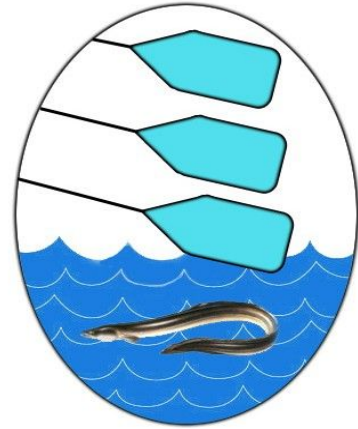


INTERNATIONAL HOCCLEVE SOCIETY



NEWSLETTER

Volume 4 Issue 1 (2017)

A Message from our Organizational Committee

Greetings Hoccleveans! On behalf of the organizational committee of the International Hoccleve Society, I thank you for following our activities and I welcome you to participate online or in person whenever you can. The Society continues to serve as a productive and collegial grassroots forum for any scholar or student interested in Thomas Hoccleve, his works, his cultural context, and his milieu. We attempt to produce creative content that responds to emerging trends in academic and intellectual life. Our core mission is to be open, online, and collaborative, and to develop as a learned society around the needs and interests of scholars, educators, and enthusiasts at all levels.

Over the past year, we have been focusing on growing our social media presence and developing the network of Hoccleve-interested scholars and teachers at major medieval studies conferences. Thanks in large part to the generous undergraduate internship provided by Eastern Connecticut University's English Department and overseen by Meredith Clermont-Ferrand, we have been able to regularly update our social media feeds and expand the reach of Hoccleve's voice -- especially that of his *Lyfe Coache* persona -- across several new platforms. We also were pleased to host the 3rd annual online Hoccleve Recovery Day in November 2016. Offline, committee members organized scholarly panels and social events at the New Chaucer Society meeting in London and the Kalamazoo Congress on Medieval Studies in 2016. On the horizon, we are continuing this work by sponsoring two sessions at Kalamazoo in May 2017, including the first pedagogy roundtable devoted solely to Hoccleve and a paper panel titled "Hoccleve at Play," and we are exploring the possibility of hosting a long-overdue conference on the state of Hoccleve Studies in 2018.

Please read on to learn more about these activities, some exciting new capabilities being added to the Hoccleve Archive, some CFPs that should be of interest to Hoccleveans, and to peruse our ongoing bibliographic work on Hoccleve scholarship (sampled below). Please also consider meeting up with organizational committee members at our Kalamazoo sessions this year if you're attending as we plan to arrange an informal evening social meet-up. Most roles on the committee are up for reappointment this year, and we would be very grateful to welcome new committee members to our team to refresh our efforts to promote community among Hoccleve Scholars and Enthusiasts worldwide. Please contact the Director or Assistant Director for more information!

Best wishes,

Elon Lang, Director



Hoccleve Archive & Bibliography

The International Hoccleve Society's sister project, The Hoccleve Archive, is building a digital archive of Hoccleve's texts and editorial material in a collaborative online archive housed at the University of Texas at Austin, which can be found [here](#).

The Hoccleve Archive has launched a major new feature, a searchable lexicon of Hoccleve's English, based on the HOCCELEX files. First created in the early 1980s by Peter Farley, working under the auspices of an editorial team lead by D.C. Greetham, the HOCCELEX files contain semi-diplomatic transcriptions of the poetry found in Hoccleve's three surviving holograph manuscripts. Each word in the transcription has been marked with a Middle English root form and tagged for grammatical and syntactical data including person, number, and part of speech. Originally made to assist in the creation of a critical edition of the *Regiment of Princes*, the HOCCELEX files have been largely inaccessible to scholars for years. Under the direction of Robin Wharton, a team of Student Innovation Fellows at Georgia State University have made these files, and the valuable linguistic information they contain, available in a robust and public form by integrating them into our edition of Hoccleve's holograph poems. The prototype, which allows users to search any word in any poem and quickly retrieve detailed grammatical information and a complete list of all uses of the term in the holograph poems, is available [here](http://hocclevearchive.org/hocclevearchive/the-holograph-mss/) (<http://hocclevearchive.org/hocclevearchive/the-holograph-mss/>). To use it, simply right click on any word in our edition of the poems (best results for viewing this beta-version are had by using the Chrome browser).

Also, on our main webpage, the International Hoccleve Society has a bibliography of scholarship on its dear Clerk of the Privy Seal, to be found [here](#). We are always on the lookout for potential additions to our Hocclevean archives, and encourage scholars to submit or alert us of their work.



Hoccleve Events, Conferences, and Talks

International Congress on Medieval Studies, Kalamazoo 2016

The goal of the 2016 Kalamazoo panel, titled “[Touching Hoccleve](#),” was twofold: to explore how his poetry (or official bureaucratic productions) might allow modern readers to reach back and grasp Thomas Hoccleve’s social and psychological moment, coming to a sympathetic accord with his worldview and means of reacting to interpersonal stimuli; and to appraise how the physical body might manifest these internalized social stimuli while poetry externalizes psychological processes. What touched Hoccleve, and how can we touch him? What is, and is not, recoverable?

