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find such as drama characterizes the poetry of a woman who think of puritan. Bradstreet's life experiences contributed a lot to her rebellion against God. She had lived to see human suffering in her life. While at England, she had seen many children die because of diseases. Rosenmeier says that on the voyage to America, two years after her marriage, she witnessed many people suffer (23). Some died on the voyage while others died soon after reaching Massachusetts. Life was a struggle for the young family in a new land. She says she had at first protested because the new land presented a harsh climate and attacks by Indians. Their family lost significant possessions in a fire tragedy. All these misfortunes in the name of God's will, for them, could not be bearable for the poet. The elegies of fire and the two deaths show intense tension in the poet's thoughts. In the elegies, Bradstreet demonstrates her doubt on the God she had known. Her past experiences need to have humbled her so that she could always accept whatever happened. However, the human heart is weak. None can constantly suffer without questioning their faith at one time or another. In conclusion, the poet was rebellious because God was unfair to her. Additionally, Anne Bradstreet is considered as one of the most famous puritan elegist and through her poems she illustrated that *American Elegy* reconnects the study of early American poetry to the broadest currents of literary and cultural criticism. Max Cavitch begins by "considering eighteenth-century elegists such as Franklin and Bradstreet" (8). Anne Bradstreet stands as a modern feminist theory and some of the most contemporary feminist literary critics believed that her poetry "truly feminist" because her poetry simply deals with simple events from a woman's life.

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The society the poet lived in was a harsh one. Women were not expected to be leaders. They were not to comment on anything. Tom Sleigh asserts that those who dared risked being excommunicated by the church (175). Bradstreet chose to write her poetry in calmness. She had never wanted her work to be published. It is her brother in law who caused it to be published without her knowledge. Bradstreet considered the society harsh because women were taken to be weak, and thus they were not expected to lead. They were not expected to participate in writing because of their perceived low education levels, Timothy Sweet (152) states.

Bradstreet believed that human constructed through different stages. For her, the question of whether that development flourished or failed is an important one. Perhaps the most important themes in her work is the significance of early influences. Indeed, reading Anne Bradstreet can indicate many things because her text for many readers suddenly could indicate many interpretations. She writes about herself as she passed through all of the phases of a woman's life and finally she was able to identify herself through each station which could be as a process of her self-realization. She meditates a lot in her poetry in order to refresh her heart and realize the life surrounded her. In her meditation she focuses on some of the most important problems of her day. Expressing the hardship and the bad circumstances of her time and place. In her life she found one period predict another; how generation or one period affects the next, could be one of her lifelong concerns. She presents herself and here all the stages that describe it are all imitative of biblical tradition. In fact, she always emphasis on identifying the identities such as one's personal life and the background history. She wants to define them in order to resist the worlds by understanding some issues that are most important to her. She shows her wisdom in her poetry as well as conflict and tension that control her heart, but this conflict is designed in a way that gives to her an essential emotion. An emotion that struggle for selfhood in a culture that was annoyed by individual autonomy and that valued property to the extent that it praised God.

Conclusion

Bradstreet usually rebounds the male voices but in the characters of women, sisters, wives, and mothers. In reality, this is a great dramatic quality to Bradstreet's speakers, because no one expect to

Like in the previous poem, Bradstreet soon calms herself and accepts the death of her daughter, Anne. She bids her farewell and mentions that she will soon join her as Maria (65) quotes. The last line of the poem affirms belief of salvation through death as per the Puritan faith. Although, she finally comes to accepting the death of the child, Bradstreet still had bitterness in her. She simply does not want to go against the Puritan law of accepting God's will.

"More fool then I to look on that was lent,
As if mine own, when thus impermanent.
Farewel dear child, thou ne're shall come to me,"... (Line 13-15)

Bradstreet has undergone tragic times in life. The loss of her daughter came about four years after Elizabeth's death. Maria asserts that Bradstreet showed a great love to her husband, children, grandchildren, friends and relatives (63). Although she also loved her faith as a Puritan woman, her love for family was greater. Her love for family was in conflict with her faith. In a letter she wrote for her children before she died, she confessed of the struggle that had existed in her life. Griffin quotes the poet saying that many times she had doubted God's existence (303). She had expected God to intervene in the difficulties she had undergone. However, calamities had stricken her and her family, and did not even intervene in the plight that took the lives of her grandchildren.

