

# Medieval English Studies Newsletter, New Series

NS 8

June 2004

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## **Medieval European Studies in Taiwan at the Turn of the Century**

Unlike our colleagues in the western world, medievalists in Taiwan who study the modern boundary west of the Caspian Sea and east of the Azores do not have to burden themselves with the mythical and cultural past of Europe that paradoxically lies in Asia (or rather the Middle East) though they have the disadvantage of not sharing that past as part of their heritage. Thus detached, medieval European studies in Taiwan are treated as an agenda of foreign studies, but somehow following fairly closely the practice of their western counterparts with proper adaptations and adjustments that suit the local temperament and resources available. The historical and geographical Europe correlated to the Middle Ages is generally studied with an eye on understanding and rediscovering that part of the world formerly deemed irrelevant, uncultivated and often distorted even among educated people. The double remoteness of the field is therefore tackled with a certain kind of psychological aloofness if not exoticness. While there is no denial that a cultural gap exists, the most severe type of hurdle for Taiwanese academics is the priorities and prerequisites imposed on them. To begin with, the Chinese language and culture, not being related to the “Latin West” or the Christianized vernacular medieval Europe, offers no help to those who wish to venture into the latter realm. Most of the time, these specialists have to translate and wrestle with issues, messages and findings during their presentation or in teaching and quite often between medieval European cultural discourses and their wording in Chinese there is no equivalent. Misnomers can easily set in and that kind of labelling in the Chinese language will create more misunderstanding than good. The call of duty on campus often sidetracks these medievalists into providing services rather than their own specialty. Nevertheless, the undaunted medievalists make up a minority with a mission to clear away intellectual stereotypes and to prove the field worthwhile. Frequently, however, the curricula in medieval studies are looked upon with a skeptical eye by the uninformed and

practical-minded students. Teachers in the field have to sustain an untold portion of solitude, yet they have to keep that fire of enthusiasm aglow while attempting to convey to students the relevance of the Middle Ages to the modern world. Frankly, this is not a glamorous field of studies in Taiwan.

Since medieval studies as a discipline is vast enough, I shall, however, focus on its literary and historical portions, with particular attention to English medieval studies. Most of the data will be drawn from my recent project of an annotated bibliography of Medieval and Renaissance English Studies, 1980-2000, sponsored by the National Science Council in Taiwan. Additionally, I make extensive use of Prof. Kung Szu-tseng's bibliography on Taiwan and Mainland China to supplement the findings. This present survey is therefore a rough sketch of the condition of research in the last twenty years in Taiwan. Though literary studies have been gaining ground lately, historical studies occupy by far the dominant place in academic writing. Nonetheless, medieval European history as a discipline was only systematically and persistently introduced by experts in the late nineteen fifties and early sixties. That was the time when the first generation of Western-trained students returned to teach. Anything before that was conducted sporadically and courses were taught at the university level only when the rare experts were available. One case in illustration was that of Professor Shen Kang-po (1896-1976), who was educated at the University of London before WWII, returned to teach at Peking University, moved with the government to Taiwan and taught Greek and Roman history, medieval European history and western cultural history for many years at National Taiwan University before Professor Wang Jen-kuang joined his rank in 1963. At the dawn of medieval studies in Taiwan, these forerunners had to decide whether they wanted to keep up with their European counterparts by writing and publishing in one of the European languages or to write in Chinese, reaching an immediate audience and a close at hand peer group. The same kind of decision confronts literary scholars in an even more acute way. As may be predicted, it makes sense for most academics in Taiwan to write in Chinese for a Chinese readership that knows very little about the

authentic medieval Europe. It will be ideal if some of them stay energetic and prolific enough to write in both European and Chinese languages so that their works are known to the two worlds. It should not be taken as apologetic to say that the Chinese academics have to build up their strength among their immediate peers before they proceed to maintain their link to the west. Foreign implantations, though meaningful, have to survive on domestic soil first. For this reason, most of the materials surveyed here are found to be written in Chinese and unless specified, names and titles of the bibliographical data are translated by this writer by adopting the transliteration system commonly used in Taiwan.

The major medievalist in historical studies, Prof. Wang Jen-kuang, having written books on *The Church and State Rapport in Medieval European History* (*Chung-ku Ou-chou-shih-shang chi cheng-chiao kuan-hsi*, 1972), *Western Medieval History* (*Hsi-yang Chung-ku-shih*, rev. ed. 1979; 1987), *Feudal Systems in History* (*Li-shih-shang te feng-chien chih-tu*, 1977), *The Age of Renaissance* (*Wen-yi fu-hsing shih-tai* 1979) and edited an anthology *Essays on Ancient Greek History* (*Ku-tai Hsi-la-shih lun-chi*, 1979) and many journal articles, moved to Fu Jen University by 1980. But he was still active in research and translating historical texts by the mid 1990's, culminating in the publication of his *Selected Translations of Western Medieval Historiographical Texts* (*Hsi-yang chung-ku-shih shih-liao hsuan-yi*, 1980-1993; 2000). The volume provides the long awaited primary sources for the period. Some of his successors include T'u Yung-ch'ing, Wang Chih-chih and Kung Szu-tseng. To a large extent they follow their mentor Wang Jen-kuang's footsteps and sometimes expand his research areas. The latter's works include articles and books on Italian humanism, pilgrimage, the Crusades, witches and witch-hunts, ecclesiastical courts, municipal *realpolitik*, iconoclasm, feudalism and agricultural economics. These historians for some reason are either graduates or are teaching at Fu Jen University, which is the last university that Wang Jen-kuang taught at. In that sense, the Fu Jen school has certainly fostered a strong affection for medieval historical studies. Unrelated to the Fu Jen mentality is Prof. Tai Tung-hsiung, a German-trained law scholar whose *Medieval Italian*

