Kachurin Artem

IMPLICATIONS OF FRENCH THEORY IN APPROACHES TO MEDIEVAL LITERATURE

MA Thesis in Comparative History, with a specialization
in Late Antique, Medieval, and Renaissance Studies.

Central European University

Budapest

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by

Artem Kachurin

(Russian Federation)

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Accepted in conformance with the standards of the CEU.

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Examiner

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I, the undersigned, Artem Kachurin, candidate for the MA degree in Comparative History, with a specialization in Late Antique, Medieval, and Renaissance Studies declare herewith that the present thesis is exclusively my own work, based on my research and only such external information as properly credited in notes and bibliography. I declare that no unidentified and illegitimate use was made of the work of others, and no part of the thesis infringes on any person's or institution's copyright. I also declare that no part of the thesis has been submitted in this form to any other institution of higher education for an academic degree.

Budapest, 08June2020

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Abstract

Medieval studies, over the past half-century, have been influenced by many intellectual trends emerging from philosophy, linguistics, and social sciences. The Linguistic turn reifies, to some extent, all of them. The intellectual trend under scrutiny in my work – (post)structuralism/the French theory – has been the inseparable part of humanities and social sciences for serval decades; and medieval studies is not the exception. However, the coherent study taking into account not only the communication between the high-profile intellectuals of the twentieth century, but material (linguistic and extra-linguistic) conditions underlying the present-day academic discourse has not been undertaken yet. By statistical analysis of the large set of present-day academic texts devoted to studying medieval cultures, the first part of thesis investigates conceptual characteristics of discourse, such as terms and themes being employed. In the second part, the enunciative-pragmatics-based case study aims to show how the style of thinking and writing of (post)structuralist-inspired academics affects the object of their interest, namely, medieval cultures.

Acknowledgements

To my mother, Kirill Kazatcev, and Fedor Nechaenko whose unconditional support guided me through the darkest moments of my life.

Table of Contents

List of Figures and Tables

Introduction

For almost fifty years, the academic community has been concerned with works of Foucault, Derrida, Lacan, Deleuze, Kristeva, and other French intellectuals of 1960s-1970s associated with the school, vaguely called post-structuralism, or French theory. Philosophers, literary critics, and historians discuss resurgence of interest to the theory, its dissolutions, and special cases of its tenacious reemergence and inadvertent revitalization. Some of them, especially Foucault and Derrida, attracted a grate measure of recognition and appreciation, as well skepticism and criticism, by historians[1]. While practical and methodological influence of the French intellectuals is thoroughly studied and evaluated in some fields, such as gender and women's history or post-colonial history, French theory is sporadically discussed in others, and medievalism[2] exemplifies this oversight. In 1994, Anne Bartlett underscored a paucity of theorization in Medieval studies[3], in 1998 Paul Friedman and Gabrielle Spiegel strived to explain a predisposition towards post-structuralism (they used the word "postmodernism") among medievalists and their inclination towards a hermeneutical interpretation[4], and in 2005 a measure of appreciation was granted to post-structuralism and its methods of analysis in the collection of essays on the contemporary state of medievalism[5].

The ambiguity a reader confronts when attempting to reach an understanding of this intellectual trend and its relations to medieval studies stems from the terminological inconsistencies in defining post-structuralism, post-modernism, Linguistic turn, and etc.

1Jonathan Arac, "Post-Structuralism and the Contexts of History," American Studies 36, no. 1 (1995): 105–114.

2 Medieval studies and medievalism are used interchangeably.

3Anne Clark Bartlett, "Foucault's 'Medievalism,'" Mystics Quarterly 20, no. 1 (1994): 10–18.

4Paul Freedman and Gabrielle M. Spiegel, "Medievalisms Old and New: The Rediscovery of Alterity in North American Medieval Studies," American Historical Review 103 (1998): 693–97.

5Nancy F. Partner, Writing Medieval History (Hodder Arnold, 2005).

Indeed, there is no terminological consensus on labelling this school, effect of, or challenge to conventional humanities based on the philosophical edifice of the Enlightenment, such as the self-identical subject, anthropocentrism, and the potentially cognizable world. In numerous cases, only an extensive analysis of references to various methodological prerequisites and tools, referred to as "post-structuralist", allows to understand that post-structuralism is predominantly imputed to Derrida and Foucault. However, disentanglement of the recondite debate, who is/isn't a (post) post-structuralist is not my task here since there is extensive literature of a very high quality devoted to the topic.[6]This work is rather an attempt to bridge the gap between theory and practice in medieval studies and analyze discourse of the academic medieval studies in its current 'state of becoming' as being constantly produced and maintained by numerous agents who most probably occupy different social, economic, and cultural positions within the well-established academic field. However, the academic discourse in the era of internet, divergent information-flows, and absence of a stable system of references tends to mitigate the mentioned distinction between the author and reader due to unlikeliness of their mutual awareness – the reader might easily skip all paratextual properties of the text, and the academic, like any author, might addresses the very broad audience. At this stage, the pursuit of intellectual trends becomes almost impossible without being bewildered by endless flows of information or intentionally restraining oneself by the socially imposed boundaries of one's linguistic, social and educational background (which preexists any individual choice).

However, the more connected everything in the world gets, the more intriguing its disentanglement becomes. As Figure 1 shows, the number of indexed by JSTOR books in the field of medieval studies containing references to French authors has been growing every year[7].

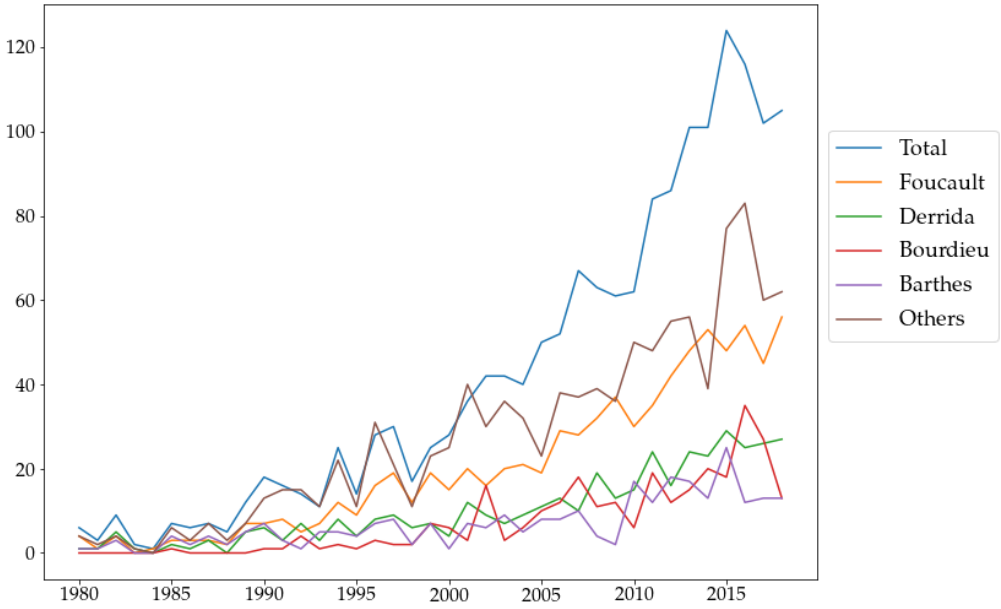
6Johannes Angermuller, *Why There Is No Poststructuralism in France: The Making of an Intellectual Generation* (Bloomsbury Publishing, 2015); Rosi Braidotti and Judith Butler, "Out of Bounds: Philosophy in an Age of Transition," 2010.

7 You can find more detailed description of the data in Chapter II.

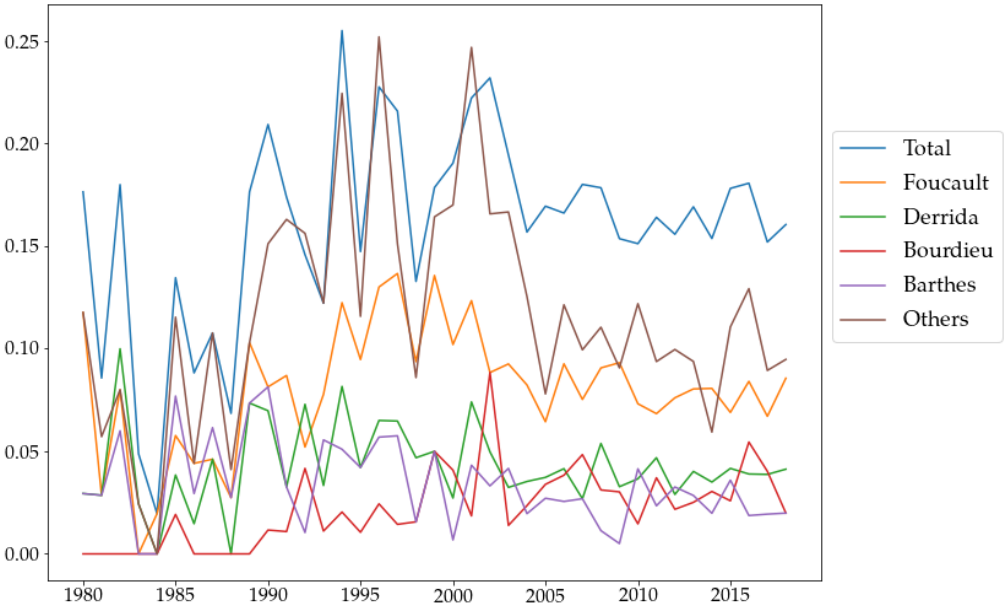
This is apparent from formal indicators (e.g. direct references) JSTOR allows to retrieve and quantify. These books account for around 15% of all academic books in the corresponding academic area and it might emphasize the significant impact of the French theory on medieval studies. There is a thought leadership of Foucault and Derrida in books on Medieval and Renaissance studies compared with references to Lyotard and Althusser.

Figure 1: references tothe French authors in medievalist academic literature

(a) Number of books



(b) Share of books



Yet, a question remains: If there is such a phenomenon as post-structuralist medievalism, or it is the image created by a few scholars. If it does exist, how, actually, it reveals itself? In order to answer this question, I shall divide my narrative into three parts. The first chapter revisits the ontological and epistemological premises of post-structuralism through discussing discourse as constituted by linguistic and extra-linguistic entities in terms of the enunciation and the subject of enunciation; then the narration descends to discourse basic element, with special emphasis on Saussurian and post-Saussurian elaborations of this concept; and ultimately proceeds to the higher level, that is, the interface between discourse and history. The second chapter aims to follow the methodological and ethical principles articulated in the first part: by opting for more impersonal lexicometric methods of textual analysis, it attempts to mitigate the problem of the researcher's authority and, apparently, compiles the corpus based on internal characteristics of the text's body while ignoring authors' personalities. The third chapter is written as a case study of two monographies, selected due to the formal indicators (quantity and diversity of references to the French theorists), with intention to pursue how persons, presumably inspired by post-structuralism, create the object of their studies – the

Middle Ages. Since this work generally adheres the epistemological perspective of radical constructivism, the discourse analysis, employed to study the materials, is rooted in the enunciative linguistics of Antonine Culioli and cognitive grammar of Roland W. Langacker. Most notably, Langacker and Culioli, by not being connected directly, emphasize the importance of the event (roughly, properties of linguistic and extra-linguistic situation) when speaking is being performed.

Chapter I

In my inquiry, the terms ‘French theory’ and ‘post-structuralism’ are interchangeable; this decision rests on the following methodological prerequisites:

- The objective of my study is to follow the intellectual trend instantiated by concepts based on the idea of the ‘subject’ as discursive positions. This statement is one of the most commonly admitted peculiarities allowing to call “post-structuralists/French theorists” persons who first articulated the concepts at-hand.
- Names of authors are regarded as material signs not having any inherent meaning; consequently, ‘Foucault’, ‘Derrida’, or ‘Lacan’ are signs functioning in a discourse among other signs according to the same principles.
- Relations of concepts and names (e.g., ‘deconstruction’ and ‘Derrida’) are considered as arbitrary and dependent on a context.

The mentioned principles have their justification rooted in linguistic formalism[8]. A form is a sign (repeatable) which precipitates cognitive operations within a short time after having been identified by a reader who localizes the meaning of a sign due in its unique context[9]. This consideration aims to keep my analysis relevant in studying a historiographical discourse and basis of its functioning, whereas abstaining from verification of (in)correctness of employing concrete ideas by certain persons.

In this sense, formalism accentuates a rejection of historical teleology by implicating the absence of essence of discourse: in the formalist approach, both present and absent signs have a unique significance for the reader at the moment of meaning-formation. Rather than

[8]See for a review: James McElvenny, Form and Formalism in Linguistics (Language Science Press, 2019).
[9]Johannes Angermuller, Poststructuralist Discourse Analysis (London: Palgrave Macmillan UK, 2014), 38.

investigating what this 'essence' means, the formalist approach suggests looking at text as the order of signs. It asks how discourse can be perceived and maintained by discourse participants – authors and readers – who follow rules of language.

> The basic task is to render as explicit as possible the conventions responsible for the production of attested effects. Linguistics is not hermeneutic. It does not discover what a sequence means or produce a new interpretation of it but tries to determine the nature of the system underlying the event[10].

Philosophical legitimation of the selected approach rests on anti-subjectivist-and humanist trends in philosophy. First, there is the break with traditional metaphysics with its subject-object dichotomy by granting agency to language itself. Here, I fully endorse Heidegger's critique of intellectual history, since it tends to perceive everything present (at-hand) as a manifest expression of some outward forces. So, such thinking, Heidegger calls 'liberal', concentrates on what can be grasped in a certain moment and loses the historical being by disregarding historicity of 'absence'. The notion of 'representation' as outward expression, of internal "lived experience" imposes an extreme subjectivism on everything it contemplates on and reduces the thing to a mere object of discussion[11];this intellectual tendency deprives all events and ways of being of human Dasein of any agency, restricts their ability to emerge by conditions of human beings, in other words, turns them into objects under human beings' scrutiny. The arbitrariness of signs, as Saussure formulates it, counterbalances this parochiality by granting agency to discourse; it presumes that the creation of meaning exceeds the power of articulators.

The second principle emanates from the first: the world and actors are considered as constructed. Judith Butler provides one of the most comprehensive explanations of such an interpretation: in the Althusserian tradition, human activities are ritualized, and these ritualized

[10]Jonathan D. Culler, Structuralist Poetics: Structuralism, Linguistics and the Study of Literature (Psychology Press, 2002), 36.

[11]Martin Heidegger, Hölderlin's Hymns "Germania" and "The Rhine" (Indiana University Press, 2014), 22.

practices form the materiality of "an ideological apparatus". The ritualization supposes that any statement is infused with prior and future moments of uttering being elided into one moment. So, language practices exist a priori to subject and expands beyond its present state. As Butler stipulates, performatives gain force of authority "through the repetition or citation of a prior and authoritative set of practices"[12]. In other words, both the author and statements being produced belong to one symbolic practice. Without acknowledging an assumption on the omnipresent nature language, it is audacious to refer to discourse as it is not one of many independent fields of human activities and cannot function as one. Due to the foregoing epistemological position, "extralinguistic situation" ,is considered retroactively restored on the basis surrounding the context. Herein, context comprises "words, constructions and prosodic contours – where relevant – in the environment of the item studied"[13]. This interpretation also invokes an assumption that an addressee constitutes an interpretation of text by employing practices of explanation extracted from different planes of context[14]. Studying texts produced in a very special subfield of academic discourse, therefore, allows for equalization of the environments of items without oversimplification of results.

Researcher's Authority

Situating a present-day state of medievalism or analyzing its development in a certain period, in the vein Spiegel and Friedman do, one faces the problem of the researcher's authority. However, selecting some authors while omitting others, even unintentionally, a historiographer claims legitimacy of such an authority. In intellectual history, the edifice of hierarchy of symbolic producers is based on the methodological prerequisite of the social

12Judith Butler, Excitable Speech: A Politics of the Performative (Psychology Press, 1997), 51.

