

# S c r i p t o r i u m

Vol. II, No. 1

NEWSLETTER / BULLETIN

October / octobre 1993

## Officers of the SCM Responsables de la SCM

### Executive / Bureau

President: Margaret Wade Labarge (Carleton)  
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Secr.-Treas.: William Schipper (English, Memorial)  
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Andrew Hughes (Music, U of Toronto)  
Jane Toswell (English, UWO)  
Juliette Valcke [student] (Études médiévales, U de Montréal)  
Henry Vandelinde [graduate student] (English, Queen's)

## Renaming / Rebaptiser *Scriptorium*

Members are invited to suggest a new (Latin or bilingual English/French) name for the SCM Newsletter to its editor, Hans R. Runte, Department of French, Dalhousie University, Halifax, Nova Scotia B3H 3J5.

Nous invitons nos membres à nous suggérer un nouveau nom (latin ou bilingue français/anglais) pour notre Bulletin; prière d'écrire au rédacteur, à l'adresse indiquée ci-dessus.

The other *Scriptorium*: *revue internationale des études relatives aux manuscrits*, was founded in 1946 and is still being published in Belgium.

L'autre *Scriptorium*: *revue internationale des études relatives aux manuscrits*, fut fondée en 1946 et paraît toujours.

## Report of the *pro tem* Organizer Rapport de l'organisatrice fondatrice

The early history of the SCM is documented in the first-ever Newsletter, which would undoubtedly have been the last-ever such publication except that dues rolled in from September to December 1992 at an astonishing rate; they slowed to a respectable trickle over the second half of the academic year, and would have swelled again in June 1993 except that I stopped accepting 1992-93 memberships as of 1 June 1993, when there were 214 members. Anyone who wanted to attend the first conference of the society, held as part of the Learned's in Ottawa 3-4 June 1993, was welcome to do so. There were 65 people registered through the Learned's, and my rough notes

suggest that another thirty or so came to one or more sessions. Furthermore, the society was fortunate enough to win a SSHRC grant for travel expenses. This was distributed first to the plenary speakers, then for airfares to all those requesting reimbursement, and the remaining funds I decided to split among graduate students and junior faculty, whether they had requested reimbursement or not, on the grounds that (a) they were being modest, and (b) they could use the money. This was only possible because of the generosity of a number of paper-givers, particularly senior people, who chose not to submit for any expenses at all.

In its first year, the SCM published three issues of its Newsletter, made some as yet unfinished overtures towards an association with the Medieval Academy, established a tentative link with *Florilegium* (a yearly periodical edited by Douglas Wurtele at Carleton), and tried to reach as many Canadian medievalists in every discipline as possible. Despite the success of the first conference, I remain convinced that the Newsletter—and the directory which the new executive will, I hope, be able to produce—is the more important aspect of the SCM's work. Not everyone can attend the conference, or even the regional mini-conferences that the SCM seems already to be helping to foster, but everyone can stay in touch and perhaps learn more about what distinguishes Canadian medieval studies through a thrice-yearly Newsletter.

My thanks to Joanne Norman (English, Bishop's), who did much of the leg-work on the SSHRC application and managed to persuade the mandarins in Ottawa that in our first year we should be given some extra time in which to submit, and especially to Doug Wurtele, who amidst his many other duties served as our liaison with the Learned's secretariat, and acquired excellent facilities for us. Richard Green and Sheila Delany accepted the onerous task of nominating a carefully-balanced first executive and advisory board, and worked long and hard to produce an excellent slate. And, very many new members wrote encouraging notes all year long, or attended the conference at their own expense just to support the new society. Those of you who wrote with encouragement and new suggestions know who you are, but will probably never know how much I appreciated your kindness—particularly in the uncertain days when the SCM was being run out of my grocery budget. Thank you.

M. J. Toswell

Learned Societies Conference  
Congrès des sociétés savantes

THE UNIVERSITY OF CALGARY  
June 3 to 18 • 1994 • du 3 au 18 juin

**Minutes / Procès-verbal**  
of the Annual General Meeting  
held on June 5, 1993, in Ottawa /  
de l'Assemblée générale annuelle  
tenue le 5 juin 1993 à Ottawa

1. The motion (H. Richter/J. Weldon), "That it is the sense of this meeting that a Society of Canadian Medievalists / Société canadienne des médiévistes should now be formed" carried.
2. It was moved "that the by-laws drafted and published in the *pro tem* Newsletter of the Society [I.3, May 1993] be accepted provisionally for a period of one year, and that the future Executive undertake to solicit and consider submissions for changes to the by-laws to be considered in full at the Annual General Meeting in June 1994." The motion carried.
3. The slates for the Executive and the Advisory Board were approved.
4. The following motion (K. Le Fianu/S. Delany) was passed unanimously:  
"Whereas the Université de Montréal has explicitly announced the suspension of enrolments in Medieval Studies in the Department of Classical and Medieval Studies (formerly the Institute of Medieval Studies), with the perspective of imminent closure of the Department; And whereas no plan has been proposed for replacing the Department,  
Therefore this motion proposes that this assembly direct the new Executive of the SCM to send to the Université de Montréal a letter expressing its concern at the likelihood of the eventual closure of the Department."  
"Étant donné que l'Université de Montréal a explicitement annoncé la suspension des inscriptions en études médiévales au Département d'études classiques et médiévales (ancien Institut d'études médiévales) en vue d'une fermeture prochaine du Département;  
Et étant donné qu'aucune solution de rechange de département n'a été proposée,  
Cette motion a pour but de proposer que cette assemblée encourage le nouvel Exécutif de la SCM à envoyer une lettre manifestant son inquiétude relative à la fermeture possible du Département."  
[A copy of a letter over the signature of Margaret Wade Labarge has been deposited in the SCM archives. / La copie d'une lettre signée par Margaret Wade Labarge a été déposée dans les archives de la SCM.]
5. A motion instructing the Executive to write a letter to the SSHRCC urging support for the *Dictionary of Old English* ("The SCM applauds the work of the *Dictionary of Old English* and encourages the SSHRCC to continue its funding of this most worthwhile of projects") and other long-term projects was passed unanimously.
6. Financial report (J. Toswell): Since first being announced, the Society has collected \$1750 in membership dues. Expenses thus far have totalled \$300, with another \$150 in unpaid expenses. There are also conference expenses and those incurred by the nominating committee. However, the Society can expect some additional revenue from conference fees. Overall, the financial picture of the Society seems very healthy at this moment (details below).
7. A.O.B.: Other items discussed included the proposed membership of the Society in CARA, the use of electronic

modes of communicating, and the danger of the ghettoization of medieval studies.

Addendum: "For reasons of time, the Society decided (*nem. con.*) to accept the draft constitution circulated in the Newsletter as being in force for a year, to be considered and voted at the next annual general meeting. The report of the *pro tem* organiser was accepted [see above]. There was a lengthy discussion about the nature of any association with the Medieval Academy, affiliation being a term which disturbed many members. The matter was left for the new executive to investigate further. Motions were passed unanimously in support of the *Dictionary of Old English*, and (after some discussion as to the nature of our intervention) in support of the campaign to retain the Institut des études médiévales et classiques at Université de Montréal. The meeting closed with some announcements and with a vote of thanks to Doug Wurtele for his fine job as liaison with the Learned" (M. J. Toswell).