Dr. Justin Barker’s paper, “Unstable Matter and Poetic Authority in the Series,” took on this question of knowability by turning to Aristotelian hermeneutics. She analyzed Hoccleve’s engagement with “matter,” in the sense of subjects or topics and the substance of an author’s composition. Many have noted that his poems’ form breeds instability, but Justin argues that such instability is a source of possibility in Hoccleve’s works, that his authorial identity hinges on his matter’s indeterminacy. As he peers deeply at his surroundings, Hoccleve’s attempts to scrutinize, understand, and represent his world are aided by the multitude of interpretations allowed by verbal malleability. Justin asked whether an author can truly control his matter, and determined that Hoccleve’s choice of challenging subject matter allows him to comment on his own mental composition as he puts his poetic form in order.

Melissa Isaacs (née Pankake) presented a paper, “‘Lerne to Dye’ and Narrating Despair,” that further allowed the audience to understand the purposes and content of Hoccleve’s self-reflection. Scholars who focus on the poet’s autobiographical revelations, she argued, tend to see the Series and the “Lerne to Dye” in particular as incomplete consolation. Viewed as a realistic response to old age and infirmity rather than as a typically Christian statement about “good death,” however, *Moriens* rather than the *Disciple* appears as the protagonist, and the poem proves to be Hoccleve’s opportunity to express an uneasiness people often have as they approach death. Hoccleve fears the loss of self into death; writing about death might familiarize it and allow Hoccleve to ease into it by stages, offering catharsis and preparation not Christian repentance and consolation.

Likewise building off the Kierkegaardian notion that despair may be a normal state of human existence, Paul Magna questioned in his paper “Hoccleve’s Existential Crisis” the appropriateness and applicability of existential theory in the evaluation of self-narrative. While “crisis” is typically judged by Western socio-cultural standards as an allowable, if not common, experience in certain life junctures like puberty and middle age, Paul suggests Hoccleve wrote about stigmatized subjects like mental illness in order to stress the fundamentality of crisis periods to the human experience. Paul concluded that what makes Hoccleve touchable to modern readers is exactly what made him touchable to his contemporaries, which was the poet’s point entirely.

New Chaucer Society Congress, Queen Mary University of London, July 11-15, 2016

At the 2016 New Chaucer Society Congress held at Queen Mary University of London, IHS organizational committee members Aditi Nafde and Elon Lang organized a panel titled “After Chaucer” and included a number of papers on Hoccleve. “Form and Fashion in Lancastrian Poems” by Jenni Nuttall addressed authors’ freedom to versify in various ways, though often within a set of fashionable forms; “Secularized Contemplation: Chaucer’s Lyrics in the Fifteenth Century” by Gabriel Haley examined Lydgate’s negotiation of Chaucer’s position as *auctor* and Hoccleve’s disclaiming of authority in his *Dialogue*; “How Are Authors Made? Reading Chaucer and Hoccleve with the Encyclopedists” by Helen Hickey explored *compilatio* and *ordinatio* and the always incomplete compendium of knowledge in these texts; “He fo in herte is vnto wommen alle”: Antagonism and Ambivalence in Hoccleve’s *The Series*” by Madeleine L. Saraceni examined the way in which Hoccleve is rhetorically at odds with women; and “A Late-Middle-English Literary Decorator: Chaucerian Echoes in the *Sowdone of Baylone*” by Phillipa Hardman addressed the literary ambitions of literary translators of Chaucer, Gower, and Hoccleve.

Other presentations of particular interest to Hoccleveans included Ruen-chuan Ma’s poster “Aurality and Visuality in the *Mise-en-Page* of Chaucerian Manuscripts,” Robin Wharton’s paper on the *Hoccleve Archive* titled “Archive or Scriptorium?: Digital Scholarship and Textual Studies”, Elon Lang’s seminar paper on “Exploring Medieval Multimodality through a Pedagogy of Making and Remediation” (also working with the Hoccleve Archive’s mission and available [here](#) along with the other fine papers from the *Medieval Multimodalities* seminar organized by Dorothy Kim), Peter Brown’s “Hoccleve in the Archives” that discussed the will of aristocratic reader William Hutton that identifies Hoccleve’s status as a poet and reveals new insights into the mid-15th century London book trade, and Sonja Drummer’s paper “Autographs, Allographs, and the Imagetext in Manuscript Culture” posed new questions about the famous *Regiment of Princes* Chaucer portrait illuminations. Of course, too, coming off of her important

TEDx-Sidney talk on Hoccleve's contemplation of his facial expressions in a mirror in Hoccleve's *Complaint*, "What Does Normal Look Like?", Stephanie Trigg offered her keynote address, entitled "Chaucer's Silent Discourse." This wonderful talk addressed the means by which Chaucer depicts for his readers the incredibly complex meanings of facial expressions by developing a sophisticated fabric of emotional metaphors and discourses tied to acts of writing, reading, creation, and discovery which Hoccleve draws on as well. (Prof. Trigg's talk is available on SoundCloud here:

https://soundcloud.com/emotions_make_history/stephanie-trigg-chaucers-silent-discourse).