13Graham Ranger, Discourse Markers: An Enunciative Approach (Springer, 2018), 54.

14Dominique Maingueneau, Johannes Angermuller, and Ruth Wodak, "The Scene of Enunciation," The Discourse Reader. Main Currents in Theory and Analysis, 2014, 149.

contractedness of reality: by interpreting the world and communicating it to each other, people constitute a social reality. Indeed, the question of "how" intellectual life is organized and "what" kind of interpersonal relations, including social, political, and cultural forces that influence its alterations, requires answers identifying this combination and interpreting it in accordance with one's professional awareness. As Johannes Angermuller points out, this approach invokes "understanding" the world by interpreting discursive and non-discursive practices[15]; whereas foregoing research aims to "analyze" modes of being of signs (present and hidden) belonging to a certain discourse.

Here, I shall deliberately abstain from identification of mavericks introduced French theory to medieval studies of 1980-1990s. There are not a few authors, such as Gabriel M. Spiegel, Sarah Kay, Nancy Partner, and many others who managed to employ French theory to study medieval materials; however, it would be audacious to name them "representatives" of medieval studies whose works are to be studied for determining relations between medievalism and French theory. The problem of a researcher's authority inexorably appears when one has to either name influencers or select a part of the past to investigate[16], so as to obviate such a "correct" interpretation and stick to tracing an effect itself, I will perform a quantitative analysis. The ontological benefit of the quantitative analysis in this case is equal treatment of proceeded textual material.

Yet, concerning a more extensive analysis of medievalist historiography, namely, the very acute question of co-existence of different schools in historiography, requires an answer which could be germane in a digital age of constant change: the human experience and prehension of change in feeling on numerous levels[17]. As I am conceiving of it, when G. M.

15Johannes Angermuller, Poststructuralist Discourse Analysis (London: Palgrave Macmillan UK, 2014), 54–60.
16Bennett Gilbert, A Personalist Philosophy of History (Routledge, 2019), 81.
17Rosi Braidotti, *Metamorphoses: Towards a Materialist Theory of Becoming* (John Wiley & Sons, 2013), 212–64; Paul Patton, "Events, Becoming and History," *Deleuze and History*, 2009, 33–53.

Spiegel tries to situate a change in historiography in commonly recognized practices of history-writing pursued by a more or less established group of historians[18], her attempts have been already inadequate to the current state of affairs in an era of unprecedented extension of knowledge-production. Thus, quantitative analysis is conducive as the only method to grasp this change at least on an empirical level[19].

Intellectual Discourse

Studying intellectual trends, not intellectuals themselves, is one of the most challenging tasks in this work since there are always a few representatives with the most brilliant inquiries to be perused for this purpose. Thus, François Cussetin *French Theory: Foucault, Derrida, Deleuze &Cie et les mutations de Ia vie intellectuelle aux Etats-Unis*[20] and Ethan Kleinberg in *Generation Existential: Heidegger's Philosophy in France, 1927-1961*[21]follow this way with some peculiar ramifications: Cusset pursues the rise and fall of the French school mostly as being linked to the development of Marxism in the United States; Kleinberg reconstructs the rehabilitation of Heideggerian thought in pre-and postwar France. Being immaculately conducted, these studies do not reveal directions or trends in intellectual development simultaneously greater and smaller than revolutionary figures (in Cusset's work) or crucial events (in Kleinberg's). Judith Butler's study, *Subjects of Desire: Hegelian Reflections in Twentieth Century France,*[22] seems most reminiscent of my methodological goals, as she pursues the itinerary of the supplanted desire through Hegel to Kojeve, and then to French

18Gabrielle M. Spiegel, "Revising the Past/Revisiting the Present: How Change Happens in Historiography," History and Theory 46, no. 4 (2007): 1–19.

19Ronny Scholz, "Lexicometry: A Quantifying Heuristic for Social Scientists in Discourse Studies," in Quantifying Approaches to Discourse for Social Scientists (Springer, 2019), 127–29.

20François Cusset, French Theory: Foucault, Derrida, Deleuze et Cie et les mutations de la vie intellectuelle aux États-Unis (La Découverte, 2013).

21Ethan Kleinberg, Generation Existential: Heidegger's Philosophy in France, 1927-1961 (Cornell University Press, 2007).

22Judith Butler, Subjects of Desire: Hegelian Reflections in Twentieth Century France (Columbia University Press, 2012).

intellectuals of 1960s, and cardinally pays attention to the interface between impersonalized discourses. Nevertheless, one still remains within structures erected by 'high profile' individuals interpreting a situation. The intersubjective communication, taken into account while reconstructing an intellectual life, is mitigated in a study of an intellectual 'discourse' articulated and maintained by texts not addressed to a specific audience and receipted by persons with various competences.

Thus, adherence to the materiality and multiplicity of discursive forms, the repudiation of the author's (actor's) leading role, and the materiality of change make Foucault's archeology an adequate instrument for studying intellectual discourse[23].First, primary analytical components of this study are "enunciation" and "discourse". Émile Benveniste describes *enunciation (énonciation)* as "introducing language in action through an individual act of employment"[24]. In *Archeology of Knowledge*, Foucault, in the same spirit,calls discourse "language in action": ideas and statements that allow one to perceive and "see" things, or a type of language identified with institutions, filled with ideas representing values of a certain institution. In other words, discursive practices are actions with words, and they are not formally defined, but conditionally designated by signs admitted in a particular society[25]. The French *"enonciation"* implies originally something "revealing" a certain phenomenon, or "elucidating" it. Thus, enunciation is the basic structural unit of any discursive formation.

In *La Langue du récit: Introduction à la narratologie énonciative,* René Rivara asserts that enunciative narratology pursues the study of fictional narratives by means of enunciative linguistics; however, narratology, within its dissembling theoretical proximity, has not adopted

[23]See for a review: Marina Sbisà, Jan-Ola Östman, and Jef Verschueren, *Philosophical Perspectives for Pragmatics* (John Benjamins Publishing, 2011), 85–96.

[24]Emile Benveniste, "L'appareil Formel de l'énonciation," *Langages*, no. 17 (1970): 12.

[25]François Cusset, French Theory: Foucault, Derrida, Deleuze et Cie et les mutations de la vie intellectuelle aux États-Unis (La Découverte, 2013).

much from structuralist linguistic and generative grammar[26]. Regarding historiography and historical theory, the narrativist approach to historiography, is most apparently instantiated in Hayden White's *Metahistory: The Historical Imagination in Nineteenth-Century Europe.*[27] White follows the questions of how a historical narrative is created and how the reader discovers the pre-existing world of the past on the basis of this historical narrative. According to this approach, a historical narrative is a manifold of creative practices implemented by a historian who is guided by the systematic logic of understanding of various social – in the widest sense – practices; therefore, a historical narrative is the product of creative writing rooted in the experience of a narrator, i.e. a historian, who presents one's experience – preliminarily analyzed as a unified entity (what is required by the academy) – in a form of narrative. From the methodological point of view, Hayden White's analysis is an interpretivist one: White primarily enquires about the ontological and epistemological prerequisites afforded nineteenth-century historians to shape historical narratives.

White's study of a historical discourse is, in fact, the analysis of a historical narrative. The mentioned theoretical and philosophical premises scrutinized by White comprise knowledge shared by intellectuals able to maintain this narrative. In contrast, enunciative discourse analysis strives to engage also with discursive markers, i.e. linguistic items yielding specific operations associated with them[28]. Furthermore, the most distinguishing feature of enunciative markers is their approximately equal perception by discourse participants since they apply to language competence, rather than peculiar knowledge embedded in concept-words[29].

[26]René Rivara, *LA LANGUE DU RÉCIT: Introduction à la narratologie énonciative* (Editions L'Harmattan, 2000), 13, cited in Sylvie Patron, *Enunciative Narratology: A French Speciality*, 2011, 312–13.
[27]Hayden White, *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (JHU Press, 1975).
[28]Ranger, *Discourse Markers*, 36.
[29]Angermuller, *Poststructuralist Discourse Analysis*, 60–61.

The Linguistic Sign and Discourse

Both discourse and enunciation as analytical categories rest on ideas articulated by Ferdinand De Saussure and published by his students as *Course in General Linguistics*[30](henceforth *CGL*). In *CGL,* Saussure claims unequivocally and repeatedly that language consists of signs; signs are concrete, "real" entities[31]; and any sign is a unity of a mental concept (later called the signified) and an acoustic image (the signifier)[32]. Thus, for Saussure, the conventional dichotomy of concrete/abstract words is unavailing; as for the speaker, both 'pen' and 'ugliness' refer to signified, structurally identical mental concepts with different contents [33].

Besides the aforementioned terms, Saussure introduces some other important definitions, such as 'arbitrariness', 'value', and 'difference'.[34] Arbitrariness of a sign implies that there is no intrinsic, original connection between the signifier and signified, this bond is accidental, namely arbitrary.

Saussure's arguments seem consequent: no sign in any utterance appears as a stable concept: all signs are equally parts of the context, and only a concrete moment of communication makes the meaning fixed at this very moment:

> We must consider what is brought about by the passage of time, as well as what is brought about by the forces of social integration. Without taking into account the contribution of time, our grasp of linguistic reality remains incomplete.[35]

Saussure does not invoke hierarchy between linguistic categories and non-linguistic elements, such as the natural environment, social stratification, or an economic mode; rather,

30Ferdinand de Saussure, *Course in General Linguistics* (A&C Black, 2013).

31Saussure, *Course in General Linguistics*, 121.

32Saussure, 12-13.

33John E. Joseph, "The Linguistic Sign," *The Cambridge Companion to Saussure* 75 (2004): 65.

34Beata Stawarska, *Saussure's Philosophy of Language as Phenomenology: Undoing the Doctrine of the Course in General Linguistics* (Oxford University Press, 2015).

35Saussure, *Course in General Linguistics*, 90.

these constituencies are adjacent, without demarcated boundaries. However, Saussure is confident about their substantially different roles in meaning-formation.

In an interview *Politics and the Study of Discourse*, Foucault underlines that the main task for him is a radical replacement of traditional tools in historical investigation: various types of changes should replace an abstract, general and monotonous form of change and become a main category of Foucault's analysis of epistemes. Given his adherence to *discontinuities* (in plural), such a position seems justified, since changes – discursive and non-discursive – do not arise immediately and develop non-linearly[36]. They constitute themselves "step by step" and carry both new rules and reactivations of previous practices. A break happens at boundaries between many levels of transformation; accordingly, identifying points of discontinuity is very problematic, as change does not necessarily occur at the points of most significant statements[37].

Foucault describes in details what is necessary to detect such changes: first, to neutralize ("bracket") all forms of "strained continuity", such as traditions and ideological truisms, preventing identification of emerging changes ("the raw fact of change"); secondly, to neutralize all psychological explanations of transformations (the influence of geniuses, crisis of thinking) and a turn toward an analysis of changes in their singularity. It is also necessary to understand changes affecting objects of discourse, its internal operations and concepts on discursive formations in isolation and on the totality of discursive formations. This process is vitally important to demonstrate the interconnectedness of dependencies on all levels - interdiscursive, intra-discursive and extra-discursive[38]; consequently, the task of history is to describe these transformations and their intertwining.

[36]Michel Foucault, Politics and the Study of Discourse." The Foucault Effect: Studies in Governmentality. Ed. Graham Burchell, et Al (Chicago: The University of Chicago Press, 1991), 57.
[37]Foucault, 58.
[38]Foucault, 58.

However, all changes taking place are affected by discourse. Origins of discourses and their autonomy or dependence on non-discursive practices have turned out to be one of the most important issue for Foucault's works. Although Foucault is primarily interested in the discursive, there is no explicit primacy in pair of discursive and non-discursive, or the 'articulable' and the 'visible'; according to Deleuze, Foucault's discourse cannot be defined either as constituting reality or as being constituted by it[39]. Given the mutual dependence of discursive and non-discursive practices, practices of knowing (dependent of all kinds of worldly processes) and the unreduced object of knowledge constitute each other[40]. Indeed, introducing the concept of archeology and defining it, more than literally, as a study of the archive, "the rules determining treatment of various forms of knowledge within a society in a specific period,[41] Foucault does not explain clearly how the archive appears and what practices determine a configuration of rules within it. So, this brings me to an explanation of how a change in intellectual discourse is traced in Foucault's historical investigations.

Discourse and Change

Third, Foucault's approach to history and its methods are aimed at prehension of 'raw changes' without any further expectations. The essay *Nietzsche, Genealogy, History*, in the words of Michael S. Roth, "defined his historical approach to discursive practices for the rest of his life"[42]. The philosopher contrasts *sens de l'historie* identifying it with the Hegelian metaphysical search for the essence and fundamental principle, and *sens historiqu*e, "singularity of events outside of any monotonous finality"[43]. Genealogy leaves faith in

39Gilles Deleuze, Foucault (U of Minnesota Press, 1988), 38–39.

40Hubert L. Dreyfus and Paul Rabinow, Michel Foucault: Beyond Structuralism and Hermeneutics, 2. ed.,(Chicago: Univ. of Chicago Press, 20), 117.

41Foucault, Archaeology of Knowledge, 143.

42Michael S. Roth, The Ironist's Cage: Memory, Trauma, and the Construction of History (Columbia University Press, 1995), 75.

43Michel Foucault, "Nietzsche, Genealogy, History," 1978, 139–40.

metaphysics and faith in a possibility of finding a final and essential secret of things, except realization that it does not have a spirit, or it has been fabricated by alien forms. Foucault's adaptation of Nietzschean *Herkunft* – could be reformulated into English as *descent* – reveals a significant point: 'breaks', inconsistencies and contradictions legitimately exist in history, as well as essential connections between events. So, even the potential finality of any event should be declared impossible[44]. This observation of time does not repudiate the concept of historical change but alters the position of the observer – from a vertical to horizontal one, from an exterior position of the past towards the present to its interior direct connection to it. Accordingly, observation of time – from vertical or horizontal dimensions – constitutes the main difference in the modernist and post-modernist interpretation of the past. Verticality, followed by modernists, also implies the exterior position of the past towards the present, and the impossibility of seeing its direct connection with the present while temporal boundaries of the past are established by the recognition of a period's finality. From this perspective, Lorenz delegation of a minor role of temporal dimension to post-modernist historiography[45] seems to be underestimating its metaphysical essence. Post-modernism does not disregard the spatial or temporal dimension in history but emphasizes possibilities of its interpretations not only through empirical facts but also though their perception. Such an interpretation of the past requires "closure" or absolutizing of rationality supplanting any possibility of dialog, since deciphering events grants a right also to interpret them to one enjoying a monopoly of truth, namely science promulgated by modernists to be an embodiment of reason.

Thus, Foucault follows his methodological premises, namely he emphasizes the becoming of new practices and the incompleteness of any historical event. For Foucault, the

44Foucault, "Nietzsche, Genealogy, History."

45Chris Lorenz, "Comparative Historiography: Problems and Perspectives," History and Theory 38, no. 1 (1999): 30.

question of when the idea of an individual's place in a state system has become part of her identity was not fundamentally important. Archeology, according to Foucault, is a positivist method investigating discursive practices – anonymous, always deterministic in time and space rules,and determining conditions for a statement's articulation[46]. Such conditions appear to be a configuration of discursive practices and non-discursive context, which create aspace of possibilities of articulation, or, as Heidegger calls it, 'unconcealment' (*Unverborgenheit)*[47], i.e. these practices have been introduced by a very peculiar configuration of discursive and non-discursive what makes them historically specific[48]. A subject within Cartesian rationality as its essence is completed, from this point of view: reason as an undoubted ability to cognize implies that ways of knowing are not affected by any turbulent circumstances, while Foucault's function which an individual temporary occupies within given discursive and non-discursive poles always changes its content depending on them. In this sense, the concept of a subject and ahistorical shift are contradictory: astable and final subject cannot coexist with a spontaneous change implied by any existing practice, institution or individual practice.

