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The select bibliography at the end of the volume is satisfactory, especially when combined with footnotes (rich and detailed in almost all papers). While the contents of this book are naturally uneven, the volume nonetheless offers several outstanding essays of significant interest and importance, and specialists will profit from reading it.

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Traditions and Innovations in the Study of Medieval English Literature: The Influence of Derek Brewer, ed. by Charlotte Brewer and Barry Windeatt. Cambridge: Brewer, 2013. ix + 317 pp. ISBN 9781843843542.

Today's diverse and intricate approaches to Middle English literature can seem overwhelming, especially to those first reading a text or genre. Although introductory works exist, they rarely explore particular methodologies and their influence in full. *Traditions and Innovations* indirectly fills this gap by engaging with the studies of one of the field's most prominent scholars over the past sixty years or so.

Despite its appearance, this volume is not a *Festschrift*. It instead seeks 'to illustrate the importance of Brewer's ideas and influence for Medieval English scholarship both of his time and subsequently' (p. 17). Although Brewer's key role in publishing many works on medieval studies is discussed occasionally (such as by the introduction, pp. 6–7, and Barry Windeatt, pp. 262–78 at 277), the volume focuses on his works and how they affected (and affect) later scholarship. His methodology is explained as reading in the proper context of medieval culture and society, and without modern presuppositions. This approach is followed by the contributors throughout their chapters.

The contributors, who knew Brewer well, provide many anecdotes from his life while discussing his influence on their work and the field as a whole. The writing paints an intimate portrait and is sometimes tinged with colour and candour, such as Pearsall's repeated quotations from Brewer's creative writing and comparison of his life with Chaucer's (pp. 18–33). Interestingly, Brewer's experiences are presented as context for better understanding his own works and ideologies. This is in a fashion similar to Brewer's own reading of medieval literature. Pearsall's survey of the development of Brewer's theoretical approaches during his career is particularly interesting, as it suggests how some events might have inspired intellectual stances and professional growth.

The topics covered are closely related to Brewer's interests. Many of the chapters touch on Chaucer (Derek Pearsall and Alastair Minnis), and others discuss various aspects of *Troilus and Criseyde* in particular (Mary Carruthers, A. C. Spearing, and Jacqueline Tasioulas). There are also particularly interesting chapters on Malory and the Arthurian cycles (Elizabeth Archibald), class and the French of England (Christopher Cannon), and friendship in romance (Corinne Saunders). Other chapters on varied aspects of Middle English narratives (by Helen Cooper, Jill Mann, James Simpson, Windeatt, and R. F. Yeager) and the nuances of language and manuscripts (Charlotte Brewer and A. S. G. Edwards) round out the collection.

Brewer's influence is not explicitly argued or explored, but is instead shown through the chapters that engage with his work. They reiterate his arguments in old debates, reapply his methods in new studies, or continue earlier collaborations, in 'a sequence of conversations with, and developments from, aspects of Brewer's work' (p. 16). They are predominantly literary in their approach, as the title of the volume might suggest, with little consideration

of other fields. Each of the fifteen chapters engages with texts and important methodological considerations. However, some of the debates covered are dated and rarely discussed today. They are sometimes conservative and omit discussion of scholarship that has not developed directly from Brewer's works.

Some chapters seem out of place in the volume, given its objectives. For example, Charlotte Brewer's chapter on Middle English word meaning and dictionaries (pp. 215–38) provides only a few passing references to Derek Brewer's thoughts on the subject. She does not show how these areas were influenced by, or are a continuation of his work, but rather implies how they validate his opinions on the topic. This chapter is also considerably longer than the others, at twenty-three pages (or forty-six, with its appendix), while the nearest in length is only eighteen pages and most are less than fifteen. While this chapter is interesting, it seems odd for it to occupy so much space and not directly contribute to the volume's stated objectives.

The focus on literary studies limits the volume's applicability in other areas of medieval studies. For example, Minnis (pp. 34–47) argues that Brewer's position on chivalry was correct and his opponents (such as Terry Jones, who argues that Chaucer was a pacifist and presented chivalry as a mere façade) are wrong for reading texts anachronistically and twisting them to suit their own attitudes.¹ He claims Brewer disproved such arguments by showing that chivalry was a sincerely held ideal, and makes no compromises in the process. For example, he does not mention that others find that some scholarly criticisms of chivalry helpfully underline its cultural tensions.² Minnis focuses entirely on 'literary' chivalry and omits the works of cultural historians, such as Jean Flori, Richard Kaeuper, Maurice Keen, and Malcolm Vale. This is troubling, as these scholars all made significant contributions to the field, such as Keen's two key articles on the debate of Chaucer's scepticism of chivalry.³ This might seem reasonable, given the volume's literary focus. However, comparing literary with historical sources provides invaluable insight into such layered cultural texts, and should not be dismissed.⁴

A few key areas might have further illuminated Brewer's prominence in the field. While plenty of attention is given to Brewer's influence on others, little is paid to how he was influenced by other scholarship. Besides a few brief mentions of Freud's ideas (pp. 166, 190, 191), only social and cultural influences are noted, such as Saunders' suggestion that Brewer's notion of friendship was perhaps affected by his own experiences in war (pp. 128–43). It also would have been helpful to consider how more recent and innovative scholarship draws upon Brewer's work.

