EN5607: Medieval Narratives



[1]

Adams, J. 1999. Pawn Takes Knight's Queen: Playing with Chess in the Book of the Duchess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 34, 2 (1999), 125–38. DOI:https://doi.org/10.2307_25096082.

[2]

Adams, T. 2007. Performing the Medieval Art of Love: Medieval Theories of the Emotions and the Social Logic of the Roman De La Rose of Guillaume De Lorris. Viator: Medieval and Renaissance Studies. 38, 2 (2007), 55–74.

[3]

Aers, D. 1980. Imagination, Order and Ideology. Chaucer, Langland and the Creative Imagination. Routledge & Kegan Paul.

[4]

Aers, D. 1988. "In Arthurus Day": Community, Virtue, and Individual Identity in Sir Gawain and the Green Knight. Community, Gender, and Individual Identity: English Writing 1360-1430. Routledge. 153–178.

[5]

Aers, D. 1994. Justice and Wage-Labor After the Black Death: Some Perplexities for William Langland. The Work of Work. Cruithne Press. 169–191.

Akbari, S.C. 1994. Medieval Optics in Guillaume de Lorris' Roman de la Rose. Mediaevalia et Humanistica. 21, (1994), 1–15.

[7]

Allen, P.L. 1989. Ars Amandi, Ars Legendi: Love Poetry and Literary Theory in Ovid, Andreas Capellanus, and Jean de Meun. Exemplaria. 1, 1 (1989), 181–205. DOI:https://doi.org/10.1179/exm.1989.1.1.181.

[8]

Allen, P.L. 1992. The Art of Love: Amatory Fiction From Ovid to the Romance of the Rose. University of Pennsylvania Press.

[9]

Allen, R. 1991. The Siege of Thebes: Lydgate's Canterbury Tale. Chaucer and Fifteenth-Century Poetry. Centre for Late Antique and Medieval Studies, King's College. 122–142.

[10]

Amodio, M. 2014. The Anglo-Saxon Literature Handbook. Wiley-Blackwell.

[11]

Amodio, M. 2013. The Anglo-Saxon Literature Handbook.

[12]

Anderson (ed.), J.J. 1996. Sir Gawain and the Green Knight. Sir Gawain and the Green Knight: Pearl, Cleanness, Patience. Everyman. 167–277.

[13]

Anderson, J.J. 1992. The Narrators in the 'Book of the Duchess' and the 'Parlement of Foules'. The Chaucer Review. 26, 3 (1992), 219–235.

[14]

Andrew (ed.), M. and Waldron (ed.), R. 1978. Sir Gawain and the Green Knight. The Poems of the 'Pearl' Manuscript: Pearl, Cleanness, Patience, Sir Gawain and the Green Knight. Edward Arnold.

[15]

Anlezark, D. 2011. Old Testament Narratives. Harvard University Press.

[16]

Armstrong, A. et al. 2011. Knowing Poetry: Verse in Medieval France from the Rose to the Rhétoriqueurs. Cornell University Press.

[17]

Armstrong, G. et al. eds. 2015. The Cambridge Companion to Boccaccio. Cambridge University Press.

[18]

Armstrong, G. et al. eds. 2015. The Cambridge Companion to Boccaccio.

[19]

Arthur, R.G. 1987. Medieval Sign Theory and Sir Gawain and the Green Knight. University of Toronto Press.

[20]

Auerbach, E. 1953. Frate Alberto. Mimesis : The Representation of Reality in Western Literature. Princeton University Press. 203–231.

[21]

Auerbach, E. 1953. Frate Alberto. Mimesis: The Representation of Reality in Western Literature. Princeton University Press. 203–231.

[22]

Auerbach, E. 1953. Mimesis: The Representation of Reality in Western Literature. Princeton University Press.

[23]

Auerbach, E. 1953. The Knight Sets Forth. Mimesis: The Representation of Reality in Western Literature. Princeton University Press. 123–142.

[24]

Bahr, A.W. 2000. The Rhetorical Construction of Narrator and Narrative in Chaucer's the Book of the Duchess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 35, 1 (2000), 43–59. DOI:https://doi.org/10.2307_25096116.

[25]

Baker, D.N. 1980. From Plowing to Penitence: Piers Plowman and Fourteenth-Century Theology. Speculum: A Journal of Medieval Studies. 55, 4 (1980), 715–725.

[26]

Baker, D.N. 1976. The Priesthood of Genius: A Study of the Medieval Tradition. Speculum: A Journal of Medieval Studies. 51, 2 (1976), 277–91.

[27]

Bal, M. 1985. Narratology: Introduction to the Theory of Narrative. University of Toronto Press.

[28]

Barney, S.A. 1973. The Plowshare of the Tongue: the Progress of a Symbol from the Bible to Piers Plowman. Mediaeval Studies. 35, (1973), 261–293.

DOI:https://doi.org/10.1484/J.MS.2.306140.

[29]

Batt, C. 1992. Gawain's Antifeminist Rant, the Pentangle, and Narrative Space. The Yearbook of English Studies. 22, (1992), 117–139. DOI:https://doi.org/10.2307/3508380.

[30]

Battles, P. 2000. Genesis A and the Anglo-Saxon 'Migration Myth'. Anglo-Saxon England. 29, (2000), 43–66. DOI:https://doi.org/10.1017/S0263675100002404.

[31]

Beichner, P.E. 1959. Daun Piers, Monk and Business Administrator. Speculum: A Journal of Medieval Studies. 34, 4 (1959), 611–619.

[32]

Bennett, A. 2014. Covetousness, 'Unkyndenesse', and the 'Blered' Eye in Piers Plowman and 'The Canon's Yeoman's Tale'. The Yearbook of Langland Studies. 28, (2014), 29–64. DOI:https://doi.org/10.1484/J.YLS.5.103721.

[33]

Bishop, L.M. 1994. Hearing God's Voice: Kind Wit's Call to Labor in Piers Plowman. The Work of Work. Cruithne Press. 191–206.

[34]

Bjork, R. and Niles, J. 1998. A Beowulf Handbook. University of Exeter Press.

[35]

Blamires, A. and Holian, G.C. 2002. The Romance of the Rose Illuminated. University of Wales Press.

[36]

Bleeke, M. 2010. Versions of Pygmalion in the Illuminated Roman de la Rose. Art History. 33, 1 (2010), 28–53. DOI:https://doi.org/10.1111/j.1467-8365.2009.00721.x.

[37]

Bloom, H. 1987. Beowulf. Chelsea House.

[38]

Bloom, H. 2007. Beowulf. Chelsea House.

[39]

Boccaccio, G. et al. 1993. The Decameron. Oxford University Press.

[40]

Boccaccio, G. and McWilliam, G.H. 1995. The Decameron. Penguin.

[41]

Boitani, P. 1995. "My Tale Is of a Cock", or, the Problems of Literal Interpretation. Literature and Religion in the Later Middle Ages: Philological Studies in Honor of Siegfried Wenzel. R. Newhauser and J.A. Alford, eds. Nabu. 25–42.

[42]

Boitani, P. 2003. Old Books Brought to Life in Dreams: The Book of the Duchess, The House of Fame, and The Parliament of Fools. The Cambridge Companion to Chaucer. Cambridge University Press. 58–77.

[43]

Boitani, P. 2004. Old Books Brought to Life in Dreams: The Book of the Duchess, The House

of Fame, and The Parliament of Fools. The Cambridge Companion to Chaucer. P. Boitani and J. Mann, eds. Cambridge University Press. 58–77.

[44]

Bolens, G. and Taylor, P.B. 2001. Chess, Clocks, and Counsellors in Chaucer's Book of the Duchess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 35, 3 (2001), 281–93. DOI:https://doi.org/10.2307_25096133.

[45]

Bonjour, A. 1968. The Digressions in Beowulf: The Finn and Heathobards Episodes. Old English Literature: Twenty-two Analytical Essays. University of Nebraska Press. 319–327.

