits for which Couloute serves as gallery guide. This Tate paper argues that the depiction of skin tone, dress, cosmetics, and heraldry in portraiture evidence English nation-building, colonialism, and identity through inheritance. The scholarship is of interest to students of art history and portraiture, constructions of whiteness, and gender studies.

Dadabhoy, Ambereen. "Othello Was a Lie': Wrestling with Shakespeare's *Othello*." In *Shakespeare and Cultural Appropriation*, eds. Vanessa I. Corredera, L. Monique Pittman, and Geoffrey Way, 94-111. London: Routledge, 2023.

A study of how Tayeb Salih's *Season of Migration to the North* constructs relationships to Shakespeare's *Othello*. The article showcases the novel's "oppositional appropriation" of *Othello* by sharply delineating the limitations of the play, forcing readers to attend to persons and places not engaged by Shakespeare. Of interest to students of English, postcolonial studies, Shakespeare studies, and Middle Eastern studies.

Dadabhoy, Ambereen. *Shakespeare Through Islamic Worlds*. Oxford: Routledge, 2024.

A study of the peripheralization of Islam and Muslims in the plays of Shakespeare, contrasted with the more evident presence of Islamic material in the works of Shakespeare's contemporaries. The work argues that Shakespeare erases Islam to construct a fantasy of white, European, Christian dominance in the Mediterranean. Of interest to students of English, Shakespeare studies, and the study of the Mediterranean.

Dadabhoy, Ambereen. "Wincing at Shakespeare: Looking B(l)Ack at the Bard." *Journal of American Studies* 54, no. 1 (2020): 82-8.

This article investigates Keith Hamilton Cobb's interrogation of representations of Black identity in Shakespeare. Beginning with W.E.B. Du Bois, this text traces Black intellectual involvement with Shakespeare, suggesting that ambivalence allows Black artists to engage with Shakespeare and challenge white contemporary culture. The article covers issues such as casting, performance, and literary studies.

Dadabhoy, Ambereen and Nedda Mehdizadeh. *Anti-Racist Shakespeare*. Cambridge Elements Series. Cambridge: Cambridge University Press, 2023.

Investigates a spectrum of possible techniques regarding how to teach the early modern English plays of Shakespeare with an attention to racial formation. The work excavates relationships between past and present Anglophone discourses on race to argue for a need to embed such a consciousness about race within pedagogical praxes today. By doing so, this work sits at the intersection of early modern studies, Shakespeare studies, and the study of Anglophone literature more generally.

Das, Nandini, João Vicente Melo, Haig Z. Smith, and Lauren Working. *Keywords of Identity, Race, and Human Mobility in Early Modern England*. Amsterdam: Amsterdam University Press, 2021.

A critical lexicon of terminology used to configure racial difference in the context of early modern English. The entries provide historicizations of key concepts such as Alien, Moor, Citizen, Convert, Denizen, Exile, Foreigner, Heathen, Indian, Jew, Mahometan, Pagan, Savage, Turk, and Vagrant. The work thus participates in a broad range of fields including study of early modern England, cultural history, and the English language.

Davis, Kathleen, and Nadia Altschul, eds. *Medievalisms in the Postcolonial World: The Idea of 'the Middle Ages' Outside Europe*. Baltimore: Johns Hopkins University Press, 2009.

A collection of essays exploring the intersection of medievalism and postcolonialism. The work as a whole argues for the utility of the medieval/modern binary as a framing lens by which to deepen an understanding of postcolonial theory, as well as the various pertinences of postcolonial theory for understandings of “the medieval” situated outside Euro-American contexts. The essays consider sociohistorical sites in Africa, the Americas, East Asia, South Asia, and West Asia, and engage discussions in fields such as medieval history and postcolonial studies.

De Barros, Eric L. “‘Shakespeare’ on His Lips’: Dreaming of the Shakespeare Center for Radical Thought and Transformative Action.” *Teaching Social Justice Through Shakespeare: Why Renaissance Literature Matters Now*, eds. Hillary Eklund and Wendy Beth Hyman. 206-214. Edinburgh: Edinburgh University Press, 2019.

Considers the pedagogical uses of Shakespeare in an effort to foster habits of linguistic complexity and creativity in the contemporary classroom. De Barros argues for the ways

in which educators might draw upon Shakespeare's language both to work against existing habits of language and ground necessary political thought. Of interest to students of English, Shakespeare studies, and pedagogy.

Derbew, Sarah F. *Untangling Blackness in Greek Antiquity*. Cambridge: Cambridge University Press, 2021.

Explores the representation of black skin in ancient Greek materials between the 5th and 3rd centuries BCE. The book argues for a differentiation between the cultural attitudes of Greek antiquity and contemporary cultural overlays onto antique materials to execute an antiracist historiography binding classical contexts to contemporary receptions. The work engages conversations in performance studies, material culture, and Blackness.

Derbew, Sarah, Daniel Orrells, and Phiroze Vasunia, eds. *Classics and Race: A Historical Reader*. London: UCL Press, 2025.

Examines the classical traditions arising from Europe, Africa, Asia, the Caribbean, and the Americas from the 14th through the 20th centuries. The volume combines primary texts and expert essays to demonstrate how the classical tradition and racial/anti-racial thought have been mutually influential. It argues that classical studies cannot be separated from histories of race and empire. The collection is of interest to students of classicism, colonialism, and intellectual history.

Dominique, Lyndon J. *Imoinda's Shade: Marriage and the African Woman in Eighteenth-Century British Literature 1759-1808*. Columbus: Ohio State University Press, 2012.

This work explores the literary figure of Imoinda from Aphra Behn's *Oroonoko; Or, The Royal Slave* (1688) and Thomas Southerne's 1696 adaptation, *Oroonoko*. Dominique

argues that Imoinda and fictional African women in literary texts from 1759-1808 demonstrate a political moment when British writers are thinking about rebellion, antislavery rhetoric, and abolitionism. This text participates in conversations on the transatlantic slave trade, race, and gender.

Earle, Thomas Foster, and Kate J. P. Lowe. *Black Africans in Renaissance Europe*. Cambridge: Cambridge University Press, 2005.

A collection of essays surveying a broad range of topics pertaining to Black persons' representations and experiences in Europe across the 15th and 16th centuries. The works are thematically joined through an exploration of how Black people were racialized within the cultural frameworks of early modern Europe, attending mostly to social and cultural history in Portugal, Spain, and Italy. The essays vary widely in content and the volume thus intersects with a broad range of academic conversations in social history, cultural history, art history, literature, and more.

Eccleston, Sasha-Mae, and Dan-el Padilla Peralta. "Racing the Classics: Ethos and Praxis." *American Journal of Philology* 143, no. 2 Special Issue: Diversifying Classical Philology vol. 1, edited by Emily Greenwood (2022): 199–218.

A reflection on the "Racing the Classics" conference series between 2017 and the date of publication. The essay situates the history of the series within the nexus of countering white supremacy in academic studies of antiquity, offering both a roadmap for desired future outcomes and a series of techniques available to scholars and pedagogues.

El-Cheikh, Nadia Maria. *Byzantium Viewed by the Arabs*. Cambridge: Harvard University Press, 2004.

Study of medieval Arab Muslim views on the Byzantines. The work moves away from the dominant historiographical emphasis on conflict to demonstrate how Byzantium figured into the wider and deeper cultural imaginary of the Arab Muslim world. Of interest to students of history, Islamic studies, and Middle East Studies.

El-Cheikh, Nadia Maria. *Women, Islam, and Abbasid Identity*. Cambridge: Harvard University Press, 2015.

Study of how gender and sexuality constructed early medieval Muslim identities. The work argues that gender and sexuality were key to how Muslims in the Abbasid Caliphate constructed difference—with primary reference to pre-Islamic forerunners, female mourners, the Qaramita, and the Byzantines—feeding into the ways in which Muslim women were conceptualized. Of interest to students of history, gender & sexuality studies, Islamic studies, and Middle East studies.

El Hamel, Chouki. *Black Morocco: A History of Slavery, Race, and Islam*. Cambridge: Cambridge University Press, 2012.

Examines the history of slavery in Morocco from the beginning of the Islamic era through the reign of Mawlay Isma'il in the 17th and 18th centuries. The book places special emphasis on the enslaved “Black army” and argues that, despite European travel narratives generally representing Morocco as free of racial prejudice, Black Moroccans were stigmatized and marginalized. It concludes with a profile of the Moroccan Gnawa, an ethnic group descended from enslaved Black people. The book analyzes slavery through the interplay of race, gender, and religion.

Erickson, Peter and Kim F. Hall, “‘A New Scholarly Song’: Re-Reading Early Modern Race,” *Shakespeare Quarterly* 67, no. 1 (2016) 1-13.

A historiographical exploration of critical race theory within Shakespeare studies in the context of establishment attempts at disappearing the subject matter of race from the field. Following a brief survey of three prior phases relevant to the critical analysis of race in this scholarly context, the essay provides an expansive prescriptive argument for future directions in premodern critical race theory.

Erickson, Peter. *Citing Shakespeare: The Reinterpretation of Race in Contemporary Literature and Art*. New York: Palgrave Macmillan, 2007.

Investigates contemporary citations of Shakespeare's work in Anglophone texts in order to excavate a nuanced set of citational praxes. The book argues that Shakespeare is invoked by contemporary authors not only to celebrate the underpinnings of Euro-American culture, but to subject cultural landscapes to a critical lens. To do so, it attends to specific literary maneuvers which are each embedded within specific literary and visual artifacts. The work engages conversations in literary theory and Shakespeare studies.

