

# EN5611: Literature of Medieval London

[View Online](#)

---

[1]

Aers, D. 1999. Vox Populi and the Literature of 1381. The Cambridge History of Medieval English Literature. Cambridge University Press. 432–453.

[2]

Aers, D. 1999. Vox Populi and the Literature of 1381. The Cambridge History of Medieval English Literature. Cambridge University Press. 432–453.

[3]

Arch, J. 2008. The Boethian 'Testament of Love'. Studies in Philology. 105, 4 (2008), 448–462.

[4]

Arner, L. 2002. History Lessons from the End of Time: Gower and the English Rising of 1381. Clio. 31, 3 (2002), 237–255.

[5]

Bahr, A. 2013. Fragments and Assemblages: Forming Compilations of Medieval London. The University of Chicago Press.

[6]

Bahr, A. 2013. Fragments and Assemblages: Forming Compilations of Medieval London.

[7]

Bahr, A.W. 2011. Reading Codicological Form in John Gower's Trentham Manuscript. *Studies in the Age of Chaucer*. 33, 1 (2011), 219–262.  
DOI:<https://doi.org/10.1353/sac.2011.0025>.

[8]

Baldwin, A.P. 1981. *The Theme of Government in Piers Plowman*. Brewer.

[9]

Barney, S.A. 2006. *The Penn Commentary on Piers Plowman: Vol. 5: C Passus 20-22; B Passus 18-20*. University of Pennsylvania Press.

[10]

Barron, C. 2000. London 1300-1540. *The Cambridge Urban History of Britain*, 1: 600-1540. Cambridge University Press. 395–440.

[11]

Barron, C. 2000. London 1300-1540. *The Cambridge Urban History of Britain*, 1: 600-1540. Cambridge University Press. 395–440.

[12]

Barron, C.M. 2004. *Cathedral, City, and State, 1300-1540. St. Paul's: the Cathedral Church of London, 604-2004*. Yale University Press. 33–44.

[13]

Barron, C.M. 2003. London and St Paul's Cathedral in the Later Middle Ages. *The Medieval English Cathedral: Papers in Honour of Pamela Tudor-Craig*. Shaun Tyas. 126–149.

[14]

Barron, C.M. 2004. London in the Later Middle Ages: Government and People ; 1200-1500. Oxford Univ. Press.

[15]

Barron, C.M. 2004. London in the Later Middle Ages: Government and People, 1200-1500. Oxford University Press.

[16]

Benson, C.D. 2005. London. Chaucer: An Oxford Guide. Oxford University Press. 66-80.

[17]

Benson, C.D. 2007. Some Poets' Tours of Medieval London: Varieties of Literary Urban Experience. *Essays in Medieval Studies*. 24, 1 (2007), 1-20.  
DOI:<https://doi.org/10.1353/ems.0.0007>.

[18]

Benson, C.D. 2007. Some Poets' Tours of Medieval London: Varieties of Literary Urban Experience. *Essays in Medieval Studies*. 24, 1 (2007), 1-20.

[19]

Benson, C.D. 2007. Some Poets' Tours of Medieval London: Varieties of Literary Urban Experience. *Essays in Medieval Studies*. 24, 1 (2007), 1-20.

[20]

Benson, C.D. 2008. Some Poets' Tours of Medieval London: Varieties of Literary Urban Experience. *Essays in Medieval Studies*. 24, 1 (2008), 1-20.

[21]

Benson, C.D. 2008. Some Poets' Tours of Medieval London: Varieties of Literary Urban

Experience. *Essays in Medieval Studies*. 24, 1 (2008), 1-20.

[22]

Benson, L.D. 1965. The Authorship of 'St. Erkenwald'. *The Journal of English and Germanic Philology*. 64, 3 (1965), 393-405.

[23]

Boffey, J. 2010. *London Books and London Readers. Cultural Reformations: Medieval and Renaissance in Literary History*. Oxford University Press. 420-437.

[24]

Boffey, J. 2010. *London Books and London Readers. Cultural Reformations: Medieval and Renaissance in Literary History*. Oxford University Press. 420-437.

[25]

Boffey, J. and Meale, C.M. 1991. Selecting the Text: Rawlinson C. 86 and some Other Books for London Readers. *Regionalism in Late Medieval Manuscripts and Texts: Essays Celebrating the Publication of A Linguistic Atlas of Late Medieval English*. Brewer. 143-169.

[26]

Boffey, J. and Meale, C.M. 1991. Selecting the Text: Rawlinson C. 86 and Some Other Books for London Readers. *Regionalism in Late Medieval Manuscripts and Texts: Essays Celebrating the Publication of A Linguistic Atlas of Late Medieval English*. Brewer. 143-169.

[27]

Boitani, P. 2012. "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.

[28]

Borroff, M. 2011. Saint Erkenwald. The Gawain Poet: Complete Works : Patience, Cleanness, Pearl, Saint Erkenwald, Sir Gawain and the Green Knight. W.W. Norton & Co. 169-186.

[29]

Bowers, J.M. 2002. Thomas Hoccleve and the Politics of Tradition. The Chaucer Review. 36, 4 (2002), 352-369.

[30]

Boyd, D.L. 1995. Social Texts: Bodley 686 and the Politics of 'The Cook's Tale'. Huntington Library Quarterly. 58, 1 (1995), 81-97. DOI:<https://doi.org/10.2307/3817898>.

[31]

Brian Stone St Erkenwald. 'The Owl and the Nightingale'; 'Cleanness'; 'St Erkenwald'. Penguin Books. 13-43.