**Financial Statement**  
**Bilan financier**  
July/juillet 1992 - June/juin 1993

<b>Income</b>	
Members' dues	1750.00
Learneds registration	350.00
	<hr/>
	2100.00
<b>Expenditures</b>	
Nominating Committee	211.03
Excursion to St. Paul's Library	150.00
Conference expenses (student help, photocopying, A/V equipment)	307.30
Telephone	60.17
Newsletter expenses (paper, photocopying, mailing labels, postage)	541.61
	<hr/>
	1270.11
<b>Carried over to 1993-94</b>	<b>829.29</b>
* * *	
SSHRC grant	5875.00
Reimbursements paid out (as per grant requirements)	5875.00
	<hr/>
	0.00

Respectfully submitted,  
M. J. Toswell

**Conferences and Calls for Papers**  
**Congrès et Appels de communications**

**16 November 1993**

"Historical Evidence and the Impact of Theory," a conference organized by the Medieval and Renaissance Seminar at the University of Western Ontario.

**7 March 1994**

"Crossing the Boundaries," a conference organized by the Medieval and Renaissance Seminar at the University of Western Ontario. Papers in English or French are solicited on

any interdisciplinary subject involving medieval and/or Renaissance studies, or on interdisciplinarity itself. Address: Nicholas Watson or Richard Hillman, Department of English, University of Western Ontario, London N6A 3K7.

### 16 April 1994

"Violence in the Middle Ages," an interdisciplinary conference organized by the Medieval Studies Center of Fordham University. Deadline for abstracts (on any aspect of the theme: public and domestic violence, social unrest; perceptions and degrees of violence; discussion of violence in treatises and laws, as well as its representation in literature and art): October 31, 1993. Address: Prof. Wayne Storey, Director, Medieval Studies Center, Keating 107, Fordham University, E. Fordham Road, Bronx, NY 10458, USA.

### June 1994

Meeting of the Society of Canadian Medievalists/Société canadienne des médiévistes during the Learned Societies Conference at the University of Calgary.

## Nouvelles de la SCM News

Killam Research Fellowships have been awarded to SCM members Sheila Delany, Andrew Hughes and Bruno Roy (CAUT Bulletin ACPPU June/Juin 1993, p. 5).

The Prudence Tracy Scholarship in Medieval Studies in memory of Prudence Tracy, medieval studies editor at the University of Toronto Press, will be awarded annually to a student in the graduate programme in Medieval Studies at the University of Toronto. Address: Prudence Tracy Scholarship, University of Toronto Press, 10 St. Mary Street, Toronto M4Y 2W8.

Articles and book reviews on French medieval literature are invited for consideration by *Dalhousie French Studies* (founded in 1979). Address: The Editor, *Dalhousie French Studies*, Department of French, Dalhousie University, Halifax, Nova Scotia B3H 3J5.

## Abstracts of Papers Résumés de communications Ottawa 1993

(for abstracts of plenary papers  
see *Newsletter* 1.2 [February 1993]:3-4)  
(les résumés des séances plénières ont paru  
dans le *Bulletin* 1.2 [février 1993]:3-4)

Juliette Valcke (Université de Montréal), "Cinquante ans d'études médiévales à Montréal"

Fondé en 1930 au Collège dominicain d'Ottawa, l'Institut d'études médiévales est transféré à Montréal en 1942 et affilié à la Faculté de philosophie de l'Université de Montréal.

Le dynamisme des Pères dominicains fait rapidement de cet établissement l'une des organisations les plus actives dans l'éveil de la conscience intellectuelle québécoise. Présentant le Moyen Age comme le temps des "enfance" intellectuelles de la France et de l'Amérique du Nord, les Dominicains dispensent d'abord un enseignement à caractère philosophique et théologique, orienté sur l'histoire des idées et des institutions. La qualité des programmes et des professeurs, les publications, la Bibliothèque, les conférences et les congrès organisés par l'Institut lui forgent

bientôt une réputation internationale enviable, qu'entretiennent de fréquents échanges avec l'Europe. Plusieurs fois menacé de disparition à cause du petit nombre de ses étudiants et de ses difficultés financières, l'Institut d'études médiévales de l'Université de Montréal n'a bien souvent dû sa survie qu'à l'opiniâtreté des Dominicains et à sa renommée exceptionnelle.

Suivant l'évolution sociale et culturelle du Québec, l'Institut accueille ses premiers professeurs laïcs autour de 1965. Ceux-ci deviennent majoritaires durant les années 1970 et donnent alors à l'Institut une nouvelle orientation, plus apte à répondre aux besoins du moment, en élargissant l'éventail des disciplines étudiées. Culture populaire, littérature française, politique et cours techniques d'édition s'ajoutent, entre autres, aux programmes. L'Institut, dont la structure a été abandonnée en 1989 au profit de la structure départementale, a ainsi instauré une tradition d'études médiévales en milieu montréalais, dont l'année 1992-1993 marque le cinquantième anniversaire.

Georges Whalen (Centre for Medieval Studies), "Ælfric and the Feminine Anglo-Saxon Experience"

In this paper, the views of Ælfric, abbot of Eynsham, on the role of women in Anglo-Saxon society are explored through his known writings. With the aid of the *Microfiche Concordance to Old English* and Andreas Fischer's study, *Engagement, Wedding and Marriage in Old English*, a select vocabulary is examined to discover how he chose to discuss the activities of women. References are most frequently found in the homiletic and hagiographic texts for which he is best known, dealing frequently with biblical allusions or subjects (for instance, the lives of female saints) which themselves involve discussions of women's roles in society. Comparison with the contemporary Anglo-Saxon legal codes composed by Archbishop Wulfstan II of York will to some extent indicate the specificity of his concerns regarding the place accorded women in society.

His views, which can be contrasted with his regard for men's marital and gender-specific obligations, also evidenced by the homilies, underline a lack of interest in female perceptions of social role models enforced by law. This limited examination of the greater effort made to comprehend and address male perceptions of legally prescribed roles in society also leads to a consideration of issues regarding women which he left unaddressed. This contrast underscores the limited place assigned women and their concerns amongst the issues he addresses. They are a minor subject of his discourse. The paper will show that the definition of women's social role by Ælfric is a delineation of the space men should accord them. The view of society in England revealed in later historical writings would indicate a significant divergence from the reality faced by Anglo-Saxon women around the turn of the millennium with the ideas of women's situation expressed by Ælfric. Thus the paper should provide corroborative evidence of the "decline" from a tenth-century golden age to a late eleventh-century nadir of what J.T. Schulenberg has recognised as the place accorded female sanctity, and thus female roles, in the western church.

