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| ***Medieval Metamorphoses*** |
| **ENGL21022**  **(Dr Anke Bernau)** |

**Primary:**

***(Some more primary texts may be added – this will be indicated in advance of the start of the course and will be reflected in the course reader.)***

**Note: A course booklet will be provided for everything *except* Ovid and Henryson. Henryson is available from TEAMS online (see details below): this text should be printed out and brought to the seminars. (TIP: Selected ‘smallest size’ from ‘View’ before printing.)**

1) Ovid, *Metamorphoses: A New Verse Translation,* trans. David Raeburn (London: Penguin,

2004).[please ensure you have access to a copy for the duration of the semester].

2) Ovid, *Heroides* [extracts; course booklet]

3) Geoffrey Chaucer, 'Manciple’s Prologue and Tale' [course booklet];

4) Geoffrey Chaucer, *Legend of Good Women* [course booklet];

5) Robert Henryson, *Orpheus and Eurydice* [TEAMS online].

6) John Gower, [extracts from] *Confessio Amantis* [course booklet, *except* story of Medea]*;*

7) John Lydgate, [extract from] *Temple of Glass* [course booklet];

**TEAMS Middle English Texts online:** These are online editions of Middle English Texts. They are listed alphabetically, and often have **excellent Introductions**.

You will find Henryson’s *Orpheus and Eurydice* here (as well as Gower’s *Confessio Amantis* and Lydgate’s *Temple of Glas*).

* TEAMS Middle English Texts Online:

<http://www.lib.rochester.edu/camelot/teams/tmsmenu.htm#h>

* Henryson, *Orpheus and Eurydice*:

<http://www.lib.rochester.edu/camelot/teams/orphfram.htm>

* Gower, *Confessio Amantis*, Bk. V:

<http://www.lib.rochester.edu/camelot/teams/cav3b5fr.htm>

**Primary Texts: Bibliographical Details:**

* Chaucer, Geoffrey, 'The Manciple’s Prologue and Tale', from *The Canterbury Tales*, in *The Riverside Chaucer*, gen. ed. Larry D. Benson (Oxford: Oxford University Press, 1988), pp. 282-86.
* Chaucer, Geoffrey, 'The Legend of Hypsipyle and Medea', from *Legend of Good Women* , in *The Riverside Chaucer*, gen. ed. Larry D. Benson (Oxford: Oxford University Press, 1988), pp. 614-17.
* Chaucer, Geoffrey, 'The Legend of Ariadne', from *Legend of Good Women* , in *The Riverside Chaucer*, gen. ed. Larry D. Benson (Oxford: Oxford University Press, 1988), pp. 620-24.
* Chaucer, Geoffrey, 'The Legend of Philomela', from *Legend of Good Women* , in *The Riverside Chaucer*, gen. ed. Larry D. Benson (Oxford: Oxford University Press, 1988), pp. 624-26.
* Gower, John, [Book III], *Confessio Amantis.* Vol. 2, ed. by Russell A. Peck, The Middle English Texts Series (TEAMS) (Kalamazoo: Medieval Institute Publications, 2003).
* Gower, John, [Book V], *Confessio Amantis.* Vol. 3, ed. by Russell A. Peck, with Latin trans. by Andrew Galloway, The Middle English Texts Series (TEAMS) (Kalamazoo: Medieval Institute Publications, 2004).
* Henryson, Robert, *Orpheus and Eurydice* , edited by Robert L. Kindrick [Originally Published in *The Poems of Robert Henryson*, ed. Kindrick (Kalamazoo: Medieval Institute Publications, 1997)]. Available at: <http://www.lib.rochester.edu/camelot/teams/orphfram.htm>
* Lydgate, John, *The Temple of Glas,* ed. by J. Schick, Early English Text Society, e.s. 60 (London, 1891; repr. Millwood, N.Y.: Kraus, 1975). [For useful notes and glosses, see also the TEAMS edition: ed. by J. Allan Mitchell [Originally Published in *John Lydgate, The Temple of Glas*, ed. by Mitchell (Kalamazoo: Medieval Institute Publications, 2007)]. Available at: <http://www.lib.rochester.edu/camelot/teams/matgfrm.htm>
* Ovid, *Metamorphoses: A New Verse Translation,* trans. by David Raeburn (London: Penguin, 2004).