[46]

Borroff, M. 1998. Chaucer's English Rhymes: The Roman, the Romaunt and The Book of the Duchess. Words and Works: Studies in Medieval English Language and Literature in Honour of Fred C. Robinson. University of Toronto Press. 223–242.

[47]

Borroff, M. 1998. Chaucer's English Rhymes: The Roman, the Romaunt and The Book of the Duchess. Words and Works: Studies in Medieval English Language and Literature in Honour of Fred C. Robinson. University of Toronto Press. 223–242.

[48]

Bowers, J.M. 1985. The Tale of Beryn and The Siege of Thebes: Alternative Ideas of The Canterbury Tales. Studies in the Age of Chaucer. 7, (1985), 23–50.

[49]

Boyd, N. 1982. Doctrine and Criticism: A Revaluation of Genesis A. Neuphilologische Mitteilungen: Bulletin de la Societe Neophilologique/Bulletin of the Modern Language Society. 83, 3 (1982), 230–238.

[50]

Bradbury, N.M. and Collette, C.P. 2009. Changing Times: The Mechanical Clock in Late Medieval Literature. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 43, 4 (2009), 351–375.

[51]

Bradley, S.A.J. 1982. Anglo-Saxon Poetry: An Anthology of Old English Poems. Dent.

[52]

Branca, V. 1970. Boccaccio Medievale. Sansoni.

[53]

Branca, V. 1984. Boccaccio's Role in the Renewal of Literary Genres. The J.A.W. Bennett Memorial Lectures, Perugia, 1982-1983. Narr. 33–54.

[54]

Branca, V. 1976. The Myth of the Hero in Boccaccio. Concepts of the Hero in the Middle Ages and the Renaissance. Hodder and Stoughton.

[55]

Brewer, D. and Gibson, J. 1997. A Companion to the Gawain-Poet. Brewer.

[56]

Brodeur, A.G. 1959. The Art of Beowulf. California University Press.

[57]

Brown, M.F. 2009. Critique and Complicity: Metapoetical Reflections on the Gendered Figures of Body and Text in the Roman De La Rose. Exemplaria: A Journal of Theory in Medieval and Renaissance Studies. 21, 2 (2009), 129–159.

[58]

Brown, P. 2009. A Companion to Medieval English Literature and Culture, c.1350-c.1500. Blackwell Publishing.

[59]

Brown, P. 2007. A Companion to Medieval English Literature and Culture, c.1350-c.1500. Blackwell.

[60]

Brownlee, K. and Huot, S. eds. 1992. Rethinking the Romance of the Rose: Text, Image, Reception. University of Pennsylvania Press.

[61]

Brucker, M.T. 2008. Chretien de Troyes. The Cambridge Companion to Medieval French Literature. Cambridge University Press. 79–84.

[62]

Bruckner, M. 2011. Speaking Through Animals in Marie de France's Lais and Fables. A Companion to Marie de France. Brill. 157–186.

[63]

Bruckner, M. 2011. Speaking Through Animals in Marie de France's Lais and Fables. A Companion to Marie de France. Brill. 157–186.

[64]

Bruckner, M. 1993. Textual Identity and the Name of a Collection: Marie de France's Lais. Shaping Romance: Interpretation, Truth, and Closure in Twelfth-Century French Fictions. University of Pennsylvania Press. 157–206.

[65]

Bruckner, M.T. 2008. Chretien de Troyes. The Cambridge Companion to Medieval French Literature. S. Gaunt and S. Kay, eds. Cambridge University Press. 79–94.

[66]

Bruckner, M.T. 1993. Shaping Romance: Interpretation, Truth, and Closure in Twelfth-Century French Fictions. University of Pennsylvania Press.

[67]

Bruckner, M.T. 2000. The Shape of Romance in Medieval France. The Cambridge Companion to Medieval Romance. Cambridge University Press. 13–28.

[68]

Bruckner, M.T. 2000. The Shape of Romance in Medieval France. The Cambridge Companion to Medieval Romance. R.L. Krueger (ed.), ed. Cambridge University Press. 13–28.

[69]

Bruckner, M.T. 2000. The Shape of Romance in Medieval France. The Cambridge Companion to Medieval Romance. Cambridge University Press. 13–28.

[70]

Bruckner, M.T. 2000. The Shape of Romance in Medieval France. The Cambridge Companion to Medieval Romance. R.L. Krueger, ed. Cambridge University Press. 13–28.

[71]

Burger, G. 1993. Reading Otherwise: Recovering the Subject in the Book of the Duchess. Exemplaria. 5, 2 (1993), 325–341. DOI:https://doi.org/10.1179/exm.1993.5.2.325.

[72]

Burgess, G.S. et al. 1999. The Lais of Marie De France. Penguin.

[73]

Burgess, G.S. 1987. The Lais of Marie De France: Text and Context. Manchester University Press.

[74]

Burgwinkle, W.E. 2004. Queering the Celtic: Marie de France and the Men who Don't Marry. Sodomy, Masculinity, and Law in Medieval Literature: France and England, 1050-1230. Cambridge University Press. 138–169.

[75]

Burgwinkle, W.E. 2004. Queering the Celtic: Marie de France and the Men who Don't Marry. Sodomy, Masculinity, and Law in Medieval Literature: France and England, 1050-1230. Cambridge University Press. 168–169.

[76]

Burrow, J. 1959. The Two Confession Scenes in Sir Gawain and the Green Knight. Modern Philology: A Journal Devoted to Research in Medieval and Modern Literature. 57, 2 (1959), 73–79.

[77]

Burrow, J.A. 2004. The Canterbury Tales I. The Cambridge Companion to Chaucer. P. Boitani and J. Mann, eds. Cambridge University Press. 143–159.

[78]

Burrows, J.A. 2003. The Canterbury Tales I. The Cambridge Companion to Chaucer. Cambridge University Press.

[79]

Busby, K. 2011. The Manuscripts of Marie de France. A Companion to Marie de France. Brill. 303–318.

[80]

Busby, K. 2011. The Manuscripts of Marie de France. A Companion to Marie de France. Brill. 303–318.

[81]

Butterfield, A. 1991. Lyric and Elegy in The Book of the Duchess. Medium Aevum. 60, 1 (1991), 33–60.

[82]

Butterfield, A. 1990. Medieval Genres and Modern Genre Theory. Paragraph. 13, 2 (1990), 184–201.

[83]

Butterfield, A. 2008. Poetry and Music in Medieval France: From Jean Renart to Guillaume De Machaut. Cambridge University Press.

[84]

Camargo, M. 1996. Rhetorical Ethos and the 'Nun's Priest's Tale'. Comparative Literature Studies. 33, 2 (1996), 173–186.

[85]

Camille, M. 1987. Labouring for the Lord: The Ploughman and the Social Order in the Luttrell Psalter. Art History. 10, 4 (1987), 423–454. DOI:https://doi.org/10.1111/j.1467-8365.1987.tb00267.x.

[86]

Cannon, C. 2008. Middle English Literature: A Cultural History. Polity.

[87]

Cannon, C. 2008. Middle English Literature: A Cultural History. Polity.

[88]

Cervigni, D.S. 2013. Special Issue: Boccaccio's Decameron: Rewriting the Christian Middle Ages. Annali d'Italianistica. 31, (2013), 1–560.

[89]

Chance, J. 1990. The Structural Unity of Beowulf: The Problem of Grendel's Mother. New Readings on Women in Old English Literature. Indiana University Press. 248–261.

[90]

Chaucer, G. et al. 1997. Chaucer's Dream Poetry. Longman.

[91]

Chaucer, G. 2007. The Book of the Duchess. Dream visions and other poems: authoritative texts, contexts, criticism. Norton.

[92]

Chaucer, G. 2008. The Book of the Duchess. The Riverside Chaucer. Oxford University Press. 329–346.