[32]

Brinton, T. 2008. Sermon for the Fifth Sunday after Easter. Preaching in the Age of Chaucer: Selected Sermons in Translation. Catholic University of America Press. 241-254.

[33]

Bugbee, J. 2008. Sight and Sound in St. Erkenwald: On Theodicy and the Senses. Medium Ævum. 77, 2 (2008), 202-221.

[34]

Burrow (ed.), J.A. and Turville-Petre (ed.), T. 2005. St Erkenwald. A Book of Middle English. Blackwell Pub. 221-234.

[35]

Burrow, J.A. and Turville-Petre, T. 2005. *St Erkenwald. A Book of Middle English*. Blackwell Pub. 221–234.

[36]

Camp, C.T. 2013. Spatial Memory, Historiographic Fantasy, and the Touch of the Past in *St. Erkenwald*. *New Literary History*. 44, 3 (2013), 471–491.  
DOI:<https://doi.org/10.1353/nlh.2013.0023>.

[37]

Cannon, C. 2006. *Chaucer and the Language of London. Chaucer and the City*. Brewer.

[38]

Cannon, C. 2006. *Chaucer and the Language of London. Chaucer and the City*. D.S. Brewer.

[39]

Cartlidge, N. 2012. Wayward Sons and Failing Fathers: Chaucer's Moralistic Paternalism – And a Possible Source for 'The Cook's Tale'. *The Chaucer Review*. 47, 2 (2012), 134–160.  
DOI:<https://doi.org/10.5325/chaucerrev.47.2.0134>.

[40]

Casey, J. 2006. Unfinished Business: The Termination of Chaucer's 'Cook's Tale'. *The Chaucer Review*. 41, 2 (2006), 185–196.

[41]

Chambers, R.W. et al. 1931. *A Book of London English, 1384-1425*. Clarendon.

[42]

Chaucer, G. and Mann (ed.), J. 2005. 'The Cook's Prologue and Tale' and 'The Canon's Yeoman's Prologue and Tale'. *The Canterbury Tales*. Penguin.

[43]

Chaucer, G. and Mann (ed.), J. 2005. 'The Miller's Prologue and Tale', 'The Reeve's Prologue and Tale' and 'The Shipman's Prologue and Tale'. *The Canterbury Tales*. Penguin.

[44]

Chaucer, G. and Mann, J. 2005. *The Canterbury Tales*. Penguin.

[45]

Chaucer, G. and Mann, J. 2005. *The Nun's Priest's Tale*. *The Canterbury Tales*. Penguin.

[46]

Chaucer, G. and Windeatt, B.A. 2003. *Troilus and Criseyde*. Penguin.

[47]

Chaucer, G. and Windeatt, B.A. 2003. *Troilus and Criseyde*. Penguin.

[48]

Christianson, C.P. 1999. The Rise of London's Book Trade. *The Cambridge History of the Book in Britain: Vol. 3: 1400-1557*. Cambridge University Press. 128-147.

[49]

Christianson, C.P. 1999. The Rise of London's Book Trade. *The Cambridge History of the Book in Britain, Volume 3: 1400-1557*. Cambridge University Press. 127-147.

[50]

Christianson, C.P. 1999. The Rise of London's Book Trade. The Cambridge History of the Book in Britain: Vol. 3: 1400-1557. Cambridge University Press. 128-147.

[51]

Christianson, C.P. 1999. The Rise of London's Book Trade. The Cambridge History of the Book in Britain: Vol. 3: 1400-1557. Cambridge University Press. 128-147.

[52]

Clifton Brown, M. 2011. 'Lo, Heer the Fourme': Hoccleve's Series, Formulary, and Bureaucratic Textuality. *Exemplaria*. 23, 1 (2011), 27-49.

[53]

Cole, A. 2010. Thomas Hoccleve's Heretics. *Literature and Heresy in the Age of Chaucer*. Cambridge University Press. 103-130.

[54]

Cole, A. 2010. Thomas Hoccleve's Heretics. *Literature and Heresy in the Age of Chaucer*. Cambridge University Press. 103-130.

[55]

Coley, D. 2008. Baptism as Eucharist: Orthodoxy, Wycliffism, and the Sacramental Utterance in Saint Erkenwald. *The Journal of English and Germanic Philology*. 107, 3 (2008), 327-347.

[56]

Collette, C.P. 2001. Nature Obeying the Thoughts and Desires of the Soul: Alchemy and Vision in 'The Second Nun's Tale' and 'The Canon's Yeoman's Tale'. *Species, Phantasms, and Images: Vision and Medieval Psychology in the Canterbury Tales*. University of Michigan Press. 127-160.

[57]



Collette, C.P. and DiMarco, V. 2005. 'The Canon's Yeoman's Tale'. *The Sources and Analogues of The Canterbury Tales*. D.S. Brewer. 715–747.

[58]

Collette, C.P. and DiMarco, V. 2002. *The Canon's Yeoman's Tale. Sources and Analogues of the Canterbury Tales*. D.S. Brewer. 715–748.

[59]

Cornelius, I. 2015. Gower and the Peasants' Revolt. *Representations*. 131, 1 (2015), 22–51. DOI:<https://doi.org/10.1525/rep.2015.131.1.22>.

[60]

Crane, S. 1992. The Writing Lesson of 1381. *Chaucer's England: Literature in Historical Context*. University of Minnesota Press. 201–221.

[61]

Crane, S. 1992. The Writing Lesson of 1381. *Chaucer's England: Literature in Historical Context*. University of Minnesota Press. 201–221.

[62]

Crane, S. 1992. The Writing Lesson of 1381. *Chaucer's England: Literature in Historical Context*. University of Minnesota Press. 201–221.

