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Studies in Late Medieval and Early Renaissance Texts in Honour of John Scattergood. Edited by anne marie d ' arcy and alan j. fletcher. Pp. Dublin: Four Courts Press, Cloth, £

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Chapter 2 : The Lollard Society » Bibliography of Secondary Sources

"Professor John Scattergood pioneered the study of the interface of late-medieval literary texts with their historical and political moment. This substantial collection of essays written in his honour by some of the leading scholars in the field explores a rich variety of late-medieval and early Renaissance texts and cultural endeavours.

Bibliography of Secondary Sources This page was last modified on October 28th, This bibliography is intended to embrace all fields relevant to Lollard studies. It therefore includes texts and studies about the literary, historical, cultural, and religious milieu of Lollardy as well as texts specifically about the heresy itself. This list is divided alphabetically into four roughly equal parts: The Secondary Sources are not subdivided by discipline because it has proven impossible to find categories which do anything but confuse rather than clarify the content of the sources. Some annotations are provided for help. Full copies of some out-of-copyright texts are now available for download on this list. Sizes of downloads are given in megabytes mb at the end of the entry. These have been bookmarked and reviewed for completeness. Also see the list of Article Collections to which essays on this list are now linked and the Bibliography of Primary Sources. Since these bibliographies are meant to be complete listings of texts and studies relevant to Wycliffism, please let us know of any new references which should be included. NOTE that sources appended here as. These older studies are included here for those interested in the history of the study of Wycliffism, not for the study of Wycliffism itself. Medieval Church Studies 7. This book is the first survey of the whole of the Doctrinale and it argues that there is more to Netter than anti-Lollard polemic. Contexts and Political Implications. Faith, Ethics, and Church: Writing in England, Boydell and Brewer, Poverty and the Poor. Whereas Langland is more critically reflexive, Wyclif contradicts himself by endorsing the material interests of the secular elites. Notre Dame UP, Two key chapters in the book for the study of Wycliffite texts are chs. Walter Brut and William Thorpe. Reflections on Self, Sin, and Salvation. Aers, David, and Lynn Staley. The Powers of the Holy: Presented to Agnes Irwin. Radcliffe College Monographs, No. Center for Medieval and Renaissance Studies, Noblewomen and Religion in the Later Middle Ages. This has a number of implications for how one might reconsider the English trial evidence, some of which are briefly explored in the essay. Piers Plowman and the Wycliffites. Essays in Honour of May McKisack. Du Boulay and Caroline M. A Social and Cultural History of Christianity. Thames and Hudson, Poverty, Politics, and Disendowment. The Defence of the Faith. What Kind of Ideal? Falstaff, Oldcastle, and the fires of reform. The Prosecution of Heretics in Medieval England. Religious Tract Society, La doctrine eucharistique de Jean Wyclif. The developments that led to their eventual demise are discussed. The evidence that the prominent English Wycliffe and a leader of the Hussite movement in Bohemia, Peter Payne, stayed among them between and is also reviewed. The author concludes by exploring when the Hussites ceased to exist as a discrete cultural community in Moldavia. Hussitism, Orthodoxy, and the End of Byzantium. University of Pisa, Socioliterary Practice in Medieval England. She argues that rather than directly condemn Lollards, as much contemporary Benedictine poetry did, these lyrics appropriated and adapted Lollard critiques to promote an orthodox agenda for church reform. Present Sense in the Digby Lyrics. The Hussite Revolution, First staged as early as , the plays were performed annually until the late s and involved as much as a tenth of the city in multiple performances at a dozen or more locations. She argues, for instance, that the theology of Corpus Christi in the resurrection plays can only be understood as a theatrical exploration of eucharistic absence and presence. Chaucer at Oxford and at Cambridge. Richard II and the Revolution of Gestalten der Kirchengeschichte 4. Wyclif nel quadro della filosofia del suo secolo. Storia della Filosofia Medievale: Da Boezio a Wyclif. Il cristianesimo di John Wyclif. Betteridge considers several lollard sermons and the Testimony of William Thorpe in his discussion. Essays in Czech History. Signs of Heresy in Medieval Languedoc. Chaucer and the Late Medieval World. Political Thought in Europe Black, Merja [Merja Stenroos]. Spellings in the Defence Papers of William Swinburn. Humanities Monograph Series 1: San Diego State College Press, Realism and Rationalism in

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Wyclif and Chaucer. *Wide as the Waters: Production and Choice of Texts. English Medieval Narrative in the 13th and 14th Centuries.* His theological, legal and political vision of restoring original justice through the spiritual reality and sanctity of *persona humana* in every man, as well as in the community, by the law of love and the use and enjoyment of dominion in community, is conveyed through abundant quotes from his works.