Connie Brim (University College of the Cariboo), "Reviewing 'fayre mynsters': Church Architecture and British Antifraternal Literature"

In *Defensio curatorum* (1357), one of the most influential pieces of antifraternal polemic of the late Middle Ages, Richard FitzRalph decries the friars' construction of "fayre mynsters & rial palyces". FitzRalph's condemnation is neither novel nor unique: in his contribution to the *Roman de la Rose*, Jean de Meun castigates Fals Semblant's building of "a palace," while later writers including Gower, Chaucer and Langland, ridicule the friars' construction of ornate oratories and the elaborate decor of these buildings—Langland, for instance, criticizing "wyndowes glazen," "wowes...whiten" and the fraternal confessor's kirk in *The Vision of Piers Plowman* (B-text).

Thus far, antifraternalists' attacks on fraternal building

projects have been largely overlooked; indeed, literary critics have either disregarded the expressed interest in fraternal structures or too quickly dismissed it as merely evidence of the friars' immense wealth. Yet antifraternalists' attacks on fraternal churches, I content, not only testify to their angry disapproval of what was a visual sign of fraternal wealth, but also reveal their contemporary concern for a distinct type of church architecture that had detrimental consequences on the funding of parish churches. In England, for example, during the fourteenth and fifteenth centuries, the influence of fraternal church architecture is primarily seen in the character of the naves of the parish churches which became increasingly simple aisled parallelograms with arcades. The impact of the distinctive architecture of fraternal churches was largely confined to the form and character of the naves, yet this seemingly limited impact was still momentous: both because in the late Middle Ages the upkeep of the nave devolved upon the parishioners, and because the friars' preaching drew parishioners away from parish priests, the naves of parish churches at times fell into decay. The increasingly dilapidated state of many parish churches and the decreasing number of regular parishioners were matters of consternation to church authorities, and antifraternalists, partisans of the secular clergy, viewed the friars with their attractive buildings as the source of the economic woes plaguing the "povre curate" unable to undertake "amendment of parische churches."

Identifying the friars' distinctive contribution to church architecture provides a much needed context against which to set antifraternal complaints about the size and grandeur of fraternal oratories—charges found in works such as Gower's *Vox clamantis*. And identifying the stylistic and economic repercussions of fraternal church architecture on parish churches uncovers yet another reason why there was such a vehement antifraternal movement during the late Middle Ages, a movement that did not truly end until Henry VIII dismantled the friaries between 1534 and 1538.

#### Andrew Hughes (University of Toronto), "Breviaries, Vitas, Chronicles, Flyleaves, and the Rest: Sources of Late Medieval Liturgical Texts"

Liturgical texts included in their proper position within service books were for communal or private devotions by the clergy. Books of Hours were similarly destined, for devotions by laypersons. Ancillary questions relate to the purpose of the noted breviary in general, and why, in Books of Hours, particular saints were chosen and particular items selected.

Many new liturgical texts turn up in places not obviously destined for devotional use: miscellaneous hagiographical collections, chronicles, and flyleaves. Books with vitas, accounts of miracles, *legenda* or material organized for liturgical readings, and other kinds of non-liturgical material were perhaps for ecclesiastical reference or documentation. Citation of isolated texts in chronicles is for identification and historical record.

Much more difficult to explain is the appearance of the complete sung office in a chronicle or in other material clearly not destined for liturgical use. The extreme case is the appearance of offices incomplete liturgically, but complete as sung offices, on flyleaves.

The second part of the paper will concern itself with offering possible explanations for these sources. They might be: (a) *libelli*, or exemplars, for copying into an antiphonal; (b) for memorization by the choir responsible for only the sung elements of the office; (c) purely literary artefacts (the manifold literary sophistications of these offices, which I shall exemplify, are obscured when sung to chant); (d) for personal devotions (here the relationship with the Book of Hours might be important); (e) for public declamation in some non-liturgical forum such as monastic refectons.

If offices are for purposes other than liturgical, why is the chant so often included? I shall offer a plausible explanation—that the texts cannot be fully understood, or perhaps even declaimed

accurately, without the chant, which is an essential gloss on the words. But I suspect an increasingly literary (perhaps education) rather than liturgical destination, increasingly divorced from the scholastic complexities of allusion and allegory.

#### Lucy K. Pick (Centre for Medieval Studies), "The Liturgical Ritual for Blessing the Crusader's Cross: The French Evidence"

From the beginnings of the First Crusade, when Pope Urban II ordered would-be crusaders to affix a cross to their clothing as a sign of their intention to go on crusade, until the end of the crusading period, the taking of the cross was the crucial event which marked those who had vowed to be crusaders. In the beginning, the cross was taken privately and informally. As time passed and notions about what it was to be a crusader crystallized, the Church developed a ceremony in which the cross was blessed and bestowed on crusaders. The texts for these rituals, which vary greatly from place to place, are preserved in manuscript pontificals, the books containing the liturgical rituals proper to a bishop. James Brundage considered the English evidence in his article, "Cruce Signari: The Rite for Taking the Cross in England" (*Traditio* 22 [1966]). My examination of the rite as it appears in French pontificals has led to a revised account of its origins. My paper traces the emergence of the rite of taking the cross, and considers what its prayers and formulas imply about the Church's attitude toward crusading and crusaders.

#### Andrew Taylor (Trent University), "Getting Theory and Doing History: The Challenge of the New Medievalism"

In the last few years medieval studies, long considered by many a bastion of methodological conservatism, has begun to experience the impact of recent critical trends, and even the pages of *Speculum* are now filled with references to "the new philology." In this paper I hope to examine the challenge that this tendency presents for practising medievalists; my plea will be for an honest admission of the difficulties any scholar will have in attempting to do work that is both fully theorized and fully integrated into detailed historical research. When discussing historical contextualization, my examples will be drawn from Chaucer studies, but I think that otherwise this paper should be of interest to medievalists working in the vernacular literatures, to art historians, and to cultural historians in general.

If the New Medievalism is to fulfil its promise and break out of the traditional canon, it must not limit itself to a merely theoretical repudiation of extreme textualism or a merely theoretical acknowledgement of the importance of historical factors; it must actively engage with a much broader range of discourse and the scholarship through which that discourse is both recovered and constructed. To the extent that the New Medievalism remains a discussion among literary critics about canonical texts, it will be judged as a failure by its own standards. The failure of most of the practitioners to go beyond these constraints is particularly notable in the 1991 volume *The New Medievalism*, which is largely limited to the works of canonical high literature.

This raises the question of the relation of the new historicisms to more traditional literary history, which seems to share a similar desire to locate the text in its society. However, recent critical theory allows us to raise issues that were previously ignored, belittled, or occluded, particularly the relation between texts and the construction of gender. Theory also serves as something of a trade language, a modern equivalent of Latin, allowing interdisciplinary communication outside a particular period, discipline and even profession—architecture, the visual arts, and music, for example, all draw heavily on the new terms.

Critical theory has allowed us to recognize the permeability of traditional cultural categories such as "literature" and "history" and to see social construction where once we saw pre-existing objects. The next step will be to formulate a renewed practice that will allow us to explore and develop our understanding of these

constructions and do so with full historical specificity, walking through the doors that have been opened.