[63]

Crane, S. 1992. The Writing Lesson of 1381. *Chaucer's England: Literature in Historical Context*. University of Minnesota Press. 201–221.

[64]

Craun, E.D. 2010. Managing the Rhetoric of Reproof: The B-Version of *Piers Plowman*. *Ethics and power in medieval English reformist writing*. Cambridge University Press. 57–84.

[65]

Craun, E.D. 2010. Managing the Rhetoric of Reproof: The B-Version of *Piers Plowman*. Ethics and Power in Medieval English Reformist Writing. Cambridge University Press. 57-84.

[66]

Davies, M.P. and Prescott, A. 2008. London and the Kingdom: Essays in Honour of Caroline M. Barron, Proceedings of the 2004 Harlaxton Symposium. Shaun Tyas.

[67]

Davis, I. 2007. 'And of My Swynk Yet Blered Is Myn Ye': Chaucer's Canon's Yeoman Looks in the Mirror. Writing Masculinity in the Later Middle Ages. Cambridge University Press. 108-137.

[68]

Davis, I. 2012. Calling: Langland, Gower, and Chaucer on Saint Paul. *Studies in the Age of Chaucer*. 34, 1 (2012), 53-97. DOI:<https://doi.org/10.1353/sac.2012.0014>.

[69]

Davis, I. 2009. Them and Usk: Writing Home in the Middle Ages. *Writing Masculinity in the Later Middle Ages*. Cambridge University Press. 38-75.

[70]

Davis, J. 2011. *Medieval Market Morality*. Cambridge University Press.

[71]

Davis, J. 2013. *Medieval Market Morality: Life, Law and Ethics in the English Marketplace, 1200-1500*. Cambridge University Press.

[72]

Dean, J.M. 1996. London Lickpenny. *Medieval English Political Writings*. Published for TEAMS (the Consortium for the Teaching of the Middle Ages) in association with the University of Rochester by Medieval Institute Publications, Western Michigan University. 222-225.

[73]

DeVries, D.N. 1996. And Away Go Troubles Down the Drain: Late Medieval London and the Poetics of Urban Renewal. *Exemplaria*. 8, 2 (1996), 401-418.  
DOI:<https://doi.org/10.1179/exm.1996.8.2.401>.

[74]

Dinshaw, C. 2003. Margery Kempe. *The Cambridge Companion to Medieval Women's Writing*. Cambridge University Press. 222-239.

[75]

Dinshaw, C. 2003. Margey Kempe. *The Cambridge Companion to Medieval Women's Writing*. C. Dinshaw and D. Wallace, eds. Cambridge University Press. 222-239.

[76]

Dinshaw, C. 1989. Reading Like a Man: The Critics, the Narrator, Troilus, and Pandarus. *Chaucer's Sexual Poetics*. University of Wisconsin Press. 28-64.

[77]

Dodd, G. 2006. A Parliament Full of Rats? *Piers Plowman* and the Good Parliament of 1376. *Historical Research*. 79, 203 (2006), 21-49.  
DOI:<https://doi.org/10.1111/j.1468-2281.2005.00237.x>.

[78]

Duffy, E. 2003. St Erkenwald: London's Cathedral Saint and His Legend. *The Medieval*

English Cathedral: Papers in Honour of Pamela Tudor-Craig. Shaun Tyas. 150–167.

[79]

Epstein, R. 2003. Prisoners of Reflection: The Fifteenth-Century Poetry of Exile and Imprisonment. *Exemplaria*. 15, 1 (2003), 159–198.  
DOI:<https://doi.org/10.1179/exm.2003.15.1.159>.

[80]

F. McNamara, R. and Feros Ruys, J. 2014. Unlocking the Silences of the Self-Murdered: Textual Approaches to Suicidal Emotions in the Middle Ages. *Exemplaria*. 26, 1 (2014), 58–80. DOI:<https://doi.org/10.1179/1041257313Z.00000000045>.

[81]

Farber, L. 2006. *Community. An Anatomy of Trade in Medieval Writing: Value, Consent, and Community*. Cornell University Press. 150–179.

[82]

Federico, S. 1999. Chaucer's Utopian Troy Book: Alternatives to Historiography in *Troilus and Criseyde*. *Exemplaria*. 11, 1 (1999), 79–106.

[83]

Federico, S. 2003. *New Troy: Fantasies of Empire in the Late Middle Ages*. University of Minnesota Press.

[84]

Federico, S. 2013. Two Troy Books: The Political Classicism of Walsingham's *Ditis ditatus* and Chaucer's *Troilus and Criseyde*. *Studies in the Age of Chaucer*. 35, 1 (2013), 137–177. DOI:<https://doi.org/10.1353/sac.2013.0010>.

[85]

Ford, M. 2012. *London, Thou Art of Townes A Per Se. London: A History in Verse*. Belknap Press of Harvard University Press. 56–58.

[86]

Fradenburg, L.O. 2002. 'Our owen wo to drynke': Dying Inside in *Troilus and Criseyde*. *Sacrifice Your Love: Psychoanalysis, Historicism, Chaucer*. University of Minnesota Press. 199–238.

[87]

Fradenburg, L.O. 2002. 'Our owen wo to drynke': Dying Inside in *Troilus and Criseyde*. *Sacrifice Your Love: Psychoanalysis, Historicism, Chaucer*. University of Minnesota Press. 199–238.

[88]

Galloway, A. 1997. Private Selves and the Intellectual Marketplace in Late Fourteenth-Century England: The Case of the Two Usks. *New Literary History*. 28, 2 (1997), 291–318.