Erickson, Peter. "Invisibility Speaks: Servants and Portraits in Early Modern Visual Culture." *Journal for Early Modern Cultural Studies* 9, no. 1 (2009): 23–61.

This article uses close readings of portraiture of Black people and by Black artists from the early modern period through the contemporary moment. By resisting a linear or progressively positive trajectory, the text raises questions about the genre of portraiture, invisibility/visibility, and the limits of art's ability to capture Black identity in cross-historical contexts. This work covers topics of art, portraiture, Black identity, and visuality.

Espinosa, Ruben. *Shakespeare on the Shades of Racism*. New York: Routledge, 2021.

Examines Shakespeare through conversations that interrogate the vulnerability of Black and brown people under oppressive structures. The book draws attention to aspects of Shakespeare's works that illustrate people's ethical responsibilities in the face of brutal racism. It addresses issues like the murder of unarmed Black people, militarization of the U.S. Mexico border, anti-immigrant laws, and healthcare inequities.

Espinosa, Ruben. "Stranger Shakespeare." *Shakespeare Quarterly* 67, no. 1 (2016): 51-67.

Interrogates Mexican-American student engagement with the works of Shakespeare in contemporary classrooms in the United States, with specific reference to conceptualizations of the "foreign" and "strange." The essay analyzes contemporary cultural inscriptions of Shakespeare through various forms of media. It engages conversations in the fields of Shakespeare studies, Mexican-American cultural history, and otherness.

Fryer, Peter. *Staying Power: The History of Black People in Britain*. London: Pluto Press, 1984.

Articulates the history of Black people in Britain from the third century BCE to the late 20th century as a way to upend the misconception that Black people immigrated to England in the modern era. This work draws on European archives to discuss Africans in Britain, the Atlantic slave trade, and scientific racism. This work also sheds light on writers, abolitionists, workers, and soldiers in the Black British community. Engages in African and British history, racialization, and the transatlantic slave trade.

Fuchs, Barbara. *Exotic Nation: Maurophilia and the Construction of Early Modern Spain*. Philadelphia: University of Pennsylvania Press, 2009.

Explores the postcolonial concept of hybridity within the construction of Iberia and its identity during the late 15th-17th centuries. Fuchs discusses the paradoxes in the cultural construction of Spain in relation to its “Moorish” heritage through an analysis of Spanish literature, costume, language, chivalric practices, and architecture. Fuchs argues that Spanish Iberian identity is obsessed with the “Moorish” form and the idea of maurophilia.

Fuentes, Marisa J. *Dispossessed Lives: Enslaved Women, Violence, and the Archive*. Philadelphia: University of Pennsylvania Press, 2016.

This book explores the perspectives of enslaved women in the urban Caribbean, specifically Bridgetown, Barbados, in the eighteenth century. Each chapter focuses on an enslaved woman in the Caribbean and uses archival fragments to discuss systems of enslavement in Barbados. The text interrogates how knowledge is created through archives and historical accounts. This work engages with topics of archives, race, gender, and sexuality.

GhaneaBassiri, Kambiz. *A History of Islam in America: From the New World to the New World Order*. Cambridge: Cambridge University Press, 2010.

A reassessment of U.S. history with reference to Muslims in the regions that would become the United States. The first two chapters, “Islam in the ‘New World’” and “Islamic Beliefs and Practice in Colonial and Antebellum America,” explore premodern contexts with specific regard to how Muslims were conceptualized within a European Christian project of mercantile capitalism, and how Muslims experienced the American project themselves. The work is of interest to the study of U.S. history, religion, and colonialism, among other fields.

Goldberg, David. “The Development of the Idea of Race: Classical Paradigms and Medieval Elaborations.” *International Journal of the Classical Tradition* 5, no. 4 (1999): 561–70.

A review essay analyzing Ivan Hannaford’s *Race: The History of an Idea in the West* (Johns Hopkins University Press, 1996). Goldberg’s essay critiques Hannaford’s book by arguing that the latter does not adequately consider the impact of Hellenic notions from antiquity on the modern development of race, or the transmission of racial ideas from medieval North Africa and the Middle East.

Green, Monica. “Bodily Essences: Bodies as Categories of Difference.” In *A Cultural History of the Human Body in the Medieval Age*, edited by Linda Kalof, 141–62. London: Bloomsbury Publishing, 2010.

This chapter discusses “marked bodies” in the Middle Ages. The chapter considers how the sex of the body is regarded as a marked difference through analysis of disease and disability. The chapter gives particular attention to the “internal” versus “external” body, and physiology compared to anatomy in the Middle Ages. The text also discusses how perceptions of religion changed ideas of the body. This work covers topics in science, gender, sex, religion, and disability studies.

Green-Mercado, Mayte. *Visions of Deliverance: Moriscos and the Politics of Prophecy in the Early Modern Mediterranean*. Ithaca: Cornell University Press, 2019.

Interrogates the production and circulation of prophecies among Muslims in the early modern Mediterranean, with specific attention to Morisco materials. The book attends to how prophecy and apocalypticism were key tools in Moriscos’ resistance to forced conversion and assimilative programs, while simultaneously embedding them in a cross-cultural network of religious thought spanning the breadth of the Mediterranean. To do

so, it takes up conversations in the study of religion, the Mediterranean, and apocalypticism.

Greenwood, Emily. *Afro-Greeks: Dialogues between Anglophone Caribbean Literature and Classics in the Twentieth Century*. Cambridge: Cambridge University Press, 2009.

Analyzes the reception of Greco-Roman classics in the anglophone Caribbean between 1920 to the turn of the 21st century. The work explores the works of several authors—including Kamau Brathwaite, Austin Clarke, John Figueroa, C. L. R. James, V. S. Naipaul, Derek Walcott, and Eric Williams—to demonstrate how Caribbean writers claimed the Greco-Roman classics for themselves in a process of identity formation. The work engages conversations in the study of the classics, the Caribbean, and literary history.

Greenwood, Emily. “Re-rooting the classical tradition: new directions in black classicism.” *Classical Receptions Journal* 1.1 (2009): 87–103.

A review essay surveying several works in the field of Black classicism published between 2005 and 2008. The publications are marshalled to gesture toward new directions in the field of Black classicism which bridges Greco-Roman antiquity with more contemporary histories. The focus is on works which relate to Black American receptions of Greco-Roman antiquity, with an interest in how the field of Black classicism might expand further.

Greenwood, Emily, ed. “Diversifying Classical Philology, Volume 1” special issue. *American Journal of Philology* 143, no. 2 (2022).

The first of two collections of essays which redraw the boundaries of classical philology as a discipline through a broad range of studies. Throughout, these collections deploy a practice of “intramural counter-philology” to produce critical reflections on classical

philology as a discipline in North American contexts. The essays here engage ongoing conversations in the study of classics, North America, and race.

Greenwood, Emily, ed. "Diversifying Classical Philology, Volume 2" special issue. *American Journal of Philology* 143, no. 4 (2022).

The second of two collections of essays which redraw the boundaries of classical philology as a discipline through a broad range of studies. Throughout, these collections deploy a practice of "intramural counter-philology" to produce critical reflections on classical philology as a discipline in North American contexts. The essays here engage ongoing conversations in the study of classics, North America, and race.

Habib, Imtiaz H. *Black Lives in the English Archives, 1500-1677: Imprints of the Invisible*. Burlington, VT: Ashgate, 2008.

An expansive and detailed study of African, Native, and Indian persons whose lives are documented in the archives of 16th and 17th century England. The work provides both a chronological assessment of Black lives in early modern English contexts as well as arguments about the theoretical reconsiderations of the early modern period which these lives demand. Habib's work engages debates in the study of historiography, England, and captivity and enslavement.

Habib, Imtiaz H. *Shakespeare and Race: Postcolonial Praxis in the Early Modern Period*. Latham: University Press of America, 2002.

Explores the racializing projects specific to Shakespeare's context of 16th-century England, with special reference to captives and enslaved persons. Habib's project illuminates the connections between the race-making projects held on Elizabethan stages at the beginnings of English colonialism, as well as the impact of Black persons in England

on Shakespeare's plays themselves. The work engages conversations in the study of England, English literature, Shakespeare, and colonialism.

Hahn, Thomas, ed. *A Cultural History of Race in the Middle Ages*. New York: Bloomsbury Academic, 2023.

A broad survey on how people enacted and experienced racializing differences from the 5th through the 16th centuries. The volume offers multi-disciplinary analysis of materials from across Europe, North Africa, and Western Asia, including literature in Hebrew, Latin, Arabic, and European vernaculars as well as visual artifacts and maps.

Haley, Shelley P. "Be Not Afraid of the Dark: Critical Race Theory and Classical Studies." In *Prejudice and Christian Beginnings: Investigating Race, Gender, and Ethnicity in Early Christian Studies*, edited by Laura Nasrallah and Elisabeth Schüssler Fiorenza, 27-49. Minneapolis: Fortress Press, 2009.

Interrogates the uses of contemporary heuristics of race and racism in the study of ancient Greek sociocultural contexts, in order to excavate racializing intellectual structures among contemporary analysts of the past. To do so, the essay explores themes in somatic and affective markers in Roman literatures while charting contemporary interpretations of the same. The work engages conversations in the study of Roman literature and embodiment.