**Stephen Steele (Simon Fraser University), "Theory in Old French Literary Studies"**

In recent years, the attention—or disregard—paid to theory has coincided with questions related to the discipline of literary studies. The more the implications of theory are debated, the more the discussions involve not just friends and foes of theory, but opposing disciplinary models—a far-ranging conflict over methods, curriculum, and faculty selection. In practice, this has opened the field of theory to territorial disputes, where the right to define the discipline is at stake.

I will argue that this conflict, and the specific form that it takes, find a special resonance in Old French literary studies, especially in the polemic that is currently dramatized as a quarrel between the *traditional* and the *new*. The paradigmatic statement in this area is provided by the October 1990 issue of *Speculum*, which contains several articles associated with new medievalism. Some readers appealed to an earlier disciplinary consensus and went on to organize, in Paul de Man's words, "resistance to theory," most notably in the form of a countersession at Kalamazoo. This oppositional attitude has become so strongly embedded in the language of so-called traditionalists that it prevails even among those who are unwilling to question the assumptions of their discipline. So the question becomes: how does disciplinary tradition work as opposition? In this, the paper attempts to make a contribution to the ongoing discussions, especially in the United States, about disciplinary politics, and hence about the discourses used to promote and oppose theory.

I have decided to focus this examination on Old French literary studies for various theoretical reasons. Foremost among these is the fact that the very idea of reading medieval French texts as it came to be formulated in nineteenth-century German and French philology relied upon a construct of literature that has become itself the object of critical attention. Much of the present criticism derives from reluctance to accept a disciplinary situation in which Old French manuscripts are viewed as stable and unique. This rethinking of the nineteenth-century construct of Old French literature has resulted in the concentration of attention upon alterity. The strategic location of alterity in debates over consensus views suggests that my study begin with alterity.

**J.J. MacIntosh (University of Calgary), "St. Thomas and the Traversal of the Infinite"**

In this paper I consider the response of St. Thomas to one standard objection—stemming from Philoponus—to the doctrine that the world could be infinite in past time. Various philosophers, from St. Bonaventure through Kant to Van Steenberghen, have been convinced by Philoponus's argument, but St. Thomas was not one of them. Thomas's counter-argument was immediately attacked and continues to be so, but the criticism is unfounded and often very bad. Shortly after Thomas's death William de la Mare characterized his views as "false, contrary to Scripture, contrary to the Saints, and contrary to the doctors." Moreover his views, thought de la Mare, "nourish doubt and infirmity of Faith." Recently, Thomas's position has been characterized as unconvincing (Dales), badly argued and inconsistent ("van Steenberghen"), and even his defenders suggest mildly that he attained "*part of the truth*" (Sorabji). I argue that, on the contrary, his argument is sound, his position consistent, and his views of continuing interest.

**Antoine Côté (University of Ottawa), "Duns Scotus' Criticism of Thomas and the Doctrine of Intrinsic Infinity"**

The concept of divine infinity first appeared in the Latin West in the 1240's and 50's. Richard Fishacre, Albert the Great and Thomas Aquinas are among the first generation of theologians to conceive of God as infinite *per essentiam* and to devote substantial

discussions to this question.

Historians since L. Sweeney have argued that the distinguishing trait of Aquinas' conception of infinity is that infinity is predicated of God by *intrinsic denomination* as opposed to *extrinsic denomination*, i.e. it refers to the actual essence of God and not to His effects or to His power.

A close reading of Aquinas' teachings on divine infinity however, and comparison with contemporary 13th-century authors, many of whose works, especially their commentaries on the Sentences, are now available in modern editions, reveals that Aquinas always conceives of finitude and infinity as *irreflexive relations*. To say that some thing A is finite is to say that there is some other thing B (different from A) which determines (*finit*) A and by which B is determined (*finitur*). To say that some thing A is infinite is to say that there is no thing B different from A such that A is determined by B. Finitude is thus always understood by Thomas as an *aliorelative* relation. This is true of infinity as well in the sense that it is defined by Thomas as the *absence* of a determining relation to anything else.

This characteristic of Aquinas' doctrine of finitude and infinity was first noticed by Duns Scotus who criticized Thomas' conception of finitude as *sophistical* and his proof of God's infinity as *fallacious*.

This paper examines Scotus' criticism of Thomas and shows how Scotus: (1) following Aristotle and opposing Aquinas, develops a doctrine of *intrinsic finitude* according to which for a thing to be finite is for it to entertain a particular relation with itself; (2) on the basis of his criticism of Aquinas, is the first to develop a doctrine of *intrinsic infinity*, i.e. a doctrine for which to be infinite is to be such independently of a relation to anything else.

**William Schipper (Memorial University), "Rabanus Maurus in England"**

Rabanus Maurus's encyclopedia *De rerum naturis* seems, judging from the number of surviving manuscripts, to have been particularly popular in England after the conquest. The text of most of these copies does not differ substantially from the earliest versions, with two exceptions. Oxford, Bodleian Library, MS Laud misc. 742 is a copy that once belonged to Robert Grosseteste, and contains numerous annotations in his hand and in those of some of his co-workers. The text has undergone considerable modification. Moreover, these changes are identical with changes in a copy of the encyclopedia now in Florence. Grosseteste seems not only to have intended to use the Oxford copy for his theological encyclopedia, but to have collated it with a more regular copy of the encyclopedia, as some of the marginal notations suggest.

Another—fragmentary—copy, now in Ipswich but from Bury St. Edmunds, is actually an attempt to provide a comprehensive index to the material in the encyclopedia. Though neither the Laud/Florence copies nor the Ipswich "index" copy are of any value for establishing the text of *De rerum naturis*, they do shed some interesting light on the value that was placed on the work as late as the 14th century. This paper will examine some of the ways in which these copies have been altered, the various comments and marks in the Grosseteste copy, and the methodology attempted by the anonymous Bury indexer, and the implications for the importance ascribed to Rabanus in England during the 13th and 14th centuries.

**Kay Openshaw (University of Toronto), "From Homily to Psalter Text: the *Dicti sancti Augustini*"**

The commonest single ancillary text in surviving pre-Conquest English psalters is the *Dicti sancti Augustini*, a rather clumsy concatenation of statements of the efficacy of psalmody in protecting the psalter user from sin and the influence of the Devil. To my knowledge there is no independent literature on this text; where it is cited in modern catalogues, its occurrence in Migne's preamble to Remigius of Auxerre's Psalm Commentary is noted,

and that is all. In my paper I shall consider the origins of the text, which I believe is a reduction of Rufinus' translation of a homily on Psalm 1 by the Eastern father, Basil. I shall also discuss reasons for the transformation, which emphasizes the apotropaic aspects of the text and was probably developed in response to a major function of the psalter in the early Middle Ages. Finally I shall consider whether the text was transformed in the British Isles, for one Anglo-Saxon psalter contains a longer variant of the *Dicti sancti Augustini* text.