[93]

Chaucer, G. 2008. The Knight's Tale. The Riverside Chaucer. Oxford University Press.

[94]

Chaucer, G. 2005. The Monk's Prologue and Tale. The Canterbury Tales. Penguin. 562–621.

[95]

Chaucer, G. 2008. The Monk's Prologue and Tale. The Riverside Chaucer. Oxford University Press. 240–251.

[96]

Chaucer, G. 2008. The Nun's Priest's Prologue and Tale. The Riverside Chaucer. Oxford University Press. 252–261.

[97]

Chaucer, G. 2005. The Nun's Priest's Prologue, Tale, and Epilogue. The Canterbury Tales. Penguin. 596–621.

[98]

Chaucerian Dream Visions and Complaints: 2004. http://d.lib.rochester.edu/teams/publication/symons-chaucerian-dream-visions-and-complaints.

[99]

Clark, C. 1971. The Narrative Mode of The Anglo-Saxon Chronicle before the Conquest. England before the Conquest: Studies in Primary Sources Presented to Dorothy Whitelock. Cambridge University Press.

[100]

Clements, R.J. and Gibaldi, J. 1977. Anatomy of the Novella: The European Tale Collection From Boccaccio and Chaucer to Cervantes. New York University Press.

[101]

Cobley, P. 2001. Narrative. Routledge.

[102]

Cohen, J.J. 2012. The Werewolf's Indifference. Studies in the Age of Chaucer. 34, 1 (2012), 351–356. DOI:https://doi.org/10.1353/sac.2012.0024.

[103]

Connolly, M. 1994. Chaucer and Chess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 29, 1 (1994), 40–44.

[104]

Cooper, H. 1999. The Four Last Things in Dante and Chaucer: Ugolino in the House of Rumour. New Medieval Literatures: Vol. 3. Oxf.U.P. 39–66.

[105]

Copeland, R. and Sluiter, I. 2009. Rhetoric, Poetics, and the Forms of Fiction. Medieval Grammar and Rhetoric: Language Arts and Literary Theory, AD 300 -1475. Oxford University Press. 38–47.

[106]

Crane, S. 1992. Froissart's Dit Dou Bleu Chevalier as a Source for Chaucer's Book of the Duchess. Medium Ævum. 61, 1 (1992), 59–74.

[107]

Crossley-Holland, K. 2002. The Anglo-Saxon World. Boydell.

[108]

Curtis, R.L. 1996. Physical and Mental Cruelty in the 'Lais' of Marie de France. Arthuriana. 6, 1 (1996), 22–35.

[109]

Davenport, W.A. 2004. Medieval Narrative: An Introduction. Oxford University Press.

[110]

Davis, R.H.C. 1971. Alfred the Great: Propaganda and Truth. History. 56, (1971), 169–182.

[111]

Decameron Web: http://www.brown.edu/Departments/Italian_Studies/dweb/.

[112]

Derrida, J. 1981. The Law of Genre. On Narrative. University of Chicago Press. 51-77.

[113]

Dinshaw, C. 1994. A Kiss Is Just a Kiss: Heterosexuality and Its Consolations in Sir Gawain and the Green Knight. Diacritics: A Review of Contemporary Criticism. 24, 2–3 (1994), 205–26. DOI:https://doi.org/10.2307/465173.

[114]

Dinshaw, C. 1997. Getting Medieval: Pulp Fiction, Gawain, Foucault. The Book and the Body. University of Notre Dame Press.

[115]

Doane, A.N. 1978. Genesis: A New Edition. University of Wisconsin Press.

[116]

Doane, A.N. 1991. The Saxon Genesis: An Edition of the West Saxon Genesis B and the Old Saxon Vatican Genesis. University of Wisconsin Press.

[117]

Dombroski, R.S. 1976. Critical Perspectives on the 'Decameron'. Hodder and Stoughton.

[118]

Donoghue, D. 2004. Old English Literature: A Short Introduction. Blackwell.

[119]

Donoghue, D. 2004. Old English Literature: A Short Introduction. Blackwell Pub.

[120]

Duffy, E. 2005. The Stripping of the Altars: Traditional Religion in England, c.1400-c.1580. Yale University Press.

[121]

Duncan, I. 1987. Epitaphs for Æglæcan: Narrative Strife in Beowulf. Beowulf. Chelsea House. 111–130.

[122]

Duncan, I. 2007. Epitaphs for Æglæcan: Narrative Strife in Beowulf. Beowulf. Chelsea House. 111–130.

[123]

Dyer, C. 1994. Piers Plowman and Plowmen: A Historical Perspective. The Yearbook of Langland Studies. 08, (1994), 155–176. DOI:https://doi.org/10.1484/J.YLS.2.302845.

[124]

Earl, J. 2015. The Swedish Wars In Beowulf. The Journal of English and Germanic Philology. 114, 1 (2015). DOI:https://doi.org/10.5406/jenglgermphil.114.1.0032.

[125]

Eberle, P.J. 1977. The Lover's Glass: Nature's Discourse on Optics and the Optical Design of the Romance of the Rose. University of Toronto Quarterly. 46, 3 (1977), 241–262.

[126]

Eliason, N.E. 1952. The 'Improvised Lay' in Beowulf. Philological Quarterly. 31, (1952), 171–179.

[127]

Ellis, R. 2008. The Oxford History of Literary Translation in English - Volume 1: To 1550. Oxford University Press.

[128]

Ellis, R. ed. 2008. The Oxford History of Literary Translation in English - Volume 1: To 1550.

[129]

Ellis, S. 1995. The Death of the 'Book of the Duchess'. The Chaucer Review. 29, 3 (1995), 249–258.

[130]

Emmerson, R.K. and Herzman, R.B. 1987. The Apocalyptic Age of Hypocrisy: Faus Semblant and Amant in the Roman De La Rose. Speculum. 62, 3 (1987), 612–634. DOI:https://doi.org/10.2307/2846384.

[131]

Farber, A. 2008. Usurping 'Chaucer's Dreame': Book of the Duchess and the Apocryphal Isle of Ladies. Studies in Philology. 105, 2 (2008), 207–225.

[132]

Ferster, J. 2006. Genre in and of the Canterbury Tales. A Concise Companion to Chaucer. Blackwell.

[133]

Ferster, J. 2006. Genre in and of the Canterbury Tales. A Concise Companion to Chaucer. Blackwell Pub.

[134]

Finlayson, J. 1992. The Knight's Tale: The Dialogue of Romance, Epic, and Philosophy. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 27, 2 (1992), 126–49.

[135]

Foot, S. 1996. The Making of the Angelcynn: English Identity before the Norman Conquest. Transactions of the Royal Historical Society. 6, (1996), 25–49.

[136]

Forni, P.M. 1996. Adventures in Speech: Rhetoric and Narration in Boccaccio's Decameron. University of Pennsylvania Press.

[137]

Foster, M. 2007. On Dating the Duchess: The Personal and Social Context of Book of the Duchess. The Review of English Studies. 59, 239 (2007), 185–196. DOI:https://doi.org/10.1093/res/hgm089.

[138]

Fowler, A. 1982. Kinds of Literature: An Introduction to the Theory of Genres and Modes. Clarendon.

[139]

Fradenburg, L.O.A. 2002. The Ninety-Six Tears of Chaucer's Monk. Sacrifice Your Love: Psychoanalysis, Historicism, Chaucer. University of Minnesota Press. 113–154.

Fradneburg, L.O.A. 2002. The Ninety-six Tears of Chaucer's Monk. Sacrifice Your Love: Psychoanalysis, Historicism, Chaucer. University of Minnesota Press. 113–154.

[141]

de France, M. 2011. The Cock and the Fox. The Fables of Marie de France. H. Spiegel (ed. and trans.), ed. University of Toronto Press.

[142]

Fulk, R.D. et al. 2003. A History of Old English Literature. Blackwell.