Bradstreet, therefore, felt that God's judgment on her family had been harsh. Maria mentions that the Puritans taught that God was fair, but Bradstreet protests that God took what made her happy (65). She did not see any fairness in God allowing her daughter to die. Her lamenting is more so because death claimed the life of a child. She did not lament in the case of her parent's death because, for old people, death was normal. All these feelings and thoughts made Bradstreet rebel against God. She was unhappy having suffered the plight of the harsh climate, hunger and diseases in the past. She felt that because she had been obedient to her faith; God should have protected her from the problems she went through. Although she does not air her views vividly in her poem, one can read that she was never satisfied. Her letter to her children affirms that she had never found joy. She wanted to find joy in the earthly life. But the Puritan faith taught that people should look above where they would get the joy of eternal life.

fallen sick; they have lost their chattels through the burning of their house, and she recently lost another grandchild. In this poem, Bradstreet shows intense bitterness and exceeding protest. Her language becomes tight, and she displays the tension in view of the earthly life's transience.

Bradstreet blames herself in the poem. Maria asserts that in line four of the poem she blames herself for having put her hopes on fading things (65). It is from her Puritan faith that she quotes. Her Christianity had taught her to put her above not on earthly things that fade away. Maria adds that the poet reiterates that the experiences she has had, ought to have taught her to value things as per their price. She says that on earth (below) no stable joy can be found (65). There is no perfect bliss unmixed with woe.

"When I on fading things my hopes have set?

Experience might 'fore this have made me wise

To value things according to their price:
Was ever stable joy yet found below?"... (Line 4-7).

Puritan faith taught people to accept their situations as what God wanted them to undergo. But Bradstreet, in her quest for spiritual solace, questions the fate of such a young child. Although she accepts the teaching that man's life compares with a withering flower, she does not find an answer as to why God should create only to undergo destruction. Furthermore, the grandchild dies at the tender age which aggravates the poet's pain.

According to Maria, Bradstreet acknowledges the impermanence of life (65). She equates life to a flower that flourishes and soon withers. Her religion taught her so and indeed it was biblical. Although life is impermanent, she feels tormented by death. It was a great loss for her. She has a feeling that God was not fair to create and then destroy. The poet's state of doubt and rebellion has been created by the Puritan theology. Death is painful, but the Puritan faith taught that people went to have eternal life upon death. We expect Puritans to be content that when a loved one departs, he or she will get a place of happiness. However, the poet is not happy at all. She complains a lot about the loss of her grandchild.

should die. The death was premature for her grandchild. However, her faith is against her feelings and views.

In the context of this poem, the researcher can safely conclude that Bradstreet rebelled against God. Although she still seems to honour her faith, her feelings of loss and doubt are extremely significant. Even after acknowledging that there was no reason to mourn the fate of the child, she reverts back to questioning why the child had to die so young. Bradstreet seems to have a strong tension between the love for earthly life and that for the eternal life. However, the love she has for what is in the world; her family, her husband, possessions and friends seem to outweigh the love she has for the life to come. Myles states that through this way she goes against the Puritan faith. Puritan Christians should focus more on eternal things (348). They should be satisfied with the situations they undergo because that is what God has for them. Bradstreet is wrong to show doubt on God during this time of loss.

As in the poem on the burning of the Bradstreet's houses, the poem about Elizabeth's lows is full of complaining and some rebellion against God. Bradstreet had always shown her dedication and commitment to God. Her rebellion comes because she does not see God's fairness in what befalls her family. God ought to have protected the child until she was an adult.

5. "In Memory of my Grandchild Anne Bradstreet"

The grandchild, Anne Bradstreet who died in 1669 on the twentieth day of June disturbed the poet so much as Maria (65) reiterates. The child was only three years and seven months. The poem is full of complaining even more than the one about daughter Elizabeth's death. Bradstreet says that as she writes her heart and hand trembles. Fischer states that the poet complains that the Heavens have purposed to destroy her delight (11). She continues that disappointment has been so much in her life:

"With troubled heart & trembling hand I write,
The Heavens have chang'd to sorrow my delight.
How oft with disappointment have I met," ... (Lines 1 to 3).