*Jurisprudence and the German Reception of Roman Law (Chung-shih-chi I-ta-li fa-hsueh yu Teh-kuo chi-shou Luo-ma-fa*, 2nd ed. 1999) stands in good stead among the pragmatic law students. The book, meant to be read by law students rather than history students, contributes to an in-depth understanding of the influences of continental law as opposed to common law, the former being the type of law that is currently adopted in Taiwan.

Though there are few original books on medieval Europe, there is a sizable number of articles in learned journals. To simplify the categories of Prof. Kung Szu-tseng's bibliography, here are the kinds of studies conducted in recent years in Taiwan. Altogether Prof. Kung names two large corpuses, history and literary studies. For the first corpus, these are the relevant sub-headings: (1) general introduction to medieval history, (2) history of the high Middle Ages, (3) history of the late Middle Ages, (4) history of the Christian Church, (5) Christianity, (6) pilgrimage and the holy wars of the Crusade, (7) religious tribunals, (8) church and state relationships, (9) feudal system, (10) chivalry, (11) manor and trade economy, (12) social hierarchy, (13) law, (14) science and (15) others. These categories have received unequal attention, with some obvious omissions such as architecture, arts, sports and philosophy, though such studies are there and should be added to the compilation. The entries on the late Middle Ages evidently include more items than the high Middle Ages, indicating that the former period finds more favor among Chinese historians. The omission in categorization, nevertheless, is not an error because Kung was able to list at least one item on medieval sports and one item on shipping history under the rubric of "others." Altogether these 16 headings may project a vague image of the efforts of our colleagues in Taiwan, though this is far from presenting the whole picture. For one thing, the bibliography does not differentiate original articles and books from their translations. In quite a few headings there are actually more translation items than original works. For another, most categorizations ultimately have to succumb to the reduction or elimination of the minority groups though the latter may be significant. Interpretations may be

many but one obvious explanation is the lack of specialists in the “minor” areas and the lack of incentive to develop those areas. For instance, the western art historian is a rare if not an endangered species in Taiwan. Needless to say, art historians specializing in medieval European art are practically non-existent. Because of the lack, I had the good fortune to work with western art historians in several workshops/symposiums to introduce the medieval literary dimension into their discussion. Not being specialized enough turned out to be a blessing for promoting dialogue and interdisciplinary relationships among academics with differing backgrounds. One good point about Kung’s bibliography is that it lists items published by colleagues in Mainland China. There is, however, no attempt to compare the quality of work done by the two groups on both sides of the Taiwan Strait. When we take a quick look at the list it will give one the impression that there is more translation work done in Mainland China. It is common knowledge that the Mainland scholars have a lighter teaching load, virtually no tutorial assignments, less committee work and hence more free time to do research, and that probably allows them to have more leisure to translate books. As the bibliographical data show, in Mainland China, there are 32 newly tabulated research entries and 28 translation pieces indicating that the Mainlanders spend much time in translating (which will free them from the responsibility of ideological conviction) rather than in original writing. Further, translation does not require as extensive library resources as original research does. Besides, barring aging scholars, mature academics with an authentic understanding of the west are still rare after the devastating Cultural Revolution. Therefore, ever so slowly but steadily our Chinese counterparts are catching up. For instance, they published the proceedings of the “Chinese World Medieval History Association Conference 1980” in 1982. This is an attempt to group their researchers and to identify their specialty in the Chinese manner. Meanwhile there is a noticeable number of learning guides or textbooks written for non-specialists. Keeping in pace with the attempt, there is a popular book by Liu Ming-han, *World History: Middle Ages* (sic) (*Shih-chieh-shih: Chung-shih-chi-shih* 1986,

9th printing in 1994). The number of reprints indicates that the book is either well written or that it is the most accessible volume to the general public intending to understand medieval Europe. Yet, it was only until 1997 that the Mainland Chinese began to translate J. Huizinga's *The Waning of the Middle Ages* in its entirety while much earlier one chapter of the book entitled "The Idea of the Chivalric Spirit" ("Ch'i-shih ching-shen chih li-nien," 1986) was translated and published in Taiwan. Interestingly enough, the publisher of Huizinga's book is an art institute in Hanzhou, denoting art historians, too, in the Mainland desire to understand the lifestyle and art of medieval Europe. In 1993, however, several scholars jointly put forth *The World Ancient-Medieval History*, 4 vols (*Shih-chieh ku-tai chung-shih-chi-shih*, Peking University Press). The sequence of these publications leaves some room for speculation about the priorities for research among the Mainlanders.