[143]

Fulk, R.D. and Cain, C.M. 2013. A History of Old English Literature. John Wiley & Sons.

[144]

Fumo, J.C. 2010. Romancing the Rose: Apuleius, Guillaume de Lorris, and Moral Horticulture. Modern Philology. 107, 3 (2010), 343–379. DOI:https://doi.org/10.1086/651010.

[145]

Fyler, J.M. 2010. Language and the Declining World in Chaucer, Dante, and Jean De Meun. Cambridge University Press.

[146]

Fyler, J.M. 2007. Language and the Declining World in Chaucer, Dante, and Jean De Meun. Cambridge University Press.

[147]

Fyler, J.M. 1979. Order and Energy in The Canterbury Tales: The Nun's Priest's Tale. Chaucer and Ovid. Yale University Press. 148–163.

[148]

Galloway, A. 2011. The Cambridge Companion to Medieval English Culture. Cambridge University Press.

[149]

Galloway, A. 2011. The Cambridge Companion to Medieval English Culture. Cambridge University Press.

[150]

Gaunt, S. 2001. Fictions of Orality in Marie de France's Lais. Retelling the Tale: An Introduction to Medieval French Literature. Duckworth. 49–70.

[151]

Gayk, S. 2006. 'As Plou[]men Han Preued': The Alliterative Work of a Set of Lollard Sermons. The Yearbook of Langland Studies. 20, (2006), 43–65. DOI:https://doi.org/10.1484/J.YLS.2.302574.

[152]

Georgianna, L. 1987. King Hrethel's Sorrow and the Limits of Heroic Action in Beowulf. Speculum. 62, 4 (1987), 829–850. DOI:https://doi.org/10.2307/2851782.

[153]

Gertz, S.H.K. 1998. Echoes and Reflections of Enigmatic Beauty in Ovid and Marie de France. Speculum. 73, 2 (1998), 372–396. DOI:https://doi.org/10.2307/2887157.

[154]

Gilbert, J. 2005. 'I Am Not He': Narcissus and Ironic Performativity in Medieval French Literature. The Modern Language Review. 100, 4 (2005), 940–953.

[155]

Godden, M. 1991. Biblical Literature: The Old Testament. The Cambridge Companion to Old English Literature. Cambridge University Press. 206–242.

[156]

Godden, M. 1991. Biblical Literature: The Old Testament. The Cambridge Companion to Old English Literature. Cambridge University Press. 206–242.

[157]

Godden, M. and Lapidge, M. 1991. The Cambridge Companion to Old English Literature. Cambridge University Press.

[158]

Godden, M. and Lapidge, M. 2013. The Cambridge Companion to Old English Literature. Cambridge University Press.

[159]

Gordon, R.K. 1976. Anglo-Saxon Poetry. Dent [etc.].

[160]

Gray, N. 1986. Langland's Quotations from the Penitential Tradition. Modern Philology: A Journal Devoted to Research in Medieval and Modern Literature. 84, 1 (1986), 53–60.

[161]

Gross, J.M. 1992. "Such Stuff as Dreams Are Made On": The Poetics of Narrative Voice in Chaucer's Book of Duchess. POETICA: An International Journal of Linguistic-Literary Studies . 37, (1992), 49–57.

[162]

Gustafson, K. 2006. Sir Gawain and the Green Knight. A Companion to Medieval English Literature and Culture, c.1350-c.1500. Blackwell Publishing. 619–633.

[163]

Gustafson, K. 2007. Sir Gawain and the Green Knight. A Companion to Medieval English Literature and Culture, c.1350-c.1500. Blackwell. 619–633.

[164]

Guynn, N.D. 2007. Allegory and Sexual Ethics in the High Middle Ages. Palgrave Macmillan.

[165]

Guynn, N.D. 2007. Allegory and Sexual Ethics in the High Middle Ages. Palgrave Macmillan.

[166]

Hainsworth, P. and Robey, D. 2015. Dante: A Very Short Introduction. Oxford University Press.

[167]

Hamaguchi, K. 2005. Transgressing the Borderline of Gender: Zenobia in the Monk's Tale. The Chaucer Review. 40, 2 (2005), 183–205. DOI:https://doi.org/10.1353/cr.2005.0019.

[168]

Hamer, R.F.S. 1970. A Choice of Anglo-Saxon Verse. Faber and Faber.

[169]

Hardman, P. 1994. The Book of the Duchess as a Memorial Monument. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 28, 3 (1994), 205–215.

[170]

Harwood, B.J. 1991. Gawain and the Gift. PMLA. 106, 3 (1991), 483-499.

DOI:https://doi.org/10.2307/462781.

[171]

Harwood, B.J. 1991. The Plot of Piers Plowman and the Contradictions of Feudalism. Speaking Two Languages: Traditional Disciplines and Contemporary Theory in Medieval Studies. State University of New York Press. 91–114.

[172]

Hastings, R.A.B.G. 1975. Nature and Reason in the Decameron. Manchester University Press.

[173]

Heller, S.-G. 2001. Light as Glamour: The Luminescent Ideal of Beauty in the Roman de la Rose. Speculum. 76, 4 (2001), 934–959. DOI:https://doi.org/10.2307/2903616.

[174]

Henderhot, C. 1996. Male Subjectivity, Fin Amor, and Melancholia in the Book of the Duchess. Mediaevalia. 21, 1 (1996), 1–26.

[175]

Herbison, I. 1996. The Idea of the Christian 'Epic': Towards a History of an Old English Poetic Genre. Studies in English Language and Literature: 'Doubt Wisely'; Papers in Honour of E. G. Stanley. Routledge. 342–361.

[176]

Herman, D. ed. 2007. The Cambridge Companion to Narrative. Cambridge University Press.

[177]

Herman, D. ed. 2007. The Cambridge Companion to Narrative. Cambridge University Press.

[178]

Hewett-Smith, K.M. 1996. Allegory on the Half-Acre: The Demands of History. The Yearbook of Langland Studies. 10, (1996), 1–22. DOI:https://doi.org/10.1484/J.YLS.2.302800.

[179]

Horowitz, D. 2005. An Aesthetic of Permeability: Three Transcapes of the Book of the Duchess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 39, 3 (2005), 259–79.

[180]

Horrox, R. and Ormrod, W.M. 2006. A Social History of England, 1200-1500. Cambridge University Press.

[181]

Horrox, R. and Ormrod, W.M. eds. 2006. A Social History of England, 1200-1500. Cambridge University Press.

[182]

Huber, E.R. 2013. Langland's Confessional Dissonance: Wanhope in Piers Plowman B. The Yearbook of Langland Studies. 27, (2013), 79–101. DOI:https://doi.org/10.1484/J.YLS.1.103844.

[183]

Hunt, T. 1986. Chretien de Troyes: Yvain. Grant & Cutler.

[184]

Hunt, T. 1977. The Dialectic of Yvain. Modern Language Review. 72, (1977), 285–99.

[185]

Huot, S. 2000. Bodily Peril: Sexuality and the Subversion of Order in Jean De Meun's 'Roman De La Rose'. The Modern Language Review. 95, 1 (2000). DOI:https://doi.org/10.2307/3736369.

[186]

Huot, S. 2010. Dreams of Lovers and Lies of Poets: Poetry, Knowledge, and Desire in the Roman De La Rose. Legenda.

[187]

Huot, S. 1993. The Romance of the Rose and Its Medieval Readers: Interpretation, Reception, Manuscript Transmission. Cambridge University Press.

[188]

Imagination, Order and Ideology: http://sites.fas.harvard.edu/~chaucer/bibliog/kt-aers.htm.

[189]

Irvine, M. 1986. Anglo-Saxon Literary Theory Exemplified in Old English Poems: Interpreting the Cross in The Dream of the Rood and Elene. Style. 20, 2 (1986), 157–181.