**Secondary:**

* Allen, Elizabeth, *False Fables and Exemplary Truth in Later Middle English Literature* (New York: Palgrave Macmillan, 2005).
* Amsler, Mark, 'Rape and Silence: Ovid's Mythography and Medieval Readers', in *Representing Rape in Medieval and Early Modern Literature*, ed. by Elizabeth Robertson and Christine M. Rose (New York: Palgrave Macmillan, 2001), pp. 61-96.
* Bakalian, Ellen, *Aspects of Love in John Gower’s Confessio Amantis* (London: Routledge, 2004). [on Medea, see pp. 85-100].
* Beidler, Peter G. (ed.), *John Gower's Literary Transformations in the Confessio Amantis* (Washington, D.C.: University Press of America, 1982).
* Bynum, Caroline Walker, *Metamorphosis and Identity*(New York: Zone Books, 2001).
* Calabrese, Michael A., *Chaucer's Ovidian Arts of Love* (Gainesville: University Press of Florida, 1994).
* *Palimpsests and the Literary Imagination in Medieval Europe* , ed. Leo Carruthers (New York: Palgrave Macmillan, 2011).
* Chance, Jane (ed.),*The Mythographic Art: Classical Fable and the Rise of the Vernacular in Early France and England* (Gainesville: University of Florida Press, 1990).
* Chance, Jane, *The Mythographic Chaucer: The Fabulation of Sexual Politics* (Minneapolis: University of Minnesota Press, 1995).
* Clark, James G., Frank T. Coulson and Kathryn L. McKinley, *Ovid in the Middle Ages* (Cambridge: Cambridge University Press, 2011).
* Cooper, H., ‘Chaucer and Ovid: A Question of Authority’, in *Ovid Renewed*, ed. C. Martindale (Cambridge, 1988), pp. 71-81.
* Coulson, Frank Thomas,*Ovid in the Middle Ages* (2011).
* Coulson, Frank Thomas, **‘**The “Vulgate” Commentary on Ovid’s Metamorphoses’, in *Ovid in Medieval Culture,* ed. Marilynn Desmond, special issue of *Mediaevalia* (1987), 29-61.
* Coulson, Frank T. (ed.),*The “Vulgate” Commentary on Ovid’s Metamorphoses: The Creation Myth and the Story of Orpheus* (Centre for Medieval Studies by the Pontifical Institute of Mediaeval Studies, 1991).
* Denny-Brown, Andrea and Lisa H. Cooper (eds), *Lydgate Matters: Poetry and Material Culture in the Fifteenth Century* (New York: Palgrave Macmillan, 2008).
* Ebin, Lois, *Illuminator, Makar, Vates: Visions of Poetry in the Fifteenth Century* (Lincoln: University of Nebraska Press, 1988).
* Echard, Sîan(ed.), *A Companion to Gower* (Woodbridge: D. S. Brewer, 2004).
* Edmondson, George, *The Neigbouring Text: Chaucer, Boccaccio, Henryson* (Notre Dame: University of Notre Dame Press, 2011).
* Ellis, Steve (ed.), *Chaucer: An Oxford Guide* (Oxford: Oxford University Press, 2005).
* Enterline, Lynne, *The Rhetoric of the Body from Ovid to Shakespeare* (Cambridge: Cambridge University Press, 2000).
* Fumo, Jamie Claire, 'Thinking Upon the Crow: The Manciple’s Tale and Ovidian Mythography', *The Chaucer Review*, 38.4 (2004), 355-75.
* Ginsberg, Warren, ' “Ovidius Ethicus? Ovid and the Medieval Commentary Tradition', in *Desiring Discourse: The Literature of Love, Ovid through Chaucer*, ed. by Cynthia Gravlee and James J. Paxson (London: Associated University Presses, 1998), pp. 62-71.