[89]

Galloway, A. 2011. The Account Book and the Treasure: Gilbert Maghfeld's Textual Economy and the Poetics of Mercantile Accounting in Ricardian Literature. *Studies in the Age of Chaucer*. 33, 1 (2011), 65–124. DOI:<https://doi.org/10.1353/sac.2011.0042>.

[90]

Ganim, J.M. 1990. Chaucer and the Noise of the People. *Exemplaria*. 2, 1 (1990), 71–88.

[91]

Ganim, J.M. 2007. Gower, Liminality, and the Politics of Space. *Exemplaria*. 19, 1 (2007), 90–116. DOI:<https://doi.org/10.1179/175330707X203246>.

[92]

Gayk, S. 2010. Thomas Hoccleve's Spectacles. Image, Text, and Religious Reform in Fifteenth-Century England. Cambridge University Press. 45–83.

[93]

Gayk, S. 2010. Thomas Hoccleve's Spectacles. Image, Text, and Religious Reform in Fifteenth-Century England. Cambridge University Press. 45–83.

[94]

Giancarlo, M. 2010. Parliament and Literature in Late Medieval England. Cambridge University Press.

[95]

Giancarlo, M. 2004. The Structure of Fate and the Devising of History in Chaucer's Troilus and Criseyde. *Studies in the Age of Chaucer*. 26, (2004), 227–266.  
DOI:<https://doi.org/10.1353/sac.2004.0000>.

[96]

Goldie, M.B. 1999. Psychosomatic Illness and Identity in London, 1416-1421: Hoccleve's Complaint and Dialogue with a Friend. *Exemplaria*. 11, 1 (1999), 23–52.

[97]

Gower, J. 1962. *Vox Clamantis*. The Major Latin Works of John Gower. University of Washington Press. 49–95.

[98]

Grady, F. 2011. Looking Awry at St Erkenwald. *Exemplaria*. 23, 2 (2011), 105–125.

[99]

Grady, F. 1992. Piers Plowman, St. Erkenwald, and the Rule of Exceptional Salvations. *The Yearbook of Langland Studies*. 6, (1992), 61–88.

[100]

Grady, F. 2000. St. Erkenwald and the Merciless Parliament. *Studies in the Age of Chaucer*. 22, (2000), 179–212. DOI:<https://doi.org/10.1353/sac.2000.0005>.

[101]

Grady, F. 1995. The Lancastrian Gower and the Limits of Exemplarity. *Speculum*. 70, 3 (1995). DOI:<https://doi.org/10.2307/2865270>.

[102]

Hanawalt, B.A. 1993. *Growing Up in Medieval London: The Experience of Childhood in History*. Oxford University Press.

[103]

Hanawalt, B.A. and Wallace, D. 1999. *Medieval Crime and Social Control*. University of Minnesota Press.

[104]

Hanawalt, B.A. and Wallace, D. 1999. *Medieval Crime and Social Control*. University of Minnesota Press.

[105]

Hanna, R. 2011. Images of London in Medieval English Literature. *The Cambridge Companion to the Literature of London*. Cambridge University Press. 19–33.

[106]

Hanna, R. 2011. Images of London in Medieval English Literature. *The Cambridge Companion to the Literature of London*. Cambridge University Press. 19–33.

[107]

Hanna, R. 2011. Images of London in Medieval English Literature. The Cambridge Companion to the Literature of London. Cambridge University Press. 19–33.

[108]

Hanna, R. 2011. Images of London in Medieval English Literature. The Cambridge Companion to the Literature of London. Cambridge University Press. 19–33.

[109]

Hanna, R. 2005. 'Ledep hire to Londoun þere lawe is yshewed': Piers Plowman B, London, 1377. London Literature, 1300-1380. Cambridge University Press. 243–304.

[110]

Hanna, R. 2005. 'Ledep Hire to Londoun þere Lawe Is Yshewed': Piers Plowman B, London, 1377. London Literature, 1300-1380. Cambridge University Press. 243–304.

[111]

Hanna, R. 2005. London Literature, 1300-1380. Cambridge University Press.

[112]

Hanna, R. 2005. London Literature, 1300-1380. Cambridge University Press.

[113]

Hanna, R. 2005. London Literature, 1300-1380. Cambridge University Press.

[114]

Hanna, R. 2005. London Literature, 1300-1380. Cambridge University Press.



[115]

Hasler, A.J. 1990. Hoccleve's Unregimented Body. *Paragraph*. 13, 2 (1990), 164–183.

[116]

Hayton, H.R. 1999. 'Many Privy Thinges Wimpled and Folde': Governance and Mutual Obligation in Usk's 'Testament of Love'. *Studies in Philology*. 96, 1 (1999), 22–41.

[117]

Herzman, R.B. 1999. *Bevis of Hampton. Four Romances of England*. Medieval Institute Publications, Western Michigan University. 187–340.

[118]

Hoccleve, T. 2001. 'My Compleinte' and 'A Dialoge'. *'My Compleinte' and Other Poems*. University of Exeter Press. 115–159.

[119]

Hsy, J. 2013. *City. A Handbook of Middle English Studies*. Wiley-Blackwell. 315–329.

[120]

Hsy, J. 2013. *City. A Handbook of Middle English Studies*. Wiley-Blackwell. 315–330.

[121]

Hsy, J. 2013. *City. A Handbook of Middle English Studies*. Wiley-Blackwell. 315–329.

[122]

Hsy, J. 2013. *City. A Handbook of Middle English Studies*. Wiley-Blackwell. 315–329.