The International Hoccleve Society's delegation was very happy to organize a dinner at a local burger gastropub one night of the conference via its social media channels. Several members of our organizational committee from 3 continents attended, and we are grateful to have been joined by Nicholas Perkins, Eric Weiskott, and Jenni Nuttall. Along with general conviviality, this group began brainstorming some possible topics of interest to include in an upcoming Hoccleve Society Conference that we are working on planning for 2018. Please watch our website for more information on this process and please contact [Elon Lang](#) with any suggestions about what session types and topics you would like to see featured.



Upcoming Events

International Congress on Medieval Studies, Kalamazoo 2017



The 52nd International Congress on Medieval Studies will be taking place on the campus of Western Michigan University from May 11th - 14th, 2017. The congress features around 575 sessions of papers, panel discussions, roundtables, workshops and performances. There are also some 100 business meetings and receptions sponsored by learned societies, associations and institutions. The exhibits hall boasts nearly 70 exhibitors, including publishers, used book dealers and purveyors of medieval sundries. To register, follow the link [here](#). For a complete program (excluding any changes that may be made after February 24th, 2017) select this [link](#).

Most importantly though, the International Hoccleve Society has two panels! We have an academic panel about “Hoccleve at Play” and a “Teaching Hoccleve Roundtable.”

Roundtable: Hoccleve at Play

[Elon Lang](#) is moderating our [Hoccleve at Play](#) session, where [Travis Neel](#) will present his paper, “Play Wor(l)ds: Form, Style, Play at Work in the Ballades of Good.” In this essay Neel reads Hoccleve’s “Ballade to Henry Somer, Treasurer” and suggests how play, leisure, and other forms of non-labor time and energy come to be enmeshed with particular modes of production.

Then, [Amanda Walling](#) will present her essay “Hoccleve Ludens: Playing With *De Ludo Scaccorum* in the *Regiment of Princes*” about how Hoccleve uses Jacobus de Cessolis’s *De ludo scaccorum* as a source in the *Regiment*, and how we might think about a notion of ‘play’ as ingrained into the fabric of the poem as a result. Since *De ludo scaccorum* suggests that play can be a serious response to an intolerable situation, we could then read this jarring effect as a way of

signaling the ‘gamesmanship’ in Hoccleve’s work, and the text’s potential underlying principle that some circumstances are so serious that play is the only meaningful response.

[Taylor Cowdery](#) will present on “Funny Money in Hoccleve’s Begging Poems” and [David Watt](#) from the University of Manitoba shall present his essay, “Does this Stress Make Me Look Fat? Awkwardness in Thomas Hoccleve’s Verse”, which explores the awkwardness he personally and physically experiences when reading selections of Hoccleve’s verses. The focus will be on the way awkwardness employs elements like apostrophe, imagery, and rhythm, sometimes producing “an awkwardness so awkward it becomes its own kind of grace” (Kotsko 89). By oversharing information on his personal behaviors, Hoccleve invites us into a new kind of communion, one in which awkwardness is the foundation for grace rather than its antithesis.

Roundtable: Teaching Hoccleve

Also participating in this panel, [David Watt](#) from the University of Manitoba will serve as both moderator and discussant. His discussion is about “Thomas Hoccleve’s Particular Appeal”. He argues that Hoccleve’s verse provides a practical way to consider questions about canonicity. Rather than be forced to choose between well-known medieval literature, such as works by Chaucer, or completely unknown works, studying Hoccleve’s verse allows for readers to see a poem through the eyes of its medieval readers while using their own canonical knowledge to evaluate it. The discussion seeks to demonstrate the pedagogical and disciplinary benefits of paying attention to non-canonical texts. Second, it is meant to provide a practical model for instructors who might consider teaching Hoccleve’s verse.

Next, [Siobhain Calkin](#) from Carleton College will discuss “Teaching the *Regiment* in Various Contexts.” Dr. Calkin teaches an excerpt from the *Regiment of Princes* every year in her survey course as an example of the way Lollardy and concerns about it and images turn up in literature in a lecture on medieval anticipations of the Reformation in England as she challenges trying to challenge strict period divisions and encourages her students to editing/transcribing assignments using the Hoccleve Archive which he will share.

After, [Elon Lang](#), from University of Texas at Austin, will discuss “Teaching Hoccleve’s *Regiment of Princes* in the Great Books Curriculum.” He argues that that the *Regiment* is rarely taught today in full and suggests this is because in the Middle English literature discipline, course content is unintentionally restricted by the internal structure and nature of period-based literature courses. Free of such constraints, Dr. Lang shall discuss Hoccleve’s *Regiment* and how ideals of leadership are imagined, constructed, and enforced in their cultures of origin by placing

the poem in a collection of other poetic, political, and philosophic texts from the 14th through 16th centuries which highlight the precarious nature of leadership.