An inseparable interconnection of knowledge and power as a number of practices (discursive and non-discursive) constitutes a social order by framing possibilities of statements being articulated. Knowledge is formulated by discursive practices and exists only among other practices while acquiring its historical specificity. In *Archeology of Knowledge*, Foucault asserts that practices supporting the order of discourse and, accordingly, maintaining knowledge could be not directly, or even implicitly, tightly knotted in economic, social, and cultural processes[49]. It entails a conclusion that to pursue historical change, one needs to

46Foucault, Archaeology of Knowledge, 100.

47Stuart Elden, Mapping the Present: Heidegger, Foucault and the Project of a Spatial History (A&C Black, 2002), 73.

48Robert Castel, "Problematisation and Reading History," 1994.

49Foucault, Archaeology of Knowledge, 143–47.

identify an unreduced principle (object of knowledge) which makes articulation of a statement possible – independently of in what field it is articulated. So, historical changes occur not in knowledge being produced in society but in the object of knowledge which makes this kind of knowledge possible.

The question of change itself seems acute in this context since Foucault introduced a new interpretation of historical time and causality. To understand the essence of change in Foucault's works, one needs to apply to his ontology, systematically elucidated in *Archeology of Knowledge*, late interviews and Deleuze's essays devoted to him. There is no precise interpretation of change in Foucault's work; however, attention to its conceptualization might be beneficial for understanding what, how, and why a particular set of practices is considered as changing.

So, I will try to trace the impact of the French theory on medieval studies by means of discursive individuation of the concept of post-structuralism. According to the Deleuzian argument, a concept undergoes a constant becoming, and so should be perceived by means and apropos of adjacent concepts. Consequently, I consider 'poststructuralism' as an element without a solid structure and engaging into dynamic relations with other concepts. These relations create a constellation embracing concepts, such as 'discourse', 'knowledge', 'subject', 'discourse'.

Chapter II

The first part of the chapter explores specificity of the academic written discourse associated with influence of French theory. It considers a large sample of books in the field of medieval studies and their topics. The second part narrows the analysis to a smaller books' sample and explores the texts of the books with the instruments of lexicometry analysis. The main blocks of the study, keywords and co-reciprocal co-occurrences, derive from corpus linguistics, what will be elucidated further un the chapter.

Themes Involved

In *Writing Medieval History*, Nancy Partner mentions the topics which have recently become more fascinating for medievalists who experienced influence of the so-called linguistic turn.[50] The rediscovered topics fall under one of three main categories: literary criticism, psychoanalysis, and gender and sexuality. Partner's book, published in 2005, reviews only theoretical trends; however, if there has been a wider recognition of the trend and its maintenance in the academy has not studied more in a thorough manner by drawing on a representative quantity of texts. Furthermore, Figure 1 demonstrates that references to French intellectuals, strongly associated with literary theory, a corporeal self, or gender (in the widest sense), remain at a significant level and continue to be highly concentrated.

With a view to obtaining an overall picture, I undertakeв large scale data analysis; therefore, data for this research is taken from JSTOR, the digital library of academic literature

[50]Partner, *Writing Medieval History*, xiv–xv.

because JSTOR allows complex literature query creation. Thus, my query is designed to search due to two criteria:

1. At least one French theorist is mentioned in any part of text in the database;
2. At least one word or a combination of words from the list {'medieval', 'middle ages', 'early modern' or 'renaissance'} is contained in a title or an abstract of a text.

This segregation of corpus is initially simplified and presented in terms of binary oppositions. The second criterion establishes more exacting restrictions for searching since using only words from the list in a title or abstract reduces the chance that random works, i.e. not connected to 'medieval studies', will be included in the list of collected academic literature. Undoubtedly, this method entails a necessary reductionism, so some works on medieval studies will not meet requirements of a request and be overlooked; however, for the mentioned goal, in order to provide an overview of a discursive trend, such an omission is tolerable in this situation. Additionally, the list of all textual units that satisfy only the second criterion is collected. By contraction of the query, this list contains items from the set of books referring to the French theorists: exclusion of the letter allows constriction of the alternative collection of texts also belonging to the realm of medieval studies but not containing direct references to the French authors. The collection is used in the analysis as the base for comparison.

Persons considered in a current research as attributed to French theory are taken from Angermuller's monograph, *Why There Is No Poststructuralism in France: The Making of an Intellectual Generation*[51].Since the number of mentioned authors is very large and manual data collection is not possible, I employed instruments of Web Scraping, an automated data collection procedure allowing to download great amounts of information[52].

[51]Angermuller, Why There Is No Poststructuralism in France, 6.

[52] All materials, including raw data, code, and figures are available under the link.

While downloading book units, JSTOR addresses a specific chapter, not an entire book. Therefore, after having downloaded the data, I grouped chapters by the books, in which chapters are included, and then work precisely with a number of books referring to the French authors. The total number of books per cited author is presented in Table 1.

Table 1: Number of references to French authors

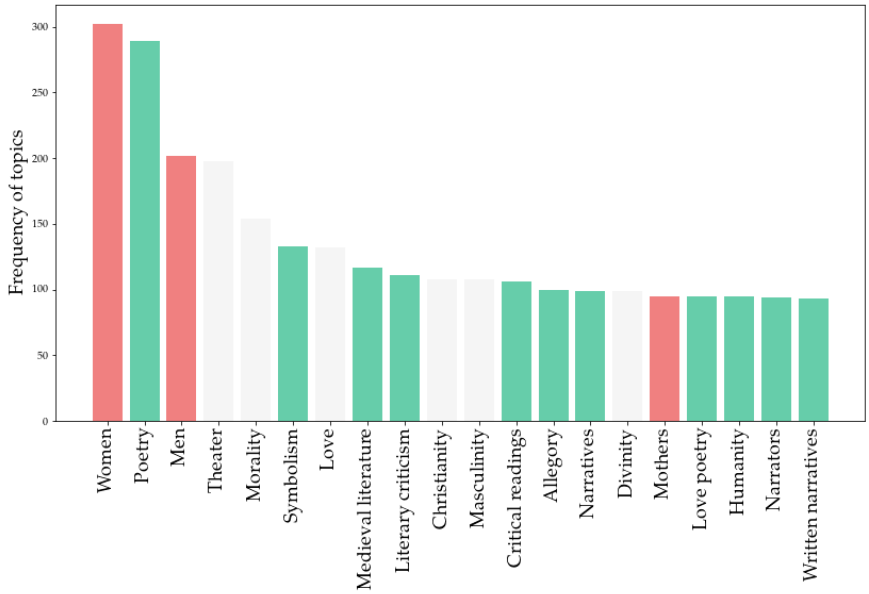
	All books	**Medieval & Middle Ages**	**Early Modern & Renaissance**
Total	1618	788	986
Foucault	790	363	496
Derrida	396	179	249
Bourdieu	287	144	157
Barthes	271	116	164
Lacan	217	98	135
Lévi-Strauss	212	123	105
Deleuze	196	89	122
Kristeva	153	82	82
Baudrillard	83	37	52
Irigaray	74	42	36
Lyotard	71	28	48
Althusser	70	30	44

Note: the total number of books is smaller than the sum of books per author because one book can have references to more than one author.

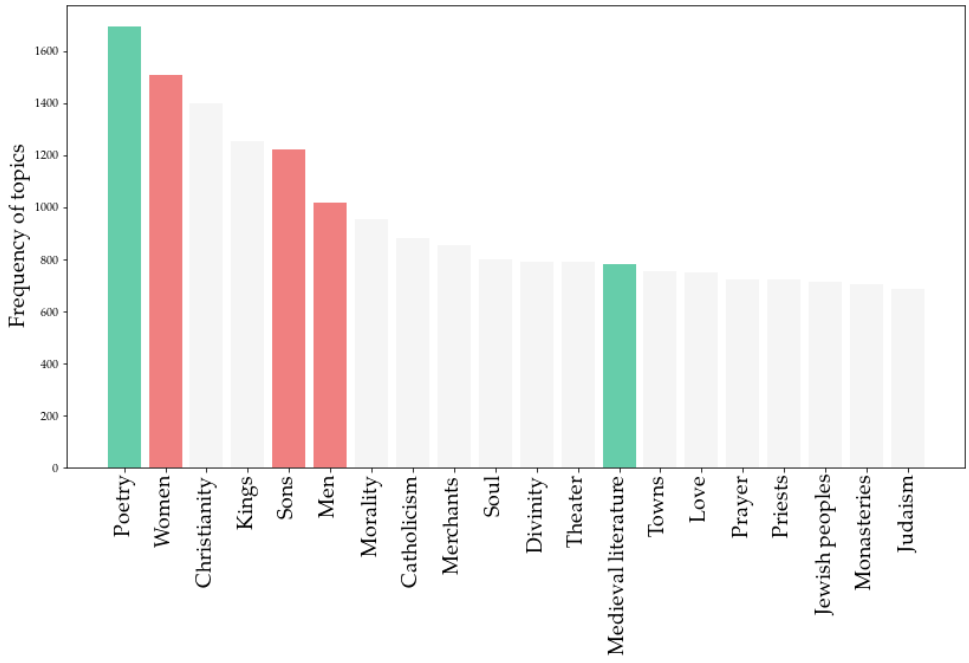
The second question I address is mapping such an influence of French thought within numerous fields associated with medieval studies Here, two approaches are implemented. The first approach is relatively simple: JSTOR indicates topics relating to each text fragment present in a database (i.e., in this case, I worked with themes of chapters, not the books), so one can estimate the frequency of reference to various topics in connection with texts in the database. Figure 2 shows the top 20 topics most often associated with chapters where French authors are mentioned, and the top 20 topics related to chapters in which the French are not mentioned. The visualization of a thematical groups conduces to discern approximate frontiers of an academic discourse to be studied.

Figure 2: top-20 topics by frequency

(a) With references to French authors



(b) Without references to French authors



Thus, the results do not contradict my hypothesis. There is a significant imbalance in favor of topics of literary criticism in textual fragments with references to the French authors: 10 out of 20 topics reflect authors' evident interest in literary theory. In comparison to the Figure 2(b) where there are only 2 topics, *poetry* and *medieval literature*, connected to

literature, Figure 2(a) shows that chapters fall within more specified categories, such as *literary criticism*, *allegory*, and *written narratives*; furthermore, this preponderance seems to suggest how an author tends to approach the subject matter. In contrast, chapter titles in books without the French theorists show thematic diversity and absence of a predominant topic.

The second approach deals with described textual entities: one uses names of chapters in the books and words from these titles. Names of chapters, not books, are deliberately opted for analysis since one book might contain chapters on many topics. Therefore, a reference to the French authors in particular topic of a particular chapter is more indicative than a reference to one of them in an entire book. To analyze book titles, I used Natural Language Processing techniques which allow automated computational analysis of human text. The first procedure applied to headings is stemming: it divides sentences into separate linguistic units and removes punctuation. The next procedure is lemmatization: it returns words to their original form (for example, 'kings' to 'king'). This will allow in the future to calculate the frequency of the use of unique words, rather than verbal forms. Next, one deletes stop words, frequently occurring words carrying little lexical meaning, namely function words; words denoting temporal (century, modern, period, etc.) and spatial (English, French, Spain, etc.) frames are also excluded since they tend to obfuscate already opaque lines of a field one searches for. After having undertaken all procedures, one has two separate arrays of words: in the first, words used in names of chapters in which French authors are mentioned; in the second, words in all the other chapters in medieval studies. Then I calculated the frequency of using words in these arrays (Figure 3).

Figure 3: top-40 words by frequency in chapter titles

There is a certain quantitative evidence of grouping books with references to French theorists in a realm of literary studies: 11 out of 40 top words belong to literary and performative arts, including the word 'discourse' evidentially stemming from an idiosyncratic

lexicon of literary theory of Derrida, Foucault, and Barthes. Apropos of the rest of books not referring to French theory, words mostly ascribed to religion and politics prevail.

Therefore, quantitative reasoning discerns numerous changes occurring in medieval studies: most of them are located in a realm of literature, cultural studies, and studies of sexuality. Indeed, one might not pursue a measure of impact, its qualities, and intensiveness, one also does not tend to espouse a Hegelian claim on the transition from quantity to quality. The group of words, such as mapping or demarcating, is deliberately employed in this study to be consequent in prehension of changes. Change is the unreduced essence of an event, something immanent to it. Accordingly, it always implies a possibility of both appearance of new practices and revitalization of old ones. Here, it brings me to a concluding argument put forward in the beginning – the necessity of recognizing multiple changes instead of one gradual change. Since nobody can predict when a change happens, no practice should be considered insignificant for pursuing a transformation. The next part of the study based on quantitative analysis is to perceive internal dimensions, breaks, and discontinuous field only delineated in this work.

Lexicometric Analysis

Methodology

The lexicometry analysis consists of two contingent parts: keyword analysis and co-occurrence analysis. Both methods are lexicometric methods, they afford describing discourses by identifying patterns of language use; these patterns are generally explained by sociolinguistic diversity. Methods of computational analysis employing contrastive measurements grant the researcher possibility of identifying preponderant words, typical grammatical structures, and most frequently adopted parts of search. The lexicometric

characteristic of different texts might be compared for detecting a measure of their proximity or difference[53].

The very idea of reconsidering text or compilation of texts as an object for interpretation, and not for reading and understanding, implies making textual material subjected to formal rules; this gives access to the insights of texts otherwise concealed from the reader. The aim of the Keywords method is to identify words used more frequently in a specialized corpus than one would predict in a general reference corpus[54]. Consequently, 'keyness' is a "quality words may have in a given text or set of texts, suggesting that they are important, and they reflect what the text is really about, avoiding trivia and insignificant details"[55]. The Keywords analysis has been successfully employed in corpus-linguistics, media-and educational studies; furthermore, Scott and Tribbles demonstrate, using the example of "Romeo and Juliet," how the method could be implemented in literary studies[56].

The fundamental principle of the Keywords Method is that a word-form restated often in a corpus is likely to be one of keywords in a corpus scrutinized[57]. According to Scott and Tribble, three basic technical aspects are to be taken into consideration and satisfied while applying the method. First, "presence of space or punctuation at each end of a candidate's string constitutes a 'word', and only verbatim repletion is considered as repetition[58]; Second, a peculiar corpus is to be compared to a reference corpus in order to identify words that are representative of the specialized field[59]. Third, a word is regarded as key if its appearance happens to be exceptionally often compared to a reference corpus.

53Damon Mayaffre, *Analyses Logométriques et Rhétorique Du Discours*, 2007, 153–54.
54Mike Scott and Christopher Tribble, Textual Patterns: Key Words and Corpus Analysis in Language Education, vol. 22 (John Benjamins Publishing, 2006), 13.
55Scott and Tribble, 22:53.
56Scott and Tribble, *Textual Patterns*.
57Scott and Tribble, 22:58.
58Scott and Tribble, 22:58.
59Scott and Tribble, 22:64.

It is important to note that comparing number of occurrences of a particular word in a target corpus with a corresponding number of a reference corpus is meaningless: if one of the corpuses in comparison is bigger, i.e. contains more words, then the word will occur more in a larger corpus. Thus, the method is based on a comparison of relative frequencies. If there are two corpuses of sizes 100 and 200 words and the word 'history' occurs 4 times in the former and 12 times in the latter, then it's relative frequency in the first corpus is 0.04 and 0.06 in the second. From statistical point of view, one interprets these numbers as follows: the probability of a randomly chosen from the corpus word to be 'history' is 0.04. In this example, probability of finding word 'history' is larger in the second corpus. One way to measure significance of difference is χ^2-statistic[60]. This statistic is calculated for each word in the corpora. The larger value of this statistic for some word means that this word is used in the target corpus significantly more often than in the reference corpus.

I compiled 2 corpora: a specialized and reference corpus; to identify keywords of the specialized corpus, frequencies in the specialized corpus are contrasted to frequencies in the reference corpus in relation to the overall quantity of words in both corpora. The recognized tokens (keywords) will be used at the next stage of study: the analysis of reciprocal co-occurrences.