Wyclif, Erasmus, und Luther: Joachim Jungius-Gesellschaft der Wissenschaften e. Chaucer, the Gawain-Poet, and Beyond. Yale University Press, This opens out to a reconsideration of anti-fraternalism in Fragment D.

Reflections on Method in Aquinas and Pecoock. Harm Goris et al. Blackwell Companions to Literature and Culture The Doctrinale as Disputation. Deguileville in Fifteenth-Century England. The Anti-Christ and the Lollards: Apocalypticism in Late Medieval and Reformation Thought. *Studies in Medieval and Reformation Thought*, vol. Notes toward a History of the Wycliffite Langland. The Politics of Pearl: Lollard and Zwinglian Influences. Wyclifova hereza i socijalni pokreti u Splitu krajem XIV. London and the Reformation. Yourgrau and Allen d. *Memoir of the Life and Times of John Carpenter.* Bishop Reginald Pecoock and the Lancastrian Church: Securing the Foundations of Cultural Authority. *Texts and Studies in Religion*

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Chapter 3 : The King of Tars: Bibliography | Robbins Library Digital Projects

Studies in Late Medieval and Early Renaissance Texts in Honour of John Scattergood by Anne Marie D'Arcy (Editor).

For the interested, my paper follows: The events of the late fourteenth-century Middle English alliterative poem *St. Deep* in the greatest temple, which would become *St. Erkenwald*. The bewildered citizens summon their bishop, Erkenwald, who speaks to the corpse, which confesses itself an ancient pagan judge, buried as a king for his righteousness, but barred as a pagan from heaven. Erkenwald weeps, accidentally baptizing the corpse, which promptly rots while its spirit ascends to paradise. Then Erkenwald and the crowds parade through London, while the bells of the city ring out about them. With few exceptions, criticism of *Erkenwald* splits into political-historical or doctrinal-historical explanations, which variously locate the poem within conflicts between the City of London and Richard II, or within debates about Pelagianism, Donatism, Wyclif, and so on. Such efforts preserve the critic as just an observer, watching the text do its work; they preserve the critic from responding to the poem. Claustrophilia is among my allies in the hope that, in reading *Erkenwald*, we might not unlock it but rather lock ourselves up with it, and to it, as hands or eyes lock together, fascinated and enraptured in their meeting. Following Claustrophilia, let us intensify rather than explain, especially with *Erkenwald*, since there is perhaps no poem in Middle English that better offers itself to a Claustrophiliac reading. Howie joins other thinkers who reconceive time as embedded instead of as a sequence in which the past is neatly and continuously swapped out for the present. In *Erkenwald*, we need not struggle to rethink time as topographical and interfolded—to recall Michel Serres—rather than geometrical. Nowhere is *Erkenwald* so available for Claustrophilia as in its architecture. They are enclosed within a space that receives them. In the depths of the temple, a tomb emerges into their midst, drawn up from the ground. His increasingly agitated questioning, however, suggests that *Erkenwald* has not in fact been granted knowledge; there is a miracle here, but it is not one of knowing. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. As for the crowd, they have already joined with the tomb itself. The work of metaphor transforms the living into memorial stone. Not substitution, not assimilation, but transformative contact. The tomb has emerged into their midst, emerged, not unconcealed. The crowd has not only seen the tomb, marked its edges, wondered at its being while considering how it holds its mystery to itself. They are, in the heart of *St. Erkenwald*. If I could, I would freeze the poem here, stop reading, arrest its and my progress amid the crowd and the tomb; this would be a sacred without a telos, an apocalypse without an eschaton. Is this what their desire wants? Perhaps, if it is a grasping desire, an explaining desire, driven by lack. But Howie gives us another model: Works Cited Bugbee, John. Sight and Sound in *St. Erkenwald*. On Theodicy and the Senses. *Medium Aevum* 77, no. The Medieval Poetics of the Reliquary: University of Pennsylvania Press. Cardozo Law Review Peter Connor and Avital Ronell, *Erkenwald*, and the Rule of Exceptional Salvations. *The Yearbook of Langland Studies* 6, no. *Erkenwald* and the Merciless Parliament. *Studies in the Age of Chaucer* Untimely Matter in the Time of Shakespeare. The Erotics of Enclosure. The Rule of History in *St. Albans*, and The Medieval Sense of the Past. *Journal of Medieval and Renaissance Studies* 24, no. *Erkenwald* and the Custody of the Past. In *The Lost Tradition: Essays on Middle English Alliterative Poetry*, Exhumation and Ethnic Conflict: *Erkenwald* to Spenser in Ireland. The Uneasy Orthodoxy of *St. Erkenwald*. *New Medieval Literatures* 5: *Erkenwald* and the Crafty Chronicles. The Middle English *St. Erkenwald* and Its Liturgical Context. *Erkenwald* in Its Legendary Context. It might perhaps be legal; it would not be just. Interpretation, or aesthetic reception, is thus not entirely discrete from aesthetic production: On the contrary, take your inspiration from topology, and perhaps you will discover the rigidity of those proximities and distances you find arbitrary. And the simplicity, in the literal sense of the word *pli*: Schwyzer, for example, writes "Wreaking havoc with the temporal equivalent of depth perception, the queasy fascination of the preserved body consists not only in making what is far away seem near, but also in robbing the near of its