Comparatively, translations of history writings in Taiwan are less vigorous, less large scale and not without flaw. Both the translators and their choices are sometimes erratic. One example will serve the illustrative purpose. Will Durant's popular set *The Story of Civilization* has been rendered into 38 volumes since 1972 by the same commercial press Yu-shih wen-hua, and at least three volumes are assigned as medieval history, one of which is entitled: *The Story of the Dark Ages and the Eastern Conquest of the Crusade* (*Shih-chieh wen-ming-shih: hei-an shih-tai chi shih-chi-chun tung-cheng*) and its 6th reprint is dated 1994. The problem is: this popularly used history book still keeps the title "Dark Ages" to label the Middle Ages. It either reflects the fact that the translators are not sensitive medievalists or that the publisher falls far behind the current developments in the field and together they help disseminate a wrong impression of the European Middle Ages to the uninitiated public. After this kind of mental "poisoning" it takes great effort for the local medievalists to defend the real Middle Ages and to correct wrong images. Further, academics in Taiwan don't usually write textbooks as prestige projects and therefore they will have fewer chances to correct the impressions of the masses. During the last decade, there were, however, more books on medieval history being translated and

published in Taiwan than the decade before. Upon scrutiny, however, some of the translators are found to be Mainland Chinese or the books are simply a Taiwan edition with another version concurrently published on the Mainland. The quality of translation aside, this kind of “joint effort” may be beneficial to the general reading public in Taiwan, who find few translations to read while the original books are usually too academic for them. Though this trend may not create a larger community of medievalists, the interests of a small elite group at least will be extended further. Indeed, medieval studies do not necessarily mean something esoteric. Quietly a woman academic Li Cheng-teh has been contributing her share of women’s studies to the field during the nineties, including her review articles on Christopher Brooke’s *The Medieval Idea of Marriage* (1991) and Caroline Bynum’s *Holy Feast and Holy Fast* (1988), and her own investigation of women’s roles in family and society in medieval Europe. Other colleagues of hers join forces in the nineties to investigate the treatment and status of women in that historical milieu. Women mystics have been talked about in seminars and colloquia but no research publication has yet appeared. However, publications on the beginnings of western esoteric monasticism and its impact on culture appeared from various presses in the 1990’s. The attention to minority problems has led to an interesting study of the distressing fate of Jews in late Middle Ages (“Chung-ku chung-wan-ch’i Ou-chou You-t’ai-jen pei-ch’ing ming-yun chih t’an-t’ou,” 1996). Additionally, there are a few comparative studies involving the medieval Chinese social system and its European counterparts, e.g., the monastic economic systems in the two worlds (1984) and a “macro-view” of the formation of Chinese and Western feudalism (Peking 1991).

In general, meagre as it is, the corpus of history studies in fact covers geography, economics, law, science, society, medieval systems, religion, art, painting, music, architecture and some other domains unable to fit in the above categories. While previously the studies tended to follow the mainstream scholarly mood of the West, recent researches have caught on to the “de-centralized” concerns of the younger generation. Absorption and imitation of the foreign perspective is still very

much in the vein of the local historians and in that sense they are quite conventional. Most books and articles are problem-solving oriented. That is, they intend to illuminate topics and concepts rather than to argue ideas afresh or challenge specific traditional views though often there is the attention to the dark side or the suppressed sector of society. Informative, illustrative and interpretive as many writings are, perhaps that is the best most medievalists can do at this stage. Overall, there are studies of institutional history, biography, urban historiography and history of ideas, but hardly any intellectual history or economic history (in the latter category there are only translations). A number of historians, however, attempt to cordon off their niche in the academic circle by accumulating fruits of research bit by bit. Though easy to explain, we have more colleagues in Taiwan willing to do “original research,” however modest, than translating journal articles and least of all taking the trouble to translate a whole book. Relatively speaking, our Mainland colleagues excel in their translation endeavors.

The other corpus of studies is literary which during the last decade presented a more vibrant image than the historical studies. This part can further be divided into three divisions: the regular scholarly writings, translations and graduate degree theses.

If medieval history studies cannot draw on a large group of advocates, this is also true in literary studies. Though we have French, German, Spanish, Italian and Russian departments in Taiwan, we cannot boast that there is at least one medievalist in each of these departments on every campus. The total number of medievalists in these disciplines can only add up to a single digit number. The English departments accommodate more experts in this area, but even so their number is small. There is a long way to go to cultivate more specialists in the field.

Because medievalists are few, developing good teaching programs that attract and retain students receives more consideration than doing the individual research that some colleagues find a luxury. Besides, the stockpiling of basic texts and tools lies on the shoulder of these heavy-laden teacher-scholars because

librarians, too, have to depend on their recommendations and their advice to acquire books and research materials from the West. Fortunately the access to internet and websites helps ease the burden tremendously.