Following that, [Nicholas Myklebust](#) shall present his essay entitled “A Pedagogical Gambit: Framing Hoccleve as the Anti-Chaucer.” In this essay Myklebust discusses the longstanding difficulty in framing transitional texts that complicate the standard model of dividing literature into canonical periods. He argues that teaching Hoccleve can flip the conventional survey script, reframing a purportedly minor or transitional figure or period as paradoxically more central than the presumably fixed points on either side—more central than Chaucer or Shakespeare precisely because he discloses the permeability of tradition itself. In revealing Hoccleve as the anti-Chaucer one invites students to find in the minor or transitional a finer and more tractable theoretical knowledge of tradition.

Additionally, [William A. Quinn](#) will present his paper, “Hoccleve's Hand” to discuss Hoccleve’s role in the (d-)evolution of the pre-print understanding of reading-as-therapy and how it developed into the now-dominant sense of writing as therapy. In addition, Quinn will discuss how from this inherent development there emerged a more narcissistic, indeed solipsistic, authorial self-consciousness.

Last but not least, [Stephanie Trigg](#) shall present her paper, “Hoccleve and the Rehearsal of Emotion”, describing her experiences teaching Hoccleve’s *Complaint* in a context that seeks to foreground the interdisciplinary history of emotions and the special role that medieval literary study can play in its development and practice. Comparing Hoccleve’s trialling out different facial expressions and gestures in his mirror to Chaucer’s Troilus in bed, rehearsing the words and expressions of love he will present to Criseyde, illuminates the contrast between private and public selves in the middle ages, and most importantly, the relationship between anxieties about mental health and anxieties about love in the longer history of emotional behaviours.



Additional Conferences

In order of occurrence

Reconsidering the Boundaries of Late-Medieval Political Literature



Sponsored by the Centre for Medieval Literature (University of Southern Denmark & University of York and the Canadian Society of Medievalists (Société Canadienne des Médiévistes), the conference takes place from **March 18th - 19th, 2017** at the University of Southern Denmark. Persons participating in the conference include David Watt as well as the Hocclevean scholar [Jenni Nuttall](#) from St. Edmund Hall, Oxford.

The conference sessions aim to take a broad and interdisciplinary view, using the term "political literature" to denote any form of writing that had the communication of political messages as one of its main goals. This includes visual elements such as images and marginalia, the physical layout of text and image, and the codicological structure of the manuscripts themselves. For more information on the complete list of speakers and more, follow the link [here](#).

38th Annual Medieval and Renaissance Forum: Culture and Violence

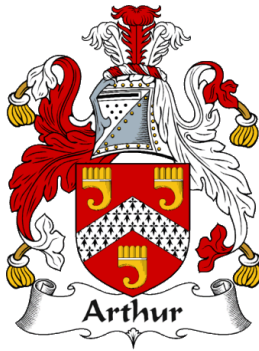


We are delighted to announce that the 38th Medieval and Renaissance Forum will take place on **April 21 and 22, 2017** at Keene State College in Keene, New Hampshire. This year's keynote speaker is Richard W. Kaeuper, Professor of History at the University of Rochester. While papers and panels are to discuss the nature and cultural and religious context of violence in the Middle Ages and Early Modern Period, they need not be confined to this theme. Discussion of other aspects of Medieval and Renaissance life, literature, language, art, philosophy, theology, history, and music are also welcome.

In regards to paper submissions and calls for papers, persons interested should send all information to [Dr. Robert G. Sullivan](#), Assistant Forum Director. To go to their immediate site, follow the link [here](#).

While the program is still in the early stages of development, it is already known that Dr. [Meredith Clermont-Ferrand](#) will present her paper “‘None arrest, but all brain-seke’: Protest Psychosis in Hoccleve’s *Compleint* and *Dialogus cum amico*. ”

[The Medieval in American Popular Culture](#)



This session has been submitted for consideration at the 2017 meeting of the American Literature Association to be held in Boston, Massachusetts, from **May 25th - 28th, 2017**. The comic strip *Prince Valiant in the Days of King Arthur* was launched in 1937 and continues to be produced to this day. Begun by illustrator Hal Foster and now under the direction of writer Mark Schultz and artist Thomas Yeates, *Prince Valiant* celebrates its eightieth anniversary in 2017. This is a significant achievement for a work of popular medievalism.

In recognition of this milestone, the Association for the Advancement of Scholarship and Teaching of the Medieval in Popular Culture seeks papers that explore the appeal (either in the United States or abroad) of the strip and its characters and/or the significance of other works of American medievalism both in the past and in the world today. For more detailed, up to date information please follow the [link](#).