**Horst Richter (McGill University), "Imago Dei: Typological Presentations of Charlemagne in the German *Rolandslied* and Their Political Implications"**

The German *Rolandslied*, written at around 1172 by Konrad, a cleric in Regensburg, Bavaria, is based on the well-known French *Chanson de Roland*. The author Konrad himself refers to his source, and informs his readers that it was brought forth from France on the order of the powerful Duke Henry the Lion, who acted, however, on the wish of his wife Mathilda, daughter of the English king Henry II and Eleanor, Duchess of Aquitaine and Poitou. Mathilda had been married to Duke Henry in 1168; she grew up in France, and Konrad's remarks indicate that she followed the tradition of her mother and sister in supporting literature.

The emperor Charlemagne is one of the central figures in the German poem. As a matter of fact, a strong case could be made to regard the *Rolandslied* as an epic about this prototypical Christian emperor rather than about Roland, his nephew and the protagonist of his armies. The German author Konrad added a substantial prologue, emphasizing the central role of Charlemagne: God himself invests him with the mandate to wage war on all infidels on behalf of his Christian empire, and through his angels he maintains a close connection with God throughout the poem.

In my paper I propose to investigate more closely some exemplary typological and allegorical structures added by Konrad to his version in order to create a prototype of an ideal and saintly emperor. His use of exegetical technique to model his emperor after Old Testament kings and Christian saints will be discussed. The paper will end with some speculation about the possible political significance of such an ideal presentation of an emperor in Konrad's own time.

**Melitta Weiss-Amer, "The Games Cooks Play: Non-Sense Recipes and Practical Jokes in Medieval Literature"**

In my paper I will analyze the various "mock-recipes" contained in medieval culinary, technological, and medical literature as well as fictional texts, in particular passion-plays. These recipes seem to fall into two categories: parodies of the genre, such as recipes 53 and 54 in the oldest German cookbook, the *Buoch von guoter spise*, and the cure for baldness included in several Latin and German medical and theological manuscripts. Many more recipes belonging to this type are found in a German passion-play, the third *Erlauer Osterspield* where they are associated with the practice of barber-surgeons. In these texts the rhetorical device of the oxymoron figures prominently as an "ingredient". In the other category, the entertainment-value lies not in the recipes themselves but in their outcome. If carried out properly, these instructions can make pots explode, or boil over incessantly, meat boil together in one big lump, cooked meat seem raw, fish and meat seem full of worms, people's heads disappear or look like those of asses, people's bodies appear black or actually turn black when they take a bath, etc. Recipes of this kind can be found in several Middle-English collections, such as the *Liber cure cocorum*, in a composite manuscript from Kassel which contains medical and technological treatises, and in a Latin and German magical text written in Hebrew letters and appended to the Vienna manuscript of Conrad Kyeser's book on medieval warfare, *Bellifortis*. Kyeser, too, makes extensive use of such recipes for what could be loosely described as psychological

warfare: how to create noise that will deafen the enemy, put opponents to sleep and then kill them, set houses ablaze without fire, etc. As his sources he used the *Liber ignium* by a certain Marcus Graecus, and *De mirabilibus mundi*, attributed until the eighteenth century to Albertus Magnus. There are indications that these works were also the source for many of the (more harmless) practical jokes in the Kassel codex. I will conclude my paper with some remarks on food as entertainment in the Middle Ages and today. The book *How to Play With Your Food* by Penn and Teller, two contemporary American magicians, contains a number of recipes which are surprisingly similar to the medieval pranks. The cookie-batter in which the combination of lemon-juice and baking soda will cover one's kitchen-counter with lemon-egg foam in seconds, or the bleeding heart jello-cake are only two examples which demonstrate that magic in the kitchen is not just a medieval phenomenon but is also alive and well at the end of the twentieth century.

**Ian Lancashire (University of Toronto), "A Cognitive View of Chaucer's Phrasal Repetends"**

My two published studies of the *Canterbury Tales* indicate that Chaucer's repeated fixed phrases not only affect far more text than expected (there are over 34,000 different repeating phrases in the tales' 182,000 words, which have a vocabulary of just 12,000 words), but also distribute themselves in striking patterns. This general language "phenomenon" of repeating phrases has just recently come to light in SSHRCC-sponsored work on CollGen, a program in the TACT (Text-Analytic Computing Tools) system devised at Toronto by a programming team under my direction. Many fixed phrases appear to be "date-stamped," current for a time after Chaucer mints them, and then seldom or never recurring. They also cluster in openings and closings to prologues and tales and, in themselves, form associational networks. Cumulatively, these empirical findings ask for some explanation, which cognitive psychology now partly provides in its model for language skills. The constraints of working memory, and the associational structure of long-term memory, help account for what we may soon have to refer to as Chaucer's "phrasal lexicon." Chaucer's works, that is, may directly reveal aspects of his memory. In this talk I will present new evidence of Chaucer's repeated phrases in *The Book of the Duchess*, as distributed through the rest of his poetic works.

**David Megginson (University of Ottawa), "The Value of Inconsistent Data: Computer Analysis of Written Old English"**

Computer technology makes it much easier to investigate spelling patterns in Old English poems, but at first glance, Old English scribes appear to have spelled so inconsistently that any investigation would be nearly useless. In fact, it is the inconsistent spellings which usually provide the most valuable codicological information. This paper will concentrate on the work of the first scribe in the Junius Manuscript. That scribe is unusually consistent, but several patterns vary greatly from text to text. These textual spellings demonstrate that the first four Junius poems were likely taken from only two separate sources, and that the scribe of the first source followed spelling conventions similar to those of the scribe who copied the Cotton Boethius manuscript. This simple methodological innovation—the separation of scribal and textual spelling patterns, assisted by large-scale computer analysis—can provide much important information about other questions, such as the separate sources of the prose and verse of the Paris Psalter and the textual history of the works in the Nowell Codex (including "Beowulf").

**Paul Merkley and Bill McGee (University of Ottawa), "Electronic Diplomatic Transcription: The Recognition of Medieval Musical Notation"**

The optical recognition of medieval music involves elements of diplomatic transcription, page preparation, and scribal

procedure, as well as questions of pattern recognition and syntax. Contrary to arguments in current literature on artificial intelligence, in which authors have attempted to demonstrate that the algorithms of computers make up a kind of non-human intelligence, in the case of the recognition of medieval neumes it is clear that not only must we proceed with the intelligence of scribes and musicians, but the full range of humanistic method, including tradition and authority, must be brought to bear on the symbols and their placement. In a field in which data has so far been captured mainly by keyboard entry (MIDI and codes) optical recognition offers the possibility of fast, error-free entry of data in a manner that takes into account the full humanistic resonance of the symbols.

**Murray McGillivray (University of Calgary), "The Electronic Codex; the Electronic Library"**

In the context of the technology for the electronic reproduction of manuscript pages being tested for use in the author's project, "Chaucer's *Book of the Duchess*: A Hypertext Edition," this paper explores the potential uses of existing electronic technology as a tool to allow paleographers and codicologists to examine manuscripts at remote sites. Technology now available will permit the production of electronic facsimiles that are significantly better in quality than printed facsimiles and microfilms, and these facsimiles can be transmitted electronically with no loss of image quality. In the near future, researchers will be able to work at an electronic virtual library table on which manuscripts that are physically located in different libraries or even on different continents can be compared in virtual form. The hypertext *Book of the Duchess* is a small-scale experiment towards such an electronic library.