Despite its occasionally unfulfilled objectives, this volume presents a fascinating insight into the life, work, and influence of Derek Brewer. It traverses many themes and texts in the rich field of Middle English studies. Its chapters serve as useful studies, starting points, and

¹ Terry Jones, *Chaucer's Knight: The Portrait of a Medieval Mercenary*, 2nd edn (London: Methuen, 1994). The first edition was published in 1980.

² Although they reject Jones' argument that Chaucer's Knight was a mercenary modeled on John Hawkwood. Maurice Keen, 'Chaucer and Chivalry Revisited', in *Armies, Chivalry and Warfare in Medieval Britain and France: Proceedings of the 1995 Harlaxton Symposium*, ed. by Matthew Strickland (Stamford: Paul Watkins, 1998), pp. 1–12.

³ Maurice Keen, 'Chaucer's Knight, the English Aristocracy and the Crusade', in *English Court Culture in the Later Middle Ages. Papers from the Colston Research Society Symposium, Bristol University, 1981*, ed. by V. J. Scattergood and J. W. Sherborne (London: Duckworth, 1983), pp. 45–61; Keen, 'Chaucer and Chivalry Revisited'.

⁴ See for example Richard Kaeuper, 'Literature as Essential Evidence for Understanding Chivalry', *Journal of Medieval Military History*, 5 (2007), 1–15.

summaries of scholarship. It can warn of pitfalls and inform diverse methodologies. Overall, this volume proves a significant collection of works inspired by Brewer and serves as testament to his continuing influence today.

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The Culture of Inquisition in Medieval England, ed. by Mary C. Flannery and Katie L. Walter. Westfield Medieval Studies 4. Cambridge: Brewer, 2013. 202 pp. ISBN: 9781843843368.

The editors of this welcome volume aim to shed light on the impact of the practice of inquisition in the literature and culture of late medieval England. Moving beyond the traditional research focusing on the legal aspect of inquisition with regard to heresy, the contributions in this volume provide the reader with case-studies investigating the literary and cultural perspective.

Indeed, inquisition has mostly been studied from a historical angle, and the geographical focus has traditionally been the French *Midi* and the Iberian kingdoms of Castile and Aragon. The focus on 'the Inquisition' as an institution rather than a legal practice, on ecclesiastical prosecution and persecution of the Waldensian and Albigensian heretical movements in the early thirteenth century and on the Spanish Inquisition from the late fifteenth century onwards has not only monopolised the interpretation of the medieval concept of *inquisitio*, but also diverted attention away from both the fourteenth and fifteenth centuries and from north-west Europe.

In the last two decades the function of inquisition in late medieval England has been the subject of a growing scholarly interest. Recent publications like Ian Forrest's seminal *The Detection of Heresy in Late Medieval England* have contributed to the appreciation of the wider role of *inquisitio* in England's ecclesiastical courts in the later Middle Ages.¹ Moreover, with a focus on the later Middle Ages, this collection of essays sits conveniently alongside David Loewenstein and John Marshall's *Heresy, Literature and Politics in Early Modern English Culture*.²

Aside from contributing to this scholarship orientated on the British Isles, the volume under consideration furthermore belongs within a context of recent directions in the study of medieval inquisition. It has been convincingly shown that *inquisitio* was not merely the ecclesiastical institutionalisation of the prosecution of heresy, but rather part of a longer process influencing the existing religious, social, and cultural structures. Although the editors may appear rather ambitious by stating that this collection 'redefines the nature of inquisition's role within both medieval law and culture', the essays are most certainly valuable case-studies that contribute further to the investigation of the broader impact of inquisition on the different aspects of medieval society.

The articles gathered partly originated at a session on 'Inquisition and Confession' at the 2008 Kalamazoo International Congress on Medieval Studies, and at two workshops, 'Inquisition and Confession' and 'Imagining Inquisition in Medieval England', held at Queen Mary, University of London in 2009 and 2010. The editors must be applauded for their selection of highly complementary articles which represent some of the most recent developments in the

¹ Respectively, *The Haskins Society Journal*, 1 (1995), 197–87 and Oxford: Clarendon, 2005.

² Cambridge: Cambridge University Press, 2006.