The mention of disappointment brings into light the ordeals she has undergone. Her past life has been full of misfortunes. She has

Anne Bradstreet is a puritan woman and poet. She contradicted the Puritan faith by mourning deeply. She ought to have accepted the death and move on. Bradstreet, therefore, shows that sometimes her love for family members transcended that for religion. At difficult times of grief and sadness, she showed some disbelief. According to Anne Myles, the poet rebelled against the God preached by the Puritan Christians (346). However, Bradstreet's sudden change of words in line five of the first stanza shows that she still had her faith in religion. The contrast comes later and the first impression she makes in the first to the fourth lines of the first stanza override the subsequent feelings. There is a tension in Bradstreet's life. The worldly life and the one above (eternal life) are in conflict. Her attachment to the things in the world, both material and physical, brings tension and disbelief between eternal and temporal values.

In the second stanza, Bradstreet mentions that trees rot in nature when they are old. Maria quotes the poet's words; "Thoroughly ripen fruits fall off from the trees" (64). Grass and corn undergo mowing in their season. All things have an end. However, she changes again by wondering how the death of a child could be explained. She does so by equating the child to a plant new set, only to be eradicated. She also wonders why new blown buds should be destroyed in that short time. According to Bradstreet, death at an old age is normal. She displays this feeling by mentioning the rotting of trees when old and the falling of fruits when ripe. However, with the death of a young child, Elizabeth, Bradstreet feels a great loss. Maria states that the epitaphs she wrote on her parent's graves did not have complaints like the ones in this short poem (60). For her parents, they had lived their lives fully. They had seen their children grow to adulthood, and they had accomplished their missions on earth. In contrast, the one and half year Elizabeth lived for a time so short.

"But plants new set to be eradicate,

And buds new blown,

to have so short a date," ... (Line 5-6 of stanza 2).

It is clear that Bradstreet is overcome with grief for the loss of the child. Although, as a Puritan, she should not behave this way, she cannot overcome the feeling of loss. Instead of accepting the death of the child as God's wish, she has contempt that a young child

lesson she learns out of the engulfing fire is that earthly possessions perish (24). It is easy to acquire them and also so easy to lose them. The third lesson is that true wealth is above, in heaven. Her wealth was not in the possessions gained on earth.

The poem shows Bradstreet to hold the puritan faith strongly. According to Bradstreet, although she at times questioned the issue of a judging God, she never doubted God's existence (26). The poem shows her puritan beliefs, respect and devotion all through. It is her strong belief in God that later makes her rebel against Him. What do we expect when one believes in God, and undergoes unending problems? A person is susceptible to disbelief and rebellion. Bradstreet must have felt the same, because she had trusted God always, but calamities befell her. She had hoped for things to improve that she might enjoy life, but things went the opposite way.

4. "In Memory of my Dear Grandchild Elizabeth Bradstreet"

The death of Elizabeth occurred in 1665, when she was a year and half old. The poem has two stanzas. The first stanza, according to Cristina Pimental Maria, Bradstreet displays her intense mourning over the death of her grandchild (64). Death is painful for everyone. However, Constance Furey asserts that according to the Puritan Christian belief, there was no reason to mourn a lot because it was God's wish for Elizabeth to die even at that tender age (203).

Three times she repeats the word "farewell" as Maria (64) states. Here, she stresses how painful she felt about the death of the child. The baby had been a pleasure to her eyes. She uses a metaphor referring to the child as a fair flower:

"Farewell dear babe, my heart's too much content,
Farewell sweet babe, the pleasure of mine eye,
Farewell fair flower that for a space was lent,"..(Line 1-3 of stanza 1)

However, in line five of stanza one, Bradstreet quickly shifts her tone. She mentions that there was no reason for her to continue mourning the fate of the child. She begins showing some contentment.

"Then ta'en away unto eternity. Blest babe why should I once bewail thy fate, Or sigh the days so soon were terminate; Sith thou art settle in an everlasting state".....(Line 4-7 of stanza 1).

And to my God my heart did cry To strengthen me in my Distresse,
And not to leave me succourlesse... (Line 8 -10 of stanza 1).