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wanted security and familiarity. Thus, the Londoners in the poem experience not simply the simultaneous failure of living and historical memory but also a collapse of the distinction between these two modes of memory" 7. Chaganti , 67, is a rare exception: The poem uses the narrative capacities of material objects and the material capacities of letters and language to demonstrate the trope of vestigiality, the reliquia, that which is left behind. And in this capacity, their illegibility symbolizes the mystified nature of the late-medieval shrine in English churches and cathedrals. The runes speak through their very impenetrability, their resistance to being read as language, about the nature of ceremonial encounters with shrines as decorated objects, a mystery at once challenging and suggestive. Other critics have remarked on the stone image:

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Chapter 4 : A. Fletcher - calendrierdelascience.com

Studies in Late Medieval and Early Renaissance Texts in Honour of John Scattergood: 'The Key of All Good Remembrance' Anne Marie D'Arcy, Alan John Fletcher, V. J. Scattergood Four Courts Press, - History - pages.

Search Search this site: MS Harley , Volume 2: Bibliography MS Harley , Volume 2: University of Pennsylvania Press, Andrew, Malcolm, and Ronald Waldron, eds. The Poems of the Pearl Manuscript: University of Exeter Press, University of Toronto Press, Lives of the Desert Fathers. Barton, Simon, and Richard Fletcher, trans. The World of El Cid: Chronicles of the Spanish Reconquest. Manchester University Press, A History of the English Church and People. University of California Press, The Shaping of English Vernacular Narrative. Bell and Julie Nelson Couch. Early Middle English Verse and Prose. Sacred Blood, Sacred Image. The Sudarium of Oviedo: New Evidence for the Authenticity of the Shroud of Turin. Libri de Hispania, The Implications of Mobility, c. Alan Thacker and Richard Sharpe. Oxford University Press, Local Cults in Anglo-Saxon England. Woman Defamed and Woman Defended: An Anthology of Medieval Texts. The Scandal of the Fabliaux. University of Chicago Press, Jerusalem in the Time of the Crusades: Altenglische Dichtungen des MS. Boffey, Julia, and A. Popular Song and the Middle English Lyric. Four Courts Press, Pontifical Institute of Mediaeval Studies, Bradbury, Nancy Mason Bradbury, Nancy Mason, and Scott Bradbury, eds. The Dialogue of Solomon and Marcolf: Medieval Institute Publications, The Middle English Lyrics of Ms. Brown, Carleton , Bibliographical Society, , Brown, Carleton, and Rossell Hope Robbins. The Index of Middle English Verse. Columbia University Press, Burnley, David, and Alison Wiggins, eds. National Library of Scotland, Language and Nation in the Fabliau. Judith Jefferson and Ad Putter. Leeds Texts and Monographs, new series University of Leeds, Art and the Christian Apocrypha. The Lady as Saint: The English and Scottish Popular Ballads. Choong, Kevin Teo Kia. Embodying Riotous Performance in the Harley Lyrics. Sex and the Erotic in English Poetry. The Book of the City of Ladies. England and Its Rulers: Clough, William Overton, ed. Medieval Readers and Writers â€” Middle English Debate Poetry: Alexandra Gillespie and Daniel Wakelin. Cambridge University Press, A Collection of Critical Essays. Cooke and Benjamin L. University of Missouri Press, The English Romance in Time: The Production and Use of English Manuscripts to University of Leicester Harvard University Press, Interpreting Old and Middle English Literature. Johnson and Elaine Treharne. The Key of All Good Remembrance. Faber and Faber, Medieval English Political Writings. A Guide to Texts and Manuscripts. Anglo-Norman Text Society, Rymes of Robin Hood: An Introduction to the English Outlaw. University of Pittsburgh Press, The French Secular Verse. The Stripping of the Altars: Traditional Religion in England c. Yale University Press, English People and Their Prayers â€” Romances Derived from English Legends. The Apocryphal New Testament: Fein, Susanna , ed. Moral Love Songs and Laments. Studies in the Harley Manuscript: The Lyrics, the Facsimile, and the Book. Marina and the Love Lyrics of the Seventh Quire. The Lyrics of MS Harley Pearl and the Life of Saint John. Vernacular Miscellanies in Late Medieval Britain. Margaret Connolly and Raluca Radulescu. Proceedings of the British Academy.