[123]

Hudson, A. 1994. Piers Plowman and the Peasants' Revolt: A Problem Revisited. *The Yearbook of Langland Studies*. 8, (1994), 85–106.

[124]

Images of characters from Piers Plowman from a manuscript of the C text 'Ms. douce 104' - ODL:

[http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/view/search?q=Shelfmark=%22MS.%20Douce%20104%22&sort=Shelfmark,Folio\\_Page,Roll\\_#,Frame\\_](http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/view/search?q=Shelfmark=%22MS.%20Douce%20104%22&sort=Shelfmark,Folio_Page,Roll_#,Frame_)

[125]

Johnson, E. 2013. Hoccleve and the Convention of Mixed-Form Protrepsis. *Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve*. Chicago. 202–231.

[126]

Johnson, E. 2013. Hoccleve and the Convention of Mixed-Form Protrepsis. *Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve*. Chicago. 202–231.

[127]

Johnson, E. 2013. Political Protrepsis: Usk and Gower. *Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve*. Chicago. 166–201.

[128]

Johnson, E. 2013. Political Protrepsis: Usk and Gower. *Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve*. Chicago. 166–201.

[129]

Julia Boffey 2012. Manuscript and Print in London c. 1475-1530. The British Library Publishing Division.

[130]

Justice, S. 2013. Chaucer's History-Effect. Answerable Style: The Idea of the Literary in Medieval England. Ohio State University Press. 169–194.

[131]

Justice, S. 1994. Writing and Rebellion: England in 1381. University of California Press.

[132]

Justice, S. 1994. Writing and Rebellion: England in 1381. University of California Press.

[133]

Kempe, M. and Staley, L. 1996. The Book of Margery Kempe. Published for TEAMS (the Consortium for the Teaching of the Middle Ages) in association with the University of Rochester by Medieval Institute Publications, Western Michigan University.

[134]

Kennedy, K.E. 2003. Retaining a Court of Chancery in Piers Plowman. The Yearbook of Langland Studies. 17, (2003), 175–189.

[135]

Kennedy, K.E. 2006. Retaining Men (and a Retaining Woman) in Piers Plowman. The Yearbook of Langland Studies. 20, (2006), 191–214.

[136]

Kerby-Fulton, K. 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.

[137]

Kisby 2002. Books in London Parish Churches Before 1603: Some Preliminary Observations. *The Church and Learning in Late Medieval Society. Studies in Honour of Professor R. B. Dobson.* Shaun Tyas. 305–326.

[138]

Knapp, E. 2001. *The Bureaucratic Muse: Thomas Hoccleve and the Literature of Late Medieval England.* Pennsylvania State University Press.

[139]

Knapp, P.A. 2000. The Work of Alchemy. *Journal of Medieval and Early Modern Studies.* 30, 3 (2000), 575–599. DOI:<https://doi.org/10.1215/10829636-30-3-575>.

[140]

Knighton, H. and Martin, G.H. 1995. *Knighton's Chronicle, 1337-1396.* Clarendon.

[141]

Koster, J.A. 2007. Privitee, Habitus, and Proximity: Conduct and Domestic Space in Chaucer's *Troilus and Criseyde*. *Essays in Medieval Studies.* 24, 1 (2007), 79–91.

[142]

Landman, J.H. 1998. The Laws of Community, Margery Kempe, and 'The Canon's Yeoman's Tale'. *Journal of Medieval and Early Modern Studies.* 28, 2 (1998), 389–425.

[143]

Langland, W. and Pearsall, D. 1994. *Piers Plowman: the C-text.* University of Exeter Press.

[144]

Langland, W. and Schmidt, A.V.C. 1995. *Piers Plowman: A Critical Edition of the B-text*. Dent.

[145]

Langland, W. and Schmidt, A.V.C. 1995. *Piers Plowman: A Critical Edition of the B-text*. Dent.

[146]

Langland, W. and Schmidt, A.V.C. 1995. *Piers Plowman: A Critical Edition of the B-text*. Dent.

[147]

Lassahn, N. 2008. Langland's Rats Revisited: Conservatism, Commune, and Political Unanimity. *Viator*. 39, 1 (2008), 127–155.

[148]

Lawton, D. 2013. *Public Interiorities. A Handbook of Middle English Studies*. Wiley-Blackwell. 93–107.

[149]

Lawton, D. 2013. *Public Interiorities. A Handbook of Middle English Studies*. Wiley-Blackwell. 93–108.

[150]

Lightsey, S. 2007. *By Angel's Hand: Piers Plowman and London's Crowning Gesture*. *Manmade marvels in medieval culture and literature*. Palgrave Macmillan. 27–53.

[151]

Lightsey, S. 2007. By Angel's Hand: Piers Plowman and London's Crowning Gesture. *Manmade Marvels in Medieval Culture and Literature*. Palgrave Macmillan. 27–53.

[152]

Lindenbaum, S. 1994. Ceremony and Oligarchy: the London Midsummer Watch. *City and Spectacle in Medieval Europe*. University of Minnesota Press. 171–188.

[153]

Lindenbaum, S. 1999. London Texts and Literate Practice. *The Cambridge History of Medieval English Literature*. Cambridge University Press. 284–309.

[154]

Lindenbaum, S. 1999. London Texts and Literate Practice. *The Cambridge History of Medieval English Literature*. Cambridge University Press. 284–309.

[155]

Lindenbaum, S. 1999. London Texts and Literate Practice. *The Cambridge History of Medieval English Literature*. Cambridge University Press. 284–309.