Because of the factors mentioned above, with the exception of English studies, other language sectors have accumulated only sparse research in this area. However, workshops and conferences organized around medieval themes usually would generate some concrete results. Two major writers in Italian literature have been studied at great length as a result of conferences held, i.e., Dante and Boccaccio, and the focus was on *The Divine Comedy* and *Decameron*. As befitting the interests and disposition of the local researchers, there are a few comparative studies on the two works in conjunction with Chinese classics. One interesting project is done by an Italianist comparing *Shijing (Book of Songs)* and the poetry of the beginning of Italian literature, IX-XIII centuries. Still another comparative study is the notion of hell in *The Divine Comedy* and in the Chinese Buddhist vernacular tales; though the study was not officially published a similar article is later found published in Mainland China in 2000. Apart from this, Dante is again studied alongside a classical Chinese poet, Ch'u Yuan, in a little-known journal in 1996. One long awaited work on Dante is Huang Kuo-pin's complete Chinese translation (in 3 vols.) of *The Divine Comedy* from the Italian original published in 2003, on which the translator has spent more than 20 years. The *Decameron*, too, has been compared with a late medieval/early modern collection of Chinese vernacular tales in a 2000 Ph.D. thesis. The French and German fields, combined with the English, have developed chivalry and romance studies which are popular among students, though the German mystic Meister Eckhart is somehow marginally included.

The only general introduction to this period is still Prof. Yen Yuan-shu's *English Literature: Medieval Period (Ying-kuo wen-hsueh: chung-ku shih-ch'i, 7th ed. 1997)*. The book uses the *Cambridge History of English Literature* format, devoting separate chapters to each of the authors or genres discussed. There are also copious citations and analyses of texts for the benefit of the Chinese students. Another literary history

of similar kind is one by Lü Chien-chung and Li Shih-hsueh's *A New Introduction to Western Literature: From Ancient Times to the Renaissance* (*Hsin-pien Hsi-yang wen-hsueh-kai-lun: shang-ku ch'i wen-yi fu-hsing*, 1998). But unlike Yen's book this is more of a literary history than explication of texts. A genre study of the period is found in He Chang-jung's *The Historical Novel of the Middle Ages* (sic) (*Chung-shih-chi cheng-chiao yen-yi*, 1996). Derived from various sources, here is a list of writers in descending order of the number of studies produced: Chaucer, Marie de France, William Langland, St. Augustine, *Beowulf*, the *Pearl-Poet*, John Gower, and John Mandeville, of which Marie de France belongs to the Anglo-Norman sector of medieval English literature though Old French is not generally offered in the French departments nor in the English departments. Several people have written on Marie de France, but there are only two academics persistently working from the original Old French texts. A visiting medievalist, Eugene Vance, during the nineties broadened the local horizon to introduce Chretien de Troyes in light of court culture. A few other American medievalists, too, joined the workshop to develop the topic. Because of the lack of specialists and incentive to do vigorous research it is not surprising to note that there are a mere 32 items of Chaucerian studies over a period of 20 years. Yet this is already the largest amount of studies on a single author since "Chaucer" is usually a course offered in some selected graduate programs. Marie de France and Langland tied for the second place but the two are far behind with only five entries, although Marie de France is studied more substantially and in depth. John Mandeville and the author of *Sir Orfeo* are the least studied, with only one count each. In terms of genres covered, verse narrative is the most popular and this suits the actual situation of most works of this period, being verse narratives. Romance, as representing the chivalric spirit of its time, occupies the largest concentration of studies (21 items). At this point, two young students are finishing up their Ph.D. thesis on medieval romance in England and when coming back they will add further weight to the field. Arthurian literature and hagiography are usually listed in this category, though we cannot claim to have Arthurian experts yet. However, it is

heartening to report that recently two junior colleagues have devoted themselves to work on the *Arthurian* and one has already been spending time in an American institution on research leave. Medieval drama, though studied, forms but a token portion. Medieval English lyric is even less known and has been practically forgotten though a German M.A. thesis on “*Höhe Minne*” was written in 1991. In 1994, a comparable M.A. thesis was written on tales and legends in medieval French *langue d’oc*. While many of the above studies are analyses of texts, a large portion of them are cultural studies in the broadest sense and some in the narrow sense, i.e., the currently fashionable cultural critique. These recent studies catch up with the mood of “doing theory” as practiced in the United States during the nineteen eighties and nineties. In that connection, the range of these theories includes psychoanalysis, semiotics, translation theory, hermeneutics, rhetorical theory, mimicry, women studies, neo-Marxism, gender studies and queer theory. Textual criticism, i.e., higher criticism, and paleography studies are conspicuously absent, but with good reason. One prominent phenomenon among the young medievalists is that they are too eager to “do theories” and attempt to say something new or unusual often at the expense of neglecting the lexicographical meaning of the text. Unfortunate as it may be, the traditional type of philological studies has been slighted and is treated as old-fashioned and out-dated. To some of the younger generation, then, only the new and modish kinds of methodologies are valued and overtly and covertly there are two camps of medievalists though they are by no means inimical to one another. In the articles of the younger medievalists, there is more name-dropping of Foucault, Derrida, Gramsci, Kristeva, Lacan, Walter Benjamin, etc. than referring to respectable medievalists of the West. At times some of them run the risk of misreading the texts and when the caution is raised it is usually strongly rejected. To a large extent, many of these newer studies are ideological readings and may not be text-based. Historicism, though understood, is only practiced by the older generation of medievalists. Perhaps the two camps of academics ought to deliberate whether they

prefer to be medievalists or theorists, or a happy mix of the two without sacrificing their principles and scholarship.