Bradstreet adds that her belief is in line with the sentiments of the Bible in Job 1:21, where Job exclaims that he blessed the name of God, who gave and took (20). According to Bradstreet, she chose never to repine because of what befell them. According to Griffin, her puritan Christianity had a strong influence in her life (Griffin 303). Although she questioned religion, this poem shows that the belief in God and eternal life was very strong. She accepts to lose what belongs to the world and exclaims that her hope is above. In another stanza, Bradstreet shows her passion for God:

I blest his Name that gave and took, That layd my goods now in
the dust: Yea so it was, and so 'twas just. It was his own: it was not
mine ... (Line 2-5 of stanza 2).

Ileana Vesa states that "Bradstreet in the poem is saying that God can justly take away, but still leave what is enough" (Vesa 83). The little that remained was sufficient for them to carry on with life. Her past life through suffering from diseases, harsh climate and difficulties during the voyage might have taught her to persevere. However, her words show the strong influence of Christianity. According to Rosenmeier, Bradstreet would show some loss of hope in God, but later takes a turn and recognizes God (17).

The poem shows Anne Bradstreet as someone who had treasured Biblical words a lot. Bradstreet quotes Isaiah, 2 Chronicles and Jeremiah, stating that the mention of the arm of flesh that gave her trust and raised up her thoughts above the sky (23). At the scene of the devouring fire, Anne exclaims that she has put her hope and treasure above. The quote is from the book of Luke. Thus, it is safe to conclude that Anne Bradstreet was a devout Christian. Christianity had indeed influenced her speech, and the influence permeated her poetry, too.

In the poem, Bradstreet shows three valuable lessons she learned. She adds that in the instance where the poet gives thanks to God, all the things that burned were not theirs (23). They belonged to God and, therefore, God had decided to take them. It was his right to take them. In this case, the crucial lesson is that God is the source of all what man has, and He holds the final fate of them all. A second

colonists found the fight for survival a daily routine. Some of them shortly died after the end of the voyage, and others chose to go back to England, having undergone difficulties enough for them.

Bradstreet had previously suffered from smallpox and would often fall prey to illnesses. She suffered paralysis of her joints; however, according to Bradstreet, she never let the experience thwart her hopes (15). Her imagination and faith provided guidance in those difficult moments. She had a belief that God had not left her, and this helped her survive enormous problems of the colony.

The life experiences she underwent made Anne rebel against God, and she shows her rebellion through her poetry. In this paper, the researcher uses three of her poems to prove that her early life led to her rebellion against God: "upon burning of our house," "in memory of my dear grandchild Elizabeth Bradstreet," and "In memory of my grandchild Anne Bradstreet."

3. "Upon Burning of our House"

In this poem, Anne Bradstreet shows her total belief in God, even in times of destruction of their property. The poem speaks about what took place. Edward Griffin, one of the scholars, mentions that "the fire razed down their houses, leaving them with so little chattels" (Griffin 303). Bradstreet expresses that her heart cried to God when she came out to see the engulfing fire. Her heart was crying to God to give her strength in distress, and in hopes that God might not abandon her in despair.

Bradstreet looked helplessly at the property burning. She could not do anything to quench the fire. It was already too late. Carrie Galloway Blackstock quotes her, exclaiming that "when she could not look anymore she thanked God, who had brought down the properties in fire" (Galloway 222). Here, her belief is that it was according to God's will. However, one would argue that God, because He is kind, should not let those who believe in Him undergo problems. Even though they undergo difficult moments, God should provide an intervention. Anne Bradstreet was hopeful. She accepted the burning down of the house, claiming that God was the source of all they had. God could also choose to return what He had given them. Bradstreet expresses a great amount of grief in the following lines:

national remembrance, telling survivors about dead statesmen, ministers, infants only a few days of age, spouses and even slaves. In other words, it gives a history of both the obscure and the famous. Anne Bradstreet, as a Puritan Christian writing with no intention to publish, made use of the Puritan elegies.

2. Anne Bradstreet

The life of Anne Bradstreet gives clues of the reasons why the poet displayed rebellion against God. Maria Kochis points out that "Anne was born in England to a nonconformist former Queen Elizabeth soldier, Thomas Dudley" (Kochis 94). In the puritan culture, girls were not to undergo education. Therefore, it was the effort of parents, who wished to educate their daughters, to tutor them at home. Anne received education through her father while at home. He tutored her in history in Greek, French, Hebrew, Latin, as well as English, and in literature. The education prepared her for her later life and the influence she has made through her silent poetry.