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Studies in Late Medieval and Early Renaissance Texts in Honour of John Scattergood by Anne Marie D'Arcy (Editor), Alan Fletcher (Editor) starting at. *Studies in Late Medieval and Early Renaissance Texts in Honour of John Scattergood* has 0 available edition to buy at Alibris.

Synopsis[edit] The young female narrator, unable to sleep, walks out to an oak-grove and finds an arbour, where a goldfinch is singing in a medlar tree. There is also a nightingale in a laurel: The nightingale with so merry a note Answered him that all the wood rong, So sodainly that, as it were a sote, I stood astonied; so was I with the song Thorow ravished, that, till late and long, I ne wist in what place I was, ne where; And ayen, me thought, she song even by mine ere. The knights joust with each other, then join the ladies and dance with them in the shade of a laurel tree. Then a second company arrives, this time dressed in green and ornamented with flowers. They perform a bergerette, a dance-song, in praise of the daisy, until they are overcome first by the oppressive midday heat and then by a storm. The company of the leaf, safely sheltered by their laurel, courteously come to the aid of the company of the flower drying their drenched clothes over improvised fires. And after that they yede about gadering Pleasaunt salades, which they made hem eat For to refresh their great unkindly heat. The company of the leaf are devoted to virginity, or at any rate to faithfulness in love, and their queen is Diana. And as for her that crowned is in greene, It is Flora, of these floures goddesse. And all that here on her awaiting beene, It are such that loved idlenes And not delite of no busines But for to hunt and hauke, and pley in medes, And many other such idle dedes. The narrator finally decides that she will be of the company of the leaf. Textual history[edit] Longleat , a manuscript of Middle English poems held at Longleat House in Wiltshire , mentions in its contents list a poem whose title is given in the Latinised form "De folio et flore" Of the Leaf and the Flower. Unfortunately the pages of the manuscript that contained this poem are now missing, but there is little doubt that it was "The Floure and the Leafe". Alexander Pope reported that "every body has been delighted" with it, and on his own account called it a masterpiece. The pioneering Middle English scholar Thomas Tyrwhitt had published his own doubts as early as , and been universally derided for this heresy. There is a singular brightness and freshness over it all, together with a power of pre-Raphaelite decoration and of vivid portraitureâ€”even of such action as there isâ€”which is very rare. Indeed, out of Chaucer himself and the original beginning of Guillaume de Lorris in the Roman de la Rose , it would be difficult to find anything of the kind better done. Lewis , in *The Allegory of Love* , could claim that "The story is probably familiar to every reader. If she cannot claim wisdom, she has a great deal of good sense and good humour, and is guided by them to write a poem more original than she herself, perhaps, suspected. A similar merit, and a similar limitation, appear in her execution. She describes what interests her, selecting rather by temperament than by art; and she finds considerable difficulty in getting the right number of syllables into each line. The Flower and the Leaf London: Reprinted by Oxford University Press, Reprinted by Manchester University Press, Western Michigan University, Oxford University Press, p. West Michigan University, p. Lewis *The Allegory of Love: A Study in Medieval Tradition* London: The Middle Ages London: Manchester University Press, p. Manchester University Press, pp. A Counterfeit Canon Gainesville: University Press of Florida, p. *The Works of Alexander Pope, Esq.* Longman, Brown, vol. *The Critical Heritage* London: University Press, vol. Clarendon Press, p. Harvard University Press, p. Clarendon Press, vol. Oxford University Press, pp. Four Courts Press, , pp.