Distributional semantics stipulates that word–context matrices are suited to measuring attributional semantic similarity, proximity of words in contexts. Accordingly, two words tend to be semantically similar (associated) if they occur in similar contexts, i.e. share their first-

[60]Ted Dunning, "Accurate Methods for the Statistics of Surprise and Coincidence," *Computational Linguistics* 19, no. 1 (1993): 61–74.

order co-occurrences[61]. To recognize most meaningful co-occurrences, one applies association or collocation measures designed to reveal statistically significant co-occurrences[62].

The method aims to measure words' lexical valence, or collocability. According to Martinez, lexical valence exposes the magnetism of words which, when used in discourse, precipitate the systematic recourse to other words and taken together they create recurrent semantic fields. Lexical co-occurrence also reveals a web of binary and reciprocal co-dependencies of lexical components in order to present a lexical system underlying an entire text[63].

To detect semantic fields surrounding key words I used co-occurrence analysis. This method's goal is to determine *a context* of word usage in the corpus. The context is constituted by the other words used in text; so, one might be interested in connections between different words. Here one needs to go from the word towards upper text levels. Now, one enquires how often *pairs of words* occur in the same unit of text, for example in the sentence or paragraph. If two words occur usually in one sentence, it indicates where a meaningful connection between them takes place. The co-occurrence analysis focuses only on reciprocate occurrences of the words, i.e. words that are truly semantically connected within one text; it helps to cluster words without breaking the links with semantic analysis. Therefore, for each given word, called pole A, and for each other word B, one measures how many times B is present in a sentence which contains p. This number is the number of co-occurrences of B with the pole A[64].

For example, in a given corpus one might find that all sentences stating the word 'Renaissance' contain the article 'the', and the content word 'humanism'. However, if one pays

61Peter D. Turney and Patrick Pantel, "From Frequency to Meaning: Vector Space Models of Semantics," *Journal of Artificial Intelligence Research* 37 (2010): 148–50.

62Ann Bertels, "The Dynamics of Terms and Meaning in the Domain of Machining Terminology," *Terminology. International Journal of Theoretical and Applied Issues in Specialized Communication* 17, no. 1 (2011): 264.

63Martinez, 11.

64Nicolas Bourgeois et al., "Search for Meaning through the Study of Co-Occurrences in Texts," in *International Work-Conference on Artificial Neural Networks* (Springer, 2015), 3.

attention to all sentences stating ‘the’, one would find that ‘Renaissance’ is not used to the same extent; in contrast, in sentences with the word ‘humanism’, ‘Renaissance’ appears to a similar extent as ‘humanism’ in sentences containing ‘Renaissance’. This example shows that to claim semantic and contextually proximity between words, one has to find such a word pair where one word often occurs within one sentence with the other, and at the same time the latter rarely occurs without the former. Thus, co-occurring word pairs are those pairs which tend to appear only with each other and not frequently in other contexts. Again, for each word in the corpus, one can range all other words in their relative connectedness. After having been identified, they are categorized as belonging to recognizable semantic fields.

Corpus Design

The target corpus is constructed from the collected list of books that contain references to the French theorists listed in Table 1; then, the books are sorted by number of references per chapter. For example, if Foucault is mentioned in 2 chapters and Derrida in 1 chapter, the total number of mentions for the book is 3. The books with the maximum number of mentions are chosen. I ended up with the collection of 20 books devoted to a wide range of topics.

The selection of books for a reference corpus is based on a more selective procedure. The list of books from which the reference corpus is constructed contains books also collected from JSTOR with the request ‘medieval’, ‘renaissance’, etc., in a title or abstract. The main criterion for selection is not mentioning any of the French theorists. However, many books on the list actually contain some references to the French authors; this is especially true for topics regarding literature and gender. It might signal that the presence of French theory in medieval studies is even more salient than Figure 1 demonstrates. Therefore, the automatically retrieved corpus has been rarified manually by checking each item from it; ultimately, one has the reference corpus of 30 books not mentioning the French authors. Nevertheless, there are a few books in the reference corpus with occasional references to Foucault in a literature review as it

is problematic not to comment on Foucault's works while studying sexuality independently of an author's personal evaluation of Foucault's contribution to the field. Thus, all books in the reference corpus mentioning the authors of interest in the similar kind are rechecked for a context of the reference.

Also, the reference corpus should not be absolutely disparate compared to the target corpus for blind choosing of books with or without references might create deviations in quantification and so entails erroneous interpretation. To neutralize a potential deviation, I tried to find thematical connections between books in different corpora; for example, *The Idea of the Book in the Middle Ages: Language Theory, Mythology, and Fiction* by Jesse Gellrich in the target corpus and *The Book in the Renaissance* by Andrew Pettegree in the reference corpus, they both focus on the idea of book in medieval and Renaissance societies; the other example of the topical proximity is books devoted specifically to Chaucer in both collections. The full list of books in two corpora and links between them can be found in the Appendix (Table5).

As it is stated in Chapter 1, the problem of the researcher's authority is palpable, and its misleading effect should be mitigated. Therefore, the selection of works was anonymous: neither authors' biographies, nor a book's index of citation are taken into account in the process. Refereeing directly to the enunciative theory of discourse, I consider all authors at all its stages as symbolic producers occupying similar positions in a discourse-creating. This position is indubitably controversial and might be impugned from the perspective of intellectual history (what has been discussed in Chapter 1); notwithstanding the contradictory nature of this statement, it suffices prerequisites of my research design, demanding to consider selected texts from as one textual plane – and also corresponds to my personal ethical attitude towards elitism in academia.

Corpuses are to be made prepared for statistical analysis, or preprocessed. I applied the same procedures to the texts of books the same procedures used in the theme analysis part of

the chapter: all symbols, punctuation marks, numbers, and function words are excluded; words (tokens) are changed to lemmas (dictionary forms). In the current analysis I opted for sentences as a level of segmentation. The following example shows how text looks before and after preprocessing.

Before:

> Ong's analysis retains a valuable appreciation of the impassioned confusions about language in the Renaissance, and thus avoids both overgeneralization and oversimplification. These faults occur when scholars try, for whatever reason, to characterize the period, or a century within it, as having some single view or concept of language. An example is Michel Foucault's declaration that the epistemological field within which language operates in the sixteenth century is one of 'correspondence', in which knowledge is the interpretation of signs that are ontologically bound, of words that are virtually coextensive with things. For the sixteenth century, we are assured, language was 'not an arbitrary system' but part of the traditional book of nature[65].

After:

> [ong analysis retain valuable appreciation impassion confusion language renaissance avoid overgeneralization oversimplification] [fault occur scholar reason characterize period century single view concept language] [michelfoucault declaration epistemological field language operate sixteenth century correspondence knowledge interpretation sign ontologically bind word virtually coextensive thing] [sixteenth century assure language arbitrary system part traditional book nature generalization valid make large contrast mislead accept exclusively true]

For analysis, texts are generally segmented into sentences, paragraphs, or other sections[66]; in the foregoing case, sentences. After having been preprocessed, the specialized (target) corpus consists of 20 books (753,900 tokens[67]) and the reference corpus comprises 30 books (1,084,498 tokens).

[65]Richard Waswo, Language and Meaning in the Renaissance (Princeton University Press, 2014), 69.
[66]Bourgeois et al., "Search for Meaning through the Study of Co-Occurrences in Texts," 3.
[67]A token is a single instance of a symbol

Results and Interpretation

The keywords method compiles a list of statistically significant 'keywords' (Table 2), statistically significant typical lexical items from the historiographical corpus (e.g., 'signifier'), in accordance to χ^2-statistics.

Several observations about the keywords list are to be noted. There are words linked only to the particular book's topic and occasionally defined by the method as key due to their predominance in the target corpus and the absence or deficit in the reference corpus; thus, words appearing in titles, such as 'monster', 'sovereignty', or 'glossa', instantiate this tendency, which a researcher needs to remember when interpreting the results in order to abstain from erroneous premature claims. There is another type of words with low informativeness, namely personal names or toponyms, such as 'Hoccleve', 'Grendel', 'Kempe', etc.; they appear as keywords also owing to the idiosyncrasy of books' content. 'Lacan' and 'Derrida' are among key words simply by construction of the corpora – the reference collection does not contain them by the criterion of the selection.

It is possible to elicit information about another group of words in the target corpus from the table of keywords. Some words in the list are specific content words that existed before but were introduced in the academic language in a very particular meaning directly by the French authors. 'Signifier' and 'jouissance' are most prominent of them and unsurprisingly they are almost non-present in the corpus of texts that do not refer to those who popularized them. These words show the strong tendency of being conceptually bound to the very special type of author's discourse; therefore, they occur in the restricted number of semantic surroundings and present tendency to be 'restrained in arbitrariness' (as Saussure would put it) what implies having qualities the sign inheres independently of linguistic or extra-linguistic contexts.

However, most keywords are not exclusively work-specific; this endorses the method's suitability for purposes of my study. Indeed, one can find that the keywords inferred from the analysis, in general, confirm the aforementioned Partner's idea regarding the prevalence of some broad topics in the Linguistic-turn-inspired medieval studies: 'word', 'language', 'discourse', 'criticism', 'drama' fall in the category of words related to literary criticism; 'desire', 'fantasy', 'anxiety' and 'psychoanalysis' signal the presence of the psychoanalytic approach within texts in the target corpus; finally, the broad field of studies of gender and sexuality is manifested by the words 'gender', 'masculinity, 'sexual' and 'feminist'. Many of these words are not uniquely present only in the texts of books mentioning the French theorists; they also occur in the reference corpus, but at a significantly smaller extent, from statistical point of view. 'Body' is an intriguing example: it is reasonably rarely used in the reference texts but its presence in the target corpus' books 4 times higher even without consideration about sizes of the corpora.

Searching for keywords is a rather technical procedure that aims to explore if the words appear significantly more frequently in the target corpus in comparison to the reference corpus (Appendix, Table 4). Interestingly, there are no concept words or theoretical terms referring to the peculiar approaches. It advocates appropriateness of the restraints erected in the process of corpora construction what also afforded to compile the balanced collection of reference texts.

Table 2: Keywords

Word	χ^2	**# in the target corpus**	**# in the reference corpus**	**Word**	χ^2	**# in the target corpus**	**# in the reference corpus**
body	2751.6	4265	1386	dead	291.5	535	208
violence	1082.8	1154	201	gowther	289.9	203	0
torture	889.3	706	37	suárez	283.6	201	1
desire	863.9	2108	1041	valla	279.8	203	3
chaucer	724.8	2625	1648	feminine	279.4	410	124
monster	698.2	631	67	subject	276.9	1230	850
sovereignty	658.0	561	46	oroonoko	274.2	192	0

memory	636.3	831	213	crashaw	271.3	190	0
grendel	616.8	484	23	criticism	270.4	443	153
monstrous	584.1	482	33	excess	265.0	270	42
dryden	543.5	397	7	erasure	264.7	208	10
read	519.3	2677	1969	masculine	264.2	349	91
signifier	497.2	389	18	anxiety	258.3	368	107
object	486.4	1117	527	critical	256.9	536	234
word	480.5	2804	2161	insist	251.5	474	189
gender	471.6	590	141	play	241.0	1778	1481
hoccleve	460.7	348	11	freud	239.4	177	4
behn	447.9	316	1	foucault	237.4	171	2
pleasure	415.8	635	202	cibber	231.4	162	0
corpse	408.4	339	24	furnivall	225.6	158	0
theater	405.4	353	32	code	222.3	331	102
theory	397.9	959	469	signify	221.9	553	277
hamlet	394.0	312	16	gloss	221.4	436	181
language	391.8	1884	1347	agamben	220.8	157	1
power	383.2	1542	1019	reciprocity	219.9	154	0
rhetoric	373.8	676	259	identity	219.1	919	619
enjoyment	373.3	291	13	semantic	218.8	227	37
unspeakable	368.8	270	5	roland	218.4	225	36
integrity	363.6	355	49	male	216.6	818	524
chaucerian	360.8	323	33	metaphor	214.5	529	263
medieval	357.9	2319	1853	drama	212.2	456	204
symbolic	351.0	498	144	sexual	211.9	812	524
property	348.8	480	133	donne	207.3	215	35
violent	348.6	399	81	antony	206.0	158	6
sexuality	344.8	334	45	feminist	201.1	198	28
ordinaria	344.5	317	36	study	199.4	1229	965
anchorite	342.6	247	3	threat	199.2	395	165
relation	336.7	1052	609	problem	198.8	712	444
glossa	335.4	345	55	space	197.0	789	520
fantasy	333.6	376	74	pardoner	196.8	180	20
anchoritic	331.7	237	2	concept	195.3	541	291
centlivre	328.5	230	0	psychoanalysis	194.6	150	6
masculinity	326.4	247	8	society	193.4	598	344
duchess	323.8	324	48	aesthetics	189.7	153	9
derrida	317.1	222	0	deleuze	188.5	132	0

gift	313.3	885	482	guthlac	186.9	234	56
kempe	308.6	291	36	social	186.2	1188	944
jouissance	308.5	216	0	sir	184.1	561	320
lacan	294.2	206	0	bokenham	183.2	142	6
discourse	292.9	888	505	cavendish	182.5	164	17

Although the keywords analysis provides the evidence sufficient to establish findings and their interpretations, I opted for further exploration of the way these words occur in the target corpus; this aim implies investigation of semantic fields positioned among linguistic and extra-linguistic entities; however, on the present stage of analysis, on which language material is extracted from extra-linguistic context and ontologically equalized, only linguistic properties are considered.

For this purpose, I defined as keywords only those words that do not precipitate extra-contextual qualitative properties, namely, those not directly linked to the original enunciation; subsequently, these words are divided into groups and used in further co-occurrence analysis. First group of words consists of terms related to theoretical concepts that can be described as polysemous, i.e. their meaning may vary significantly across contexts and their perception may imply the specific approaches. This list consists of words 'object', 'word', 'language', 'symbolic', 'subject', 'signify', 'theory', 'critical'. The second group is also constructed as the set of concept words related to literary theory with only difference that they are prone to monosemy and have one particular conventional interpretation within literary studies: 'rhetoric', 'semantic', 'metaphor', and 'drama'. The third group is compiled in such a way that all terms coming from topics devoted to psychoanalysis, gender, and sexuality are considered ('body', 'desire', 'gender', 'pleasure', 'power', 'sexuality', 'fantasy', 'anxiety', 'identity', 'sexual').

How to Read Co-occurrences?

Here, Roman Jakobson's formulation of syntagmatic/paradigmatic relations in language turns out to be conducive: these relations reflect rules apropos of which signs are grouped in language. Thus, a paradigm is composed of linguistic signs similar by one criterion and opposed by any other; and a syntagma combines linguistic signs due to their 'contingency'. According to him, speech is based on two processes: syntagmatic and paradigmatic. The syntagmatic process refers to combining speech elements, such as making sentences from words; the paradigmatic process is responsible for selecting a required element from a multitude of equivalent ones – it is a choice of the "right" word[68].In semiotics, and importantly in literary theory, a syntagma refers to a combination of interacting signs forming a meaningful whole. These combinations in language are subjected to certain implicit and explicit rules: grammar (taken as set of rules) might represent one of the explicit rules, whereas semantic relations between linguistic signs in the specific context instantiate implicit conventions. For example, paragraphs and chapters might be also considered syntagmas.[69] Syntagmas are composed via selecting paradigms which are presumably appropriate for a context.

Hinrich Schütze and Jan Pedersen adopt categories of syntagmas and paradigms for elaborating semantic relatedness[70]. According to their research, if two words appear juxtaposed, they are categorized as syntagmatic associates, whereas words having similar neighbors are considered paradigmatic parallels. Their results, derived from the large general language corpus, endorse Jakobson's conclusion: syntagmatic associates frequently belong to different parts of speech; paradigmatic parallels generally share the same part of speech.[71]Peter D. Turney and Patrick Pantel, drawing on Schütze and Pedersen's work, underscore that

[68]Roman Jakobson, *Selected Writings* (Walter de Gruyter, 1985).

[69]Derek Attridge and Raman Selden, *The Linguistic Model and Its Applications*, 2001, 66–78.