[190]

Irvine, M. 1994. Anglo-Saxon Literary Theory Exemplified in Old English Poems: Interpreting the Cross in The Dream of the Roodand Elene. Old English shorter poems: basic readings. Garland. 31–63.

[191]

Irving, E.B. 1968. A reading of Beowulf. Yale University Press.

[192]

Irving, Jr., E.B. 1961. The Heroic Style in The Battle of Maldon. Studies in Philology. 58, (1961), 457–467.

[193]

Isaacs, N.D. 1968. Structural Principles in Old English Poetry. University of Tennessee Press.

[194]

Jackson, W.T.H. 1974. The Nature of Romance. Yale French Studies. 51, (1974), 12–25.

[195]

Jager, E. 1988. Reading the 'Roman' Inside Out: The Dream of Croesus as a 'Caveat Lector'. Medium Ævum. 57, 1 (1988), 67–74. DOI:https://doi.org/10.2307/43631424.

[196]

Jauss, H.R. 2000. Theory of Genres and Medieval Literature. Modern Genre Theory. Longman. 127–148.

[197]

Jauss, R.H. 1979. The Alterity and Modernity of Medieval Literature. New Literary History: A Journal of Theory and Interpretation. 10, 2 (1979), 181–229.

[198]

Jensen, E. 1997. 'Winkers' and 'Janglers': Teller/Listener/Reader Response in the Monk's Tale, the Link, and the Nun's Priest's Tale. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 32, 2 (1997), 183–95.

[199]

Kaeuper, R.W. 1999. Chivalry and Violence in Medieval Europe. Oxford University Press.

[200]

Kaeuper, R.W. 1999. Chivalry and Violence in Medieval Europe. Oxford University Press.

[201]

Kamath, S.A.V.G. 2012. Authorship and First-Person Allegory in Late Medieval France and England. D.S. Brewer.

[202]

Kamath, S.A.V.G. 2012. Authorship and First-Person Allegory in Late Medieval France and England. D.S. Brewer.

[203]

Kay, S. 1993. Sexual Knowledge: The Once and Future Texts of the Romance of the Rose. Textuality and Sexuality: Reading Theories and Practices. Manchester University Press. 69–86.

[204]

Kay, S. 1997. The Birth of Venus in the Roman De La Rose. Exemplaria. 9, 1 (1997), 7–37. DOI:https://doi.org/10.1179/exm.1997.9.1.7.

[205]

Kay, S. 1996. The Contradictions of Courtly Love: the Evidence of the Lauzengiers. Journal of Medieval and Early Modern Studies. 26, (1996), 209–253.

[206]

Kay, S. 1995. The Romance of the Rose. Grant & Cutler.

[207]

Kay, S. 1994. Women's Body of Knowledge: Epistemology and Misogyny in the Romance of the Rose. Framing Medieval Bodies. Manchester University Press. 211–235.

[208]

Kelly, D. 1992. The Art of Medieval French Romance. University of Wisconsin Press.

[209]

Kelly, D. 1992. The Art of Medieval French Romance. University of Wisconsin Press.

[210]

Kelly, H.A. 1997. Chaucer on Tragedy. Chaucerian Tragedy. Brewer. 39-91.

[211]

Khanmohamadi, S.A. 2011. Salvage Anthropology and Displaced Mourning in the 'Lais' of Marie de France. Arthuriana. 21, 3 (2011), 49–69.

[212]

Kinney, C.R. 1994. The (Dis)Embodied Hero and the Signs of Manhood in Sir Gawain and the Green Knight. Medieval Masculinities: Regarding Men in the Middle Ages. University of Minnesota Press. 47–58.

[213]

Kinney, C.R. 1994. The (Dis)Embodied Hero and the Signs of Manhood in Sir Gawain and the Green Knight. Medieval Masculinities: Regarding Men in the Middle Ages. C.A. Lees et al., eds. University of Minnesota Press. 47–58.

[214]

Kinoshita, S. and McCracken, P. 2012. Marie de France: A Critical Companion. D.S. Brewer.

[215]

Kinoshita, S. and McCracken, P. 2012. Marie de France: A Critical Companion. Boydell & Brewer.

[216]

Kirk, E.D. 1988. Langland's Plowman and the Recreation of Fourteenth-Century Religious Metaphor. The Yearbook of Langland Studies. 02, (1988), 1–21. DOI:https://doi.org/10.1484/J.YLS.2.302948.

[217]

Kirkham, V. 1993. The Sign of Reason in Boccaccio's Fiction. Olschki.

[218]

Knight, S. 2000. Colloquium on the Monk's Tale: "My Lord, the Monk". Studies in the Age of Chaucer. 22, (2000), 381–386. DOI:https://doi.org/10.1353/sac.2000.0010.

[219]

Knowles, J. 2010. Can You Serve? The Theology of Service from Langland to Luther. Journal of Medieval and Early Modern Studies. 40, 3 (2010), 527–557. DOI:https://doi.org/10.1215/10829636-2010-005.

[220]

Köberl, J. 1995. Referential Ambiguity as a Structuring Principle in Beowulf. Neophilologus. 79, (1995), 481–495. DOI:https://doi.org/10.1007/BF01000286.

[221]

Kruger, R.L. 2003. Marie de France. The Cambridge Companion to Medieval Women's Writing. Cambridge University Press. 172–183.

[222]

Kruger, R.L. 2003. Marie de France. The Cambridge Companion to Medieval Women's Writing. C. Dinshaw and D. Wallace, eds. Cambridge University Press. 172–183.

[223]

Kruger, R.L. 2011. The Wound, the Knot, and the Book: Marie de France and Literary Traditions of Love in the Lais. A Companion to Marie de France. Brill. 55–186.

[224]

Kruger, R.L. 2011. The Wound, the Knot, and the Book: Marie de France and Literary Traditions of Love in the Lais. A Companion to Marie de France. Brill. 55–88.

[225]

Kruger, S.F. 1992. Dreaming in the Middle Ages. Cambridge University Press.

[226]

Kruger, S.F. 1992. Dreaming in the Middle Ages. Cambridge University Press.

[227]

Lacy, N.J. and Grimbert, J.T. 2005. A Companion to Chrétien de Troyes. D.S. Brewer.

[228]

Lacy, N.J. and Grimbert, J.T. 2005. A Companion to Chrétien De Troyes. D.S. Brewer.

[229]

Langland, W. 2014. Piers Plowman: A New Annotated Edition of the C-Text. Liverpool University Press.

[230]

Langland, W. et al. 1975. Piers Plowman: The B Version. Athlone Press.

[231]

Langland, W. et al. 1997. Piers Plowman: The C Version. Athlone.

[232]

Langland, W. and Schmidt, A.V.C. 1978. The Vision of Piers Plowman: A Critical Edition of the B-Text. Dent.

[233]

Langland, W. and Schmidt, A.V.C. 1978. The Vision of Piers Plowman: A Critical Edition of the B-Text. Dent.

[234]

Lawton, D. 1987. The Subject of Piers Plowman. The Yearbook of Langland Studies. 01, (1987), 1–30. DOI:https://doi.org/10.1484/J.YLS.2.302966.

[235]

Lees, C.A. 2013. The Cambridge History of Early Medieval English Literature. Cambridge University Press.

[236]

Lees, C.A. 2012. The Cambridge History of Early Medieval English Literature. Cambridge University Press.

[237]

Lindley, A. 1994. "Ther He Watz Dispoyled, With Spechez of Myerthe": Carnival and the Undoing of Sir Gawain. Exemplaria. 6, 1 (1994), 67–86. DOI:https://doi.org/10.1179/exm.1994.6.1.67.

[238]

Liuzza, R.M. 2000. Beowulf: A New Verse Translation. Broadview Press.

[239]

Liuzza, R.M. 2002. Old English Literature: Critical Essays. Yale University Press.

[240]

Liuzza, R.M. 2002. Old English Literature: Critical Essays. Yale University Press.