**Kathryn Kerby-Fulton (University of Victoria), "The Influence of Hildegard of Bingen's Prophecies: A Study in Insular Reception"**

Although the prolific twelfth-century writer Hildegard von Bingen composed works on a stunning variety of subjects, it was only her prophetic visions which continued to exert an influence on medieval thought in the centuries after her death. These prophecies, her most controversial writings, became the inspiration for a whole new school of visionary reformist prophecy on the Continent, and especially in Northern Europe, where readers, translators, and writers usually responded to one of two elements in her works: (1) her ecclesiastical apocalypticism, or (2) her particularly visionary mysticism. In Belgium her influence contributed profoundly to the development of what McDonnell called the "full tide of articulate mysticism" of the Low Countries beginning in the thirteenth century. In Germany Hildegard's influence also inspired a high "articulate mysticism" in the form of the very literary visionary writings of the Helfta nuns, as well as in the elements of ecclesiastical apocalypticism found in writers from Elizabeth of Schonau and Gebeno of Eberbach to Mechtild of Magdeburg.

It is in relation to these dramatic instances of direct influence that the Insular reception of Hildegard takes on its peculiar evasiveness. The near absence of avowedly visionary mysticism in later medieval England has led scholars to believe that Hildegard's works did not cross the channel. However, as this paper will argue, the Insular penchant for interclerical controversy provided a climate in which her ecclesiastical apocalypticism could be (and was) readily assimilated to a variety of polemics. As the evidence of a number of extant Insular manuscripts and citations indicates, Hildegard had an intelligent, if somewhat select following in England and Ireland especially, initially among monastic thinkers interested in history and apocalypticism, and then, with the development of antifraternalism and finally Lollardy, among those who were caught up in clerical controversy. This attraction to the polemical Hildegard can be explained in various ways: for instance, her prediction that the institutional power of the papacy would pass

away no doubt endeared her to many English clergy, but her prophecies seem also to have been especially consulted with respect to two peculiarly English preoccupations of the late 14th century: the question of clerical disendowment and the growth of Lollardy. Both of these issues, of course, were related to the fraternal controversies which gripped Insular writers like Pecham, FitzRalph and Wyclif, among whom both her prophecies and her gender attracted comment.

This paper will survey the Insular reception of Hildegard's ideas, and, using the evidence of manuscript selection, annotation, and ownership of her works, it will try to suggest something about who was reading her controversial, even daring, ecclesiastical apocalypticism in the clerical turbulence of late medieval England and Ireland. It will also consider the more difficult and elusive question of how Hildegard's visionary mysticism was read by her English audience. From the evidence of annotation in manuscripts like Digby 32 of Gebeno of Eberbach's compilation of her prophecies, it appears that some Insular readers were interested in her visionary iconography as well as her apocalypticism. The paper will conclude by arguing that her brand of visionary mysticism was not so much lost as transmuted into more overtly literary or even apophatic forms of recording religious experience after it crossed the channel.

**Jennifer Carpenter, "'And by your suffering deliver those souls': Vicarious Suffering in the Hagiographical Accounts of the Holy Women of Liège"**

This paper discusses the purgatory-centred piety which is a startling feature of the hagiographical corpus which commemorates the holy women of 13th-century Liège, known as the *mulieres religiosae*. These holy women, who included nuns, recluses, laywomen, and hospital sisters, were among the first to exploit the intellectual and visual resources offered in the newly articulated penitential system of the 13th century, in which purgatory was central to the holy women's understanding of the penitential life: by their own physical suffering they could participate in the purgatorial suffering of others, and help speed the flight of the purged soul heavenwards. The logic underlying this kind of penitential exchange is grounded in high-medieval understandings of the objective quality of the meritorious works of humans. Merit flows in a closed system of exchange in which supererogatory merit, usually acquired through penitential suffering by those who had no sins to purge, can be applied to others. This understanding formed the basic of 13th-century explanations of the salvific nature of Christ's passion, and it was Christ's vicarious suffering that the women sought to emulate.

The women of Liège pushed the logic of the exchange of merits to its limits: on the same model as their suffering for the souls in purgatory, they took on the penances of temptations of the living who could not bear their own trials. They willingly became sick in order to apply the merit so gained to those around them. Purgatorial piety was also extended in other ways: the newly defined sequence of purification carried out in this life and then in purgatory until the achievement of the beatific vision was used to portray the earthly ascent of the mystic towards God.

The vicarious suffering which lay at the heart of the purgatorial piety of the *mulieres religiosae* is a moving witness to the women's determination to charge their lives and suffering with the power to help others. Unlike their male counterparts in Liège hagiography, whose physical penance is directed entirely at the cleansing of their sinful selves, the women's understanding conveys a sense of participatory community which has been lost to the modern world, for which the dogma of individual responsibility is fundamental.

**Robert E. Finnegan (University of Manitoba), "'She should have said no to Walter': Griselda's Promise in Chaucer's 'The Clerk's Tale'"**

I argue in this paper that Griselda ought not to have given her unconditional promise of obedience to Walter, or that, when she

realized the vow apparently required her consent to the murder of her daughter, and subsequently her son, she should have rescinded it. I begin by examining the significance of the terms *assenten* and *consenten* as they relate to the vow. I then scrutinize the implications of the promise from a perspective provided by orthodox and heterodox theologians and religious writers, e.g. Aquinas and some early canon lawyers, some fourteenth-century vernacular religious popularizers, including John Wycliff. I conclude with a study of *temptem*, *assaïen* and *assaillen* which suggests that Walter destroys Griselda's moral rectitude in the very act of attempting its measurement.

**Henry Vandelinde (Queen's University), "Wlatson and Abhomynable: Murder and Homicide in The Canterbury Tales"**

My contention is that *The Canterbury Tales* illustrates an acute awareness of criminal law demonstrated by the deliberate and calculated use of the terms "murder" and "homicide." In the instances where Chaucer uses these terms, they indicate specific intentions of meaning which are relevant to the plots of the tales and are in keeping with the social and legal implications of both murder and homicide. The paper will begin with a brief examination of what is known about Chaucer's legal experience, including the speculations that he may have been at the Inns of Court, as well as references to the time he spent as a Justice of the Peace and to his brushes with the law, both as victim and as victimizer. At this point, I will also bring in a short summary of the Middle English legal system with its two branches of law, ecclesiastical and common.

*The Canterbury Tales* itself displays a veritable cornucopia of crimes, including assault, poisoning, clubbing, abandonment, robbery, extortion, attempted sexual assault, conspiracy, forgery, forced suicide, kidnapping, and murder. The distinction between "homicide" and "murder" was at this time still very clear, and the punishment for killing was closely connected to the circumstances and consequences of the action. This distinction allows Chaucer to add particular emphasis to certain deeds and actions within the tales, and that he, contrary to what has been suggested, based their usage on a very clear understanding of the legal and social theories defining the act. Thus, when the Parson deals with physical killing, he considers self-defense, accidental fatalities, and negligent deaths to be deadly sins but also "homycides" because they were committed without malice and without secrecy under the law. However, if a woman were to "mordren hir children for drede of worldly shame" (577), it is not a legally equivocal act but a deliberate murder, done in secrecy to an innocent victim. Likewise, in "The Nun's Priest's Tale," where the traveller is murdered in his sleep, "mordre" is used a dozen times to describe the disgrace of the act.