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Chapter 6 : Anne Marie D'Arcy | University of Leicester - calendrierdelascience.com

Studies in late medieval and early renaissance texts in honour of John Scattergood Essays published in honour of the Trinity College-based scholar who has been at the forefront of Middle English studies in Ireland for many years.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Text and Controversy from Wyclif to Bale: Essays in Honour of Anne Hudson. Medieval Church Series, 4. Magic on the Early English Stage. Cambridge University Press, Four Courts Press, University Press of Florida, Oxford University Press, Gadd, Ian, and Alexandra Gillespie, eds. John Stow and the Making of the English Past. University of Toronto Press, Palgrave Macmillan, Readings in Medieval Texts: Interpreting Old and Middle English Literature. Kabir, Ananya Jahanara, and Deanne Williams, eds. Postcolonial Approaches to the European Middle Ages: Love, Sex, and Marriage in the Middle Ages: Machan, Tim William, ed. The Chaucer Library Series. University of Georgia Press, Minority Groups in Premodern Italy. University of Minnesota Press, Minnis, Alastair, and Ian Johnson, eds. The Cambridge History of Literary Criticism. University of Michigan Press, John Lydgate and the Making of Public Culture. Cambridge Studies in Medieval Literature, The Parliament of Birds: Reform and Cultural Revolution. Oxford English Literary History, Volume 2, Studies in Medieval and Renaissance History: Sexuality and Culture in Medieval and Renaissance Europe. Performing Medieval Drama in America. Cornell University Press, Bloodless Genealogies of the French Middle Ages: University Press of Florida, Languages of Statecraft Between Chaucer and Shakespeare. University of Notre Dame Press, Women of God and Arms: Female Spirituality and Political Conflict, University of Pennsylvania Press, You are not currently authenticated. View freely available titles:

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Chapter 7 : Dr Anne Marie D'Arcy â€™ University of Leicester

Not many have exerted as much influence on the study of medieval and Renaissance literature as has John Scattergood. Testifying to the impact of his writing and teaching is the fact that his partial retirement from Trinity College in led to the publication of two festschrifts.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Text and Controversy from Wyclif to Bale: Essays in Honour of Anne Hudson. Medieval Church Series, 4. Magic on the Early English Stage. Cambridge University Press, Four Courts Press, University Press of Florida, Oxford University Press, Gadd, Ian, and Alexandra Gillespie, eds. John Stow â€™ and the Making of the English Past. University of Toronto Press, Palgrave Macmillan , Readings in Medieval Texts: Interpreting Old and Middle English Literature. Kabir, Ananya Jahanara, and Deanne Williams, eds. Postcolonial Approaches to the European Middle Ages: Love, Sex, and Marriage in the Middle Ages: Machan, Tim William, ed. The Chaucer Library Series. University of Georgia Press, Minority Groups in Premodern Italy. University of Minnesota Press, Minnis, Alastair, and Ian Johnson, eds. The Cambridge History of Literary Criticism. University of Michigan Press, John Lydgate and the Making of Public Culture. Cambridge Studies in Medieval Literature, The Parliament of Birds: Reform and Cultural Revolution. Oxford English Literary History, Volume 2, â€™ Studies in Medieval and Renaissance History: Sexuality and Culture in Medieval and Renaissance Europe. Performing Medieval Drama in America. Cornell University Press, Bloodless Genealogies of the French Middle Ages: University Press of Florida , Languages of Statecraft Between Chaucer and Shakespeare. University of Notre Dame Press, Women of God and Arms: Female Spirituality and Political Conflict, â€™ University of Pennsylvania Press,

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Chapter 8 : Project MUSE - Books Received

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By Anne Marie D'Arcy and A.J. Fletcher Publisher: Four Courts Press.