Hall, Kim F. *Things of Darkness: Economies of Race and Gender in Early Modern England*. Ithaca: Cornell University Press, 1995.

Interrogates images of Blackness in 16th and 17th century England. The book argues that constructions of Blackness, which are malleable, are key in establishing a sense of the proper organization of Western gender relations, nationalism, imperialism, and colonial

organization. The opposition of Blackness to whiteness reveals anxieties about race, gender, sexuality, and commerce. Drawing on a broad set of texts, the book discusses issues of travel, cosmetics, Christian rhetoric, class, and slavery.

Hall, Kim F. “I Can’t Love this the Way You Want Me to: Archival Blackness.” *postmedieval: a journal of medieval multicultural studies* 11, no. 2–3 (2020): 171–79.

This article discusses the experience of looking in the archive for an enslaved Black man named ‘Othello.’ The text interweaves personal experience and narrative form with archival findings from the New York Public Library. Othello is among the “alleged multi-racial conspirators” in the 1741 New York Conspiracy. This text interrogates the category of “property” and imagines the life of Othello and other enslaved Black people. Engages in issues of archival absences, Shakespeare, and contemporary politics.

Hall, Kim F. *The Sweet Taste of Empire: Sugar, Mastery, and Pleasure in the Anglo Caribbean*. Philadelphia: University of Pennsylvania Press, 2025.

Examines the commodity of sugar in England and the Caribbean during the 17th century. Hall outlines sugar’s transformation from royal luxury to household staple and the links between Caribbean plantation production and English national identity and domestic life. Hall argues that literary and culinary expressions of sweetness masked racialized labor and created a discourse of white innocence. The work engages in the study of global trade, the Caribbean, agrarian fantasy, and anti-slavery efforts.

Hall, Kim F. “Guess Who’s Coming to Dinner? Colonization and Miscegenation in *The Merchant of Venice*.” *Renaissance Drama* 23 (1992): 87–111.

Using *The Merchant of Venice* as a vehicle to consider England's concurrent desire to expand via colonization and anxieties about cross-cultural exchange, this article considers how the fear of miscegenation functions within early modern economic exchange. With pointed attention to Blackness, immigration, and antisemitism, Hall demonstrates how Shakespeare's play explores the role of racial difference in England's emerging national and imperial designs.

Hall, Kim F. "“These bastard signs of fair’: Literary Whiteness in Shakespeare’s Sonnets.” In *Post-Colonial Shakespeares*, edited by Ania Loomba and Martin Orkin, 64-83. New York: Routledge, 1998.

Firmly focused on the aggrandizement of whiteness within early modern poetry, and Shakespeare's sonnets in particular, this essay considers how these literary works perpetuate the racialization of fairness. In reading fairness as an emergent ideology of white supremacy, Hall makes a sharp connection between whiteness and the trope of privilege that endures far past the early modern period.

Hendricks, Margo. "“Obscured by Dreams’: Race, Empire, and Shakespeare’s *A Midsummer Night’s Dream*.” *Shakespeare Quarterly* 47, no. 1 (1996): 37–60.

Interrogates the “Indian Boy” in Shakespeare's *A Midsummer Night's Dream*. The article argues that Shakespeare's comedy continues the racial discourse of travel narratives by representing India as an exotic territory to be conquered and occupied. Yet the text constitutes race as an ideological fissure creating a dichotomy between race as genealogy and race as ethnicity. The article addresses issues of mestizaje and representations of the other suitable to imperial projects.

Hendricks, Margo. *Race & Romance: Coloring the Past*. Tempe: ACMRS Press, 2022.

This study brings together race and the literary tradition of romance. It explores the literary and cultural genealogy of colorism, white passing, and white presenting in the romance genre in 15th-17th century England. Hendricks engages with the racecraft of “passing,” the instability of racial identity and its formation from the premodern to the present.

Hendricks, Margo. “Race: A Renaissance Category?” In *A Companion to English Renaissance Literature and Culture*, edited by Michael Hattaway, 690-98. Oxford: Wiley- Blackwell, 2003.

This chapter offers an overview of the philological history of the word “race” in English and discusses the Renaissance theory of “generation.” The article argues for the use of philology and Renaissance medicine rather than skin color to emphasize this concept’s fluidity. This text engages with issues of medicine, genealogy, families, and socioeconomics in the early modern period.

Hendricks, Margo, and Patricia Parker, eds. *Women, “Race,” and Writing in the Early Modern Period*. New York: Routledge, 1994.

A collection of essays investigating literary inscriptions of women and race in predominantly European contexts between the 16th and 18th centuries. The essays are grouped into four overarching themes: defining differences, male writing, female authorship, and the interrelations between European and colonial contexts. The work engages discussions in gender theory, postcolonial studies, and the studies of various European literatures.

Heng, Geraldine. *Empire of Magic: Medieval Romance and the Politics of Cultural Fantasy*. New York: Columbia University Press, 2003.

A study that interprets medieval romance in the context of European encounters with Muslim communities through travel, crusade, and empire formation. The book offers definitions of “race” and “nation” applicable to medieval Europe and focuses on the emergence of England as a nation and the emerging vocabulary of racial classification that arose with it. Chapters focus on Geoffrey of Monmouth’s *History of the Kings of Britain*, several vernacular English romances, and *The Travels of Sir John Mandeville*.

Heng, Geraldine. *England and the Jews: How Religion and Violence Created the First Racial State in the West*. Cambridge: Cambridge University Press, 2019.

A study on the ramifications of the religious violence carried out against the Jewish diaspora in the Latin West. It argues that attacks against Jewish bodies and Jewish lives led to the creation of the first racial state in the history of the West. This book applies postcolonial and race studies in the study of religion to illustrate how medieval England became a racial state.

Heng, Geraldine, ed. *Teaching the Global Middle Ages*. New York: Modern Language Association of America, 2022.

The essays in this volume address pedagogy highlighting early forms of globalism during the Middle Ages. Contributions address topics across various disciplines including music, theater, religion, ecology, museums, and literature. The volume includes proposed syllabi, digital resources, classroom activities, and discussion questions.

Heng, Geraldine. *The Invention of Race in the European Middle Ages*. Cambridge: Cambridge University Press, 2018.

A broad study on race in Europe from the 12th through the 15th centuries. The book examines racialization in various cultural and geographic contexts. It explores the

relationship between race and religion, empire and colonization, enslavement, and epidermal race.

Hornback, Robert. "The Folly of Racism: Enslaving Blackface and the 'Natural' Fool Tradition." *Medieval & Renaissance Drama in England* 20 (2007): 46-84.

Investigates the comic associations of Blackness, made visible through blackface, in early modern England. Hornback argues that the practice of blackface played a key role in theorizing early modern slavery by supporting the claim that Black people were irrational and therefore could be enslaved. The essay is of interest to students of early modern studies, English literature, and Blackness.

Hsy, Jonathan. *Antiracist Medievalisms: From "Yellow Peril" to Black Lives Matter*. Leeds: Arc Humanities Press, 2021.

A study on modern usages of medievalisms by distinct communities of color. The book argues that through "restorying," racialized minorities have long appropriated the medieval past to build solidarity and fight for justice. It puts materials from African American and Asian American studies in dialogue with medieval studies.

Irigoyen-Garcia, Javier. *Moors Dressed as Moors: Clothing, Social Distinction and Ethnicity in Early Modern Iberia*. Toronto: University of Toronto Press, 2017.

Investigates the intersection of clothing and racial difference in early modern Iberia. Beginning from the context of bans on Muslims wearing clothes coded as "Moorish," Irigoyen-Garcia shows how sartorial praxes and epistemologies configured the construction of a Christian ruling class in 16th and 17th century Iberia, while simultaneously becoming a key part of a racializing code for forcibly converted Muslims

and their descendants (Muslim and Christian alike). The book considers conversations in the history of clothing, cultural history, public ritual, and Iberia.

Iyengar, Sujata. "Race and Skin Color in Early Modern Women's Writing." In *The History of British Women's Writing, 1500-1610, Volume 2*, edited by Caroline Bicks and Jennifer Summit, 277-95. New York and London: Palgrave Macmillan, 2010.

This chapter discusses early modern conceptions of race and skin color in women's writing. The chapter argues that race can be read as divine in Mary Sidney Herbert's Psalms, cosm(et)ic catastrophe in Cary's *Tragedy of Mariam*, and *contaminatio* in Aemilia Lanyer. This text explores topics of class, theories of racialization, and gender.

Iyengar, Sujata. *Shades of Difference: Mythologies of Skin Color in Early Modern England*. Philadelphia: University of Pennsylvania Press, 2004.

A study of theories of racial difference in early modern England. The book uses the forms of the narrative, lyric, masque, and romance as evidence for understanding race-making processes. In resisting a teleological approach towards racism or racialization, this book explores discursive understandings of skin color and race through cultural ties, kinship, science, and religion. This text participates in discussions of premodern critical race studies, Blackness studies, and whiteness studies.

Iyengar, Sujata. "Strangeness: Early Modern European Women and the Invention of Whiteness." *Early Modern Literary Studies, Special Issue: European Women in Early Modern Drama* 27 (2017). 1-6.

This afterword to the special issue discusses early modern European women and whiteness. The issue offers topics such as cultural and historical contexts, conceptions of gender and language, and identity markers for hierarchical social structures. The

afterword asks readers to consider contemporary notions of European whiteness, religion, gender, and sexuality alongside early modern literature and history.