However, "The Pardoner's Tale" appears to present an anomaly when it uses "homycide" rather than "mordre" to describe the actions. This paper will argue that Chaucer did not err here, but was very aware of the legal and social distinctions of the laws pertaining to "homicide". He uses the theme of killing far too extensively to leave the terminology open to chance interpretation. Indeed, Chaucer does not indulge himself lightly in "mordre."

**Carola M. Small (University of Alberta), "Legal Records as Social History: The Case of Arras in the 13th Century"**

The town of Arras in the 13th century was divided among four or five different jurisdictions. This inevitably provoked legal conflicts, records of which are preserved in the Registers of the *Parlement* of Paris and in the archives of the counts of Artois at Arras. Particularly virulent among these were conflicts between the bishops of Arras, who had exclusive jurisdiction in the *cit *, the municipal government or *echevins* who were chiefly responsible for enforcing law and order in the *bourg*, and the Abbey of Saint-Vaast which enjoyed extensive immunities in and

around the *bourg*. Whilst the fact that conflicts between jurisdictions of this type existed in many towns is well known, the particular problems which gave rise to them have been less well analysed. They provide an interesting insight into city life in the 13th century.

One of the prime sources of conflict concerned waterways. Since these were often used to delineate geographical boundaries between jurisdictions, they were particularly liable to become themselves foci of dispute. The right to use water was often included in agreements: the obligation to maintain and clean waterways, limits on the use of bridges and other crossings, and other such matters were not. Similar problems could arise over other boundary lines such as walls and gates. The resulting conflicts severely limited the ability of the contesting parties to do anything and give at least one explanation of why in so many cases town councils were so inefficient in the matter of public works, sanitation and communications.

The inefficiency in policing caused by rivalry between jurisdictions is more obvious. The records of these conflicts, however, bring it into particularly sharp perspective. There were also disputes over the control of commerce which must have been seriously detrimental to those involved in it.

The increase in public authority in the 13th century marked by the granting of town charters and the extension of municipal rights was always limited by the survival of earlier immunities, particularly in the Church. The effect of the conflicts arising from this was not just to limit public power but to render both it and the authority of the immunists less effective. The victims were the ordinary people trying to operate under the double system.

**Mary-Ann Stouck (Simon Fraser University), "Haglography and Politics: Thomas Beauchamp, William Parys and 'St. Christina'"**

This paper traces the relationship between a Middle English translation of the life of St. Christina (Arundel 168) and the political circumstances which gave rise to it. Writing in 1398 or 1399, the poem's author, William Parys, was enduring imprisonment with his master Thomas Beauchamp, Earl of Warwick, following the latter's arrest for supposed treason in 1397. At his trial Thomas confessed to the charges brought against him and as punishment he forfeited his goods and lands and was exiled for life to the Isle of Man. William Parys alone went with the earl into exile and translated the life of St. Christina, as he tells it, when he had leisure to do so from looking after his master. The paper draws upon the chronicler's accounts of the trial of Earl Thomas and his colleagues Richard, Earl of Arundel, and the Duke of Gloucester, and argues that the poem figures forth the events, characters and emotions of the trials and their outcome.

**John Wooden (University of Western Ontario), "The Lettred and the Lewed: Trusting Writing in *Piers Plowman*"**

The title contains a deliberate echo from a chapter of Michael Clanchy's book, *From Memory to Written Record*, in which he notes that "documents do not immediately inspire trust" in medi val England. Clanchy's study provides valuable information for the student of Middle English literature, but the latter can also assist the historian in important ways, for *Piers Plowman* is a fascinating record of conflicts that were initiated directly or indirectly by the increasing presence of writing in all kinds of social and institutional practices, and that were perhaps more troubling than Clanchy recognizes. Though Langland sometimes appears to be a clerkly advocate of higher learning, paradoxically he also reveals in a number of striking metaphors a profound distrust of writing. The alliterative collocation of *lye* and *leaf*, for instance, appears more than once, as in Coveitise's confession that he "lerned to lye a leaf outhur tweyne." The use, and misuse, of books and learning are of course questioned almost obsessively in the poem, but I draw particular attention to the metaphors because



their significance, so far as I know, has not been noticed or commented on, and because they focus attention on the question of writing itself, in politics, law, trade, education, and so on. The increase in writing, reading, and interpretation created or exacerbated problems in these areas, as Langland himself seems to suggest, but critics have largely evaded discussion of this phenomenon, although Wendy Scase notes its importance in her study of anticlericalism. Langland's extraordinarily ambivalent attitude toward writing and its implications indicates the severity of the conflicts that mark *Piers Plowman*.

**James F. G. Weldon (Wilfrid Laurier University), "Dream Vision *Ordinatio*: A Medieval Reading of *Piers Plowman B Ms CCC 201*"**

George Kane and E. Talbot Donaldson reject as spurious fifty-one lines from Ms Corpus Christi College 201, Oxford (F), which they do not include in their edition of the B-Text of *Piers Plowman*. In this they agree with past editors, and most scholars today would agree that the lines are not important editorially, and that they most certainly represent scribal composition or interference. These lines are not arbitrary, however, for they function together with physical displacement and arrangement as well as ornamentation to reorganize the B-Text manuscript into a more obvious dream vision poem—or dream vision sequence. Where dream vision epilogues and prologues blend occasionally in the usual B-Text reading, here epilogue material is carefully separated from prologue material, and lines from one *passus* are relegated to another, in an effort to clarify and isolate separate dream visions. Where the inner dreams in the B-Text are minimally marked "dreams within dreams", MS CCC 201 transforms the inner dreams of *Passus* 11 and 16 into two "outer" dreams, adding an expanded "prologue" in each case. Connecting the spurious lines, the new prologue material, and the manuscript's central illumination of a dreamer is the landscape of the "launde grene", an alteration in MS CCC 201 which requests us to restructure and re-read, not only the transformed inner dream but the first three dreams of the B-Text. While they may be of little significance to an editor, then, these lines are of critical interest, for they represent a rather extended response of a medieval reader or a company of medieval readers—scribe, compiler(s), and illuminator(s), all of whom I shall refer to as Reader F, to this extremely complex and difficult medieval poem.

It perhaps sounds commonplace to declare that *Piers Plowman B* is a dream vision poem, or, as I have argued elsewhere, a structured sequence of dream vision poems, but the fact is that it has rarely been discussed as such. Scholars have been much more interested in the poem's "visions" or "dream reports" on the one hand, or in the "waking moments" on the other. Reader F's efforts, however, seem concentrated to produce a manuscript in which the dream vision units (the separate dream vision poems) are clearly "divided". His spurious lines represent formal emphases on the dream vision structure, for they not only divide one dream vision from another, they link and connect groups of dreams in a way which corresponds to a, for lack of a better word, philosophical reading of the text. F's dreamer—the central illuminated figure dreaming on a swath of green—more than anything else perhaps points to his understanding of the poem. Reader F saw *Piers Plowman B* primarily as a dream vision poem.