Puritan beliefs considered women weaker than men. Thus, women were not to lead. Van Engen points that they were supposed to serve society through their duties of child bearing and mothering (Engen 534). The beliefs of puritans sometimes sounded contradictory. For instance, they accepted that God's Spirit could choose to use anyone. However, when a woman seemed to have instruction and advice from scripture, the people seemed to disagree. Charlotte Gordon gives a vivid example in the case of Hutchinson, although she was a bit different from Anne Bradstreet (Gordon 7). The society soon rebuked her because, as a woman, she should not go against the norms set by the society. In fact, it is befitting to conclude that Bradstreet chose to practice her poetry silently because of her obedience to the puritan faith.

Soon after Anne's marriage to Simon Bradstreet, the family moved to America together with their parents. Gordon says that the voyage was not easy, as the group faced various challenges on the way. Scarcity of food, diseases, poor living conditions and harsh climate were some of the challenges (Gordon 10). Bradstreet had received the Christian teaching, and she had come to believe that God was in control of their lives. The voyage ended, and the puritans settled in Ipswich. The new land, America, was harsh to them. The

Anne Bradstreet is considered a woman who rebelled against puritan God several times in her writing. Jeannine Hensley states that Bradstreet "had religious doubt especially about atheism and Catholicism ...she resolved her doubts, perhaps through her writing" (Hensley 29). In fact, this may stimulate the researcher to answer the question of why she chosen to use biblical sources in her work and how these biblical sources helped to answer her questions about her life. The present research could answer this question through the analysis of selected poems, which might also answer why she turned to the Bible in answering her own questions about her life's journey. She expresses her feelings and her religious beliefs in verse and uses theology in the poems. Additionally, she chooses to write about the trouble that made her depressed. She dealt with the hardships that she encountered and struggled with the way that her writing reflected her puritan beliefs.

In order to know Anne Bradstreet as a puritan poet and as woman, it is necessary to examine in some detail the full extent of history and human events that impacted the various episodes of her eventful life. The researchers would like to be familiar with all these opinions in order to help readers to understand that each poet can be understood and recognized through the period in which they lived and the beliefs that she or he possessed. When studying a great poet, like Anne Bradstreet, it is important to comprehend the personality and the beliefs of the poet in order to analyze his or her Writing.

1. Puritan Elegies

It is common for people to experience big losses when their close family members die. Elegies are poems involving lamentations because of death of close family members or public figures. Puritan elegy history traces way back to the seventeenth century. According to Max Cavitch, Puritan believers wrote verses and poems in mourning their loved ones (Cavitch 98). Although Puritan teaching taught that it was God's wish for such loved ones to die, it did not deny the family members the ability to commemorate their departed members. The manner of writing such heartfelt expressions came to form satiric writing of writers such as Mark Twain. Cavitch asserts that Puritan elegies influenced the rising of American elegies (Cavitch 102). Elegies have become important because they provide

The American puritan elegy can be described as the theology of mourning through verse in which death seems to be the most important theme. The elegy embodies the lament and grief the poet experiences when people lose someone close to them. Edward Griffin states that the elegy became the "quintessential Puritan poem" because it furthered the mourning process so effectively (Griffin 305). Indeed, the "puritan elegy" developed in the seventeenth century not from classical and pastoral tradition, but from an attempt made by puritan poets to imitate the patterns of portraiture and exhortation they found in sermons and spiritual texts. In general, the puritan elegy begins with the phrase "Upon the death" in reference to the passing of somebody. The present writer chooses Anne Bradstreet as an example of a puritan poet because she is the most significant elegy poet in the seventeenth century. Additionally, her poetry addresses the connection between her puritanism and her elegy. The current paper argues that Anne Bradstreet's life gives the reader clues about the reasons for her rebellion against God.