Jeong, Don Hyeon. "Simon the Tanner, Empires, and Assemblages: A New Materialist Asian American Reading of Acts 9:43." *The Bible & Critical Theory* 16, no. 1 (2021): 41–63.

Explores a counter-anthropocentric reading of premodern literary evidence through a passage in the New Testament. The essay situates the episode in question within the frameworks of premodern industry, with specific reference to tanning and the manufacture of leather, and contexts of colonization to challenge anthropocentric hermeneutics in readings of Biblical materials addressed to Asian American communities. The essay is situated within intellectual currents of new materialism and Biblical hermeneutics.

Jones, Nicholas R. *Staging Habla de Negros: Radical Performances of the African Diaspora in Early Modern Spain*. University Park: Penn State University Press, 2019.

Analyzes early modern Spanish performances of Africanized Castilian, or *habla de negros*, from the sixteenth to eighteenth centuries. The book argues against the interpretation of *habla de negros* as caricature, and finds space in the representations and performances of Black characters for resisting early modern projects of white supremacy. This work is of interest to students of performance studies, Iberian studies, and Black studies.

Junior, Nyasha. *Reimagining Hagar: Blackness and Bible*. Oxford: Oxford University Press, 2019.

Investigates the conceptualization of the Biblical figure of Hagar in 19th and 20th century American literature, with specific reference to portrayals of Hagar as Black. Following an

overview of premodern portrayals of Hagar in Christian, Jewish, and Muslim contexts, the book uses contemporary treatments of Hagar as a marker for broader cultural conversations about gender, race, slavery, abolition, and other themes. It engages discussions in the study of Christianity, Black history, and literary history.

Kabir, Ananya Jahanara and Deanne Williams, eds. *Postcolonial Approaches to the European Middle Ages: Translating Cultures*. Cambridge: Cambridge University Press, 2005.

A collection of essays engaging the intersection between medieval and postcolonial studies. The essays build upon prior approaches to the same entanglement while shifting focus onto approaches in translation, codicology, and material culture across a range of medieval European contexts. The works together participate in a range of conversations, notably on the study of Orientalism, connected histories, and postcolonial studies.

Kao, Wan-Chuan. *White Before Whiteness in the Late Middle Ages*. Manchester: Manchester University Press, 2024.

Considers premodern whiteness through the frames of fragility, precarity, and raciality. Kao argues for the instability of whiteness as a social and biopolitical category. The text explores the nuances of whiteness as understood through animate and inanimate objects and argues that whiteness should be seen as operational. This work engages in premodern critical whiteness studies, trans*studies, biopolitics, and more.

Kaplan, M. Lindsay. "Jessica's Mother: Medieval Constructions of Jewish Race and Gender in *The Merchant of Venice*." *Shakespeare Quarterly* 58, no. 1 (2007): 1-30.

Examines the connections between medieval and early modern English ideas about Jewish racial identity, with specific reference to Shakespeare's *Merchant of Venice* and

the character of Leah. The article focuses on gendered representations of the Jewish race and how the figure of the Jewish woman interfaced with Christian ideas about necessary racial inferiority and necessary conversion. The work is of interest to studies in English literature, Jewish studies, and Shakespeare.

Kaplan, M. Lindsay. *Figuring Racism in Medieval Christianity*. Oxford: Oxford University Press, 2018.

Examines the intersection of Christian theology and racial difference in medieval European Christian cultures. The book presents an argument about how the Christian notion of *servitus Judaeorum* (Jewish servitude) prefigured Christian dominance over racialized non-Christian others and teases out the linkages between premodern and contemporary forms of Christian racism. It engages arguments in the study of religion, embodiment, and antisemitism.

Karamustafa, Ali Aydin. “Who Were the Türkmen of Ottoman and Safavid Lands? An Overlooked Early Modern Identity.” *Der Islam (Berlin)* 97, no. 2 (2020): 476–99.

Study of the term *Türkmen* in medieval and early modern western Asia, with special attention to how its definitions excavate the history of largely rural nomads. The article investigates how the term was used to articulate resistance to Anatolian and Iranian imperial orders after the 16th century. Of interest to students of history, Islamic studies, and Middle East studies.

Karim-Cooper, Farah. “Emotions, Gesture, and Race in the Early Modern Playhouse.” In *Playing and Playgoing in Early Modern England: Actor, Audience, and Performance*, edited by Simon Smith and Emma Whipday, 57-76. Cambridge: Cambridge University Press, 2022.

Examines the kinetic exchanges between actors and audiences in Shakespeare's work, with specific reference to early modern performances of *Othello*. The essay demonstrates how bodily movements, hand gestures, and facial expressions constitute significant loci for theorizing the relationship between audience and actors. It argues for an understanding of such phenomena through the lens of critical race theory. The work engages conversations in the study of Shakespeare, Blackness, and performance studies.

Karim-Cooper, Farah. *The Great White Bard: How to Love Shakespeare While Talking about Race*. New York: Viking, 2023.

A study of racial formation in the plays of Shakespeare, inviting readers to engage critically with Shakespeare's legacy so that it might both reveal key components of today's racialized power structures and be purposed towards present justice. The book draws upon numerous texts—including *Titus Andronicus*, *Antony and Cleopatra*, *Othello*, *The Merchant of Venice*, and *The Tempest*—to consider how racial identities were created in early modern England. Accessible to general audiences and of interest to students of English, Shakespeare studies, performance studies, and beyond.

Khanmohamadi, Shirin A. *In Light of Another's Word: European Ethnography in the Middle Ages*. Philadelphia: The University of Pennsylvania Press, 2014.

Studies moments of self-conscious reflection by medieval European authors during encounters with religious and cultural outsiders. The book argues for the existence of a distinctive medieval "ethnographic poetics" characterized by an openness to distinct perspectives, attention to limits, and discomfort (without suggesting a necessary ethos of European multiculturalism). This work is of interest to students of medieval studies, European literature, and Orientalism.

Kim, Dorothy, ed. "Special Issue: Critical Race and the Middle Ages." *Literature Compass* 16, no. 9-10 (2019).

Special issue on medieval race scholarship that follows Margo Hendricks' call for a premodern critical race scholarship that acknowledges its genealogies. The contributions examine academic practices in literature and history on the Middle Ages. They address racialization, Eurocentrism, representation, and settler colonialism.

Kim, Dorothy and Ayanna Thompson, eds. "Special Issue: Race Before Race: Premodern Critical Race Studies." *Literature Compass* 18, no. 10 (2021).

This special issue stems from the inaugural RaceB4Race symposium in 2019. Employing a variety of theoretical, methodological, and pedagogical lenses, the essays in this volume critically examine how premodern critical race scholars function as activists in their fields and communities.

Lalla, Barbara. *Postcolonialism: Caribbean Rereading of Medieval English Discourse*. Kingston: University of West Indies Press, 2008.

Interrogates the development of medieval English discourse through a theoretical framing of Caribbean literary history. The book interrogates the ways in which medieval considerations of sociopolitical ills, such as an ambience of iniquity, led to a specific poetics of medieval English as a language expressing popular struggle. The work engages multiple conversations in postcolonial theory, literary theory, vernacularization, and historiography. Lalla makes critical interventions on the theoretical plane, reversing prevalent theoretical-historiographical lenses to better adjudicate an English context from a postcolonial context.

LaPerle, Carol Mejia, ed. *Race and Affect in Early Modern English Literature*. Tempe: ACMRS Press, 2022.

By putting critical race studies into conversation with affect theory, this collection addresses the emotional impacts of racial formation and racist ideologies in early modern literature. The collected essays analyze racial processes as visceral, affective experiences, reading and interpreting literary tradition, religion, gender, class, sexuality, and social identity through investigations of how race feels.

Lee, Christina H. *The Anxiety of Sameness in Early Modern Spain*. Manchester: Manchester University Press, 2015.

This book explores Spanish elite's obsession with "passing" racially and socially during the 16th and 17th centuries. Lee writes about how Conversos (converted Jews) and Moriscos (converted Muslims) could pass for 'pure' Christians, which brought anxiety to Spaniards. She argues that the dominant Spanish identity fears the arbitrariness that separates them from the undesirables of society can therefore be recognized as sameness.

Liew, Tat-siong Benny. *What Is Asian American Biblical Hermeneutics? Reading the New Testament*. Hawai'i: University of Hawai'i Press, 2008.

This book focuses on the major genres of the New Testament with an Asian American biblical interpretation between 5th century BCE and 5th century CE. It brings together two studies, Asian American studies and biblical studies. Liew evaluates presence and agency of Asian Americans within the field of biblical hermeneutics.

Lipski, John. *A History of Afro-Hispanic Language: Five Centuries, Five Continents*. Cambridge: Cambridge University Press, 2005.

Examines speech varieties used by Afro-Hispanics from the 15th century to the 19th century in Iberia and Europe's New World colonies to evaluate influences that shaped the development of Spanish on four continents. From a comparative historical perspective, this study traces the first attestations of Africans learning Spanish and the study of literary documents. He separates legitimate forms of Afro-Hispanic expression from those that result from racist stereotyping to assess how contact with the African diaspora has had a permanent impact on contemporary Spanish.

Little, Jr., Arthur L. *Shakespeare Jungle Fever: National-Imperial Re-Visions of Race, Rape, and Sacrifice*. Stanford: Stanford University Press, 2002.