A Crisis of Truth: Literature and Law in Ricardian England. University of Pennsylvania Press, University of Toronto Press, The Singer and the Scribe: Bruce and Katherine H. Yeager and Toshiyuki Takamiya New York: Yeager, Westfield Medieval Studies, 3 Cambridge: Essays in Honour of Thorlac Turville-Petre, ed. Four Courts Press, Bloomfield Lectures, , ed. Medieval Institute Publications, Cambridge University Press, Hanawalt and Anna Grotans Notre Dame: University of Notre Dame Press, Interpreting Medieval Violence, edited by Mark D. University of Toronto Press, , pp. Emily Steiner and Candace Barrington Ithaca: Cornell University Press, Essays in Honor of V. Yeager and Charlotte C. David Wallace Cambridge University Press, Morse, and Thorlac Turville-Petre Oxford: Essays for Douglas Gray, ed. Helen Cooper and Sally Mapstone Oxford: Literature in Historical Context, ed. U of Minnesota P, Culture and Context, ed. Keith Busby and E. That Evere Love Was Synne! Oxford University Press, Teresa Tavoramina, and Joel T. A Poem in the Skelton Apocrypha.

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Chapter 9 : Four Courts Press | Medieval literature

Minnis, Alastair, 'Respondet Walterus Bryth Walter Brut in Debate on Women Priests', in Barr, Helen and Hutchinson, Ann M. (eds.), *Text and Controversy from Wyclif to Bale: Essays in Honour of Anne Hudson, Medieval Church Studies, 4* (Turnhout,), pp.

However, in this essay, I intend to highlight the tradition which is synthesized in the contemporary nexus of associations between leprosy, heresy, blasphemy, and perfidy. The association between lepra and luxuria is a recurrent theme in the medieval exegetical tradition and this association is discernible in a number of patristic sources. All references are to this edition. Jones, Paul Potter, Wesley D. Yet, whatever specific condition it described, and in spite of any distinction that can be drawn between ritual impurity and sinfulness, lepra came to be regarded as a punishment for sin in Judaeo-Christian culture, sometimes, though certainly not always, for sexual sin in particular. The Heritage of Leviticus, ed. Don Brothwell and A. On the nature of the illness, which is suggestive of venereal syphilis, see R. Grmek, *Diseases in the Ancient Greek World*, trans. Baker and George J. See also Robert S. The regular prohibitions of the admission of lepers to brothels are the clearest statement of the belief that the disease was sexually transmitted, and since syphilis was one of the diseases that went under the name of lepra this conviction was, of course, well founded in fact. To change in filth all thy feminitie, And be with fleschelic lust sa maculait, And go among the Greikis air and lait, Sa giglotlike takand thy foull plesance! See also Stephen R. Moore, *The Formation of a Persecuting Society: Brody, Disease of the Soul*, pp. Testament of Cresseid, ed. Of the roote of these sevene synnes, thanne, is Pride the general roote of alle harmes. For of the roote spryngen certein braunches, as Ire, Envye, Accidie or Slewthe, Avarice or Coveitise to commune understondynge, Glotonye, and Lecherye. The deployment of this precise, legal term, although Cresseid and Diomedes are not actually married, recalls the use of *libel of departicion III*. Shawver, based on the edition of John F. However, it would appear that obedience is more important than sacrifice for this assembly of gods collegialiter. Graham Caie, Roderick J. Clanchy, *From Memory to Written Record: Whether Cresseid acknowledges it or not, the private forum of the orature is subject to the same jurisdiction as the public forum of the kirk, which she has already repudiated. Like a model defendant in an ecclesiastical court, Cresseid is, in symbolic terms, stripped of her scandalous contumacy. She accepts with resipiscence the competency of her judges and the absolute, irreversible, albeit summary, judgment of this tribunal. She acknowledges her sin: The consensus as to the condign nature of the sentence would appear to be reflected in the fact that just as her crime stems from the solitary brooding so characteristic of the melancholic disposition, so also does her punishment lie under Saturn. He also refused to enter any church building; cf. Klibansky, Panofsky, and Saxl, Saturn and Melancholy, pp. Miriam the prophetess herself, who with her brothers had crossed the straits of the sea on foot, because, being still ignorant of the mystery of the Ethiopian woman, she had murmured against her brother Moses, broke out with leprous spots* Although this murmuring refers to the type of the Synagogue, which is ignorant of the mystery of that Ethiopian woman, that is the Church gathered out of the nations, and murmurs with daily reproaches, and envies that people through whose faith itself also shall be delivered from the leprosy of its unbelief, according to what we read that: *A History of Stripes and Striped Fabric*, trans. It was deemed heretical, as opposed to merely imprecatory or contumacious, when it involved an affront to God which repudiates doctrines fundamental to faith. In this respect, it differs slightly from the avowedly public nature of the *convicium contra bonos mores* of Roman jurisprudence, by which the core offence subsisted in the gratuitously public declaration; cf. Given that the orature is subject to the same jurisdiction as the kirk, and that she addresses the gods directly, it would appear that Cresseid indulges in *convicium*. *Collected Studies in Roman Law*, ed. *Studies in the Imperial Law of Late Antiquity*, ed. Matthews, *Laying Down the Law: It is also worth noting that Augustine regards heretics as particularly prone to convicium; cf. De antiquis ecclesiae ritibus*, ed. See also Brody, *Disease of the Soul*, pp. They believed not his word, and they murmured in their tents: As we have seen, in patristic exegesis,