[241]

Lowe, J. 2001. The Cinematic Consciousness of Sir Gawain and the Green Knight. Exemplaria: A Journal of Theory in Medieval and Renaissance Studies. 13, 1 (2001), 67–97.

[242]

Lucas, P.J. 1992. Loyalty and Obedience in the Old English Genesis and the Interpolation of Genesis B Into Genesis A. Neophilologus. 76, 1 (1992), 121–135. DOI:https://doi.org/10.1007/BF00316762.

[243]

Lumiansky, R.M. 1999. The Bereaved Narrator in Chaucer's The Book of the Duchess. Chaucer's Dream Visions and Shorter Poems. Garland. 117–129.

[244]

Lydgate, J. 2013. The Fall of Princes. HardPress Publishing.

[245]

Lydgate, J. and Bergen, H. 1924. The Fall of Princes: Pt.1.

[246]

Lydgate, J. and Bergen, H. 1924. The Fall of Princes: Pt.2.

[247]

Lydgate, J. and Bergen, H. 1924. The Fall of Princes: Pt.3.

[248]

Lydgate, J. and Bergen, H. 1927. The Fall of Princes: Pt.4.

[249]

Lydgate, J. and Edwards, R. 2001. The Siege of Thebes. Medieval Institute Publications.

[250]

Maddox, D. 2008. The Arthurian Romances of Chretien De Troyes: Once and Future Fictions. Cambridge University Press.

[251]

Magennis, H. 2011. The Cambridge Introduction to Anglo-Saxon Literature. Cambridge University Press.

[252]

Mann, J. 2009. Courtly Aesthetics and Courtly Ethics in Sir Gawain and the Green Knight. Studies in the Age of Chaucer. 31, (2009), 231–265.

[253]

Mann, J. 1986. Price and Value in Sir Gawain and the Green Knight. Essays in Criticism. XXXVI, 4 (1986), 294–318. DOI:https://doi.org/10.1093/eic/XXXVI.4.294.

[254]

Mann, J. 1975. The Speculum Stultorum and the Nun's Priest's Tale. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 9, 3 (1975), 262–82.

[255]

Marcus, M.J. 1979. An Allegory of Form: Literary Self-Consciousness in the Decameron. Anma Libri.

[256]

Marcus, M.J. 1979. An Allegory of Form: Literary Self-Consciousness in the Decameron. Anma Libri.

[257]

Margherita, G. 1993. Originary Fantasies and Chaucer's Book of the Duchess. Feminist Approaches to the Body in Medieval Literature. University of Pennsylvania Press. 116–141.

[258]

Marino, L. 1979. The Decameron 'Cornice': Allusion, Allegory and Iconology. Longo.

[259]

Martin, C.A.N. 1993. Mercurial Translation in the Book of the Duchess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 28, 2 (1993), 95–116.

[260]

Martin, C.G. 2009. The Cipher of Chivalry: Violence as Courtly Play in the World of Sir Gawain and the Green Knight. The Chaucer Review. 43, 3 (2009), 311–329.

[261]

Mazzotta, G. 1986. The World at Play in Boccaccio's Decameron. Princeton University

Press.

[262]

McCracken, P. 1998. The Romance of Adultery: Queenship and Sexual Transgression in Old French Literature. University of Pennsylvania Press.

[263]

McLoone, K. 2011. Strange Bedfellows: Politics, Miscegenation, and Translation in Two Lays of Lanval. Arthuriana. 21, 4 (2011), 3–22. DOI:https://doi.org/10.1353/art.2011.0039.

[264]

McQuillan, M. 2000. The Narrative Reader. Routledge.

[265]

de Meun, J. et al. 1994. The Romance of the Rose. Oxford University Press.

[266]

Meyer-Lee, R.J. 2009. Poets and Power From Chaucer to Wyatt. Cambridge University Press.

[267]

Mickel, E.J. 2011. Marie de France and the Learned Tradition. A Companion to Marie de France. Brill. 31–54.

[268]

Mickel, E.J. 2011. Marie de France and the Learned Tradition. A Companion to Marie de France. Brill. 31–54.

[269]

Middleton, A. 1997. Acts of Vagrancy: The C-Version "Autobiography" and the Statute of 1388. Written Work: Langland, Labor, and Authorship. University of Pennsylvania Press. 208–317.

[270]

Middleton, A. 1982. Narration and the Invention of Experience: Episodic Form in Piers Plowman. The Wisdom of Poetry: Essays in Early English Literature in Honor of Morton W. Bloomfield. Medieval Institute Publications, Western Michigan University. 91–122.

[271]

Middleton, A. 1998. Narration and the Invention of Experience: Episodic Form in Piers Plowman. Words and Works: Studies in Medieval English Language and Literature in Honour of Fred C. Robinson. University of Toronto Press. 91–122.

[272]

Migiel, M. 2003. A Rhetoric of the Decameron. University of Toronto Press.

[273]

Migiel, M. 2003. A Rhetoric of the Decameron. University of Toronto Press.

[274]

Miller, M. 2010. The Ends of Excitement in Sir Gawain and the Green Knight: Teleology, Ethics, and the Death Drive. Studies in the Age of Chaucer. 32, (2010), 215–256.

[275]

Minnis, A.J. 1982. Chaucer and Pagan Antiquity. Brewer.

[276]

Minnis, A.J. 2001. Magister Amoris: The Roman De La Rose and Vernacular Hermeneutics. Oxford University Press.

[277]

Minnis, A.J. 2001. Magister Amoris: The Roman de la Rose and Vernacular Hermeneutics. Oxford University Press.

[278]

Newhauser, R. 2000. Early History of Greed: The Sin of Avarice in Early Medieval Thought and Literature. Cambridge University Press.

[279]

Newhauser, R. 2007. The Early History of Greed: The Sin of Avarice in Early Medieval Thought and Literature. Cambridge University Press.

[280]

Newman, B. 2002. The Mirror and the Rose: Marguerite Porete's Encounter With the Dieu D'amours. The vernacular spirit: essays on medieval religious literature. Palgrave. 105–123.

[281]

Newman, B. 2002. The Mirror and the Rose: Marguerite Porete's Encounter With the Dieu D'amours. The Vernacular Spirit: Essays on Medieval Religious Literature. Palgrave. 105–123.

[282]

Newton, A.Z. 1997. Narrative Ethics. Harvard University Press.

[283]

Nolan, B. 2008. Chaucer and the Tradition of the Roman Antique. Cambridge University Press.

[284]

Ó. Cuilleanáin, C. 1984. Religion and the Clergy in Boccaccio's Decameron. Edizioni di Storia e Letteratura.

[285]

O'Brien O'Keeffe, K. 1991. Heroic Values and Christian Ethics. The Cambridge Companion to Old English Literature. Cambridge University Press.

[286]

O'Brien O'Keeffe, K. 2013. Heroic Values and Christian Ethics. The Cambridge Companion to Old English Literature. Cambridge University Press.

[287]

Oerlemans, O. 1992. The Seriousness of the Nun's Priest's Tale. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 26, 3 (1992), 317–28.

[288]

Orchard, A. 2003. A Critical Companion to Beowulf. D.S. Brewer.

[289]

Orton, P. 1980. The Technique of Object-Personification in The Dream of the Rood and a Comparison with the Old English Riddles. Leeds Studies in English. 11, (1980), 1–18.

[290]

Parks, W. 1987. The Traditional Narrator and the 'I Heard' Formulas in Old English Poetry. Anglo-Saxon England. 16, (1987), 45–66. DOI:https://doi.org/10.1017/S0263675100003859.

[291]

Pasternack, C.B. 1984. Stylistic Disjunctions in the Dream of the Rood. Anglo-Saxon

England. 13, (1984), 167–186. DOI:https://doi.org/10.1017/S0263675100003574.