Certainly, as a feminist writer, Anne Bradstreet was one of the most remarkable puritan women and had great influence on the puritan elegy in the seventeenth century. She wrote many poems and verses. Some scholars consider her poetry "contemplation." While reading her poems, the reader recognized that her elegy represents solace and sadness in general. She was born and raised as a puritan woman and this theology background can be observed through her text. Indeed, both her poetry and her verse inform us about her personality because she wrote them to express her own thoughts and aspirations, with no hope or expectation of an audience to read them. Furthermore, her writing was always induced by her desire for understanding God in the search for the truth of eternal life. Bradstreet's religious beliefs dominated most of her works. Rosamond Rosenmeier states that "Many of critics have found the key to understanding Bradstreet has been her puritanism. Puritanism has been said to animate her work either because she espoused its tenets or because she rebelled against them" (Rosenmeier 9). I have thus taken it as basic task in this study to try to bring together the life and the poetry into discussion, and yet this relationship is rooted in puritan or doctrinal statements. The historical sources that I have used have brought a closer understanding of the daily life of women in Anne Bradstreet's time and place.

Abstract:

The researcher chooses Anne Bradstreet as an example of the 17th century puritan poets. Her poetry shows the connection between puritanism and elegy. The present paper argues that Anne Bradstreet's life gives the reader clues about the reasons for her rebellion against God, as suggested in her elegies. Three of her poems – "Upon Burning of our House," "In memory of my dear grandchild Elizabeth Bradstreet," and "In memory of my grandchild Anne Bradstreet" – are analyzed to prove that her early life experience led to the suggested rebellion. Bradstreet uses the Bible to answer her many questions about life, and she feels that God's judgment on her family was harsh. While the Puritans taught that God is fair, Bradstreet protests that God took what made her happy. The elegies of the fire and the death of her children show the intense tension in the poet's thoughts and her doubt of the God she knows. In order to know Anne Bradstreet as a puritan poet and as woman, it is necessary to examine in some detail her beliefs and the full extent of the tragic events that affect the various episodes of her life.

Key Words: American puritan, elegy, Anne Bradstreet, Biblical, verse, feminist, rebellion, memory, grandchildren, burning, house, God.

المختص:

يناقش البحث آن برادستريت كمثال للشعراء المتطهرين في القرن السابع عشر. ومن خلال هذه الدراسة تظهر العلاقة بين الشعر التطهيري والراثي. وناقش هنا كيف ان حياة الشاعرة برادستريت تعطي القارئ الاسباب والادلة عن كيفية التمرد على الرب كما هو واضح في اعمالها الادبية الرثائية. وقد تناولت هذه الدراسة تحليل ثلاث قصائد لهذه الشاعرة "عند حرق بيتنا" و"في ذكرى حفيدتي العزيزة إليزابيث برادستريت" و"في ذكرى حفيدتي آن برادستريت" لإثبات أن تجربتها المبكرة في الحياة أدت إلى هذا التمرد.

تستخدم برادستريت في هذه القصائد الكتاب المقدس للإجابة عن العديد من الأسئلة حول الحياة، وهي تشعر أن حكم الله على عائلتها كان قاسياً. وفي الوقت الذي كان المتشددون يعلمون الناس أن الله عادل، هي تؤكد بأن الله أخذ كل ما يجعلها سعيدة. ان مراثيات النار وموت أطفالها تظهر التوتر الشديد في أفكار الشاعر وشكها في الله الذي تعرفه. ولكي تتعرف شخصية آن برادستريت كشاعرة وامرأة متدينة، من الضروري أن نتحرى بشيء من التفصيل معتقداتها والمدى الكامل للأحداث المأساوية التي تؤثر على مختلف حلقات حياتها.

الكلمات المفتاحية: المتطهر الامريكي، القصيدة المرثية، الكتاب المقدس، الحركة النسوية، التمرد، الذاكرة، الأحفاد.

American Puritan Elegy: Biblical Sources in Anne Bradstreet's Poems

Assistant Lecturer

Weam Majeed Alkhafaji

University of Kufa - Faculty of Education English Dept

weamm.alkhafaji@uokufa.edu.iq

Assistant Lecturer

Entidhar Hamzah Al-Rashid

University of Kufa - Faculty of Education English Dept

entidharh.alrashid@uokufa.edu.iq

المرثية التطهيرية في الشعر الأمريكي

المدرس المساعد

وئام مجيد حسين الخفاجي

جامعة الكوفة - كلية التربية

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