Examines the subject of interracial sex in the works of Shakespeare, attending specifically to narratives of rape. The book is anchored by close readings of *Titus Andronicus*, *Othello*, *Antony and Cleopatra*, and *The Rape of Lucrece*—as well as surrounding materials—to excavate rhetorical strategies of whiteness and masculinity being deployed in early modern England. It engages conversations in the study of Shakespeare, gender studies, the study of sexuality, and English literature.

Little, Jr., Arthur L., ed. *White People in Shakespeare: Essays on Race, Culture, and the Elite*. London: Bloomsbury Publishing, 2023.

A collection of essays examining how the works of Shakespeare configure whiteness, intervening in common framings of Shakespeare's "race" plays to demonstrate that all of Shakespeare's plays are about race. The essays together perform a critical intervention by illuminating the ways in which whiteness remains an unstated normative fixture within the study of Shakespeare and beyond. The volume regards both the conceptualizations of whiteness within Shakespeare's early modern works and the reception of Shakespeare among white readers in contemporary settings.

Lomuto, Sierra. "Special Issue: The Medieval Undone: Imagining a New Global Past." *boundary 2* 50, no. 3 (2023).

Special issue exploring the limitations of the category "medieval" in formulating knowledge production. Essays explore the limits of "medieval" as a historiographical category, the role of publishers in challenging and upholding current institutional structures, the borders and politics of periodization, and the potential of theoretical approaches often excluded from the study of the "medieval."

Lomuto, Sierra. "Tensions of Geography: Orientalism in the *Man of Law's Tale* and *Floris and Blancheflour*." *Journal of Medieval and Early Modern Studies* 55, no. 3 (September 2025): 419-438.

Utilizes theories of orientalism to reveal the cultural work of mid- to late-14th-century romances. Lomuto considers the relationship between geography and religious identity. The article argues that geographic ambiguity and religious mobility inform racializing practices, which result from unstable boundaries rather than fixed oppositions. This work is of interest to students of orientalism, geography, and religious studies.

Loomba, Ania, and Martin Orkin, eds. *Post-Colonial Shakespeares*. New York: Routledge, 1998.

A collection of essays exploring questions of colonialism and race with respect to the works of Shakespeare. The volume is divided into sections examining, respectively, the critical analysis of Shakespeare within early modern European contexts and the later reception of the same works. Shakespeare's oeuvre is theorized as a constitutive element of global connected histories, an available resource for postcolonial receptions of colonial history, and a lexicographical mechanism for the theorization of colonial processes

themselves. The volume as a whole engages conversations in postcolonial theory and Shakespeare studies.

Loomba, Ania. *Shakespeare, Race, and Colonialism*. Oxford: Oxford University Press, 2002.

Charts the development of English anglophone thinking about race between the context of Shakespeare's plays and the beginnings of English colonial expansion in the 17th century. The book draws upon the ways in which Shakespeare's stage simultaneously coded experience of non-English social worlds for English viewing audiences while being built upon broader cultural understandings of non-English persons. Loomba argues that scholars should avoid conceptualizing European social worlds through the isolation of European lenses alone. The work builds upon prior conversations in the study of Shakespeare, colonialism, and the beginnings of nationalism.

Lopez-Jantzen, Nicole. "Kings of All Italy? Overlooking Political and Cultural Boundaries in Lombard, Italy." *Medieval Perspectives* 29 (2014): 75-92.

Considers the idea and image of Italy as advanced by the Lombard kings of the early medieval period and the Byzantine Empire. The essay focuses on the attempts of the later Lombard dynasty to link themselves to traditions of Roman rule, playing down Lombard ethnic identity. This scholarship is of interest to students of medieval studies, Italian studies, and Byzantine studies.

MacDonald, Joyce Green. *Shakespearean Adaptation, Race and Memory in the New World*. Palgrave Shakespeare Studies. New York: Palgrave Macmillan, 2020.

Interrogates the techniques by which Black women's bodies have been re-visibilized in North American and Caribbean adaptations and imaginings of Shakespeare's works.

Beginning from a context in which Black women were encoded as ephemeral presences within Shakespeare's plays during the early modern period, the book explores how a variety of contemporary works—such as *Mosquito*, *Mississippi Masala*, *A Branch of the Blue Nile*, *Harlem Duet*, and *King Charles III*—are used to critically interrogate matters of race in both early modern English contexts and the New World's social present. It draws upon discussions in the fields of Shakespeare studies and performance studies.

MacDonald, Joyce Green. *Women and Race in Early Modern Texts*. Cambridge: Cambridge University Press, 2002.

Investigates the racialization of women's bodies in early modern anglophone dramas. The book takes on a series of case studies—such as Shakespeare's *Anthony and Cleopatra*, Aphra Behn's *Oroonoko*, and Katherine Phillips's *Pompey*—to explore twinned phenomena: the historical invisibilization of racialized non-white bodies in early modern dramas, and the techniques by which those same bodies might be recovered and centered. The work intervenes in discussions within the study of Shakespeare, gender theory, and performance studies.

Marcocci, Giuseppe. "Blackness and Heathenism: Color, Theology, and Race in the Portuguese World, c. 1450-1600." *Anuario Colombiano de Historia Social y de la Cultura* 43, no. 2 (2016): 33-57.

Theorizes the Spanish and Portuguese empires through a religious and biological frame during the 15th-17th century. It explores the intersections of skin color and the development of an anti-Jewish theory based on blood purity. This article focuses on racialization, religion, and enslavement.

Marcocci, Giuseppe. "Conscience and Empire: Politics and Moral Theology in the Early Modern Portuguese World." *Journal of Early Modern History* 18, no. 5 (2014): 473–494.

Explores how politics and moral theology influenced Portugal during the 16th and 17th century. Marcocci argues that Portuguese had an imperial consciousness as they began their maritime expansion. It shows how the Mesa da Consciência ("Board of Conscience") contributed to issues like enslavement, war, conversion, and commerce, and how it shaped Portugal's imperial ideology.

McCoskey, Denise, ed. *A Cultural History of Race in Antiquity*. London: Bloomsbury Publishing, 2022.

The collection foregrounds the diversity of antique societies (ancient Mediterranean between 3000 BCE and 800 CE)—including Assyrians, Persians, Egyptians, Scythians, Ethiopians, Phoenicians, and Carthaginians—to explore the intersection of race with environment, religion, science, politics, ethnicity, gender, sexuality, and more.

McCoskey, Denise. *Race: Antiquity and its Legacy*. Oxford: Oxford University Press, 2012.

Explores constructions of race both with and beyond somatic markers in classical Greek and Roman contexts. The book deploys case studies in classical Greek and Roman understandings of Greek, Roman, Egyptian, Jewish, and Persian cultures—alongside echoes in contemporary anglophone materials—to map the distances between antique and contemporary formulations of racial difference. It engages conversations in the fields of classical literature, cultural history, and cross-cultural connectivity.

Moosa, Hassana. “Marking Muslims: The Prince of Morocco and the Racialization of Islam in *The Merchant of Venice*.” In *Global Shakespeare and Social Injustice*, eds. Chris Thurman, Sandra Young, Bi-qi Beatrice Lei, David Schalkwyk, and Silvia Bigliuzzi. 120-141. London: Bloomsbury Publishing, 2023.

Study of the Prince of Morocco’s depiction in Shakespeare’s *Merchant of Venice*. The essay argues that the play reinforces the Prince of Morocco’s racial and religious difference from the white Christian order by marking him as Muslim through sociocultural markers. Of interest to students of English, performance studies, and Shakespeare studies.

Morgan, Jennifer L. *Laboring Women: Reproduction and Gender in New World Slavery*. Philadelphia: University of Pennsylvania Press, 2004.

Draws on archives in the Caribbean and the American South to consider how the expectation of enslaved women’s reproductive ability shaped their experience with enslavement and racialization. Morgan argues that African women’s physical and reproductive labor is at the center of the system of slavery and that enslavement impacts familial structures. This work takes part in conversations about gender, embodiment, and Black feminism.

Morgan, Jennifer L. *Reckoning with Slavery: Gender, Kinship, and Capitalism in the Early Black Atlantic*. Durham: Duke University Press, 2021.

Considers the lives of enslaved African women in the 16th and 17th centuries. The work centers enslaved women’s worldviews and explores how they understood their inclusion in the racializing logics of enslavement and reproduction. Morgan articulates how early modern ideas of numeracy, value, and commodification in the Atlantic co-constituted

African women's understanding of motherhood and kinship. Engages in the African diaspora, Black feminism, racial categories, and discussions of embodiment.

Mudimbe, V.Y. *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*. Bloomington: Indiana University Press, 1988.

Interrogates Euro-American epistemological constructions of Africa from Antiquity to the relative present, alongside African scholarly responses within colonially imposed frameworks. The book engages a wide range of themes conjoined by an overarching concern about how African philosophy has, and might still, engage the hermeneutical trappings of Western knowledge systems. Beyond the context of African history, this work engages conversations in history of philosophy, colonial studies, and postcolonial studies.

Murray, Jackie. "A Critical Race Studies Approach: Race and Racecraft in Apollonius's *Argonautica*." In *The Epic World*, ed. Pamela Lothspeich. 15-29. London: Routledge, 2023.