[292]

Patten, F.H. 1968. Structure and Meaning in The Dream of the Rood. English Studies. 49, 1–6 (1968), 385–401. DOI:https://doi.org/10.1080/00138386808597303.

[293]

Patterson, L. 1991. The Knight's Tale and the Crisis of Chivalric Identity. Chaucer and the Subject of History. University of Wisconsin Press. 165–230.

[294]

Pearsall, D. 1970. John Lydgate. Routledge & Kegan Paul.

[295]

Pearsall, D. 1988. Poverty and Poor People in Piers Plowman. Medieval English Studies Presented to George Kane. Brewer. 167–186.

[296]

Pelen, M.M. 2002. The Escape of Chaucer's Chauntecleer: A Brief Revaluation. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 36, 4 (2002), 329–35. DOI:https://doi.org/10.2307_25096177.

[297]

Pickens, R.T. 1994. The Poetics of Androgyny in the Lais of Marie de France: Yonec, Milun, and the General Prologue. Literary Aspects of Courtly Culture. Brewer. 211–219.

[298]

Pinti, D.J. 2000. The Comedy of the Monk's Tale : Chaucer's Hugelyn and Early Commentary on Dante's Ugolino. Comparative Literature Studies. 37, 3 (2000), 277–297. DOI:https://doi.org/10.1353/cls.2000.0028.

[299]

Potter, J.H. 1982. Five Frames for the Decameron: Communications and Social Systems in the Cornice. Princeton University Press.

[300]

Prince, G. 1988. A Dictionary of Narratology. Scolar Press.

[301]

Prince, G. 1995. Narratology. The Cambridge History of Literary Criticism: From Formalism to Poststructuralism. Cambridge University Press. 110–130.

[302]

Pulsiano, P. and Treharne, E.M. 2008. A Companion to Anglo-Saxon Literature. Blackwell.

[303]

Putter, A. 1996. An Introduction to the Gawain-Poet. Longman.

[304]

Putter, A. 1995. Sir Gawain and the Green Knight and French Arthurian Romance. Clarendon.

[305]

Putter, A. and Stokes, M. eds. 2014. Sir Gawain and the Green Knight. The Works of the Gawain Poet: Sir Gawain and the Green Knight, Pearl, Cleanness, Patience. Penguin Books.

[306]

Quilligan, M. 1981. Allegory, Allegoresis, and the Deallegorization of Language: The Roman De La Rose, the De Planctu Naturae, and the Parlement of Foules. Allegory, Myth and Symbol. Harvard University Press. 153–165.

[307]

Quinn, W.A. 2005. Medieval Dream Visions: Chaucer's Book of the Duchess. Readings in Medieval Texts: Interpreting Old and Middle English Literature. Oxford University Press. 323–336.

[308]

Rambuss, R. 1990. "Processe of Tyme": History, Consolation, and the Apocalypse in the Book of the Duchess. Exemplaria. 2, 2 (1990), 659–683. DOI:https://doi.org/10.1179/exm.1990.2.2.659.

[309]

Raw, B. 1976. The Probable Derivation of Most of the Illustrations in Junius II From an Illustrated Old Saxon Genesis. Anglo-Saxon England. 5, (1976), 133–148. DOI:https://doi.org/10.1017/S026367510000082X.

[310]

Rentz, E.K. 2011. Half-Acre Bylaws: Harvest-Sharing in Piers Plowman. The Yearbook of Langland Studies. 25, (2011), 95–115. DOI:https://doi.org/10.1484/J.YLS.1.102724.

[311]

Rhodes, W. 2014. Medieval Political Ecology: Labour and Agency on the Half Acre. The Yearbook of Langland Studies. 28, (2014), 105–136. DOI:https://doi.org/10.1484/J.YLS.5.103723.

[312]

Ricouer, P. 1981. Narrative Time. On Narrative. University of Chicago Press. 165–186.

[313]

Robertson, K. 2006. The Laborer's Two Bodies: Literary and Legal Productions in Britain, 1350-1500. Palgrave Macmillan.

[314]

Robinson, F.C. 1985. Beowulf and the Appositive Style. University of Tennessee Press.

[315]

Rothschild, J.R. 1973. A Rapprochement Between Bisclavret and Lanval. Speculum: A Journal of Medieval Studies. 48, 1 (1973), 78–88.

[316]

Rothschild, J.R. 2011. Literary and Socio-Cultural Aspects of the Lais of Marie de France. A Companion to Marie de France. Brill. 78–88.

[317]

Rothschild, J.R. 2011. Literary and Socio-Cultural Aspects of the Lais of Marie de France. A Companion to Marie de France. Brill. 78–88.

[318]

Rowland, B. 1999. Chaucer's Duchess and Chess. Florilegium. 16, (1999), 41–59.

[319]

Saunders, C.J. 2010. A Companion to Medieval Poetry. Wiley-Blackwell.

[320]

Saunders, C.J. 2010. A Companion to Medieval Poetry. Wiley.

[321]

Scala, E.D. 1994. The Wanting Words of Sir Gawain and the Green Knight: Narrative Past, Present and Absent. Exemplaria. 6, 2 (1994), 305–338. DOI:https://doi.org/10.1179/exm.1994.6.2.305.

[322]

Scanlon, L. 1989. The Authority of Fable: Allegory and Irony in the Nun's Priest's Tale. Exemplaria. 1, 1 (1989), 43–68. DOI:https://doi.org/10.1179/exm.1989.1.1.43.

[323]

Schibanoff, S. 2006. Chaucer's Queer Poetics: Rereading the Dream Trio. University of Toronto Press.

[324]

Schibanoff, S. 2003. Chaucer's Queer Poetics: Rereading the Dream Trio. University of Toronto Press.

[325]

Scott, A. 2004. Piers Plowman and the Poor. Four Courts.

[326]

Scragg, D.G. 1991. The Battle of Maldon AD 991. Blackwell in association with the Manchester Centre for Anglo-Saxon Studies.

[327]

Semple, B. 1994. The Male Psyche and the Female Sacred Body in Marie de France and Christine de Pizan. Yale French Studies. 86 (1994). DOI:https://doi.org/10.2307/2930282.

[328]

Seymour, M.C. 2005. Chaucer's Book of the Duchess: A Proposal. Medium Ævum. 74, 1 (2005), 60–70.

[329]

Seymour, M.C. 1989. Chaucer's Early Poem 'De Casibus Virorum Illustrium'. The Chaucer Review. 24, 2 (1989), 163–165.

[330]

Sharma, M. 2005. Metalepsis and Monstrosity: The Boundaries of Narrative Structure in Beowulf. Studies in Philology. 102, 3 (2005), 247–279.

[331]

Sharp, M. 1998. Reading Chaucer's "Manly man": The Trouble with Masculinity in the Monk's Prologue and Tale. Masculinities in Chaucer: Approaches to Maleness in the Canterbury Tales and Troilus and Criseyde. D.S. Brewer. 173–186.

[332]

Shippey, T.A. 1996. Chaucer's Arithmetical Mentality and the Book of the Duchess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 31, 2 (1996), 184–200.

[333]

Siege of Thebes: http://d.lib.rochester.edu/teams/publication/edwards-lydgate-the-siege-of-thebes.

[334]

Simpson, J. 1997. "Dysemol Daies and Fatal Houres": Lydgate's Destruction of Thebes and Chaucer's Knight's Tale. The Long Fifteenth Century: Essays for Douglas Gray. Clarendon. 15–33.

[335]

Simpson, J. 2002. Reform and Cultural Revolution. Oxford University Press.

[336]

Simpson, J. 2002. Reform and Cultural Revolution: The Oxford English History vol. 2: 1350-1550. Oxford University Press.

[337]

Simpson, J. 1987. Spirituality and Economics in Passus 1-7 of the B Text. The Yearbook of Langland Studies. 01, (1987), 83–103. DOI:https://doi.org/10.1484/J.YLS.2.302970.