[156]

Lindenbaum, S. 1999. London Texts and Literate Practice. *The Cambridge History of Medieval English Literature*. Cambridge University Press. 284–309.

[157]

Lindenbaum, S. 2013. Thomas Hoccleve. *A Companion to Fifteenth-Century English Poetry*. J. Boffey and A.S.G. Edwards, eds. D.S. Brewer. 35–45.

[158]

Lindenbaum, S. 2013. Thomas Hoccleve. *A Companion to Fifteenth-Century English Poetry*. D.S. Brewer. 35–45.

[159]

Margherita, G. 1994. Historicity, Femininity, and Chaucer's *Troilus*. *Exemplaria*. 6, 2 (1994), 243–69.

[160]

Marshall, C. 2015. Figuring the Dangers of the "Greet Forneys": Chaucer and Gower's Timely (Mis)Reporting of the Peasant Voice. *Comitatus: A Journal of Medieval and Renaissance Studies*. 46, 1 (2015), 75–97. DOI:<https://doi.org/10.1353/cjm.2015.0042>.

[161]

Mary-Rose McLaren 2002. *The London Chronicles of the Fifteenth Century: A Revolution in English Writing. With an annotated edition of Bradford, West Yorkshire Archives MS ...* Archives MS 32D86/42 Annotated Edition. D.S.Brewer.

[162]

Mary-Rose McLaren 2002. *The London Chronicles of the Fifteenth Century: A Revolution in English Writing. With an annotated edition of Bradford, West Yorkshire Archives MS ...* Archives MS 32D86/42 Annotated Edition. D.S.Brewer.

[163]

McNamara, R.F. 2012. "Diversity in Setting of Words Makes Diversity in Understanding": Bureaucratic and Political Language in Thomas Usk's *Testament of Love*. *New Medieval Literatures*. 14, (2012), 165–199.

[164]

Meale, C.M. 1995. *The Libelle of Englyshe Polycye and Mercantile Literary Culture in Late-Medieval London. London and Europe in the Later Middle Ages*. Centre for Medieval and Renaissance Studies. 181–227.

[165]

Meale, C.M. 1995. The Libelle of Englyshe Polycye and Mercantile Literary Culture in Late-Medieval London. *London and Europe in the Later Middle Ages*. Centre for Medieval and Renaissance Studies. 181–227.

[166]

Medcalf, S. 1997. The World and Heart of Thomas Usk. *Essays on Ricardian Literature: In Honour of John Burrow*. Clarendon. 222–251.

[167]

Meyer-Lee, R.J. 2001. Hoccleve and the Apprehension of Money. *Exemplaria*. 13, 1 (2001), 173–214.

[168]

Meyer-Lee, R.J. 2009. Thomas Hoccleve: Beggar Laureate. *Poets and Power from Chaucer to Wyatt*. Cambridge University Press. 88–124.

[169]

Meyer-Lee, R.J. 2009. Thomas Hoccleve: Beggar Laureate. *Poets and Power from Chaucer to Wyatt*. Cambridge University Press. 88–124.

[170]

Middleton, A. 1978. The Idea of Public Poetry in the Reign of Richard II. *Speculum*. 53, 1 (1978), 94–114.

[171]

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

[172]

Mooney, L.R. 2011. A Holograph Copy of Thomas Hoccleve's Regiment of Princes. *Studies in the Age of Chaucer*. 33, 1 (2011), 263–296. DOI:<https://doi.org/10.1353/sac.2011.0032>.



[173]

Mooney, L.R. 2011. Vernacular Literary Manuscripts and Their Scribes. The Production of Books in England, 1350-1500. Cambridge University Press. 192-211.

[174]

Mooney, L.R. 2011. Vernacular Literary Manuscripts and Their Scribes. The Production of Books in England, 1350-1500. Cambridge University Press. 192-211.

[175]

Mooney, L.R. and Stubbs, E. 2013. Scribes and the City: London Guildhall Clerks and the Dissemination of Middle English Literature, 1375-1425. York Medieval Press.

[176]

Mooney, L.R. and Stubbs, E. 2013. Scribes and the City: London Guildhall Clerks and the Dissemination of Middle English Literature, 1375-1425. York Medieval Press.

[177]

Morse, R. 1975. St Erkenwald. Brewer.

[178]

Nicholas, D. 1997. The Later Medieval City: 1300-1500: A History of Urban Society in Europe. Longman.

[179]

Nielsen, M. 2011. Scholastic Persuasion in Thomas Usk's Testament of Love. Viator. 42, (2011), 183-203.

[180]

Nightingale, P. 1995. *Medieval Mercantile Community: The Grocer's Company and the Politics and Trade of London, 1000-1485*. Yale University Press.

[181]

Nissé, R. 1998. 'A Coroun Ful Riche': The Rule of History in St. Erkenwald. *ELH*. 65, 2 (1998), 277–295. DOI:<https://doi.org/10.1353/elh.1998.0012>.

[182]

Nolan, B. 2006. Chaucer's Poetics of Dwelling in *Troilus and Criseyde*. *Chaucer and the City*. Brewer. 57–75.

[183]

Nolan, B. 2006. Chaucer's Poetics of Dwelling in *Troilus and Criseyde*. *Chaucer and the City*. D.S. Brewer. 57–76.

[184]

Olsson, K.O. 1987. John Gower's 'Vox Clamantis' and the Medieval Idea of Place. *Studies in Philology*. 84, 2 (1987), 134–158.

[185]

Ormrod, W.M. 2000. In Bed with Joan of Kent: The King's Mother and the Peasants' Revolt. *Medieval Women: Texts and Contexts in Late Medieval Britain : Essays for Felicity Riddy*. Brepols. 277–292.