Study of classical Greek epic literature about the Argonauts. The chapter shows how the Argonauts dehumanize particular opponents—the people of Cyzicus, the Bebrycians, and a Libyan herder—and argues that these slain enemies are configured along the lines of racial monstrosity. Of interest to students of the Classics, Greek literature, and mythology.

Ndiaye, Noémie. *Scripts of Blackness: Early Modern Performance Culture and the Making of Race*. Philadelphia: University of Pennsylvania Press, 2022.

Examines the representation of Black characters by white performers in 16th and 17th century England, France, and Spain. The book traces the performative technologies used

by such performers—anchoring its analysis upon blackface, coded speech patterns, and dances—in order to incubate racializing conceptualizations of Black personhood among performers and audiences across Europe. The book engages conversations in performance studies, Blackness, the study of embodiment, and colonialism.

Ndiaye, Noémie, and Lia Markey, eds. *Seeing Race before Race: Visual Culture and the Racial Matrix in the Premodern World*. Tempe: ACMRS Press, 2023.

This volume explores the many ways that race and racial thinking are represented in the visual culture of premodern times, particularly between the 1300s to the 1800s. It explores the visual manifestations of the “racial matrix” across the medieval and early modern era through transnational and multilingual geographies. Contributors aim to debunk claims that “race did not exist” prior to the Enlightenment by incorporating vast visual archives from different centuries.

Nemser, Daniel. “Triangulating Blackness: Mexico City, 1612.” *Mexican Studies* 33, no. 3 (2017): 344–366.

Investigates accounts of a 1612 Black uprising in Mexico City as well as their reception. The essay explores both the Spanish account of the event—excavating how Black male bodies were coded as predisposed to the rape of white women—and a Nahuatl account of the same event, which reflects upon the effects of the Spanish gaze upon Black bodies. It goes on to parse the slippages in translation, with respect to the Nahuatl account, which tend to reinscribe colonial categories of knowledge. The work considers discussions in the study of slavery, freedom, gender, Blackness, indigeneity, and colonialism.

Newton, Melanie J. *The Children of Africa in the Colonies: Free People of Color in Barbados in the Age of Emancipation*. Baton Rouge: Louisiana State University Press, 2008.

Examines the political movements of free people of color in Barbados during the late 18th and early 19th centuries. This book complicates understandings of these people as both enslavers and kin to enslaved peoples. Newton argues that although they were often a marginalized population, free people were a vital part of the political landscape during the abolition and amelioration period. This text engages with the history of Afro-Barbados, racialization, and enslavement.

Ng, Su Fang. "Making Race in the Early Modern East Indies." *New Literary History* 52, no. 3 (2021): 509-33.

Examines early modern English and Malay accounts of cross-cultural encounters to consider racial formation in the Indian Ocean during the advent of European maritime expansion. The essay focuses on the epistemological encounter between Arabic physiognomy and European ideas about skin, the use of ethnic categories, and the emergence of "Malay" as a category. This scholarship is of interest to students of early modern studies, the Indian Ocean, Orientalism, and colonialism.

Niebrzydowski, Sue. "The Sultana and Her Sisters: Black Women in the British Isles Before 1530." *Women's History Review* 10, no. 2 (2001): 187-210.

Examines the representation of Black women in medieval England prior to 1530. The essay draws upon travelogues, scriptural commentary, visual arts, medical treatises, and surrounding materials to demonstrate how gendered Black bodies were significant loci of theorization for otherness prior to the Elizabethan forms of institutionalized slavery. It

engages conversations in Blackness, gender studies, and the development of medieval identities.

Nirenberg, David. "Was There Race Before Modernity? The Example of 'Jewish' Blood in Late Medieval Spain." In *The Origins of Racism in the West*, edited by Miriam Eliav-Feldon, Benjamin Isaac, and Joseph Ziegler, 232–264. Cambridge: Cambridge University Press, 2009.

Explores Christian attitudes towards Jews in medieval Castile and Aragon, with specific reference to the stakes of contemporary discourse about premodern race. The essay provides a historiographical argument about how contemporary knowledges about the Spanish context were produced through both deployments of and aversions to race as a heuristic, while also examining the emplotment of biological thinking about race in the 15th century with respect to Spanish Christian concerns about Jewish lineage. The essay regards conversations in the study of historiography, genealogy, antisemitism, and the history of race.

Ögütcü, Murat and Aisha Hussain, eds. *Materializing the East in Early Modern English Drama*. London: Bloomsbury Publishing, 2023.

Compendium of essays about how the “East” was conceptualized and materially represented in early modern English dramas. The essays focus on staging conventions related to plays such as *The Tempest*, *The Historie of Orlando Furioso*, *A Christian Turned Turk*, and others. Of interest to students of English, performance studies, and material culture.

Otaño Gracia, Nahir I. *The Other Faces of Arthur: Chivalric Whiteness in the Global North Atlantic*. Philadelphia: University of Pennsylvania Press, 2025.

Considers Arthurian romances in Scandinavia, Britain, Iberia and North Africa in the 12th-15th centuries. The work examines whiteness as constructed through chivalry in the global North Atlantic. Otaño Gracia argues that the translation and circulation of these texts embedded racial hierarchies and served to normalize domination and violence. The book will interest scholars of Arthuriana, chivalry, translation studies, and the global medieval world.

Otaño Gracia, Nahir I. "Vikings of the Round Table: Kingship in the *Islendingasögur* and the *Riddarasögur*." *Comitatus: A Journal of Medieval and Renaissance Studies* 47 no. 1 (2016): 69-101.

Explores the reception of Arthurian legends in medieval Scandinavia, with attention to medieval Icelandic translators of the literature. The essay argues that Icelandic Arthurian literature is marked by both representational and ideological differences from English and French versions, such as emphases on knights' travels, practices of gift-giving, and a sense of the transcultural. This work is of interest to students of medieval studies, Arthurian literature, and Scandinavian studies.

Otaño Gracia, Nahir I. "Borders and the Global North Atlantic: Chaucer, Pilgrimage, and Crusade." *English Language Notes* 58, no. 2 (2020): 35-49.

Explores the conceptualization of Africa and Iberia within the medieval English works of Chaucer. The article illuminates the ways in which Chaucer deployed key concepts of pilgrimage and crusade to formulate a vision of European Christian military-commercial dominance over Muslim and non-Christian 'frontiers' and foreign lands. It engages the study of religion, English literature, and (proto)colonialism, among other fields.

Phillips, Susan E. *Learning to Talk Shop: Mercantile Mischief and Popular Pedagogy in Premodern England*. Philadelphia: University of Pennsylvania Press, 2025.

Examines vernacular phrasebooks and conversational manuals used by non-elite readers in 15th and 16th century England. Phillips argues that these popular texts offer a valuable practical and mercantile literacy. The work offers a new perspective on premodern pedagogy beyond classical schooling. The book is of interest to students of pedagogy, marketplace literacies, multilingual texts, and non-elite education.

Piedra, José. "Literary Whiteness and the Afro-Hispanic Difference." *New Literary History* 18, no.2 (1987): 303-332.

Analyzes how Antonio de Nebrija's work during the 15th century became the grammatical endorsement for Spain's ethnic assertion. He discusses how "writing white" was a tool to avoid racial identification and racialization in literary texts. Piedra traces the origins of Afro-Hispanic writings to factual and fictional differences within the model of literary whiteness.

Piedra, José. "The Black Stud's Spanish Birth." *Callaloo* 16, no.4 (1993): 820-846.

Piedra argues that the birth of the Spanish nation comes from the libidinal implications under various faiths and cultures—Christian, Muslim, Jewish, and sub-Saharan Black culture. He theorizes that the figure of the Black stud is the "Black other" of the Afro-Islamic other for the Hispanic self's fantasy in Spain during the 12th – 15th century. Piedra examines how Spain views itself as a dominant white self and any culture or faith outside of that as a Black other.

Rainey, Brian. *Religion, Ethnicity and Xenophobia in the Bible: A Theoretical, Exegetical and Theological Survey*. London: Routledge, 2012.

Investigates representations of “foreign” persons in Mesopotamian and Biblical literatures. The book argues that the authors of such texts conceptualized their society through notions of ethnic foreignness, which were themselves anchored by notions of common ancestry and territorial beginnings. It engages discussions in the study of Biblical hermeneutics, Mesopotamia, and otherness.

Rajabzadeh, Shokoofeh. “The Depoliticized Saracen and Muslim Erasure.” *Literature Compass* 6, no. 9-10 (2019).

Examines the use of the word “Saracen” in scholarship on the Middle Ages. Through an auto-ethnographic critique, the article argues that the word “Saracen” should be replaced with Muslim in scholarship on European representation of Muslims in the Middle Ages. It further argues that certain academic practices viewed as authoritative yield criticism that reproduces the racism and Islamophobia of the objects of study.

Rajabzadeh, Shokoofeh. “Alisaundre Becket: Thomas Becket’s Resilient, Muslim, Arab Mother in the South English Legendary.” *postmedieval: a journal of medieval cultural studies* 10 (2019): 293–303.

Examines the narrative about the fictional character Alisaundre Becket in the 13th-century *South English Legendary*, with specific reference to the character’s non-Christian and non-English background. The article argues that the narrative treatment of Alisaundre Becket’s voice both estranges and empowers her within the broader text and marks an early moment of racial and religious identity theorized as distinct. The work is of interest to students of English literature, medieval studies, and Orientalism.

Ramos, Eduardo. “Imagined Invasions: Muslim Vikings in Lazamon’s *Brut* and Middle English Romances.” *Speculum* 99, no. 2 (2024): 432–57.