[338]

Small, S. 2013. The Medieval Werewolf Model of Reading Skin. Reading Skin in Medieval Literature and Culture. Palgrave Macmillan. 81–97.

[339]

Spearing, A.C. 1976. Medieval Dream-Poetry. Cambridge University Press.

[340]

Spence, S. 1996. Writing in the Vernacular: the Lais of Marie de France. Texts and the Self in the Twelfth Century. Cambridge University Press. 119–140.

[341]

Stafford, P. ed. 2013. A Companion to the Early Middle Ages: Britain and Ireland c.500-1100. Wiley-Blackwell.

[342]

Stafford, P. ed. 2013. A Companion to the Early Middle Ages: Britain and Ireland c.500-1100. Wiley-Blackwell.

[343]

Stanbury, S. 1991. Seeing the Gawain-Poet: Description and the Act of Perception. University of Pennsylvania Press.

[344]

Stanbury, S. 2009. The Gawain-Poet. The Cambridge companion to medieval English literature, 1100-1500. Cambridge University Press. 139–152.

[345]

Stanbury, S. 2009. The Gawain-Poet. The Cambridge Companion to Medieval English Literature, 1100-1500. Cambridge University Press. 139–152.

[346]

Stodnick, J.A. and Trilling, R.R. 2012. A Handbook of Anglo-Saxon Studies. Wiley-Blackwell.

[347]

Stodnick, J.A. and Trilling, R.R. 2012. A Handbook of Anglo-Saxon Studies. Wiley-Blackwell.

[348]

Straker, S.M. 2001. Deference and the Difference Lydgate, Chaucer, and the Siege of Thebes. The Review of English Studies. 52, 205 (2001), 1–21. DOI:https://doi.org/10.1093/res/52.205.1.

[349]

Strohm, P. 2007. Middle English. Oxford University Press.

[350]

Strohm, P. 2007. Middle English. Oxford University Press.

[351]

Swanton, M. ed. 2000. The Anglo-Saxon Chronicles. Phoenix.

[352]

Taylor, M.N. 2004. Chaucer's Knowledge of Chess. Chaucer Review: A Journal of Medieval Studies and Literary Criticism. 38, 4 (2004), 299–313.

[353]

The Old English poem Genesis: http://people.ucalgary.ca/~mmcgilli/ASPR/GenABfram.htm.

[354]

Thomas, A. 2010. The Subject of Canon Law: Confessing Covetise in Piers Plowman B and C and the Memoriale Prebiterorum. The Yearbook of Langland Studies. 24, (2010), 139–168. DOI:https://doi.org/10.1484/J.YLS.1.102112.

[355]

Thomas, P.R. 1998. "Have ye no mannes herte?": Chanticleer as Cock-Man in the Nun's Priest's Tale. Masculinities in Chaucer: Approaches to Maleness in the Canterbury Tales and Troilus and Criseyde. D.S. Brewer. 187–204.

[356]

Tolkein, J.R.R. 1963. Beowulf: The Monsters and the Critics. An Anthology of Beowulf Criticism. University of Notre Dame Press. 51–103.

[357]

Tolkien, J.R.R. 1937. Beowulf: The Monsters and the Critics. Milford.

[358]

Tolkien, J.R.R. et al. 1967. Sir Gawain and the Green Knight. Clarendon.

[359]

Tolkien, J.R.R. and Gordon, E.V. 1925. Sir Gawain and the Green Knight. Clarendon Press.

[360]

Tournoy, G. 1977. Boccaccio in Europe: Proceedings of the Boccaccio Conference, Louvain, December 1975. Syracus University Press.

[361]

Travis, P.W. 2010. Disseminal Chaucer: Rereading the Nun's Priest's Tale. University of Notre Dame Press.

[362]

Trigg, S. 2012. Langland's Tears: Poetry, Emotion, and Mouvance. The Yearbook of Langland Studies. 26, (2012), 27–48. DOI:https://doi.org/10.1484/J.YLS.1.103203.

[363]

Trigg, S. 2007. 'Shamed Be...': Historicizing Shame in Medieval and Early Modern Courtly Ritual. Exemplaria. 19, 1 (2007), 67–89. DOI:https://doi.org/10.1179/175330707X203228.

[364]

de Troyes, C. 1991. Erec and Enide. Arthurian Romances. Penguin.

[365]

Troyes, C. de 1991. Yvain. Arthurian Romances. Penguin.

[366]

Turner, M. 2013. A Handbook of Middle English Studies. Wiley-Blackwell.

[367]

Turner, M. 2013. A Handbook of Middle English Studies. John Wiley & Sons.

[368]

Tyler, E.M. 2006. Poetics and the Past: Making History with Old English Poetry. Narrative and History in the Early Medieval West. Brepols. 227–252.

[369]

'Ugolino', from the Inferno, Canto 33, 1-90, at the Harvard Chaucer website: http://sites.fas.harvard.edu/~chaucer/special/authors/dante/dant-ugo.html.

[370]

Vitz, E.B. 2005. Erotic Reading in the Middle Ages: Performance and Re-Performance of Romance. Performing Medieval Narrative. Boydell. 73–88.

[371]

Vitz, E.B. 2005. Erotic Reading in the Middle Ages: Performance and Re-Performance of Romance. Performing Medieval Narrative. D.S. Brewer. 73–88.

[372]

Wallace, D. 1997. All That Fall: Chaucer's Monk and "Every Myghty Man". Chaucerian Polity: Absolutist Lineages and Associational Forms in England and Italy. Stanford University Press. 299–336.

[373]

Wallace, D. 1991. Giovanni Boccaccio. Cambridge University Press.

[374]

Wallace, D. 2002. The Cambridge History of Medieval English Literature. Cambridge University Press.

[375]

Wallace, D. 2002. The Cambridge history of medieval English literature. Cambridge University Press.

[376]

Watson, R.A. 2001. Dialogue and Invention in the Book of the Duchess. Modern Philology: A Journal Devoted to Research in Medieval and Modern Literature. 98, 4 (2001), 543–576.

[377]

Wenzel, S. 2012. The Sin of Sloth: Acedia in Medieval Thought and Literature. The University of North Carolina Press.

[378]

Whalen, L.E. 2008. Marie de France and the Poetics of Memory. The Catholic University of America Press.

[379]

Whalen, L.E. 2011. The Prologues and Epilogues of Marie de France. A Companion to Marie de France. Brill. 1–30.

[380]

Whalen, L.E. 2011. The Prologues and Epilogues of Marie de France. A Companion to Marie de France. Brill. 1–30.

[381]

Wheatley, E. 1996. Commentary Displacing Text: The Nun's Priest's Tale and the Scholastic Fable Tradition. Studies in the Age of Chaucer. 18, 1 (1996), 119–141.

DOI:https://doi.org/10.1353/sac.1996.0004.

[382]

Williams, A. 1992. The Battle of Maldon and 'The Battle of Maldon': History, Poetry and Propaganda. Medieval History. 2, (1992), 35–44.

[383]

Williams, D. 2006. The Dream Visions. The Yale Companion to Chaucer. Yale University Press. 147–178.

[384]

Wimsatt, J.I. 1972. Chaucer and the French Love Poets: The Literary Background of the Book of the Duchess. Johnson Reprint.

[385]

Wogan-Browne, J. 1999. The Idea of the Vernacular: An Anthology of Middle English Literary Theory, 1280-1520. University of Exeter Press.

[386]

Wolf, C.J. 1970. Christ as Hero in The Dream of the Rood. Neuphilologische Mitteilungen. 71, (1970), 202–210.

[387]

Woolf, R. 1963. The Fall of Man in Genesis B and the Mystère d'Adam. Studies in Old English Literature in Honor of Arthur G. Brodeur. University of Oregon. 187–199.

[388]

Yunk, J.A. 1988. Satire. A Companion to Piers Plowman. University of California Press. 135–154.

[389]

Studi Sul Boccaccio. Sansoni.