[186]

Ormrod, W.M. 2008. The Trials of Alice Perrers. *Speculum*. 83, 02 (2008), 366–396.

[187]

Otter, M. 1994. 'New Werke': St. Erkenwald, St. Albans, and the Medieval Sense of the Past. *The Journal of Medieval and Renaissance Studies*. 24, 3 (1994), 387–414.

[188]

Patterson, L. 1993. Perpetual Motion: Alchemy and the Technology of the Self. *Studies in the Age of Chaucer*. 15, (1993), 25–57. DOI:<https://doi.org/10.1353/sac.1993.0001>.

[189]

Patterson, L. 1991. Troilus and Criseyde and the Subject of History. *Chaucer and the Subject of History*. Routledge. 84–164.

[190]

Patterson, L. 2001. 'What is Me?': Self and Society in the Poetry of Thomas Hoccleve. *Studies in the Age of Chaucer*. 23, (2001), 437–470.

[191]

Pearsall, D. 1989. Interpretative Models for the Peasants' Revolt. *Hermeneutics and Medieval Culture*. State University of New York Press. 63–70.

[192]

Pearsall, D. 1989. Interpretative Models for the Peasants' Revolt. *Hermeneutics and Medieval Culture*. State University of New York Press. 63–70.

[193]

Rees Jones, S. 2009. City and Country, Wealth and Labour. *A Companion to Medieval English Literature and Culture, c.1350-c.1500*. Blackwell Publishing. 56–73.

[194]

Rees Jones, S. 2007. City and Country, Wealth and Labour. *A Companion to Medieval English Literature and Culture, c.1350-c.1500*. Blackwell. 56–73.

[195]

Rees Jones, S. 2009. *City and Country, Wealth and Labour. A Companion to Medieval English Literature and Culture, c.1350-c.1500*. Blackwell Publishing. 56–73.

[196]

Rees Jones, S. 2007. *City and Country, Wealth and Labour. A Companion to Medieval English Literature and Culture, c.1350-c.1500*. Blackwell. 56–73.

[197]

Rexroth, F. and Selwyn, P.E. 2007. *Deviance and Power in Late Medieval London*. Cambridge University Press.

[198]

Richardson, M. 2010. *Middle Class Writing in Late Medieval London*. Pickering & Chatto Publishers.

[199]

Rigg, A.G. and Carlson, D.R. 2003. *Accounts of Richard's 1377 Coronation Entry. Concordia: The Reconciliation of Richard II with London*. Published for The Consortium for the Teaching of the Middle Ages in Association with the University of Rochester by Medieval Institute Publications.

[200]

Rigg, A.G. and Moore, E.S. 2004. *The Latin Works: Politics, Lament, and Praise. A Companion to Gower*. Brewer. 153–164.

[201]

Rigg, A.G. and Moore, E.S. 2005. *The Latin Works: Politics, Lament, and Praise. A Companion to Gower*. D. S. Brewer. 153–164.

[202]

Robinson, P.R. 2004. A 'Prik of Conscience Cheyned:' the Parish Library of St Margaret's, New Fish Street, London, 1472. *The Medieval Book and a Modern Collector. Essays in Honour of Toshiyuki Takamiya*. D.S. Brewer. 209–221.

[203]

Scanlon, L. 2014. Nothing But Change and Variance: The Problem of Hoccleve's Politics. *The Chaucer Review*. 48, 4 (2014), 504–523.

[204]

Scanlon, L. 1989. The Authority of Fable: Allegory and Irony in the Nun's Priest's Tale. *Exemplaria*. 1, 1 (1989), 43–68.

[205]

Scase, W. 1992. Reginald Pecock, John Carpenter and John Colop's 'Common-Profit' Books: Aspects of Book Ownership and Circulation in Fifteenth-Century London. *Medium Ævum*. 61, 2 (1992), 261–274. DOI:<https://doi.org/10.2307/43629433>.

[206]

Scase, W. 1992. Reginald Pecock, John Carpenter and John Colop's 'Common-Profit' Books: Aspects of Book Ownership and Circulation in Fifteenth-Century London. *Medium Ævum*. 61, 2 (1992), 261–274.

[207]

Scattergood, J. 2005. The Cook's Tale. *The Sources and Analogues of The Canterbury Tales*. D.S. Brewer. 75–86.

[208]

Scattergood, J. 2002. The Cook's Tale. *Sources and Analogues of the Canterbury Tales*. D.S. Brewer. 75–86.

[209]

Scattergood, V.J. 2000. St. Erkenwald and the Custody of the Past. The lost tradition: essays on Middle English alliterative poetry. Four Courts Press. 179–199.

[210]

Schofield, J. 1994. Medieval London Houses. Yale University Press.

[211]

Schwyzer, P. 2006. Exhumation and Ethnic Conflict: From St. Erkenwald to Spenser in Ireland. *Representations*. 95 (2006), 1–26.

[212]

Sisk, J.L. 2010. Religion, Alchemy, and Nostalgic Idealism in Fragment VIII of the Canterbury Tales. *Studies in the Age of Chaucer*. 32, (2010), 151–177.

[213]

Sisk, J.L. 2007. The Uneasy Orthodoxy of St. Erkenwald. *ELH*. 74, 1 (2007), 89–115.

[214]

Smith, D.V. 2002. Crypt and Decryption: Erkenwald Terminable and Interminable. *New medieval literatures*: 5. Oxford University Press. 59–85.

[215]

Smith, D.V. 1997. Irregular Histories: Forgetting Ourselves. *New Literary History*. 28, 2 (1997), 161–184. DOI:<https://doi.org/10.1353/nlh.1997.0025>.