Study of medieval English romances which depict invasions of England by Vikings and Muslims. The article demonstrates how these texts create a theoretical space in which Scandinavian foreigners can be incorporated into the Christian English social world while Muslims are held up as an irredeemable contrast. Of interest to students of English, medieval studies, and religious studies.

Rankine, Patrice D. *Aristotle and Black Drama: A Theater of Civil Disobedience*. Waco: Baylor University Press, 2013.

Rankine explores a theater of civil disobedience through Dr. Martin Luther King Jr.'s understanding of civil disobedience in the face of unjust laws. However, Rankine argues that the performance of civil disobedience is a deeply artistic practice that can be found in Black theater, where the Black body challenges the normative assumptions of classical texts and modes of creation. This book frames the theater of civil disobedience to challenge the hostility that still exists between theater and Black identity.

Richardson, Kristina L. *Difference and Disability in the Medieval Islamic World*. Edinburgh: Edinburgh University Press, 2012.

Explores the construction of physical difference among Muslims in medieval Egyptian and Levantine contexts. Richardson's work presents a cultural landscape of Islamic disability and difference through a wide range of sources, providing evidence from both theoretical and representational sources, attending not only to societally normative perspectives but to those of stigmatized persons as well. This work engages conversations in the study of religion, embodiment, Islam, gender, and disability.

Royster, Francesca T. *Becoming Cleopatra: The Shifting Image of an Icon*. New York: Palgrave Macmillan, 2003.

Examines anglophone representations of Cleopatra between early modern Europe to the contemporary United States. The book demonstrates how the image of Cleopatra has been invested across contexts with concerns about racial ambiguity, sexual danger, and other cultural concerns. It engages conversations in performance studies, English literature, the study of Blackness, the study of gender, and the study of sexuality.

Royster, Francesca T. "White-limed Walls: Whiteness and Early Gothic Extremism in Shakespeare's *Titus Andronicus*." *Shakespeare Quarterly* 51, no. 4 (2000): 432-55.

This article deals with the issue of miscegenation in Shakespeare's *Titus Andronicus* as a way to undo the white/black binary and argue for the instability of racial identities. The text suggests that the representation of Moors, Goths, and Romans in *Titus Andronicus* illustrates Elizabethan anxieties of an "infiltrated England." The work engages in topics of mixed-race children, racial passing, sexuality, and gender.

Royster, Francesca T. "The 'End of Race' and the Future of Early Modern Cultural Studies." *Shakespeare Studies* 26 (1998): 59-69.

Surveys the state of early modern race studies at the turn of the twentieth century, arguing for a nuanced approach to the past's relevance to the present, and against the erasure of the history of race from the public sphere. The essay demonstrates the significance of the history of race by focusing on the depiction of Othello in a 1995 film directed by Oliver Parker. The work is of interest to students of Blackness, Shakespeare, and American studies.

Samuels, T. "Herodotus and the Black Body: A Critical Race Theory Analysis." *Journal of Black Studies* 46, no. 7 (2015): 723-741.

Engages the conceptualization of Blackness in the 5th-century B.C.E. Greek work of Herodotus. The essay surveys prior approaches to racial thought among Greek and Roman thinkers in conjunction with an analysis of Herodotus' works, in order to pose a methodological critique of anti-Blackness as an emergent trend in the early modern period without any significant prior history. It engages conversations in the study of Greek literature and Blackness.

Scheil, Andrew. *The Footsteps of Israel: Understanding Jews in Anglo-Saxon England*. Ann Arbor: University of Michigan Press, 2004.

Investigates early medieval Anglo-Saxon thought regarding Jews in England up through the 10th century. The book surveys a variety of sources to extract key themes such as Christian prefigurations of the self with respect to Jews, the conceptualization of England as Israel, and antisemitic Christian pieties. The book engages the study of Christianity, antisemitism, and medieval England.

Sévère, Richard, ed. "Special Issue: Race and Arthurian Legend." *Arthuriana* 31, no. 2 (2021).

Special issue on race in Arthurian legends that invites recognition that race is malleable and critically interrogates "racial practices" ranging from religious discrimination to "environmental terrorism." Its essays demonstrate that analysis of Arthurian-themed subject matters often reveals contemporary identity constructions entrenched in historical racism and colonialism. Several contributions juxtapose medieval Arthurian texts with modern adaptations.

Sherman, William E.B. *Singing with the Mountains: The Language of God in the Afghan Highlands*. New York: Fordham University Press, 2023.

Interrogates the interplay between race and religion through studying a 16th century messianic movement in the Afghan highlands. The book shows us how Mughal and British theories of Afghan beginnings have generated an over-reliance upon a predetermined heuristic of Afghan ethnicity. Sherman then turns to self-understandings of the messianic movement in question (the Roshaniyya) to show how collective striving for “the language of God” deconstructs prevailing colonial parameters for understanding Afghan history. Beyond the context of Afghanistan, this book provides a framework for thinking through the interplay between race, religion, apocalypse, and language.

Smith, Ian. *Black Shakespeare: Reading and Misreading Race*. Cambridge: Cambridge University Press, 2022.

Explores narratological and historiographical patterns of resistance to studying the works of Shakespeare with reference to race. The book parses ways in which early modern English audiences worked with preexisting racial concepts in order to make sense of the details in Shakespeare’s work. The book engages discussions in the study of Shakespeare, Blackness, and performance.

Smith, Ian. “Othello’s Black Handkerchief.” *Shakespeare Quarterly* 64, no. 1 (2013): 1–25.

Interrogates the construction of Black subjectivity in Shakespeare’s *Othello* with reference to a handkerchief deployed in the play as a critical plot device. The essay poses an argument regarding the use of black cloth as a metonymic code for Blackness on the Elizabethan stage as well as the broader cultural landscape within which Othello’s handkerchief functioned. The essay engages conversations in performance studies, cultural history, and the study of Shakespeare.

Smith, Ian. *Race and Rhetoric in the Renaissance: Barbarian Errors*. New York: Palgrave MacMillan, 2009.

Analyzes the ways in which 16th century English texts deployed the figure of the “barbarous” African for the sake of an English civilizational project. The book focuses on how English discourses fixated upon presumed linguistic errors in speech made by “foreign” speakers in order to buttress a sense of English belonging and displace anxieties about English itself being a barbarous idiom. It regards discussions in the fields of Renaissance studies, language, and English history.

Smith, Cassander L. *Black Africans in the British Imagination: English Narratives of the Early Atlantic World*. Baton Rouge: Louisiana State University Press, 2016.

This book offers a socio-historical account of Black Africans in the early Atlantic world in the 16th and 17th centuries. The text asks how literary and archival sources mediated encounters between Black Africans and Spain in the early Americas. The work engages with constructions of race, trans Atlanticism, and early American and African American literature.

Smith, Cassander L., et al. “Introduction: The Contours of a Field.” In *Early Modern Black Diaspora Studies: A Critical Anthology*, edited by Cassander L. Smith, Nicholas R. Jones, and Miles P. Grier, 1-12. New York: Palgrave MacMillan, 2018.

This book engages disparate fields—Black Studies, Early American Studies and Early Modern Studies (15th century to 19th century)—to converse with one another about how material and visual culture informed and misinformed constitutions of the African continent, slave trading and slavery, and the racial difference of Black Africans. The anthology places Black life at the center of analysis and critical inquiry to access voices

and subversive acts. It uncovers the power of Blackness as a cultural, ideological, and structural category that affirms Black life and identity.

Stevens, Scott Manning. "New World Contacts and the Trope of the 'Naked Savage.'" In *Sensible Flesh: On Touch in Early Modern Culture*, edited by Elizabeth D. Harvey, 125-140. Philadelphia: University of Pennsylvania Press, 2020.

Stevens examines the encounter between the inhabitants of the Old World and New during the early modern period through Walter Ong's visual metaphors and tropes. He explores the naked body as a problematic signifier since a recurring figure within the many narrative accounts of the New World encounters is that of the "naked savage." This article traces the discourse of self and the naked body of the Native as trope to understand that the signification of this body did not always imply a person.

Stevens, Scott Manning. "The Historiography of New France and the Legacy of Iroquois Internationalism." *Comparative American Studies* 11, no. 2 (2013): 148-165.

This article examines the French portrayal of Haudenosaunee culture and politics established by Jesuits writers in 17th century New France. Stevens explores the generic shifts that occur in the writings associated with Indigenous and French encounters during the early modern period. Stevens argues that over the centuries the Haudenosaunee embraced the notion of ongoing resistance to colonialism and their role as spokespeople in Indigenous affairs throughout the Americas.

Stevens, Scott Manning. "Tomahawk: Materiality and Depictions of the Haudenosaunee." *Early American Literature* 53, no. 2 (2018): 475-511.

This article investigates the enduring stereotype of the warlike Iroquois in early American writings and visual representations in the 18th and 19th centuries. Stevens traces the

material culture of the tomahawk and its associations in portrayals of the Haudenosaunee people. Through a triangulated research paradigm, this article examines the Haudenosaunee culture and its representations by European settlers.

Stevens, Scott Manning, Nancy Shoemaker, Jean M. O'Brien, Juliana Barr, and Susan Sleeper-Smith. *Why You Can't Teach United States History without American Indians*. Chapel Hill: The University of North Carolina Press, 2015.