[Mobility and Space in Late Medieval and Early Modern Europe](#)



The “Mobility and Space in Late Medieval and Early Modern Europe” call for papers has since closed. Taking place on **June 23rd, 2017** at the University of Oxford, United States focuses on how the application of spatial paradigms to the study of late medieval and early modern societies is now well underway. In contrast, the so-called ‘mobility turn’ has struggled to find its way from the social sciences to the humanities and, in particular, to history. This conference proposes to bring the two together by exploring how everyday mobility contributed to the shaping of late medieval and early modern spaces, and how spatial frameworks affected the movement of people in pre-modern Europe.

In focusing on these issues, the conference also intends to relate to current social challenges. The world is now more mobile than ever, yet it is often argued that more spatial boundaries exist today than ever before. The conference hopes to reflect on this contemporary paradox by

exploring the long-term history of the tension between the dynamicity of communities, groups and individuals, and the human construction of places and boundaries. For more information, follow the link [here](#).

Big Data & Medieval Studies: Present and Future of Medieval Text Archives



**TRINITY
COLLEGE
DUBLIN**

The Medieval Academy of America is pleased to announce its conference “Big Data & Medieval Studies: The Present and Future of Medieval Text Archives”, to take place at Trinity College Dublin on **June 27th - 28th, 2017**. The last thirty years have seen the production of numerous large archives of medieval English texts, including the Dictionary of Old

English Corpus (c. 3 million words), the York-Toronto-Helsinki Parsed Corpus of Old English Prose (c. 1.4 million words), the Manchester Eleventh Century Spellings Database (c. 300,000 words), the Linguistic Atlas of Early Middle English (c. 650,000 words) and the Corpus of Middle English Prose and Verse (c. 5 million words).

Since each of these freestanding corpora was built for a different purpose, there is minimal interoperability. Their extraordinary collective power as a tool for cultural, historical, literary and linguistic analyses thus remains to be exploited. This colloquium seeks to catalyse a similarly radical transformation in the possible methodologies for the study of the medieval period, by encouraging collaboration to increase the use and utility of existing text archives and setting a blueprint for their future development. For more information, follow the link [here](#).

24th International Medieval Congress: “Otherness”



The 24th International Medieval Congress will take place in Leeds, from **July 3rd - 6th, 2017**. The IMC provides an interdisciplinary forum for the discussion of all aspects of Medieval Studies, however, every year, the IMC chooses a special thematic strand which – for 2017 – is ‘Otherness’. This focus has been chosen for its wide application across all centuries and regions and its impact on all disciplines devoted to this epoch.

The main programme has been finalised for the Congress, however for a complete list of panels, presenters, or the opportunity to submit a Late Paper, follow the link [here](#)

32nd International Conference on Medievalism



This conference is taking place at the University of Salzburg, Austria from **July 16th – 18th, 2017**. The conference is jointly organized by the [International Society for the Study of Medievalism](#) (ISSM) and the [Interdisciplinary Center for Medieval and Early Modern Studies](#) (IZMF) at the University of Salzburg, Austria.

The City of Salzburg is a place in which the Baroque has often been grafted onto a myriad of medieval origins. Therefore, questions about the post medieval architectural, literary, cultural, and ideological afterlives of places and spaces (monasteries, castles, cathedrals, roads, battlefields, etc.) make it a natural fit for our 2017 conference.

Foundational myths as well as historiographic, visual, literary, and various other representations of medieval culture (from travel guides through reenactments, feasts, and religious rituals), are all welcome as topics. If you would like more information regarding accommodations, deadlines, and submission guidelines, please follow the link [here](#).

*Please note that this conference is conveniently close (geographically and temporally) to the 2017 conference of the [International Arthurian Society](#), from July 24th - 28th in Würzburg, Germany.

The Medieval Academy of America's Annual Meeting



On **March 1st, 2018** Emory University is pleased to host the Medieval Academy of America for the first time since 1984. The Medieval Academy welcomes innovative sessions that cross traditional disciplinary boundaries or that use various disciplinary approaches to examine an individual topic.

To both facilitate and emphasize interdisciplinarity, the Call for Papers is organized in “themes”, spanning from ‘Representing the Mysteries of Faith in Art, Liturgy, and Devotion’ to ‘Trade and Material Culture in the Mediterranean’. For further information on the specific themes, timelines, and general requirements for submission, follow the link [here](#).

Calls for Papers

24th International Medieval Congress, Leeds: “Otherness”

Attention! There are still sessions in need of a third paper presentation. If you are interested in submitting a paper, as of now there is no deadline, but haste is recommended. For submissions, follow the link [here](#). To see the panels as they now stand, follow this [link](#).

The Medieval Academy of America’s Annual Meeting

Proposals should be submitted as attached PDFs to the MAA Program Committee by [email](#). The deadline for submissions is **May 15th, 2017**.

38th Annual Medieval and Renaissance Forum: Culture and Violence

While submissions are closed, contributors interested in publishing their work in the annually published volume should submit their revised essays to [Meriem Pagès](#) by **May 15, 2017**.