[70]Hinrich Schütze and Jan Pedersen, "A Vector Model for Syntagmatic and Paradigmatic Relatedness," in *Proceedings of the 9th Annual Conference of the UW Centre for the New OED and Text Research* (Citeseer, 1993), 104–113.

[71]Schütze and Pedersen, 109–10.

syntagmatic associates are likely to be semantically similar (e.g. ‘cow’ and ‘milk’ are neighboring) and paradigmatic parallels are inclined to taxonomical similarity (e.g. ‘doctor’ and ‘nurse’ have same neighbors).[72] The analysis of reciprocal co-occurrences might reveal paradigmatic parallels and embark on describing syntagmatic associations. The co-occurrences analysis shows how words, especially polysemic, create paradigms on the basis of contextual proximity, which is likely to be explained by their affinity to French theory.

One way to visualize the co-occurrence analysis is through network representation. The main advantage of such a depiction of co-occurring words is a possibility to observe an interconnection between co-occurring words and also to explore a broader context surrounding the particular word. For example, one can choose the keyword and find the fixed number of most co-occurring tokens; then the procedure is iterated through the compiled list, namely, the search for co-occurring words is executed for entities that themselves constitute co-occurrences.

It is pertinent to mention that a co-occurrence network can be interpreted differently, i.e. apropos of the research question. Martinez describes to ways of reading foregoing lattices:

- an ‘onomasiological’ reading which implies pursuing from an idea to words: what words (nouns, adjectives, etc.) are employed as companions to identify ‘idea’ of language in texts;
- a ‘semasiological’ reading which proceeds from words towards an idea: how words expressing characteristics form a specific idea[73].

In the current work, onomasiological reading is adopted since I am mostly interested in supposedly polysemic words, such as ‘language’, ‘sign’, or ‘sense’, and the way they can obtain a peculiar conceptual meaning depending on the context.

[72]Turney and Pantel, “From Frequency to Meaning,” 150.
[73]Martinez, “Vers Une Cartographie Géo-Lexicale,” 12.

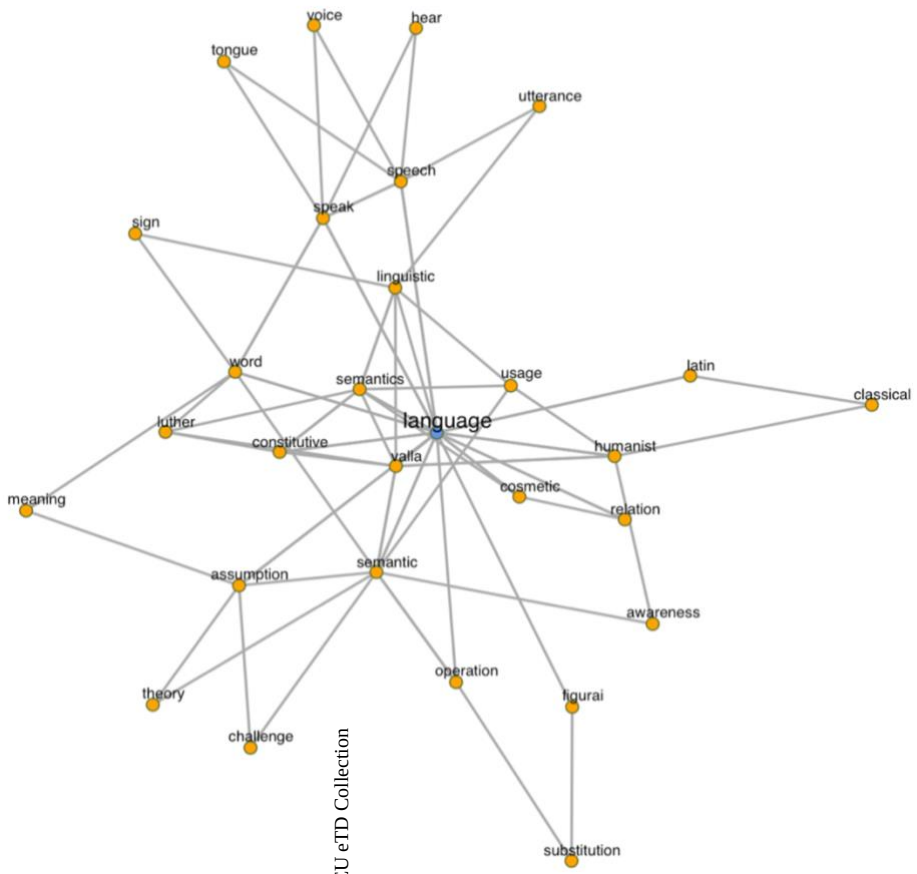
Results and Interpretations

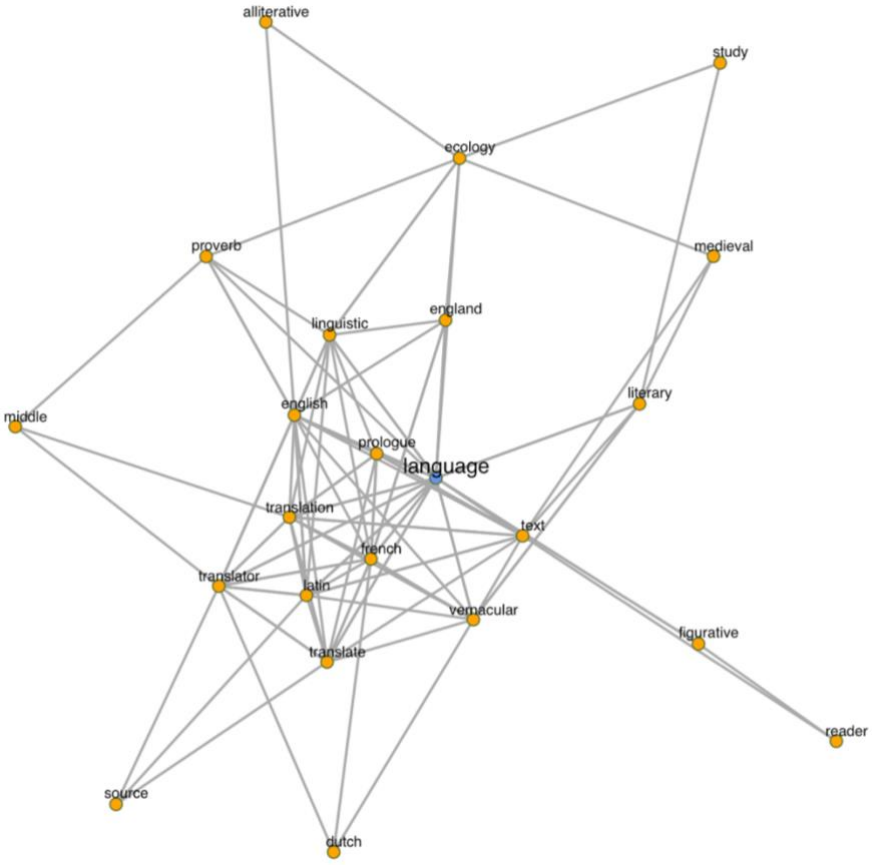
Figure 4 exemplifies a network representation of context for the word ‘language’ in two corpora, and I use it to elucidate how a network is interpreted. Within the network representation form, a node represents a word: a link between two nodes denotes that these two words tend to appear in text together; the link’s length itself is not informative, whereas its presence or absence is decisive. Thus, in the plot, the words ‘language’ and ‘linguistic’ are connected by a line, which means that “linguistic” is a co-occurrence for the word ‘language’. The other situation is words related to each other via a third lexical item. For example, ‘sign’ and ‘usage’ are linked via ‘linguistic’ which, apparently, discloses that they tend to occur adjacent to ‘linguistic’. Another instance is the relatedness of three individual items. The word ‘semantics’ is tied to both, ‘language’ and ‘linguistic’; therefore, it implies a close relationship between all three words together, not only pair wise. In addition, two tokens might be connected by means of more than one third node. The words ‘signs’ and ‘language’ are categorized as belonging to neighboring contexts, although there is no direct tie between them, since they can connect via two ways: ‘language – linguistic – sign’ and ‘language – word – sign’.

Figure 4: Co-occurrence networks of 'language'

(a) Target corpus (with French authors)

(b) Reference corpus (without French authors)





It might be conducive to have a broader picture for more scrupulous observation. In order to achieve this, individual co-occurrences plots are conflated into one figure. In case when there are several distinct clusters[74] observable on a graph, one tends to recognize presence of distinct contexts for each semantic cluster; in contrast, if all the nodes display a similar degree of involvement, these words are likely to belong to a common field.

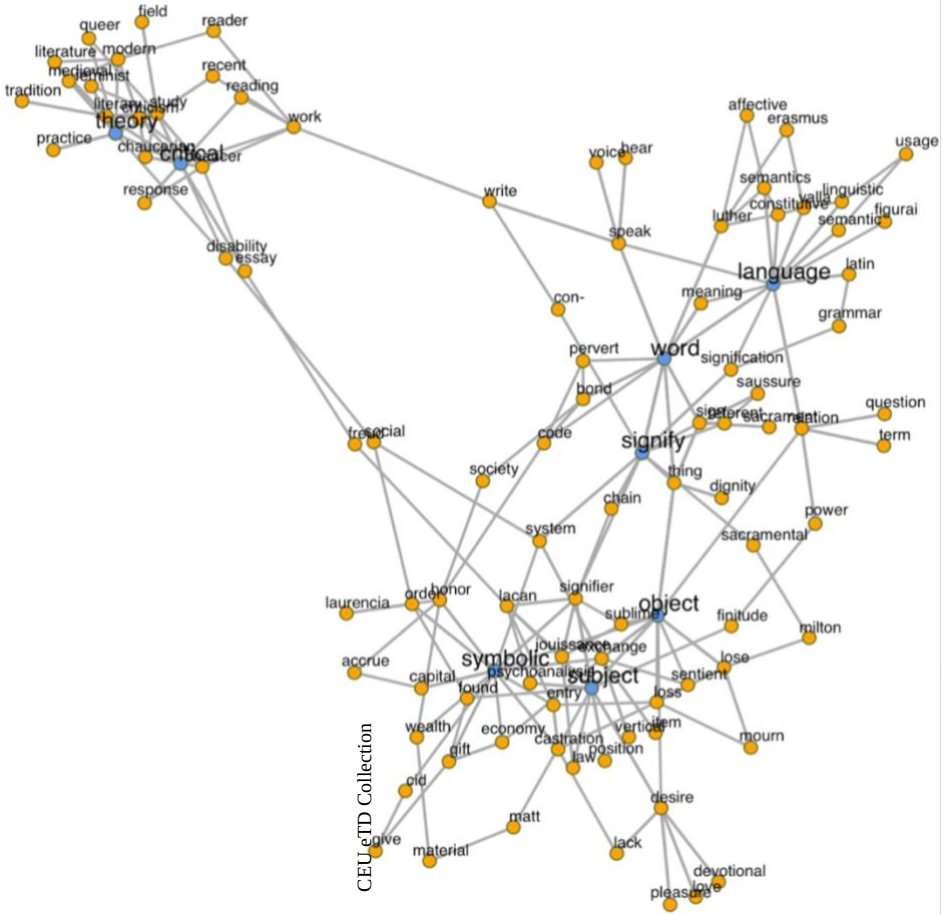
The comparison of two plots of theoretical words' co-occurrences for the target and reference corpora shows their significant differences. The co-occurrence plot in Figure 5(a) is much denser than the corresponding plot for reference corpus in Figure 5(b). It is also noteworthy that there are direct links between keywords for the collection of text mentioning the French authors. Thus, 'language', 'text', and 'signify' are directly connected and have a large number of other words in common. The next cluster is formed by a triplet of 'object', 'subject', and 'symbolic'. At the same time, these two clusters are also connected by a huge number of other textual units that co-occur regularly with the both groups of keywords. Only two words disjoined from the main part of the word connections' set are 'theory' and 'critical'; they tend to form their own semantic cluster with such specific words as 'queer' and 'feminist' in common. The overall implication drawn from the identified contextual similarity of concept words is the following: the words attributed as the keywords for the French corpus and their contextual similarity are associated with employing linguistics (presumably, structuralist linguistics) for literary studies rather than more conventional philological analysis mostly adapting well-established genre tropes.

There is no that palpable semantic proximity in the case of the same words in the reference corpus. Only two terms, such as 'object' and 'subject' share a direct link, i.e. tend to occur together in the text, whereas other words have more zigzagging paths of connection.

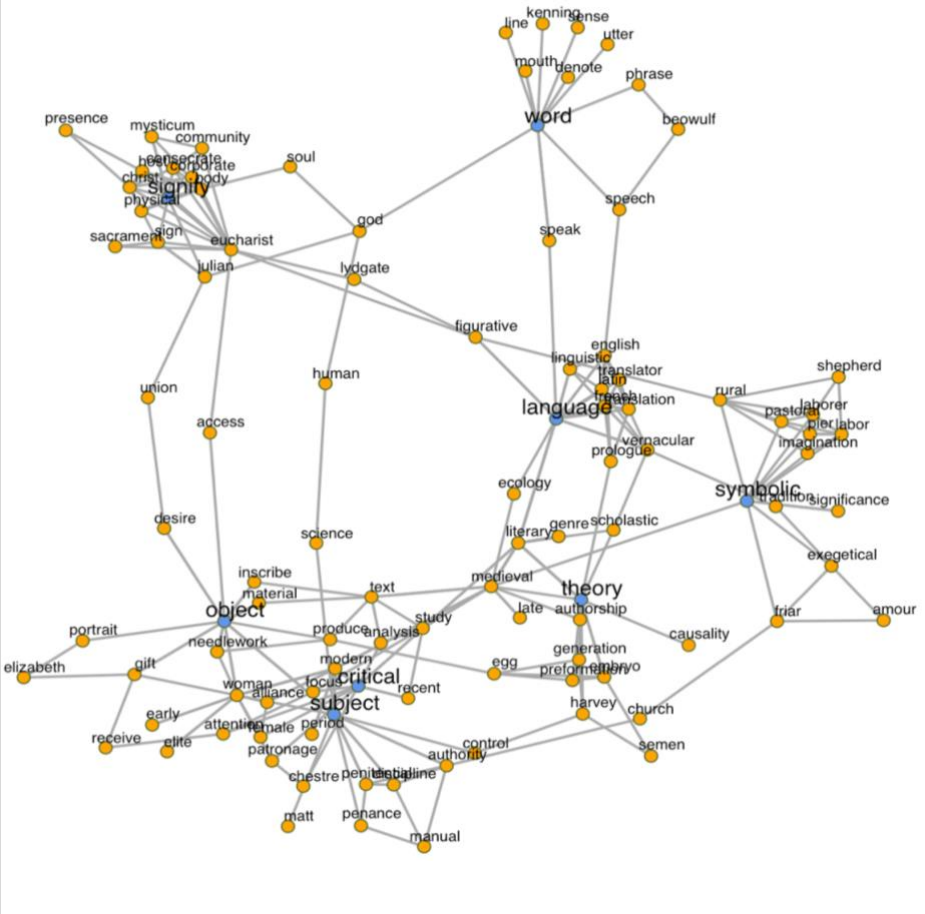
[74] A cluster is a group of word-nodes that are tightly connected between themselves but poorly connected with the words outside the group.