While the limited number of medievalists is occupied with producing critical writings of research, it is a pleasant surprise that translation and reprinting of medieval texts have fared remarkably well. Between 1981 and 2001, five versions of *The Canterbury Tales* and six versions/editions of *Decameron* were published, whereas during the same period three editions of *The Divine Comedy* and an equal number of St. Augustine's *Confessions* were recorded. Additionally, there is an abridged translation of *Confessions*, bringing the total number of editions to four. Part of the demand should be attributed to students of philosophy. It should also be stressed that earlier editions of the above classics are not counted in this survey, which means there are actually more than the above number of editions of text available in the libraries. Besides these better known works, there are other European medieval literary texts published, such as *Le Cid* and *Chanson de Roland*, but surprisingly *Beowulf* has not been translated in full at all. All these have been published by commercial presses in the nineties with freshly written critical introductions, in some of which projects the present writer has taken part. Though most of these translations have been incorporated in the world literature series, some of the demand for them may be due to the reading requirements for the liberal education programs vigorously launched in the past few years. In this sense, literary studies have better luck than historical studies, which are still in want of translations of primary texts. During this survey period, translations of critical studies, however, are rare and insignificant in number because those who are capable of translating would opt for doing original research. It is not that academics disdain to translate but that original research carries more credit in Taiwanese academe. Fortunately, the National Science Council, the Taiwanese research funding institution, now accommodates translation of classics as acceptable research projects, but they have to be translations from the original language and carry scholarly annotation at the same time. With this policy in force, hopefully, soon there will be more standard editions of primary texts available.

Altogether in the last two decades, Taiwan has produced only 3 Ph.D. theses on medieval literature, but several times more M.A. theses (18 in number). Their contents range from critique of Gothic architecture, medieval Christian architecture, the Breton lay, English metrical romance, chivalry, the *Pearl-Poet*, Chaucer, Langland, feminism, courtly love to the notion of marriage. As can be expected, Chaucerian studies again occupy the most attention. What these data reveal is that we do not have enough specialists in each sub-field even in English medieval literature, considered to be the strongest component among its European counterparts in Taiwan. Some promising students soon abandon the field after their M.A. stage. The practicing medievalists appear to be lone rangers traversing a vast forest, either guarding jealously the woodland or helplessly making rounds to find a mead to put up a tent as their lodge before more rangers can come to help build some decent cottages.

At this point there are close to ten universities offering medieval literature courses on campus. This figure is small, yet it has already doubled the number from 10 years ago. Lately, all public universities have had to confront budget cuts. When there is a low demand from students, certain not-so-popular courses will either be offered in alternate years or dropped from the curriculum. If teaching is the backbone of future research, there is much to be waited for and to be seen at this time. One immediate effect is the retooling of medievalists, i.e., being assigned to teach the more practical courses or to teach language classes. For this practical reason, medieval studies, whether literary or historical, cannot assume too high-flown a tone when budget and student demand are to be considered. One way out for these specialists is to volunteer to teach the liberal education courses that favor a broad view and survey type of syllabus rather than an in-depth seminar kind of class. At present, this kind of compromise between budget constraint and personal conviction is yet to be developed in Taiwan. Hopefully some prospective medievalists will be inspired in those classes. Undoubtedly, more translations of various kinds of primary texts should be encouraged. That includes both historical texts and literary texts. At

the same time, useful critical studies not available in the Chinese language, too, should be translated for the benefit of the non-major students. Such perhaps is the endeavour of our Mainland colleagues in 2000 when they translated Piero Boitani and Jill Mann's edition of *The Cambridge Chaucer Companion* (1986), though the translation did not target a specific group of students. After all, the academic situation in Taiwan is quite different from that in China. It seems encouraging, however, that currently a commercial press in Taipei is extensively inviting academics of different specialties to write Penguin type books for general readers and the list of publications includes medieval studies. Scholars are now invited to do evangelistic work in literature education. The new vista is that academics, besides doing conventional type of research, can write books that have a market without sacrificing quality and scholarship. Since the pool of medievalists is small, virtually everyone can be identified and there has been talk of organizing a medieval group in Taiwan. Until then, task forces cannot be formed, the uncharted domains remain unexplored and the breadth of medieval studies cannot be shown to the public. Without the benefit of a legitimate claim to be sustaining cultural heritage as in the western world, medieval studies and research in Taiwan have a number of issues to deal with, though superficially the researchers have achieved academic respectability.

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[Editor's note: The version of this article submitted by the author contained some scholars' names and titles of publications in Chinese characters. Since such characters cause certain versions of Acrobat to refuse to display the page concerned or the entire document, they have been removed, but any reader who would like the original version is welcome to apply to [mesn@flet.keio.ac.jp](mailto:mesn@flet.keio.ac.jp).]

