

出國報告 (出國類別：國際會議)

中世紀文學國際研討會

服務機關：國立台北科技大學應用英文系

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派赴國家：韓國

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摘要

中世紀文學是我主要的研究領域。今年我造訪韓國，參與一年一度由韓國中古文藝復興學會(MEMESAK)舉辦的中世紀文學研討會。在此次研討會中，我發表了一篇論文，旨在探討英國中世紀作家傑佛瑞·喬叟(Geoffrey Chaucer)的作品。我是台灣西洋古典中世紀暨文藝復興學會(TACMRS)的會員。每年學會派遣教授代表團到韓國出席會議。今年我被選為台灣代表團中的一員，我的論文分別經過TACMRS 委員及韓國委員的審查。此次的研討會相當地成功，我的論文深受好評。我也利用這次機會與同行交流，讓他們多了解台灣。

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本文

■ 目的

中世紀文學是我主要的研究領域。今年我造訪韓國，參與一年一度由韓國中古文藝復興學會(MEMESAK)舉辦的中世紀文學研討會。在此次研討會中，我發表了一篇論文，旨在探討英國中世紀作家傑佛瑞·喬叟(Geoffrey Chaucer) 的作品。

■ 過程

我是台灣西洋古典中世紀暨文藝復興學會(TACMRS)的會員。每年學會派遣教授代表團到韓國出席會議。今年我被選為台灣代表團中的一員，我的論文分別經過 TACMRS 委員及韓國委員的審查。

■ 心得及建議事項

此次的研討會相當地成功，我的論文深受好評。我也利用這次機會與同行交流，讓他們多了解台灣。

PROCEEDINGS of
2015 INTERNATIONAL CONFERENCE of
MEMESAK

On the Topics of
“Wilderness, Wildness, and Civilization
in Medieval and Early Modern English Literature”



Organized by Medieval and Early Modern English Studies Association of Korea

(MEMESAK -- <http://memesak.or.kr>)

Sponsored by Institute for English Cultural Studies, Dongguk University

CONFERENCE SCHEDULE

Registration (9:30~10:00)

First Session (10:00~11:30).

MODERATOR: In Sung Lee (Soongsil University)

1. Hwanhee Park (Incheon National Univ.).
 - The Importance of Animals and Wilderness in *Sir Orfeo*
2. ~~John Lance Griffith (National Taipei Univ. of Technology)~~
 - ~~Wilderness and Tameness: Ambiguous Virtues and Vices in Chaucer's *Canterbury Tales*~~

DISCUSSANTS: Heegoo Lee (Jungwon Univ.), Yejung Choi (Hoseo Univ.)

Coffee Break (11:30~11:40)

Plenary Session (11:40~12:40)

MODERATOR: Yoonhee Park (President of MEMESAK, Dongguk Univ.)

PLENARY SPEAKER: Ad Putter (Bristol University)

- The Wild Forest of Medieval Courtly Romance

Lunch (12:40~13:40)

Second Session (13:50~15:20)

MODERATOR: Minwoo Yoon (Yonsei Univ.)

3. Francis K H So (Kaohsiung Medical Univ.)
 - The Benign but Bleak "wyldrenesse" in *Sir Gawain and the Green Knight*
4. Hyonjin Kim (Seoul National Univ.)
 - Love, Madness, and Arthurian Civilization

DISCUSSANTS: Jisoo Kang (Inha Univ.), Hyunyang Lim (Seoul National Univ.)

Coffee Break (15:20~15:30)

Third Session (15:30 -17:00)

MODERATOR: Hongwon Suh (Yonsei Univ.)

5. Tai-Won Kim (Sogang Univ.)

- "A Wilderness of Tigers": Civilization and Its Discontent in *Titus Andronicus*

6. Petros Dovolis (National Changhua Univ. of Education)

- "We'll Milk Our Ewes and Weep; but We will not Run Wild": Compliance, Conformity and Domesticated Endurance in *The Winter's Tale*."

DISCUSSANTS: Bomin Kim (Seoul National Univ.), Chung-in Im (Seoul National Univ.)



[Saint Jerome in the Wilderness, ca. 1525-30, Woodcut, an imitation of Titian's painting]

Medieval and Early Modern English Studies Association of Korea

(<http://memesak.or.kr>)

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Wildness and Tameness: Ambiguous Virtues and Vices in Chaucer's *Canterbury Tales*

The wilderness is present but is not a common setting in Chaucer's *Canterbury Tales*. The word "wildnesse" itself, though it appears a few times in Chaucer's other works, is not used by the pilgrims. In their tales, the adjective "wilde" / "wylde" appears less than fifty times; most of those references are to wild (as opposed to tame) animals in general; to particular beasts (boars, deer, lions); or to natural elements, fire and water (waves and rainstorms). Yet the few references are often striking. For example, when the Chaucer pilgrim finishes his tale of Melibee (and of his tame wife), the Host suggests that only a wild lion or a fool would confront his wife when she is in a rage, only if Harry himself were "lik a wilde leoun, fool-hardy". The Monk then tells a series of short stories, all tragedies, a few of which echo the Host's image of a wild animal, raising the question: to what extent are the Monk's tragedies -- particularly that of Zenobia, a woman closely associated with the wilderness and the only woman who has her own story in the Monk's collection -- a response to the Host's account of his own personal tragedy which he calls marriage? to what extent does the Monk imply that wildness is synonymous with foolishness or, conversely, with "full hardiness"?

I suggest that, as a whole, the episode with the Monk -- including the prologue with the Host and the epilogue in which the Knight (whose own tale contains the most uses of the word "wilde") interrupts and rebukes the Monk -- is a meditation on power and will, on loss of (self) control and loss of self. Through a close reading of the Monk's Tale, this paper explores the way in which for Chaucer something wild -- in the sense of being beyond one's control -- can be both a danger and a necessity in the life of the individual who must assert his will for the good at the same time remaining careful not to lose control. In particular I examine how Chaucer's images of the wild return us to his interest in the dichotomies of control vs. helplessness, human will vs. divine order, self-determination vs. social inertia; and how the Chaucerian pilgrim must continually examine the extent to which he has overestimated the importance of his own power and control (and so finds himself in need of correction from the wild beyond his control), and the extent to which he has been too tame, allowing himself to be controlled in a negative way (and so in need of disrupting his world with a display of wildness).

Keywords: Chaucer, *Canterbury Tales*, self-control, will, power, tameness