Publications & Dissertations of Interest

Publications:

- Allen, Mark, and Stephanie Amsel, eds.. *Annotated Chaucer Bibliography: 1997–2010*. Ed. Mark Allen and Stephanie Amsel. Manchester University Press, 2016.
- Appleford, Amy. "The Sea Ground and the London Street: The Ascetic Self in Julian of Norwich and Thomas Hoccleve." *The Chaucer Review* 51.1 (2016): 49-67. *Project MUSE*. Web.
- Brogan, Boyd. "Some Other Kind Of Lore": Satire And Self-Governance In Spenserian Poetry." *Studies In Philology* 114.1 (2017): 67-96. *Academic Search Premier*. Web.
- Butterfield, Ardis. "Practicing Literary Theory In The Middle Ages: Ethics And The Mixed Form In Chaucer, Gower, Usk, And Hoccleve." Rev. of Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve, by Eleanor Johnson. *Common Knowledge* 22.1 (2016): 140. *Academic Search Premier*. Web.
- Cowdery, Taylor. "Hoccleve's Poetics of Matter," SAC 38 (2016): 133-164
- Critten, Rory G. "Imagining The Author In Late Medieval England And France: The Transmission And Reception Of Christine De Pizan's Epistre Au Dieu D'amours And Thomas Hoccleve's Letter Of Cupid." *Studies In Philology* 112.4 (2015): 680-697. *Academic Search Premier*. Web.
- Fein, Susanna, ed. *The Auchinleck Manuscript: New Perspectives*. Ed. Susanna Fein. NED - New edition. Boydell & Brewer, 2016. Web.
- Horobin, Simon. "Thomas Hoccleve: Chaucer's First Editor?." *Chaucer Review* 50.3/4 (2015): 228-250. *Academic Search Premier*. Web.
- Johnston, Hope. "Readers' Memorials in Early Editions of Chaucer." *Studies in Bibliography* 59.1 (2015): 45-69. *Project MUSE*. Web.
- Johnston, Michael. "Sir Degrevant in the 'Findern Anthology' (Cambridge, University Library MS Ff.1.6)." *Studies in Bibliography* 59.1 (2015): 71-84. *Project MUSE*. Web.
- Langdell, Sebastian. "'What Shal I Calle Thee? What Is Thy Name?': Thomas Hoccleve and the Making of 'Chaucer.'" *New Medieval Literatures* 16, Edited by Laura Ashe et al., NED- New edition, Boydell and Brewer, Woodbridge, Suffolk; Rochester, NY, 2016, pp. 250–276

- Matthews, David. "Autobiographical Selves In The Poetry Of Chaucer, Tower, Hoccleve, And Lydgate." *A History of English Autobiography*. 27-40. Cambridge, England: Cambridge UP, 2016. *MLA International Bibliography*. Web.
- McAvoy, Liz Herbert, and Diane Watt. "Introduction: Women's Literary Culture and Late Medieval English Writing." *The Chaucer Review* 51.1 (2016): 3-10. *Project MUSE*. Web.
- Raby, Michael. "Tasting Thomas Hoccleve: Discernment And The Ethics Of Judgment In The Series." *Modern Philology* 114.2 (2016): 195-218. *MLA International Bibliography*. Web.
- Saville, Chantelle. "Alternative Possibility In Fourteenth-Century Philosophy And The Hoccleve." *Essays In Medieval Studies: Proceedings Of The Illinois Medieval Association* 31.(2015): 101-124. *MLA International Bibliography*. Web.
- Turner, Marion. "Illness Narratives In The Later Middle Ages: Arderne, Chaucer, And Hoccleve." *Journal Of Medieval & Early Modern Studies* 46.1 (2016): 61-87. *Academic Search Premier*. Web.
- Warner, Lawrence. "Scribes, Misattributed: Hoccleve And Pinkhurst." *Studies In The Age Of Chaucer: The Yearbook Of The New Chaucer Society* 37.(2015): 55-100. *MLA International Bibliography*. Web.
- Warren, Nancy Bradley. "Chaucer, the Chaucer Tradition, and Female Monastic Readers". *The Chaucer Review* 51.1 (2016): 88-106. Web.
- Wetherbee, Winthrop. "Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve by Eleanor Johnson (review)." *JEGP, Journal of English and Germanic Philology*, vol. 114 no. 1, 2015, pp. 154-156. *Project MUSE*.

Dissertations:

- Saraceni, Madeleine L. *Dearest Ladies: The Idea of Writing for Women in Late Medieval Literature*, Yale University, Ann Arbor, 2016. ProQuest Dissertations & Theses A&I, <http://www.consuls.org/docview/1819299639?accountid=27112>.
- Phillips, Suzanna M. S. *Medieval Madness: Biblical Allusion and Scriptural Truth in Chaucer's Dream Visions*, Gardner-Webb University, Ann Arbor, 2016. ProQuest Dissertations & Theses A&I, <http://www.consuls.org/docview/1853455602?accountid=27112>.