### Recent Conferences and Events of Interest

The [English Linguistics Society of Korea](#) (ELSOK) held an [International Conference on English Linguistics: In Commemoration of Otto Jespersen's Scholarship](#) at Korea University, Seoul, on 18-19 June 2004. The conference also celebrated the tenth anniversary of ELSOK and Joon-Ho Kim, the President of the Society, invited several scholars from all over Korea and abroad, both linguists and medievalists, whose major works have some relation to Jespersen's. Forum lectures were given by eleven guest speakers: to name a few, Matti Rissanen ("Jespersen and the Use of 'One'"), W. A. van der Wurff ("Jespersen as a Comparative Linguist: The Case of Imperative"), Young-bae Park ("Some Notes on Jespersen's 'Case' System"), and three Japanese scholars - Masatomo Ukaji ("Jespersen on Double Restriction in Relation to Contact Clauses"), Jun Terasawa ("Jespersen's Negative Cycle Revisited: A Sociolinguistic Study") and Michiko Ogura ("*The King Liked Pears: A Choice Rather Than a Change*"). Thirty-five papers were read in three parallel sessions, most of which re-examined Jespersen's views and principles through modern techniques like generative grammar and computer corpora. Antonette diPaolo Healey, the chief editor of the *Dictionary of Old English*, who was invited to another conference organised by the English Language and Literature Association of Korea (ELLAK) on 15-17 June to give two papers concerning the dictionary, joined ELSOK for discussion on the forum lectures. The proceedings of the conference will be published this autumn.

Michiko Ogura

The 20th annual meeting of the [Western Division of the Japan Society for Medieval English Studies](#) was held at Kyoto Sangyo University on 12 June 2004. The following papers were delivered. Tetsuji Suzuki 'Word order in the wheel of *Sir Gawain and the Green Knight*', Atsuko Tanaka 'Loss of grammatical gender in the Caligula manuscript of Layamon's *Brut*: The agreement of the pronouns *hine*, *hire* with nouns', Setsuko Haruta 'Those who cross the wall and those who don't: Chaucer's *Troilus and Criseyde*'.

There was also a symposium on the language of Ricardian poets, chaired by Noritsugu Shimogasa, with the chairman speaking on Romance, Masahiko Kanno on John Gower, Tomonori Matsushita on William Langland, and Yoshiyuki Nakao on Geoffrey Chaucer.

The 20th annual meeting of the [Eastern Division of the Japan Society for Medieval English Studies](#) was held at Komazawa University, Tokyo, on 26 June 2004. The following papers were delivered: Yasuhiro Miki 'Compound words in *Beowulf: hordweard* and the theme of the poem'; Eiko Harada 'The image of the hero in the Border Ballads: with special reference to 'The Battle of Otterburn' (Child 161) and 'The Hunting of the Cheviot' (Child 162); Yoshihiro Yoshino 'The challenge and the agenda for research in medieval English literature and language, focussing on English language studies'; Tetsuya Suzuki 'The function of the "bob and wheel" in *Sir Gawain and the Green Knight*'; Rinko Matsui 'The meaning of the Green Knight as a knightly heteromorph of the "Green Man"'; and Masa Ikegami 'How did scribes copy their exemplars? The case of John Shirley'. There was also a symposium on 'Digital reserach today on rare books through the HUMI project', chaired by Toshiyuki Takamiya. The speakers were the chairman and Masaaki Kashimura 'The present state and the implementation of the digitalisation of rare books: the case of the Winchester manuscript'; Norihiro Kishida, Satoko Tokunaga and Shinji Ozawa 'The digital study of books and medieval research: Towards the development of systems facilitating the analysis of rare books'; and Yukie Baba and Takami Matsuda 'The concept of an XML digital edition: Towards the digitalisation of a book as a cultural product'.

## Forthcoming Conferences and Events of Interest

The 50th quarterly meeting of the [Chaucer Colloquium](#) will be held on 10 July 2004, 14:00-17:30, at Keio University, Hiyoshi Campus. The following papers will be presented: 'Chaucer and Medieval European Literary Tradition' by Tadahiro Ikegami, Emeritus Professor, Seijo University, and 'Arthurian Legends and the House of Tudor' by Mina Aoki, Shirayuri College, Graduate School. For enquiries, please e-mail Yasuaki Tsuji, Ohu University ([tsujasky@nifty.com](mailto:tsujasky@nifty.com)).

The Fifth Australian [Celtic Studies Conference](#), 21-24 July 2004, University of Sydney. Enquiries to: [sybiljack@hotmail.com](mailto:sybiljack@hotmail.com).

Paris, 22-26 July, 2004. Seventh Cardiff Conference on the [Theory and Practice of Translation in the Middle Ages](#), hosted by the Sorbonne Nouvelle, Paris. Enquiries: Jacqueline Jenkins, Dept of English, U of Calgary, 2500 University Drive, N. W., Calgary, AL T2N 1N4, Canada; [jenkinsj@ucalgary.ca](mailto:jenkinsj@ucalgary.ca).

The fifth annual conference on [Layamon's Brut](#), 'The Chronicle Context of Layamon's *Brut*', will take place at Brown University, Providence, 1-6 August, 2004. The plenary speaker will be Rosamund Allen. <http://www.brown.edu/lawman2004>

"[\(Re\)Creating Arthur](#)", an interdisciplinary conference hosted by King Alfred's College Winchester, in collaboration with the [Leeds International Medieval Congress and Studies in Medievalism](#), will be held 4-6 August 2004. Enquiries should be directed to Dr Phil Cardew, School of Cultural Studies, King Alfred's College, Winchester, SO22 4NR; [P.Cardew@wkac.ac.uk](mailto:P.Cardew@wkac.ac.uk).