**Carol J. Harvey (University of Winnipeg), "The Lyric Text in Context: An Anglo-Norman Example"**

Few of the lyric texts composed in England during the Anglo-Norman era are contained in songbooks, verse anthologies or other manuscript compilations. Indeed, few lyrics even form part of the "planned contents" of their manuscript, and are more likely to be preserved as "flyleaf lyrics." A notable exception is afforded by a group of three lyrics found in Corpus Christi College MS 450, a small volume written in several hands and consisting of more than one section. The original owner of this miscellany has been vaguely described on both internal and external evidence as a

"notarial personage from Durham."

The Anglo-Norman lyrics are all examples of amatory verse, constructed around the courtly conceit of "la douce maladie d'amour," with its paradoxical values of hope and despair, joy and sorrow, pleasure and pain. But despite thematic similarities typical of the canon, the poems are markedly different with respect to the stylistic and rhetorical techniques used to embellish them. An exploration of both thematic and formal elements suggests that the order in which the lyrics appear is significant.

The choice of material and order of presentation may also help to elucidate a number of extra-textual questions, including problems of authorship and ownership, textual transmission and circulation. The nature of the poems themselves appears to support a historian's hypothesis that the French part of the miscellany was copied when the Durham clerk was a student.

**Barry F. Beardsmore (University of Victoria), "More About the Seventieth of the *Cent Nouvelles Nouvelles*: A Turning Point in the Evolution of the Medieval Haunted House Story"**

Medieval ghost stories, whether in Latin or in the vernacular, almost invariably include a rational explanation for whichever variety of haunting they depict: the "monster" identifies itself at some point as the spirit of some former human being, which has returned to earth with some important goal in view. Usually, the revenant wishes to propagate some Christian message or lesson, such as bearing witness to the existence of life after death, and vouching for the reality of those otherworldly places, Hell, Heaven and Purgatory. The medieval ghost stories thus serve to confirm the veracity of the Christian otherworld view. What is more, the Christian lessons they offer not only provide the ghost stories with a tidy denouement, they also furnish their authors with a convenient excuse for having depicted horrific events in the first instance, thus masking those authors' probable motives for writing, namely to satisfy their readers' desire for an emotional thrill.

The ghost story to be found in the seventieth *Nouvelle* includes the customary Christian message, specifically, the strength that may be derived in times of adversity from the sacrament of baptism. What the story does not contain, however, is the appropriate Christian resolution to the haunting, for the "monster" does not explain itself; on the contrary, it continues to conduct itself in a totally un-Christian manner, and remains in the denouement as mysterious a phenomenon as when it first appeared. The author thus clearly recognizes the existence of the "unknown", something that the authors of earlier ghost stories had only occasionally hinted at.

The reason why the "monster" is not compelled to identify itself is also significant: whereas the monsters that appear in earlier works, whether of the haunting variety or not, often have as their *raison d'être* to furnish an exemplary individual with an opportunity to prove his heroism, the monster in this story proves undefeatable to the point that the worthy knight who does have to wrestle with it is fortunate to escape with his life. That the knight in question should remain anonymous seems in the circumstances appropriate, for his un-heroic character and performance liken him to Everyman. In any event, the story's denouement, far from providing the reader with a tidy resolution to the mysterious happening depicted, has an open-ended character to it: the monster is presumably at liberty to return to terrorize other helpless victims.



## Learned Societies Conference Congrès des sociétés savantes

THE UNIVERSITY OF CALGARY  
June 3 to 18 • 1994 • du 3 au 18 juin

### *Mountain Ranch Barbecue*

Going to the mountains with its spectacular scenery is a must for every visitor to Calgary! Arrangements have been made for our society to hold a Mountain Ranch Barbecue during the 1994 Learned Societies Conference in Calgary. While most visitors travel to Banff and Lake Louise, we will take you to an area of the Rockies only recently made more accessible to the public called Kananaskis Country. Departure will be at 4:00 p.m. on June 3 for the short one-hour drive to Kananaskis Village. There will be about two hours of self-selected activity time--guided hiking or biking, horseback riding, browsing in the Village, or continued touring within the Park. Then we will proceed to Boundary Ranch for a hayride and a delicious barbecue. The meal will consist of a 10 oz. rib eye steak, baked potato, garden salad, homemade baked beans, and homemade apple pie with ice cream. A vegetarian alternative will be available. Cost of the event is \$30 plus GST with transportation provided. It is expected that the mountain ranch barbecue will be a very popular event. Watch for your Learned Societies Registration Package in January in the mail, and *be sure to order your ticket at the same time that you register for the Learned Societies Conference*. Persons who order their tickets at the time of pre-registration will receive a registration receipt which includes the cost of this special event. Please do not wait until arrival in Calgary to purchase your tickets as limited spaces are available. You are also encouraged to order tickets for spouses/companions at the time of pre-registration to avoid disappointment.

### *Barbecue dans un ranch à la montagne*

Il est absolument impensable de venir à Calgary et de ne pas aller admirer les paysages spectaculaires des Rocheuses! Un barbecue dans un ranch à la montagne a donc été organisé pour le Congrès des Sociétés Savantes 1994 à Calgary. Alors que la majorité des visiteurs se rendent à Banff et à Lac Louise, nous proposons de vous faire découvrir une région des Rocheuses qui n'a été que récemment ouverte au tourisme: il s'agit de "Kananaskis Country". Le départ se fera le 3 juin à 16h, et le trajet jusqu'au village de Kananaskis sera d'une heure. Pendant environ deux heures, vous aurez ensuite le choix d'un nombre d'activités: promenades guidées à pied ou à vélo, promenades à cheval, promenades dans le village, ou visite du parc en autobus. Nous nous réunirons enfin au "Boundary Ranch" où nous ferons une promenade en chariot et où nous dégusterons un succulent barbecue. Ce repas sera composé d'un steak d'ail, d'une pomme de terre cuite au four, d'une salade verte, de fèves maison, et d'une tourte aux pommes accompagnée de crème glacée. Un menu végétarien sera également disponible. Le coût de cet événement spécial est de 30\$ plus la TPS, le transport étant compris. La popularité de ce barbecue étant garantie, nous vous recommandons de remplir le formulaire d'inscription au Congrès dès qu'il vous parviendra par la poste en janvier, et de *réserver vos billets en même temps que vous vous inscrivez au congrès*. Tous ceux qui commanderont leurs billets au moment de leur pré-inscription obtiendront un reçu qui inclura le coût de cet événement spécial. N'attendez donc pas d'arriver à Calgary pour acheter vos billets car le nombre de places est limité. Nous vous encourageons également à réserver les billets de votre époux, épouse, compagne ou compagnon au moment de votre pré-inscription afin de vous éviter des déceptions.