Figure 5: Co-occurrence networks of polysemous theory-related words

(a) Target corpus (with French authors)



(b) Reference corpus (without French authors)



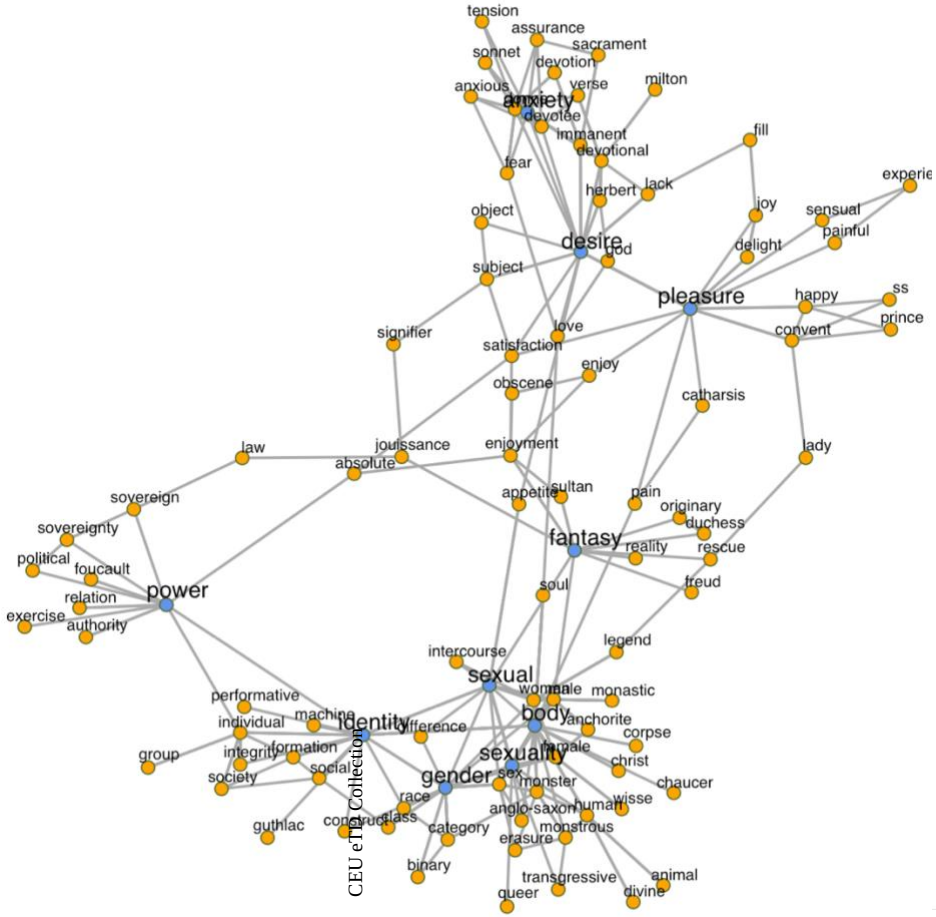
Besides, the overall graph is much more clustered than for the target corpus: each word, except 'object'–'subject'–'critical' triplet, and accommodates its own cluster with a relatively small number of connections through co-occurring words.

The co-occurrence plots for the 'gender', 'sexuality', 'power' category present a dissimilar picture: the reference corpus looks denser and more tightly connected than the target corpus. On the generalized level, the chosen keywords do not form the coherent and closely interconnected structure for the target corpus. The possible reason for this refers to the lists of co-occurrences (Figure 6). For the 'French theory' corpus, the narrow semantic connections are common – 'desire' sharing a syntagma with 'immanent' and 'satisfaction' echoes the post-Freudian (in the broadest sense) psychoanalysis; while 'power', 'authority', 'sovereignty' directly linked to 'Foucault' what also revels syntagmatic magnetism. On the contrary to theoretical network depicting 'language' as the common ground for different authors (post) structuralist-inspired medieval studies, words in the paradigm 'gender', 'sexuality', 'power' depict dependency on the particular school in creating syntagmas.[75]

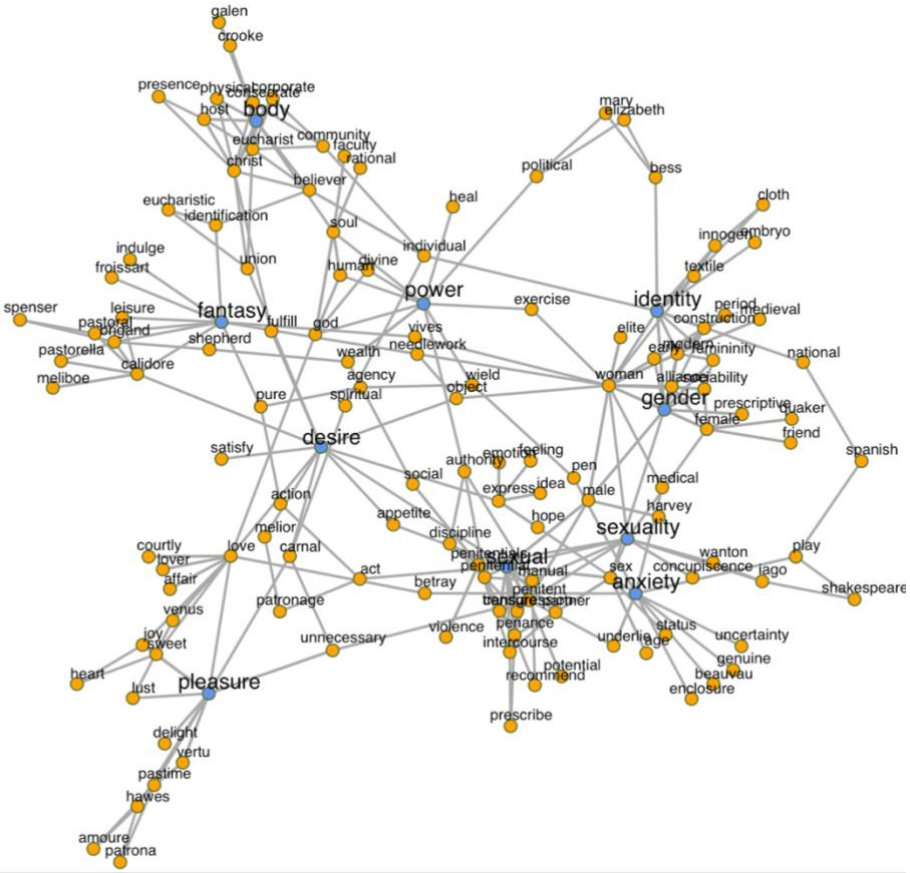
[75]Tables 7-9present a more formal arrangement of data: they contain lists of 10 co-occurring words for two subsets of keywords by corpus.

Figure 6: Co-occurrence networks of words on gender and sexuality

(a) Target corpus (with French authors)



(b) Reference corpus (without Frenchauthors)



Chapter III

The foregoing analysis, which has been so far largely relied on quantitative analysis of corpus evidence, will be maintained by means of discourse analysis, based on enunciative linguistics; the enunciative-pragmatic approach seems germane due to its emphasis on the reader's perception of text, which tends to be reluctant to statics-based analyses.

Methodology

A competent reader might also surmise that certain concept-words in books' tittles, like 'punishment', 'body', 'desire', 'sexuality', or 'gender', signal an author's familiarity with the French theory and topics, which attracted a broader public interest after having been invoked by '(post)structuralists'. Ronald W. Langacker argues that a process whereby a person acquires an understanding of a lexical unit by accommodating it within the familiar paradigm is absolutely natural for language users; the set of practices, referred to as 'schematization', proceeds as follows: features shared by multiple phenomena are accumulated to form the "scheme", an abstract and wide conception, quite close to a paradigm, that are than applied to individual appearances of a lexical unit in order to simplify understanding of a new phenomenon[76]. For example, the word 'pen' generally means "an implement for writing or drawing with ink or a similar fluid"[77], its scheme, apparently, comprises conceptions of various types, ballpoint pens, fountain pens, gel pens, and also significations in numberless individual instances. On a higher level of abstraction, pen belongs to the paradigm of writing instruments, therefore, in some cases, might be replaced by any relative item.

[76]Ronald W. Langacker, *Cognitive Grammar: A Basic Introduction* (Oxford University Press, 2008), 17.
[77]"Definition of Pen," accessed April 22, 2020, https://www.merriam-webster.com/dictionary/pen.

The famous Schneider case shows evidently how a person suffering from aphasia experiences difficulties as being unable to harmonize abstract thinking and contextual understanding of signification[78].

> If the patient is shown a fountain pen such that the clip is not visible, the phases of recognition are as follows: the patient says: "it's black, blue, and bright. There is a white patch, it is oblong. It has the form of a stick. It could be some kind of instrument. It shines. It reflects light. It might also be a colored piece of glass." The pen is then brought closer to the patient and the clip is turned toward him. He continues: "it must be a pencil or a fountain pen. (He touches his vest pocket). This is where it goes, for writing something down.[79]

There are some characteristics that are not fundamental: the size, shape, or even pen color do not always matter. Schneider needs to reproduce all the external and internal characteristics of an object in order to obtain a complete mental concept, to which a person without pathology has access unconsciously. However, there is an intriguing aspect: while recollecting the object's name, the patient terminates at distinguishing a pen from pencil. In other words, having realized that there is an instrument designed for writing, he goes silent. This cessation might demonstrate an 'equilibrium' existing between these two concepts for a speaker as differences between concepts of 'pen' and 'pencil' are not important to the context.

In contrast to Schneider, speakers – as well as readers – not suffering from aphasia can navigate between syntagmatically apposite concepts by means of the simultaneous operations of abstract thinking and contextual understanding. Therefore, the reader gains awareness of topoi associated with famous intellectuals and tends to extrapolate it to texts addressing vocabulary that is likely to invoke associations. There is nothing erroneous or immature in this practice; in contrast, it helps the reader, who intends to understand text, to disentangle an author's message through one's localization in a certain intellectual field. However, as the

78Dimitris Apostolopoulos, *Merleau-Ponty's Phenomenology of Language* (Rowman & Littlefield Publishers, 2019), 43.

79Maurice Merleau-Ponty, *Phenomenology of Perception* (Routledge, 2013), 132–33.

quantitative analysis demonstrates, the concept-words a reader infers from topics what Foucault, Lacan, Derrida, or Deleuze and Guattari were engrossed by do not guarantee book's methodological affiliation with "(post)structuralism" even if these words are present in a book's title. From this perspective, for a reader to interpret a book within a specific frame, one would better to pay attention to arrays of tools for enquiring into language academics from the medieval studies adopt, rather than trust an immediate associations, such 'Foucault – sexuality', or 'Lacan – desire'.

According to Alain Rabatel's definition, "Enunciative linguistics […] seeks to analyze the way in which the enunciator's choices of exophoric linguistic reference influence the addressee"[80].Since my research pursues how discourse of the French theory permutates discourse of medieval studies, it does not aim to explore specificities of language of corpus; however, I am inclined to employ the theoretical apparatus of the Theory of Enunciative and Predicative Operations (henceforth, TEPO). The system of operations and operands developed by Antonine Culioli provides a methodologically contingent, but flexible towards various kinds of texts, and, especially utterances, approach. The chosen approach of discourse analysis originates in linguistics and should remain committed to it; otherwise, as Dominique Maingueneau states "it can hardly be distinguished from the traditional 'content analysis' of empirical sociology"[81].

Culioli gives the following definition:

> "Uttering is constructing a space, orienting, determining [quantifying / qualifying], establishing a network of referential values, in short, a system of location".[82]

80Alain Rabatel, *A Brief Introduction to an Enunciative Approach to Point of View*, 2009, 81.
81Dominique Maingueneau, "Analysing Self-Constituting Discourses," *Discourse Studies* 1, no. 2 (1999): 180.
82Antoine Culioli, *Cognition and Representation in Linguistic Theory* (John Benjamins Publishing, 1995), 89.

An utterance is a theoretical construct: it is produced by locating a predicative relation with respect to a situation of utterance[83]. One should infer from the quotation that location does not refer to any extralinguistic situation or process; on the contrary, a system of location supposes a specific situation of linguistic signs in an utterance. However, Graham Ranger claims apropos of the more recent work of Culioli that location is an operation comprised of relations between linguistic and extralinguistic entities[84]. It seems plausible to keep in mind the difference between the system and operation of location since it derives from the mentioned levels of representation: the location operates within realms of texts (Level 2) while the system tries to engage cognition (Level 1) which is, presumably, extralinguistic.[85] Here, I endorse the pragmatic approach elaborated by Angermuller for using the linguistic apparatus to study discourse – defined in Foucault's, rather than Culioli's, manner as the system of utterances depending on the one system of formation.[86]In Foucault's theory, 'system of formation' alludes to socio-economic conditions presupposing cognition whereas Culioli's system "aims to model the relationship between Level 2 linguistic forms and Level 1 mental representations, via a Level 3 system of metalinguistic representation.'[87]Foucault's approach is closer to Saussure – who does not pay much attention to cognition as being skeptical towards amalgamation of linguistic and psychology[88] – and imposes some restrictions on language, which is likely to be parochial in linguistics, but seems to be a desideratum of the foregoing study. In contrast to Culioli, idiosyncrasies of a peculiar discourse presenting itself through linguistic categories, considered most suitable for examining, are to be primarily scrutinized.

83Culioli, 106.
84Ranger, *Discourse Markers*, 25.
85Culioli, *Cognition and Representation in Linguistic Theory*, 21–23.
86Foucault, *Archaeology of Knowledge*.
87Ranger, *Discourse Markers*, 24.
88O. Ducrot, *Qu'est-ce que le structuralisme?: Le structuralisme en linguistique* (Éditions du Seuil, 1973).

The metaoperation of location can assume three basic values: identification, differentiation, disconnection, and hypothetical value[89].

> You think so! [Tu penses!] — an ambiguous statement.
> A whole network of relationships is constructed. The human being is able to construct substitutes separable from reality. To do this he must conceptualize a relationship outside the assertion that assigns a value to it.[90]

The linguistic value of signs is its intrinsic feature which establishes possible limits for signs to be changed. Whereas the arbitrariness of sign makes it socially dependent, the liquidity of value predetermines its exclusive social functioning. Saussure gives a plausible example explaining how the value works in language: in a game of chasse the figure of knight has a certain value enabling its functioning in according to the strict rules of the game. The figure loses its values beyond the board where the rules of chess are not applied; however, in absence of a knight in a game – if players have agreed – any other object can function as a knight[91]. Thus, one might surmise Saussure's logic as follows: the arbitrary nature of signs is the most primary feature of language; arbitrariness is limited by sign's value which in itself is intrinsic to mental signs; value is not stable or fixed, but volatile and approximates itself in accordance with time and its place in the system.

Following the reformulation of Saussure's terminology by later commentators, there are extralinguistic entities (the world) and language (signs); the extralinguistic domain itself does not change the sign or alter opacity of meaning; it affects the consciousness of interlocutors allowing them to understand a 'message' contained in an enunciation. Indeed, there must be a certain essence of the signified which affects interlocutors not allowing them to go astray while interpreting the message.

89Ranger, *Discourse Markers*, 25;27.
90Culioli, *Cognition and Representation in Linguistic Theory*, 14.
91Saussure, *Course in General Linguistics*, 127–30.

Ranger specifies that the fundamental property is its capacity to serve as another operation when linguistic categories are not specified enough to validate propositional content[92]. However, Culioli's significance lies in categorization of values according to their functions in most typical situations of utterance. Culioli clarifies that values are in bijective relations with a notion:

> [A] notion has neither quantity nor quality, is neither positive nor negative (to limit our description to quantification and modality) but is compatible with all the values that operations of enunciative and predicative determination entails.[93]

Notions incorporate three sectors: the lexical domain, 'physico-cultural properties'; grammatical categories, i.e. linguistic categories, such as aspect, modality, person, number, determination; and "thought", or propositional, content[94]. The propositional content introduces certain relations between lexical items employing principles of grammatical categories; therefore, the level of grammar also has intrinsic properties, engaged into formation of the 'thought content'. Culioli exemplifies this as follows:

> If we choose aspect, for example, we realize that, on the one hand there is the notion as such, with its aspectual properties: punctual, semelfactive (one time), iterative, continuous ... On the other hand, when we have a conjugated form, certain values are marked by specific forms (accomplished - unaccomplished); it is therefore outside the domain of notions.[95]

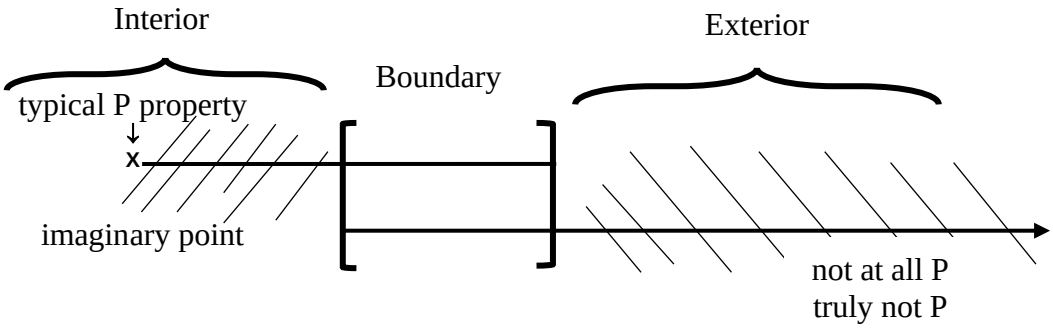
Drawing on Culioli, I am inclining to suppose that he grants more independence to grammar as constituting an utterance through values of grammatical categories than Ranger tends to claim[96]. Culioli, therefore, seems to be more relative to Saussure and Jakobson who suppose that a competent user of language is able to introduce meaning-creating situation by adopting a specific grammar:

92Ranger, *Discourse Markers*, 27.
93Culioli, *Cognition and Representation in Linguistic Theory*, 33.
94Culioli, 34–40.
95Culioli, 38.
96Ranger, *Discourse Markers*, 26–27.