Byzantine Narrative: XIVth Conference of the [Australian Association for Byzantine Studies](#): 13-15 August 2004 University of Melbourne, Australia. Plenary speaker: Margaret Mullett, The Queen's University of Belfast: 'Novelisation in Byzantium: Narrative after the revival of fiction'. The conference web site, through which registrations can be made, is at <http://www.cca.unimelb.edu.au/byznarr/home.htm>. The Conference theme is narrative in Byzantium: How did the Byzantines tell a story in novels, poems, histories, chronicles, architecture, frescoes and mosaics (to mention just some of the media they employed)? How did they put together their narratives? Were similar techniques used in the different media? What is the relationship between originality and tradition? Is there a distinctive Byzantine method of story-telling?

The 13th [International Conference on English Historical Linguistics](#) will be held in Vienna 23-28 August 2004. The following plenary speakers have been invited: Merja Kyto, Jonathan Culpeper, Jeremy Smith, Ilse Wischer, and Laura Wright. For further information: [www.univie.ac.at/Anglistik/icehl13](http://www.univie.ac.at/Anglistik/icehl13).

The Department of Mediaeval History, University of St Andrews: [Textual afterlife: a conference on the uses and manipulations of texts](#), 3-4 September 2004.

'[The Archaeology of the Early Medieval Celtic Churches](#)' is the theme of a conference to be held at the University of Wales, Bangor, 9-12 September, 2004. Full details are available on the Society for Church Archaeology's website, <http://www.britarch.ac.uk/socchurcharchaeol>. The final date for conference bookings is 23 July.

Consecrated Women: Towards a History of [Women Religious of Britain and Ireland](#) - to be held in Cambridge, 16-17 September, 2004.

The web site of the [Australian Early Medieval Association](http://home.vicnet.net.au/~medieval) at <http://home.vicnet.net.au/~medieval> has been updated. Details of the Inaugural Conference, to be held at the University of Melbourne from 22-24 September 2004, have been added, including a call for papers, registration form, preliminary programme and a current list of speakers and abstracts. The web site also includes details of the Association's new journal with notes for contributors and reviewers.

One stream of the conference will be celebrating the 1400th anniversary of the death and sainthood of Pope Gregory the Great. To be placed on the mailing list, please contact: Julianna Grigg, Conference Convenor, GPO Box 3343, Melbourne 3001, Australia. E-mail: [julianna.grigg@bigpond.com](mailto:julianna.grigg@bigpond.com) or Dr Pamela O'Neill at: [pamela.oneill@bigpond.com](mailto:pamela.oneill@bigpond.com).

**Once and Future Medievalism Conference:** University of Melbourne, 27-28 September 2004. Keynote speaker: John Ganim (University of California, Riverside) 'Middle Ages at the World's Fairs: Medievalism, Orientalism and Imperialism'. The conference takes as its theme the afterlife of medieval culture, whether in the form of historical reconstruction or imaginative recreation, in the academy or in high or popular culture, from the late medieval and early modern period to the contemporary era. Submissions are invited on any aspect of medievalism, from a range of disciplinary fields and cultural practices: literature, history, cultural studies, film, art, ritual practice, architecture, religion, music, television, children's literature, re-enactment groups, etc.

Website: [www.english.unimelb.edu.au/medievalism/index.html](http://www.english.unimelb.edu.au/medievalism/index.html)

Call for papers: The Second Nowton Court Colloquium on the [History of the Book and Digitisation](#) will be held at Nowton Court, Bury St Edmunds, Suffolk, Friday 19th - Sunday 21st November, 2004. The programme will comprise two plenary lectures by Professor Margaret Bent and Dr Julia Craig-McFeely (The DIAMM Project) and Professor Peter Robinson (The Canterbury Tales Project), eighteen

25-minute long papers, and general discussion. Abstracts: Please send by the end of July the title of your 25-minute-long paper with a resume of no more than 1000 words and a brief CV to [takamiya@humi.keio.ac.jp](mailto:takamiya@humi.keio.ac.jp).

The [Japan Society for Medieval English Studies](#) will hold its 20th Annual Conference 11-12 December, 2004, at Mukogawa Women's University, Nishinomiya.

From March 17 to June 26, 2005, the Art- and Exhibition Hall of the Federal Republic of Germany in Bonn and the Ruhrlandmuseum in Essen will show the exhibition: [Crown and Veil: The Art of Female Monasticism](#). The exhibition is dedicated to all forms of female religiosity from the early Middle Ages until the Reformation. The focus is on works that were made by and for nuns and canonesses. Further information on the exhibition can be found on the web at the following address: <http://www.ruhrlandmuseum.de/frauenkloester>. A colloquium will mirror the thematic, chronological and topographical emphases of the exhibition, and is scheduled to take place from May 18-22, 2005 in Bonn and Essen.

The fifth [Fifteenth-Century Studies](#) congress will take place in Groningen, 5-8 July, 2005. Its theme will be "Cultural Change in the Late Middle Ages and the Early Modern Era". Proposals should be sent to both Arjo Venderjagt ([a.j.vanderjagt@let.rug.nl](mailto:a.j.vanderjagt@let.rug.nl)) and Barbara Gusick ([bgtsud@aol.com](mailto:bgtsud@aol.com)) by 1 November 2004.