Social Media

Our Social Media team, consisting of Elon Lang, Helen Hickey, Meredith Clermont-Ferrand, and International Hoccleve Society Undergraduate Intern Meaghan McFall-Gorman, are committed to advancing global awareness of the exciting and fluid developments in Middle English and Hocclevean Studies. Through means of multiple digital platforms, our Social Media team has made exceptional strides in furthering the reach, scope, and relatability of Paul Head Tavern's finest patron.

Twitter

Helen Hickey remains the curator of the [International Hoccleve Society](#) twitter feed. She is the keeper of all things academic related to Hoccleve, his world, and medieval studies. In managing the twitter account, Dr. Hickey is devoted to promoting innovative research and scholarship on



Thomas Hoccleve

@THoccleve

Lyfe Coache for Assistaunce with Fortuna's Deceyvable Cheere. [instagram.com/hoccleve_socie...](https://www.instagram.com/hoccleve_socie...)

Westminster [hocclevesociety.org](https://www.hocclevesociety.org)

Born on November 1, 1968

327 FOLLOWING 702 FOLLOWERS

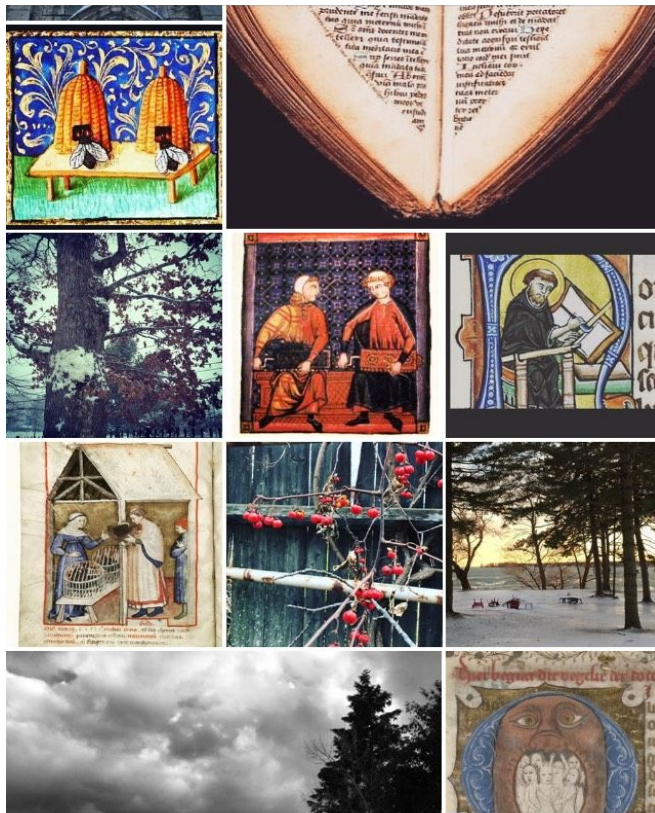
the medieval poet. By sharing relevant resources, interesting articles, and humorous quips pertaining to Medieval lyfe, Dr. Hickey continues to expand the Society's influence and notoriety. Her work has lead to the International Hoccleve Society being able to boast nearly 1500 twitter followers!

Meaghan McFall Gorman and Dr. Clermont-Ferrand are currently curating the [Hoccleve. Lyfe Coache twitter feed](#). We continue to dispense Hocclevean wisdom to our growing number of followers. As of the last newsletter, the *Thomas Hoccleve, Lyfe Coache* twitter had roughly 500 followers.

As of date, our *Hoccleve, Lyfe Coache* twitter feed has gained over 700 followers, amassed a regular audience, and continues to expand throughout medieval twitter and beyond.

Facebook

Elon Lang maintains the International Hoccleve Society's [Facebook](#) page, a vibrant clearinghouse for all IHS information. Visit our Facebook site to find Calls for Papers, breaking Hocclevean news, and publications related to Hoccleve. The last Newsletter announced we had crossed the 100-like threshold, but now that number has risen to just below 200, nearly doubling! Through continued efforts, the Society Facebook will grow, making research and information related to Thomas Hoccleve available to its increasing number of followers.



In addition to the Society's Facebook page, the Social Media team at Eastern Connecticut State University now has a Facebook personal account for [Thomas Hoccleve](#), [Lyfe Coache](#). Before, the account was a "Page" that could be followed, now it is a personal account which allows for easier interactions and greater distribution of postings.

Despite this change, we continue to interact regularly with scholars and non-scholars alike who have visited our page, asked the poet for his advice, wanted to discuss his opinions on what is trending, and all with amusing and beneficial results.

At the time of last years' newsletter, *Thomas Hoccleve, Lyfe Coache* had a small but dedicated group of 76 friends. Despite his typically reclusive nature, Thomas Hoccleve has increased the breadth of his influence, and now has over 170 friends on Facebook.