* Grady, Frank, and Andrew Galloway, *Answerable Style: The Idea of the Literary in Medieval England* (Ohio State University Press, 2013).
* Gravlee, Cynthia and James J. Paxson (eds), *Desiring Discourse: The Literature of Love, Ovid through Chaucer* (London: Associated University Presses, 1998).
* Hagedorn, Suzanne C., *Abandoned Women: Rewriting the Classics in Dante, Boccaccio, and Chaucer* (Ann Arbor: University of Michigan Press, 2004).
* Hardie, Philip (ed.), *The Cambridge Companion to Ovid (*Cambridge: Cambridge University Press, 2002).
* Karras, Ruth Mazo, *Sexuality in Medieval Europe*, 2nd edn (London: Routledge, 2012).
* Kay, Sarah**,** *The Place of Thought* **:** *The Complexity of One in Late Medieval French Didactic Poetry* (Philadelphia: University of Pennsylvania Press, 2007).
* Keith, Alison and S. Rupp (eds), *Metamorphosis: The Changing Face of Ovid in Medieval and Early Modern Europe* (Toronto, 2007)
* Kiser, Lisa .J.,*Telling Classical Tales: Chaucer and the Legend of Good Women* (Ithaca, N.Y.: Cornell University Press, 1983).
* Martindale, C.A. (ed.), *Ovid Renewed: Ovidian Influences on Literature and Art from the Middle Ages to the Twentieth Century* (Cambridge: Cambridge University Press, 1988).
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* Morse, Ruth, *Truth and Convention in the Middle Ages: Rhetoric, Representation, and Reality* (Cambridge: Cambridge University Press, 1991).
* Morse, Ruth, *The Medieval Medea* (Cambridge: D. S. Brewer, 1996).
* Nolan, Maura, *John Lydgate and the Making of Public Culture* (Cambridge: Cambridge University Press, 2005).
* Oakley Brown, Liz, *Ovid and the Cultural Politics of Translation in Early Modern England* book (Aldershot: Ashgate, 2006).
* Paxson, J., and C. Gravlee (eds), *Desiring Discourse: The Literature of Love, Ovid through Chaucer* (Selinsgrove, PA, 1998).
* Robertson, Elizabeth Ann, and Christine M. Rose, *Representing Rape in Medieval and Early Modern Literature* (Basingstoke: Palgrave, 2001.
* Sadlek, Gregory .M.,*Idleness Working: The Discourse of Love's Labor from Ovid through Chaucer and Gower* (Washington, D.C.: Catholic University of America Press, 2004).
* Salzman-Mitchell, Patricia B., *A Web of Fantasies: Gaze, Image, and Gender in Ovid’s Metamorphoses* (Columbus, OH: Ohio State University Press, 2005.
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* Scanlon, Larry, ‘Lydgate’s Poetics: Laureation and Domesticity in the *Temple of Glass* ‘,in Larry Scanlon and James Simpson (eds.), *John Lydgate: Poetry, Culture, and Lancastrian England* (Notre Dame, IN: University of Notre Dame Press, 2006), pp. 61-97.
* Simpson, James,*Sciences and the Self in Medieval Poetry: Alan of Lille's 'Anticlaudianus' and John Gower's 'Confessio amantis'* (Cambridge: Cambridge University Press, 1995).
* Simpson, James and Larry Scanlon (eds), *John Lydgate: Poetry, Culture, and Lancastrian England* (Notre Dame: University of Notre Dame Press, 2006).
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* Warner, Marina, *Fantastic Metamorphoses, Other Worlds: Ways of Telling the Self* (Oxford: Oxford University Press, 2002).