> But the essential point is that abstract entities are based ultimately upon concrete entities. No grammatical abstraction is possible unless it has a foundation in the form of some series of material elements, and these are the elements one must always come back to finally.[97]

A notional domain serves to compare an occurrence with an ideal model, and then accommodate an utterance. Culioli emphasizes that by adopting operations of determination to the notional realm, one turns exclusively lexical notions into a "quantifiable and qualifiable linguistic construct''[98]. The categories of quality and quantity are rooted in the langue/parole distinction for by determining relations between lexical notions, one makes the notion not only qualitatively identifiable and distinguishable, but also and also suitable for comparison and reproduction.

The Notional Domain



The scheme above, adopted from Culioli's translation in English, represents a structure of notional domain[99]. The edifice of a notional domain is the organizing center (henceforth, OC or the center): by comparing occurrences with the organizing center, one establishes a measure of proximity of occurrences[100]. When one situates a phenomenal occurrence in a notional domain, there are certain properties allowing to adumbrate location by boundaries, namely, "what contains properties that belong to two parts ordinarily opposed"49. Boundaries

[97]Saussure, *Course in General Linguistics*, 273–74.
[98]Culioli, *Cognition and Representation in Linguistic Theory*, 46.
[99]Culioli, 65.
[100]Culioli, 49.

afford interlocuters define whether something they discuss suits an ideal model or they have to find another one by introducing a new OC:

> When an OC is constructed, it will always have referential properties which are both sociologically stable, and variable from person to person.[101]

For an occurrence to be restricted, or closed, there must be an alternative value allowing it to have separate zones with two centers[102]. These values are properties which can be imaginary, non-phenomenal, but expected and predictable for speakers. For example, one can expect from text some qualities to be called a book, such as a certain number of pages, ink, cover, etc., all of them might constitute boundaries. If a text is not printed, but written manually, some can prefer a word 'manuscript' over 'book'; in this case, the occurrence of the mentioned notion (the text) will be on the right from boundaries as 'it is not a book at all'. Culioli describes orientations toward center or from as Interior or Exterior: The Interior comprises of types of occurrences associated to OC; the Exterior implies antonymous occurrences which might also have canters[103]. The interior and exterior of a notional domain are indispensable for operations of identification and differentiation as they initiate new occurrences through distinguishing them from a center of a concrete occurrence or accommodating them with respect to the existing center.

However, Culioli's conception develops a more refined and consistent system of situational relations; his categorization is conducive to the foregoing research as affords demarcation of the text by considering it situational categories. Thus, the 'thought content' receives referential values by being located adjacent to the situation of reference (Sit.2). The situation of validation is dovetailed with the situation of utterance (Sit.0).There are also space

[101]Culioli, 50.
[102]Culioli, 51.
[103]Culioli, 53–54.

and time of an utterance ($\mathcal{T}_0$) and an enunciative source ($\mathcal{S}_0$)[104].Their co-occurrence, apparently, entails an enunciative event, or a situation of utterance. There is no agreement regarding an amalgamation of terms, speaker and enunciator[105]; however, I have adopted Culioli's scheme[106]:

$\mathcal{E}$ the event of utterance	⇄	E the resulting utterance or text
$\mathcal{S}$ the speaker / enunciativesource	⇄	S the subject(s) of the utterance
$\mathcal{T}$ the time of utterance	⇄	T the time of the event to which the utterance refers

The pivotal assumption to be inferred from the table is the bijective relations of utterance within a context and an internal structure of utterance, especially as it applies to the enunciative source and the subject of utterance. The enunciative source who articulates oral or textual utterance, cannot be apprehended either as a social subject, or as a grammatical category (e.g. personal pronouns); therefore, enunciative theories allows one to analyze texts without equalizing social and linguistic planes of subjectivity[107].It is equally important to draw attention to a more specific linguistic issue, namely, the distinction between the speaking and grammatical/syntactic. Enunciative linguistics of Culioli and cognitive linguistics of Langacker occupy the adjacent positions on this regard as they both derive from Benveniste's concepts of subject of utterance and the subject of enunciation[108]. For Langacker, the former is ascribed to introducing subjects in utterance; the latter carries an intention of speaker to make

104Antoine Culioli, "Notes Sur Détermination et Quantification: Définition Des Opérations d'extraction et de Fléchage," *Project Interdisciplinaire de Traitement Formel et Automatique Des Langues et Du Langage (PITFALL)*, 1975, 10, cited in Marie-Line Groussier, "On Antoine Culioli's Theory of Enunciative Operations," *Lingua* 110, no. 3 (2000): 161–62.

105 Thus, Groussier claims that "the terms, enunciator, speaker, co-enunciator and co-speaker/addressee refer to different functions and should not be used as if they were synonymous". Groussier, "On Antoine Culioli's Theory of Enunciative Operations," 162.

106Antoine Culioli, *Pour Une Linguistique de l'énonciation. 3. Domaine Notionnel* (Ophrys, 1999), 44, adopted from Ranger, *Discourse Markers*, 29.

107Maingueneau, "Analysing Self-Constituting Discourses," 182.

108Emile Benveniste, "Problems in General Linguistics. 1966," *Trans. Mary Elizabeth Meek. Coral Gables: U of Miami P*, 1971, 5–23.

an enunciative event occur (explicitly or implicitly).[109] Not implying discourse markers in particular, Langacker, however, adheres to its epistemological pursuit: "[M]aximal subjectivity characterizes an implicit conceptualizer whose attention is directed elsewhere and who thus loses all self-awareness."[110] Alan Rabatel, directly connected to the French enunciative tradition, argues for an interface between a point of view (POV) and reported discourse underscoring very similar aspects: " [A] POV exists when reference to the object also entails the representation of an enunciator, even in the absence of explicit judgments, whether the object of discourse be an opinion or a perception, and whether the latter appear in a description, a narrative, a news item, an explanation or an argumentation."[111] However, Rabatel stresses above all that POV must be clearly recognizable by a given linguistic community capable of tracing POV back to an enunciator[112].

Consequently, an operation of placing a notion in close proximity to a situation of validation is referred to as an operation of extraction:

> An operation of extraction follows by which I shall extract an occurrence that I may designate by the sum of its elements, or some of its existential properties..., and this yields a particular occurrence taken from the class of occurrences.[113]

Extraction invigorates abstract occurrences with an unidentified subject, such as none, someone, no one, or anyone; and grants them an existential status via accommodating them among non-abstract utterances. Culioli also emphasizes the importance of *'scanning'* to identify relations between enunciative events within a notional domain[114]; scanning affords interlocutors to evaluate an experience being perceived and helps to adjust it to requirements

109Elizabeth Closs Traugott, "Subjectification in Grammaticalization," *Subjectivity and Subjectivisation*, 1995, 31–32.

110Ronald W. Langacker, "Universals of Construal," in *Annual Meeting of the Berkeley Linguistics Society*, vol. 19, 1993, 451.

111Rabatel, *A Brief Introduction to an Enunciative Approach to Point of View*, 86.

112Rabatel, 88.

113Culioli, *Cognition and Representation in Linguistic Theory*, 102.

114Culioli, 102.

of an utterance (an ideal modal) in a certain language. Culioli also specifies that the occurrence of one enunciative event might be reproduced and then either identified with the previous occurrence or introduces a new one through coupling with operations of identification or differentiation. Culioli calls this operation "pinpointing"[115]. Consider a sentence, "The person who arrived is a writer"; one can reformulate it as follows, "The person arrived. This person is a writer". In this case, the first clause, "the person arrived" is the first occurrence; then it is extracted, located to the second clause as the subject with the same value, i.e. pinpointed; the final occurrence is composed by means of pinpointing and identification as "this person" obtains value through referring to the value of the first clause.

Notwithstanding the mentioned influence of Culioli's theory, the research question, which is not linguistic by nature, and the specificity of texts being studied require significant modifications. The monographies selected for analysis are written in the framework of the academic genre presupposing the specific structure with an introduction, a main argument, and a conclusion. Also, time, place, and the situation of utterance itself in monographies, unlike more explicitly "physically" localized Culioli's examples, are more unified and dispersed at the same time: a monography might be considered as the utterance, and consequentially, a unified utterance, then the propositional content is the main argument; or as polyphonic multiplicity of voices when any sentence or group of sentences are studied as the utterance. I tend to occupy the medial position: on the one hand, the exacting academic discourse genre inevitably imposes limitations on text making it elaborating a specific topic in more or less, consequent way, what diminishes drastically the number of present voices in text; on the other hand, the academic style requires one to situate oneself within the already existing discourse

[115]Culioli, 106–7.

by means of demarcating one's study by references to proponents, opponents, and authoritative sources.

Referring to the previous reasoning of this chapter, I remind of my inclining towards studying texts through discursive markers. Discursive markers tend to reveal some authorial predispositions, presumably not entirely reflected in writing; they, also, introduce scenography of text to a reader, independently of one's measure of competence. Gisela Redeker figuratively defines discourse markers as providing "access to the very fabric of talk-in-progress" since they tend to represent more impalpable reflective processes which might be only presupposed by interlocutors[116]. Karin Aijmer also mentions their function as lexical indicators of relations between utterances in discourse[117]. Discourse markers, called also discourse particles, may include expressions such as *well, yet, though, actually, still, like, as, indeed, in fact*, etc. Some of them, *actually* or *well*, are more frequent in colloquial speech, whereas *in fact, indeed,* and *yet* are mostly ascribed to debating and academic writing[118].

Due to my interest in this study, I shall focus on discourse markers typical for an academic discourse: yet, still, indeed, in fact; and more common such as like and as. This choice also infers from value these particles introduce to an utterance according to TEPO: yet and in fact tend to encode value of discontinuity of two enunciative events; *indeed* and *still* are likely to establish continuous relations between prepositions. Drawing on contemplations of the first chapter, I still remain committed to the idea of discontinuity and multiplicity of changes – most famously stated by Foucault and even reinforced by Deleuze who announced

116Gisela Redeker, "Discourse Markers as Attentional Cues at Discourse Transitions," *Approaches to Discourse Particles* 1 (2006).

117Karin Aijmer, "The Actuality Adverbs in Fact, Actually, Really and Indeed–Establishing Similarities and Differences," in *Proceedings of the BAAL Conference*, 2007, 111–12.

118Aijmer, "The Actuality Adverbs in Fact, Actually, Really and Indeed–Establishing Similarities and Differences"; David M. Bell, "Nevertheless, Still and yet: Concessive Cancellative Discourse Markers," *Journal of Pragmatics* 42, no. 7 (2010): 1912–1927.

numerous" series of becomings"[119]– is expected be expressed in methodology the contemporary adherents employ for study any historical phenomenon.

Still and Yet

Still and yet are referred to as concessive markers. Ranger explains that yet places an enunciative event in the offline position which encodes discontinuity of the utterance with a preconstructed position (interior or exterior) on the notional domain, whereas still introduces relations of continuity with the preconstructed position[120]. The "offline position" in Culioli's theory is an enunciative position outside affricating interior (truly p) and refuting exterior (not at all p), therefore, from this position a speaker is able to validate seemingly incompatible events.

Alluding to Ranger's example and its clarification[121], I address an example from my corpus:

> (1) Wittgenstein famously concludes that, 'Whereof one cannot speak, thereof one must be silent.'
> (2) Yet, as Derrida shows in his late work, if we aim to be silent this does not mean we should be secret[122].

Thus, having validated the first position, the second one should be removed; but yet locates a subject in a position beyond an interior property of being truly Wittgenstein (here, keeping silence), or the exterior, Derridean, what implies not being silent. However, (1) and (2) are not related as absolutely self-exclusionary events, p and non-p. Ranger schematizes it as p and non-q; After having inferred conclusions from (1), co-speaker (here, a reader) is likely to pre-contract the next one in accordance to (1) – as (1) is validated. Expecting something

119Thomas R. Flynn, *Sartre, Foucault, and Historical Reason* (Chicago: University of Chicago Press, 1997), 5–24.

120Ranger, *Discourse Markers*, 179–81.

121Ranger, 210–11.

122Victoria Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400* (Boydell & Brewer, 2017), 3.

like, since a secret means being unknown; apparently, one cannot speak of what is unknown, then one has to be silent, a co-speaker confronts a statement claiming that silence does not imply secrecy. There is a paradox as (1) alludes silence of unspeakable while (2) affords non-silence of secrecy, which should have been silent as unspeakable due to (1). According to Bell, the expression of paradoxicality is frequently intensified as yet tends to couple with parallelism in grammatical structures, antonyms, and the vicinity to markers such *as at the same time* and *simultaneously*.[123]On the basis of evidences from a large corpus, Bell argues for the preponderance of uses of yet to render a paradox or surprise what most frequent in discourse of fiction or humanities. Functioning as a cancellative marker together with nevertheless, still, however, etc., yet signal what part of the previously articulated discourse should be abrogated by the current utterance[124]. In my example with Wittgenstein and Derrida, a co-speaker, a reader, might arrive at the judgment that a premise derivable from the ideational property of (1), namely, the unspeakable must be silent, is canceled in (2).

Indeed and In Fact

Indeed and in fact are also closely connected to continuity of discursive segment; in contrast to yet; their locational functions are not that complex and numerous. *Indeed* encodes continuity of representation through reinforcement of property of one utterance by means of reinforcement or alignment to the following one: in the case of reinforcement, the utterances share the enunciative subject; while alignment to occur requires different subjects[125]. Additionally, in fact marks a relationship of differentiation between the representations p and q (q is differentiated from a previous representation p) and between the subjective positions

[123]Bell, "Nevertheless, Still and Yet," 1924.
[124]Bell, 1913.
[125]Ranger, *Discourse Markers*, 146–47.

associated with these representations (the speakers of p and q)[126].Values of self-correction, or elaboration, imply an argumentative discontinuity. Values of refutation or non-alignment imply inter-subjective discontinuity[127].

On the basis of prosodic frames, Diana Lewis keenly distinguishes elaborative and constrictive values of in fact. The dissimilitude between the two uses revels itself in their different prosodic frames: elaborative *in fact* signals a certain degree of divergence between entities while ccontrastive *in fact* implies their existential incompatibility.[128] Ranger elaborates this idea by emphasizing the function of the enunciative source. If two utterances are articulated by the same enunciative subject, *in fact* differentiates statements by self-rectification, "not p, but p+"; whereas the enunciation executed by two sources might entail antagonist relations between propositions, "not p, but non-p" (e.g. It is not Lacan; in fact, it is Deleuze).[129]

Like and As

Ranger distinguishes between two preponderant propositional values of like: accordingly, this discursive particle might establish values either of similarity or exemplarity. The difference between these functions relies on operations involved: in values of similarity, there are two independent events located on the same notional domain; in values of exemplarity, there is a presupposed presupposition of inclusion one enunciative event into the other. According to Elinor Ochs, in most situations such a polysemy is revealed only by applying to a speaking agent identity[130]: that is extra-linguistic context.