[216]

Staley, L. 2002. The Man in Foul Clothes and a Late Fourteenth-Century Conversation about Sin. *Studies in the Age of Chaucer*. 24, (2002), 1-47.

[217]

Stanbury, S. 1991. The Voyeur and the Private Life in *Troilus and Criseyde*. *Studies in the Age of Chaucer*. 13, (1991), 141-158. DOI:<https://doi.org/10.1353/sac.1991.0006>.

[218]

Stanbury, S. 1994. Women's Letters and Private Space in Chaucer. *Exemplaria*. 6, 2 (1994), 271-285.

[219]

Steiner, E. 2003. Commonality and Literary Form in the 1370s and 1380s. *New Medieval Literatures: Vol. 6*. Oxford University Press. 199-221.

[220]

Steiner, E. 2003. Commonality and Literary Form in the 1370s and 1380s. *New Medieval Literatures: Vol. 6*. Oxford University Press. 199-221.

[221]

Strohm, P. 1990. Politics and Poetics: Usk and Chaucer in the 1380s. *Literary Practice and Social Change in Britain, 1380-1530*. University of California Press. 83-112.

[222]

Strohm, P. 1992. The Textual Vicissitudes of Usk's "Appeal". *Hochon's Arrow: The Social Imagination of Fourteenth-Century Texts*. Princeton University Press. 145-160.

[223]

Sugito, H. 2013. Rereading Hoccleve's Series: The Limits of Language and Experience. *The Journal of Medieval Religious Cultures*. 39, 1 (2013), 43-59.

[224]

The Testament of Love -- Translated:  
<http://users.clas.ufl.edu/ras/modusk/musk/master.htm>.

[225]

Tolmie, S. 2007. The Professional: Thomas Hoccleve. *Studies in the Age of Chaucer*. 29, (2007), 341–373.

[226]

Turner, M. 2002. 'Certaynly His Noble Sayenges Can I Not Amende': Thomas Usk and Troilus and Criseyde. *The Chaucer Review*. 37, 1 (2002), 26–39.

[227]

Turner, M. 2007. *Chaucerian Conflict: Languages of Antagonism in Late Fourteenth-century London*. Clarendon.

[228]

Turner, M. 2007. *Chaucerian Conflict: Languages of Antagonism in Late Fourteenth-century London*. Clarendon.

[229]

Turner, M. 2007. Ricardian Communities: Thomas Usk's Social Fantasies. *Chaucerian Conflict: Languages of Antagonism in Late Fourteenth-Century London*. Clarendon. 93–126.

[230]

Turner, M. 2007. Ricardian Communities: Thomas Usk's Social Fantasies. *Chaucerian Conflict: Languages of Antagonism in Late Fourteenth-Century London*. Clarendon. 93–126.



[231]

Turner, M. 2012. Thomas Usk and John Arderne. *The Chaucer Review*. 47, 1 (2012), 95–105.

[232]

Turner, M. 2007. Usk and the Goldsmiths. *New Medieval Literatures*. 9, (2007), 139–177.

[233]

Turville-Petre, T. 2005. St. Erkenwald and the Crafty Chronicles. *Studies in late medieval and early renaissance texts in honour of John Scattergood: 'The key of all good remembrance'*. Four Courts Press. 362–374.

[234]

Usk, T. and Shoaf (ed.), R.A. 1998. Appendix 2: Appeal of Thomas Usk against John Northampton. *The Testament of Love*. Published for TEAMS (the Consortium for the Teaching of the Middle Ages) in association with the University of Rochester by Medieval Institute Publications, Western Michigan University. 423–429.

[235]

Usk, T. and Shoaf, R.A. 1998. *The Testament of Love*. Published for TEAMS (the Consortium for the Teaching of the Middle Ages) in association with the University of Rochester by Medieval Institute Publications, Western Michigan University.

[236]

Watt, D. 2003. *Amoral Gower: Language, Sex, and Politics*. University of Minnesota Press.

[237]

Watt, D. 2003. *Amoral Gower: Language, Sex, and Politics*. University of Minnesota Press.

[238]

Watts, J. 2007. Public or Plebs: The Changing Meaning of 'The Commons', 1381-1549. *Power and Identity in the Middle Ages: Essays in Memory of Rees Davies*. Oxford University Press. 242-260.

[239]

Watts, J. 2007. Public or Plebs: The Changing Meaning of "The Commons", 1381-1549. *Power and Identity in the Middle Ages: Essays in Memory of Rees Davies*. Oxford University Press. 242-260.

[240]

Weiss, J. 1979. The Major Interpolations in Sir Beues of Hamtoun. *Medium Aevum*. 48, (1979), 71-76.

[241]

Whatley, G. 1986. Heathens and Saints: St. Erkenwald in Its Legendary Context. *Speculum*. 61, 2 (1986), 330-363. DOI:<https://doi.org/10.2307/2854043>.

[242]

Wiggins, A. 2010. The City and the Text: London Literature. *The Oxford Handbook of Medieval English Literature*. Oxford University Press. 540-556.

[243]

Wiggins, A. 2010. The City and the Text: London Literature. *The Oxford Handbook of Medieval English Literature*. Oxford University Press. 540-556.

[244]

Windeatt, B. 1992. *Troilus and Criseyde*. Clarendon.

[245]

Wright, L. 1996. *Sources of London English: Medieval Thames Vocabulary*. Clarendon.

[246]

Yunck, J.A. *Lineage of Lady Meed*. University of Notre Dame Press.