A collection of essays which offer a reconceptualization of U.S. history from the early modern period to the present underpinned by Native history and sovereignty. The work is geared towards offering educators today a set of crucial pedagogical devices. The essays in this compendium engage the study of U.S. history, anticolonialism, and sovereignty among many other fields.

Stevens, Scott Manning. "From 'Iroquois Cruelty' to the Mohawk Warrior Society: Stereotyping and the Strategic Uses of a Reputation for Violence." In *Violence and Indigenous Communities: Confronting the Past, Engaging the Present*, edited by Jeff Ostler, Joshua L. Reid, and Susan Sleeper-Smith, 86-105. Evanston: Northwestern University Press, 2021.

This chapter interrogates French representations of the Haudenosaunee in the 17th and 18th centuries. The essay examines the enduring stereotype of "savagery" created to demonize Indigenous peoples in the Americas. Stevens traces the stereotype from the legacy of Haudenosaunee ferocity from written and visual representations created by the French during their colonial project in North America.

Thompson, Ayanna. *Passing Strange: Shakespeare, Race, and Contemporary America*. Oxford: Oxford University Press, 2011.

A study on appropriations of Shakespeare and race in a 21st century U.S. context. The book questions the assumed universalism of Shakespeare and argues that theater practitioners should examine the semiotics of race in their productions. The book also addresses the use of Shakespeare in prison reform programs and argues for participant-centric programs that allow for appropriation and adaptation. It analyzes film adaptations, community theater, and the use of blackface.

Thompson, Ayanna, ed. *The Cambridge Companion to Shakespeare and Race*. Cambridge: Cambridge University Press, 2021.

A collection of essays discussing the racialized elements with which all of Shakespeare's works are invested. The essays draw upon a wide range of source materials from a variety of contexts to interrogate how race has been constructed through the prism of Shakespeare. The compendium as a whole engages conversations in the study of Shakespeare, global history, postcolonialism, performance studies, Blackness, and more.

Thompson, Ayanna, ed. *Colorblind Shakespeare: New Perspectives on Race and Performance*. New York: Routledge, 2006.

Examines Shakespeare, race, and colorblind casting, drawing on a wide range of source materials in a variety of contexts. Thompson engages with the contemporary production history of Shakespeare and interrogates the widely held belief of Shakespeare's universalism. The compendium discusses the study of Shakespeare, Blackness, performance studies, and more.

Turchi, Laura B., ed. *Design and Discomfort: Teaching Shakespeare and Race*. Tempe, AZ: ACMRS Press, 2025.

Offers narratives of contemporary secondary and higher education classroom practices where Shakespeare studies eschew Bardolatry and engage students in intentional if sometimes uncomfortable dialogues on race and identity. The essays include frameworks for study and lesson plans that combine designs for close textual work and anti-racist considerations. The book will interest teacher educators, teaching artists, curriculum designers, and practitioners of performance-infused teaching.

Vernon, Matthew. *The Black Middle Ages*. New York: Palgrave MacMillan, 2019.

The book charts how African American medievalisms in the 19th and 20th century were used to speak against white contemporaries. Vernon attends carefully to the intersection between medieval studies and African American cultural studies as a framework for reading against a normative and dominant whiteness in both scholarly fields. In addition to the aforementioned fields, it engages discussions in cultural studies and literary studies more broadly.

Ware III, Rudolph T. *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*. Chapel Hill: University of North Carolina Press, 2014.

A cultural history of pedagogy in Muslim West Africa reaching from the medieval and early modern periods into the present. Ware offers a ground-level exploration of how religious epistemology configured human corporeality in West Africa through the concept of the "walking Quran," and how this conceptualization played into revolutionary, abolitionist, and anticolonial movements without reliance upon Western discourses of the same. The work engages the study of religion, embodiment, Islam, West Africa, abolitionism, and anticolonialism.

Weever, Jacqueline de. *Sheba's Daughters: Whitening and Demonizing the Saracen Woman in Medieval French Epic*. New York: Routledge, 1998.

Analyzes the figure of the so-called “Saracen” woman in medieval French literature in the 12th and 13th centuries. The book uses thematic patterns in the representation of these figures—such as the accented whiteness of crusader-abetting “Saracen” princesses, and the accented Blackness of those who resist the crusaders—to illuminate the intersection of racialization and imperial ambition in medieval French cultural contexts. The work thus explores discussions in the study of French literature, Blackness, conversion, and the crusades.

Weissbourd, Emily. *Bad Blood: Staging Race Between Early Modern England and Spain*. Philadelphia: University of Pennsylvania Press, 2023.

Traces racial discourse in 16th and 17th-century literature in England and Spain. Weissbourd outlines trans-Iberian links between Spanish ideas of “pure blood” (*limpieza de sangre*) and English representations of Blackness and whiteness. The book considers racialized religious difference and argues that this context of the Atlantic slave trade is central to understanding race in early modern Spanish and English literature. Areas of study include purity of blood, slavery, drama, and Anglo-Iberian exchange.

Wheeler, Roxann. *The Complexion of Race: Categories of Difference in Eighteenth-Century British Culture*. Philadelphia: University of Pennsylvania Press, 2000.

Investigates theories of racial difference in 18th-century Britain and argues that skin color became the dominate marker of difference in the late 18th century. Wheeler traces the ways cultural signs such as clothing and religion were part of identifying human variety prior to the 18th century. This work engages in discussions of racialization, literary history, religion, and enlightenment thought.

Whitaker, Cord J. *Black Metaphors: How Modern Racism Emerged from Medieval Race-Thinking*. Philadelphia: University of Pennsylvania Press, 2019.

Explores the uses of Blackness in 14th century English literature. It argues that the medieval reception of classical rhetoric is central to medieval race-thinking and the construction of what would later become modern racial ideology. The book makes the case that while in modernity the elements of race have coalesced and congealed, in the Middle Ages race is still under construction. It examines the relation between race and religion in metaphors deploying Blackness.

Whitaker, Cord J., Nahir I. Otaño Gracia, and François-Xavier Fauvelle, eds. “Race, Race-Thinking, and Identity in the Global Middle Ages.” *Speculum* 99, no. 2 (April 2024).

Surveys societies across Africa, Asia and Europe from the 5th to 15th centuries for a themed journal issue. The essays present medieval discourses and practices as not ‘pre-racial’ but instead participating in race-making and identity formation. The introduction argues that race-thinking shaped periodization, connectivity, and scholarly frameworks. The volume engages in studies of race-making, identity, global Middle Ages, and periodization.

Wilburn, Reginald A. “Phillis Wheatley and the ‘Miracle’ of Miltonic Influence.” *Milton Studies* 58 (2017): 145-165.

Explores the dense engagement with Milton in the works of a Phillis Wheatley in the 18th century United States. Wilburn places this engagement within wider Black literary and Africanist discursive traditions. The article engages conversations on U.S. history, Milton, and captivity and enslavement.

Wilburn, Reginald A. *Preaching the Gospel of Black Revolt: Appropriating Milton in Early African American Literature*. Pittsburgh: Duquesne University Press, 2014.

Examines the presence and influence of John Milton within the early 17th century in a variety of early African American writing. Wilburn examines Milton's presence in early African Americans' rhetorical affiliations and his satanic epic for messianic purposes of freedom and racial uplift. Wilburn contends that African Americans executed a refusal to rhetorical incompetence by reinventing writing styles, themes, symbolism, imagery, and key figures in Milton's writings to connect to the religious or scriptural significance in his texts.

Wright, Elizabeth. *The Epic of Juan Latino: Dilemmas of Race and Religion in Renaissance Spain*. Toronto: Toronto University Press, 2016.

Tells the story of Renaissance Europe's first Black poet, Juan Latino, during the 16th century. His publication *Austrias Carmen* (*Song of John of Austria*) recounts the battle of Lepanto in 1571. Wright analyzes Juan Latino's life through discourses on race, religion, and blood purity practices.

Yim, Laura Lehua. "Reading Hawaiian Shakespeare: Indigenous Residue Haunting Settler Colonial Racism." *Journal of American Studies* 54, no. 1 (2020): 36-43.

Considers the usages of Shakespeare as an appropriation of colonial text by colonized persons in English and Hawaiian newspapers at the end of the 19th century, in the context of the 1893 overthrow and the United States' annexation of Hawai'i. The essay highlights invocations of Shakespeare's *Macbeth* and the figure of Banquo's ghost. The scholarship is of interest to students of Shakespeare, American studies, and postcolonial studies.

Zacher, Samantha, ed. *Imagining the Jew in Anglo-Saxon Literature and Culture*.

Toronto: University of Toronto Press, 2016.

A collection of essays exploring medieval English representations of Jews in literature and visual arts prior to the Norman conquest of 1066. The essays range in theme from studies of scriptural commentaries to images found in Christian manuscripts, excavating as a whole the deep history of English antisemitism. The book engages the study of medieval England, antisemitism, and Christianity.

Zhang, Angela. “Rethinking ‘Domestic Enemies’: Slavery and Race Formation in Late Medieval Florence.” *Speculum* 99, no. 2 (April 2024): 409-431.

Examines records of daily interactions of women and enslaved domestic servants in the city of Florence during the 15th century. Zhang explores how archival records of foundlings reveal emerging racialized hierarchies within Tuscan society. Zhang argues for an intersectional approach to studies of enslavement because gendered labor, hereditary racialization, and epidermal descriptors played a key role in early race-thinking.