Instagram

The IHS's [Instagram](#) has made great strides since its creation and subsequent first posting in February, 2015. On the Instagram feed we started by primarily posting about the presenters for Kalamazoo, scholars who have published work on Hoccleve, and scholars within the field of Medieval studies. However, we have since branched out!

Primarily, Thomas posts quotes, passages, or excerpts from his own works alongside related or complementary medieval images. Exquisite illuminated medieval manuscripts, pictures of original texts, and other such subjects continue to be received favorably.

To date, it is plain to see that Hoccleve has made much progress, reaching a total of 70 followers at the last count, up dramatically from the 23 he had in September 2016.

Storify

As of the latest Newsletter, Storify had been used to collect and publish what happened at both the [First Annual Hoccleve Recovery Day](#) and The [International Medieval Congress at Kalamazoo 2015](#). Additionally, a #FlatHoccleve Storify page, [Hoccleve Travels](#), has since been created; there are several postings on this page, see below for more details!

Since nothing is certain but change, variance, and the return of November 1st every year, the [Second Annual Hoccleve Recovery Day](#) was also successfully made into a Storify page. In addition, a page was made for the [International Medieval Congress at Kalamazoo 2016](#), including contributions from all social media platforms.

The latest updates have been made just this past Fall 2016 semester. The [Third Annual Hoccleve Recovery Day](#), being widely celebrated on our social media platforms, yielded massive amounts of content for its respective Storify page.

Flat Hoccleve

Hoccleve has adapted well to being travel-sized! The ‘Hoccleve Travels’ page on Storify was created as a way of making students more aware of the Clerk of the Privy Seal. The goal of Flat Hoccleve is to send him to areas across the globe and post about it on social media. Hoccleve has already been to a multitude of places across the globe and has been featured on our Instagram page as well as on our *Hoccleve, Lyfe Coache* Facebook and Twitter pages with the handle: #HoccleveTravels.

Lo! Hoccleve cannot be still, and there are even plans for him to make his way over to Ireland later this year, so make sure to check up on our social media platforms to see where Hoccleve has been traveling!

Let’s continue to make Flat Hoccleve well-traveled! If any faculty member wants a copy of Flat Hoccleve to send around with your students please contact our IHS Social Media Intern, [Meaghan McFall Gorman](#).

LinkedIn

The purpose of the [Thomas Hoccleve LinkedIn](#) account is to expand our network of professional contacts all while sharing these connections and their intrigues on our other social media platforms. While the LinkedIn platform is not as high-frequency or personalized as Twitter or Facebook, it has allowed Thomas Hoccleve to make lasting, professional relationships with students, academics, and medieval-enthusiasts alike.

Despite the technological learning curve, being of the late 15th century, Hoccleve has adjusted quite well. Since joining the platform, Thomas Hoccleve has made over 40 professional connections, spanning across all Medieval fields, disciplines, and continents. There is still much room for growth, and eventually this platform will become a great asset in connecting professionally with academics and scholars over Hocclevean studies.



Pinterest

The most recent addition to Thomas Hoccleve's social media platforms is a Pinterest account. This newest addition is less of a social media platform and more a means to access medieval illuminated manuscripts and other related images. For now, the account is primarily used as a resource, providing historical, attributed images related to all things medieval and otherwise.

Thomas Hoccleve has created two private boards (personal boards) which only he can see and alter. However, in the future he looks forward to making his own boards about all things pecuniary, poetic, and medieval that would pertain to himself.

Thomas Hoccleve

Lyfe Coache for Assistaunce with Fortuna's Deceyvable
Cheere.



In the future, this platform has the ability to become more Hoccleve-centric if regular efforts are made to compile visual artifacts pertaining to Hoccleve's lyfe, work, writings, and means of insight to late-15th Century culture. There is also the potential for merging the Storify page on #FlatHoccleve with this platform.

Crowdsourcing Hoccleve on YouTube

The goal for the Hoccleve YouTube Channel and its crowdsourcing is to not only make Thomas Hoccleve more accessible as an educational resource, but to increase his overall recognition. Dr. Clermont-Ferrand started off our crowdsourcing efforts with her reading of *Au Roy*. After the previous newsletters' publication, a reading of *Ad Beatam Virginem* was completed by our previous Social Media Intern, Kelly Huhtanen. These videos are available on our [Hoccleve Society YouTube Channel](#)!

Efforts have since been made to continue crowdsourcing Hoccleve, with requests being sent to noted Hoccleve scholars and other interested parties. Although no new videos have been added of late, there is progress being made to crowdsource individual presentations from Kalamazoo 2017 to then make them widely accessible through Hoccleve's YouTube Channel.

That being said, we are still open to individuals completing readings of Hoccleve's works for our YouTube Channel. Please do not hesitate to reach out to persons you believe may be interested. These potential readers should contact Dr. [Clermont-Ferrand](#) or [Meaghan McFall Gorman](#) with enquiries.

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