The [International Medieval Congress](#), 11-14 July 2005, University of Leeds: Though papers and sessions on other aspects of medieval studies are also welcome, the special theme will be 'Youth and Age', including such subjects as rites of passage, religious conversion, concepts of seniority, innovation and reformation, and the transmission of knowledge between generations. Proposals for Papers to be

submitted by 31 August 2004 and for Sessions by 30 September 2004. Contact [IMC@leeds.ac.uk](mailto:IMC@leeds.ac.uk), or see the conference website <http://www.leeds.ac.uk/imi/imc/imc.htm>.

The Fourth Conference on [The Medieval Chronicle](#) will be held 15-19 July 2005 at the University of Reading, England. The main themes will be 'The chronicle: History or literature?; The function of the chronicle; The form of the chronicle; The chronicle and the reconstruction of the past; and Text and image in the chronicle'. The deadline for abstracts is 1 February 2005.

For further information: [www.reading.ac.uk/MedChron/](http://www.reading.ac.uk/MedChron/).

A conference on the theme '[Aging, Old Age, and Death, from Antiquity to the Middle Ages](#)' will be held in Tampere, Finland 19-21 August 2005. Send one-page abstracts to Jussi Rantala ([passages@uta.fi](mailto:passages@uta.fi)) by 28 February 2005.

## Recent and forthcoming publications

The [British Library manuscript of \*The Life of St Edmund, King and Martyr\*](#), which was made with lavish illuminations on the occasion of King Henry VI's visit to Bury St Edmunds in 1433, is now available in colour facsimile, together with a commentary volume by A. S. G. Edwards, published by the Folio Society, in a special edition limited to 1,000 copies, priced at 450 pounds sterling. For details, write to Stephen James, Limited Editions Manager of the Folio Society, [stephenj@foliosoc.co.uk](mailto:stephenj@foliosoc.co.uk).

Vol 21, no. 1 of *English Linguistics*, the journal of the [English Linguistic Society of Japan](#), includes a review article by Madoka Murakami, entitled 'The importance of extra elements in Old English', on M. Ohkado's *Old English Constructions with Multiple Predicates*.

*Notes on the [Waseda MS of Nicholas Love's Myrroure of the Blessed Lyf of Jesu Christ](#)*, edited with Introduction and Notes by Shoichi Oguro, Waseda University, includes facsimiles of seven pages of the manuscript with transcription, twenty-two pages of colour photographs, and related material by Michael Sargent and Paul Snowden.

## Individuals and Miscellaneous

[Dr Ray Barron](#), formerly of the Department of English at the University of Manchester, and subsequently an Honorary Research Fellow at the University of Exeter, died in April this year while travelling in Spain. He is perhaps best known for his work on Arthurian literature, including his edition (in collaboration with CS Weinberg) of Lawman's *Brut*.

## Short Notices

From the next issue, December 2004, it is intended that MESN will carry short notices of recently published books. These will inform readers of the content and nature of the book in question, and may also include a critique. The Brief Notices in *Medium Avum* are a suitable model. The minimum length will be about 200 words, but considerably longer notices are entirely acceptable. The following books are at present available for review: subscribers within Japan are welcome to nominate themselves or a suitably qualified postgraduate.

\* Michael Alexander, *A History of English Literature*

\* Shuji Chiba et al., eds., *Empirical and Theoretical Investigations into Language: A Festschrift for Masaru Kajita* [This is a wide-ranging collection, and the notice could concentrate on the contributions relevant to medieval English]

\* Yoko Iyeiri and Margaret Connolly, eds., *Essays on Medieval English Presented to Professor Matsuji Tajima on his Sixtieth Birthday*

\* Tomonori Matsushita, ed., *Geoffrey Chaucer, The Canterbury Tales: The Knight's Tale*

\* Shoichi Oguro, ed., *The Saturday Chapter in the Waseda MS of Nicholas Love's Myrroure of the Blessed Lyf of Jesu Christ*

\* Nicholas Orme, *Medieval Children*

\* Anthony Quiney, *Town Houses of Medieval Britain*

\* Tom Shippey, ed., *Appropriating the Middle Ages: Scholarship, Politics, Fraud. Studies in Medievalism* 11 (2001)

\* Louise Sylvester and Jane Roberts, *Middle English Word Studies: A Word and Author Index*

The book will be supplied free of charge, and will become the property of the reviewer.

## Publications Received

Shuji Chiba et al., eds., *Empirical and Theoretical Investigations into Language: A Festschrift for Masaru Kajita* (Kaitakusha)

Shoichi Oguro, ed., *Notes on the Waseda MS of Nicholas Love's Myrroure of the Blessed Lyf of Jesu Christ* (Waseda University, Tokyo)

Anthony Quiney, *Town Houses of Medieval Britain* (Yale UP)

*Bulletin des Anglicistes Médiévistes* 65 (Eté 2004)

*John Gower Newsletter* 23 (April 2004)

*Mystics Quarterly* 30 (March/June 2004)