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murmuring Miriam embodies the nexus of associations between leprosy, heresy, blasphemy, and the perfidious Jews. For when they have grown wan- ton in Christ, they will marry: And withal being idle they learn to go about from house to house: I will, there- fore, that the younger should marry, bear children, be mistresses of families, give no occa- sion to the adversary to speak evil. For some are already turned aside after Satan. Remember what the Lord your God did to Mary, in the way when you came out of Egypt. The Babylonian Talmud, ed. Isidore Epstein et al. The Senses of Scripture, ed. However, several specific details of this interpretation “ in this matter as in many matters in the postillae “ derive from the biblical glosses of the eleventh-century scholar, Solomon ben Isaac of Troyes, or Rashi, the most esteemed of the *Judei moderni*. Medieval Studies in Honor of Leonard E. Jacqueline Brown and William P. This paradoxical status owes a great deal to redemptive typology; cf. After such knowledge, what forgiveness? In medieval Christian polemic, Synagoga and the Jews were generally depicted as damned for their contumacy and perfidy. From at least the time of Arnobius the Younger and popularized by Gregory the Great, perfidia is the emblematic epithet ascribed to *populus Israel*, constantly recurring in pontifical documents, and finally enshrined in the Good Friday prayer *pro perfidis Judaeis*. There is no salvation for those existing outside of the embrace of the Church; pagans, but also Jews, heretics and schismatics, cannot participate in life everlasting, unless they are reconciled to her: On the Good Friday Liturgy see L. Sullivan, *Salvation Outside the Church?* However, if there are no words of consolation proffered by the Dreamer in response “ faced with that which he cannot speak about, he chooses to keep silent “ there is no hope of redemption for Cresseid. At the same time, though, its structure and content serve quite clearly to underline her distance from the Christian world, and the finality of her death. Cases were tried in camera and some inquisitors played fast and loose with the procedure, which did not include a *litis contestatio*. It could happen, as in the case of Cresseid, that the chapters or articles of the *libellus* were not directly addressed Sanford and David F. Macfarlane, William Elphinstone, p. True, this is not the view presented by the contemporary schoolmaster poet and lawyer, Robert Henryson, of the studied corruption of Scottish Consistory Courts as described in *The Taill of the Scheip and the Doig*. But his comments there are almost certainly meant to be taken generally, and to include all courts of justice, as if to underline, rather, the sorry lot of the human condi- tion faced always with greed and oppression. This does not mitigate the fact of heresy “ that Cresseid is guilty of the crime for which she is defamed “ but it is telling that Henryson uses a temporally pagan setting in this instance, or indeed, the ostensibly atemporal genre of beast fable in other instances, to comment, albeit at a measured distance, on Christian polity under the Church Universal, where praxis and principles often part company.