126Ranger, 149.

127Ranger, 115.

128Diana Lewis, "Discourse Markers in English: A Discourse-Pragmatic View," *Approaches to Discourse Particles* 43 (2006): 17.

129Ranger, *Discourse Markers*, 159.

130Elinor Ochs, *Linguistic Resources for Socializing Humanity.* (Cambridge University Press, 1996), 410–13.

I am more inclined to Ochs' emphasis on extra-linguistic properties, as well as prosodic counters, rather than Ranger's stress on operands. Consider for example, 'Saints like Guthlac and Cuthbert suffer terribly, and gratefully.'[131]The speaker appears equivocal if a co-speaker is incompetent, since the grammatical subject, s*aints*, is not clearly defined in relation to its complements, *Guthlac and Cuthber*. Consequently, *Guthlac and Cuthbert* might be equally considered included in the subject's properties; or independent entities which share identical property, *suffering terribly, and gratefully*. Lionel Dufaye's elaboration seems conducive to avoid such an ambiguity: he introduces as/like distinction by employing Culioli's twofold of quantitative/qualitative differences.[132]

Analysis

Corpus

The books for discourse analysis are selected according to the following requirements:

- first, they belong to the same academic realm: the medieval studies;
- second, these books have shown the largest number of direct references to the French intellectuals in the corpus (see Table 6 in the Appendix);
- third, from the works meeting two previous demands, the equal number of works authored by female and male authors are chosen. All other characteristic of authors and books are deliberately anonymized in order to minimize the effect of research authority.

Consequently, I have chosen two texts: Victoria Blud's *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400*[133] and Jefferey Jerome Cohen's *Medieval Identity Machines*.[134]Both are categorized as monographs what, apparently, results in authors obeying

131Jeffrey Jerome Cohen, *Medieval Identity Machines* (University of Minnesota Press, 2003), xix.
132Lionel Dufaye, "Comment Identifier Une Identification?," *L'Identification*, 2003.
133Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400*.
134Cohen, *Medieval Identity Machines*.

specific rules prescribed by stylistic norms. Jean-Marie Schaeffer describes this codependence of an author and text being produced as compliance to genealogical category: author is aware of requirements prescribed by a peculiar form of writing[135]. These regulations, in fact, are activated starting from paratextual indicators, i.e. text's attribution to one of categories: monography, essay, or novel.[136] The extracts borrowed from the texts are not direct quotation as such since sub-and superscripts, as well as typographical markers are deleted as regarding them would relocate the stress from the intertextual to paratextual level. With the full endorsement of paratextuality, I deliberately abstained from being overambitious regarding the limits of one study.

Maingueneau argues that texts falling under the category of "author's genres", might be analyzed according to their "scenography": individual authorial practices of text-organization allowing to present one's argumentation idiosyncratically, within a genre framework.[137]The scenography of a particular text does not entirely depend on author: deriving from the French enunciative linguistics, this concept does not presuppose an active self-constitutive subject. An enunciative source and a subject of utterance are regarded as being constituted by practices of uttering and interpreting, therefore, they are functional parts of scenography of discourse – constituting it to the same extent as being constituted by it.

Before embarking on practicing discourse analysis, it is conducive to address statistics one more time to observe texts from a larger perspective and, presumably, elicit a hypothesis from it. In Table 3, two first ccolumns denote two texts separately, and the third onerepresents an average value in the reference corpus described in the previous chapter. Absolute frequency

135Jean-Marie Schaeffer, *Qu'est-cequ'un genre littéraire?* (Seuil, 1989), 173–81.
136Schaeffer, 106–7.
137Dominique Maingueneau, "Analysis of an Academic Genre," *Discourse Studies* 4, no. 3 (2002): 320–22.

and relative frequency refer to number of particular tokens in the text and ratio of this number to total number of tokens in the text.

Table 3:Discourse Markers in the Texts

	Absolute frequency			**Relative frequency**		
	Identity Machines	The Unspeakable, Gender and Sexuality	Average in Reference corpus	Identity Machines	The Unspeakable, Gender and Sexuality	Average in Reference corpus
as	1007	755	870	0.0112	0.0117	0.0112
like	193	86	85	0.0021	0.0013	0.0011
yet	90	56	39	0.0010	0.0009	0.0005
still	22	51	35	0.0002	0.0008	0.0004
indeed	17	34	35	0.0002	0.0005	0.0004

While most particles do not vary significantly in the selected books and reference corpus, yet in Blud and Cohen's monographies occurs at twice the rate of their counterparts in the reference corpus (0,0010 and 0,0009 against 0,0005, respectively).Thus, the discursive representation of discontinuity, *yet* encodes, suggests the representation of theory in the object of study expressed via the way of describing it.

Medieval Studies and French Theory: Discursive Positioning

From the very first lines of the book, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400,* Victoria Blud solidarizes herself with Foucault and Lacan. As a speaking subject, the author positions two grammatical subjects to stipulate own point of view: 'Foucault' and 'Lacan' appear as objects, as Langacker would say:

> (1)As Foucault and Lacan suggest, such silence may be calculating, or inviting; (2) the unspeakable may be gruesome or awesome, and often, those acts described as 'unspeakable' in contemporary reports are also those described as 'medieval' (3).[138]

For Culioli, Blud's parenthesis is also a structurally perfect enunciative event since it has the well-defined enunciative source (the author), the propositional content (description of

[138]Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400,* 1.

silence), and referential values ('Foucault' and 'Lacan').The proposition, *silence may be calculating or inviting*, is extracted and identified with Foucault and Lacan without any further elucidation; then *unspeakable*, synonymic to 'silence', appears as the grammatical subject in the next utterance; this 'pinpoints' not only 'silence', but also 'Foucault' and 'Lacan', to the following utterance by granting some property of the (1) to the subject of (2). Remarkably, in (3), *as* establishes qualitative and quantitative identification of 'unspeakable' and 'medieval'; this signals that in the author's discourse, they tend to refer to the identical entity; but the complex network of interconnections has set up some notional proximity of 'Foucault' and 'Lacan' and 'unspeakable' and 'medieval' what, consequently, has pinpointed properties shared by all of them.

Further, 'Foucault' and 'Lacan' also appear as sharing identical qualities in the discourse of medieval studies: in spite theoretical differences, Foucault' and 'Lacan both address Middle Ages in the manner antagonist for medievalists.

> Like Foucault, though perhaps less frequently, Lacan draws on the Middle Ages to ground his statements or throw their concepts into relief – and, like Foucault, with variable resonances for medievalists.[139]

Besides Foucault and Lacan's fascination about the Middle Ages, their own ideas happen to be adjacent to the medieval way of thinking. The medieval liberal arts and psychoanalysis are presented as recognizing a common edifice of presumably unrelated entities, whic reveals their paradoxical proximity.

> He muses that the early years of psychoanalysis might be compared to 'the structure of what was called in the Middle Ages, "the liberal arts"', associating these on the one hand with a lack of 'true formalization' and a concern with 'a body of privileged problems', but on the other hand acknowledging their particular 'humanity'.[140]

[139]Blud, 13.
[140]Blud, 13.

The presupposition of paradoxical consanguinity of medieval and postmodern – what might seem controversial and counterintuitive for a more conservative scholar – is frequently employed to legitimate involvement of the French theory in studying medieval cultures. For example, Blud tends to identify one's 'gendering reading' of the topic relative to Carolyn Dinshaw's *Getting Medieval*, which presents some properties of Blud's work as an instantiation of the literary approach approximating medieval and postmodern literature: "In as much as it develops a gendered reading of the 'unspeakability topos', this book also owes a debt to Carolyn Dinshaw's *Getting Medieval* (1999).'[141]As shown, Blud solidarizes with this idea:

> (1) In the Lacanian orders, where the big Other, or God, is that which cannot be grasped by the symbolic, (2) and yet which underpins the operations of the symbolic, (3) the utterly transcendent indeed becomes the utterly immanent.[142]

Yet locates (2) in position discontinues with the proposition pre-constructed by (1), but they share the grammatical subject, 'the big Other, or God', what makes their appearance as equally susceptible to validation in the seemingly self-contradictory manner. Since the enunciative subject of (1) is also the subject of (2), in (3) their paradoxical mutual occurrence is reinforced by *indeed* what emphasizes that message of (1) and (2) is coherent, that is why it is continuously enhanced in (3): *transcendence* becomes *imminence*.

Defining the origins of unspeakability in Old English literature, Blud appeals to binary oppositions: worst and best; heaven and hell; 'the lower the subject matter . . . the higher the stakes.[143] Thus, being not absolutely germane, the unspeakable suits the methodological presuppositions of Blud's study: 'Yet when matters approach closer to earth the unspeakable

[141]Blud, 3–4.
[142]Blud, 13.
[143]Blud, 10.

utterance becomes, if anything, even more potent.'[144] Notwithstanding criticism of binarism, the author tends to maintain its theoretical logic:

> (1) The medieval unspeakable thus forms a continuum that makes unmentionable sin contiguous with the unsayable divine that is figured as its opposite. Structurally, they may represent opposite ends of an ethical continuum; however, they might equally be seen as occupying the same metaphysical plane in that both are of the world, (2) and yet the logic that underpins their place in our understanding – and in orthodox social and theological orders – insists they are also not of the world, the one being beyond it and the other cast out of it.[145]

In (1), the methodological benefits of binarism occur on the notional domain: the unmentionable sin and unsayable divine occupy opposite positions on the same plane as they share the enunciative source within the Christian discourse. In (2), *yet* places a reader into an ambiguous situation when a presupposition regarding the practical efficiency of binary oppositions has not been confirmed but not clearly abrogated, and linguistically both validation and non-validation are still possible. Although the organizing centre has been changed from being unspeakable in discourse to being driven out ofit, divine and sinful continue sharing a notional domain. The paradoxicality of such a location precipitates the question, the author pre-emptively asks: 'How does the inability to frame the divine in mundane language compare with the refusal to name a practice or behavior one wishes to marginalize?'[146] The answers stay within the binary framework, both pragmatically and conceptually:

> (1) On the one hand, such moments may both be assessed as flashpoints for the imperfect relation of language to that which it describes, the tension between capture and escape that sustains speech and renders yet more of it necessary. (2) On the other hand, these are also manifestations of a relation between individuals and power structures that are revealed in and take place through language.[147]

144Blud, 9.
145Blud, 10.
146Blud, 9.
147Blud, 9.

In the foregoing passage, (1) and (2) are placed in contrast relations, exclusively within the system of references the author and a reader, as co-speakers, presuppose; in Culioli's terms, they are differentiated, but their likeness emphasized by referential values, 'the imperfect relation of language to that which it describes, . . . renders yet more of it necessary'. Lewis points out that the discourse particles: *on the one hand* and *on the other hand*, encode a subjective contrast which a speaker introduces between utterances, whereas *on the contrary* marks opposition perceived as objective.[148]

In (1), *yet* reinforces the statement of extensive and hectic 'tensions of capture and escape'; in (2), the continuity with the previous preposition is maintained by means of *also*. On the conceptual level, the exuberant domination of language over things described is endorsed in (2) alluding to the expressive presence of power relations in language; as a corollary, these relations are intuitively perceivable even for an inexperienced reader. There are some guesses a more competent reader might elicit from the subjective contrast Blud hints at by discourse markers; there might be inconsistencies and contradictions between Foucault, and Lacan about reprioritization of linguistic or extra-linguistic realms.

Jefferey Jerome Cohen, from the very first words of *Medieval Identity Machines*, confronts a reader with terminology of Gilles Deleuze and Félix Guattari: the author introduces the Deleuzo-Guattarian concept of a book as a little machine; then identifies the monography with the machine of a kind[149]. Therefore, a reader, even if one is not familiar in depth with the concept of machine in Deleuze & Guattari's magnum opus, two volumes of *Capitalism and Schizophrenia*, is encouraged by the author to keep in mind both the concepts, and persons who articulate it.

148Lewis, "Discourse Markers in English," 9.
149Cohen, *Medieval Identity Machines*, ix.

The introduction locates a system of references. The legitimation of employing Deleuze and Guattari for such a specific context as the medieval studies lies in the striking proximity of their philosophy of becomings to dispersed medieval cultures: the medieval "human machines" and Deleuzoguattarian 'machine-like' contrasts the modernist subject/object dichotomy. In this regard, it is noteworthy that the speaking subject (or Langacker's 'implicit locus of conciseness')[150] is not implicit: following Langacker, it might be surmised that a speaker is unaware of articulating conceptualization as being engrossed by the concept itself and not emphasizing the reference point[151]. Indeed, the author, first, draws on the 'machine-like' as an entity of contrasts; second, claims this concept being adjacent to the medieval "human machine"; third, draws on Gregory the Great, "According to Gregory the Great the force of love (vis amoris) is a "machine of the mind" (machina mentis)capable of exalting the soul",[152] whose concept should presumably remind of D&G; then, the conclusion summarizes identical properties of different entities: medieval and Deleuzoguattarian machines:

> Whereas these Gregorian examples have faith in a singular selfhood that can be elevated and then lost to divine embrace, however, the identity machines detailed in this book fragment that same selfhood, scattering its particles across an intimate, animate, but inhuman world, frequently much to the surprise and against the best intentions of its medieval envisioner.[153]

Indeed, none of the event structures taken as a system of interconnected enunciations underlining mechanics of the specific discourse signal appearance of the new event positioning "inhuman" medieval machine as a syntactic subject. Argumentatively, this type of discourse articulation resembles Deleuze and Guattari as they tend to employ numerous surprising textual

150Ronald W. Langacker, "Losing Control: Grammaticization, Subjectification, and Transparency," *Historical Semantics and Cognition*, 1999, 149.

151Langacker, "Universals of Construal," 450–51.

152Cohen, *Medieval Identity Machines*, xiv.

153Cohen, xiv.

(grammar and semantics) and paratextual (italics or capitulations) markers to locate the trajectory of discourse with respect to a reference point.

> I have therefore also made use of the writings of Jacques Lacan, Julia Kristeva, Luce Irigaray, and especially Slavoj Zizek, whose nuanced readings of the centrality of enjoyment to the structuration of ideology and fantasy are invaluable to anyone employing psychoanalysis to read the social. This hybrid methodology enables an investigation of the medieval as a site of infinite possibility, as an uncanny middle that can derail the somber trajectories of history and bring about pasts as yet undreamed.[154]

This extract underlines the author's attitude towards the theory and its place in medieval studies, in more conventional objective way: the speaker – co-speaker positions are omitted, syntactic and speaking subjects coincide, and the focus is on references (e. g. Jacques Lacan, Julia Kristeva, Luce Irigaray). First, the author stipulates the 'invaluable' nature of the theory; second, identifies the theory with the book's methodology; ultimately, these operations result into discontinuity of two occurrences on the notional domain: the pre-constructed representation of heuristic possibilities psychoanalysis grants and "pasts" which has not been discovered in the present-day state of affairs. Despite *yet* is not used with the more transparent for interpretation perfect aspect, its appearance with the past participle "undreamed" apparently signals the hiatus[155] in the desirable place which has not been reached.

> "With its challenge to all things natural and normative, queer theory would seem well poised to assist in an investigation of the limits of the human in the Middle Ages. Yet contemporary articulations of queerness tend to fall back into the essentializing materiality that they profess to discard, probably because they have not yet undertaken a critique of the humanism that underwrites their claims".[156]

Thus, "challenge" is situation of validation, however, *Yet* marks discontinuity with the state of validation. The first part indicates as desirable situation which should have eliminated

154Cohen, xxiv.

155Ranger, *Discourse Markers*, 182.

156Cohen, *Medieval Identity Machines*, xxiv.

the other; however, *Yet* maintains this situation. Therefore, queerness is articulated but paradoxically simultaneously to 'the essentializing materiality that they profess to discard.'

> [D]isruption of the imagined stability of the human. In medieval culture, the horse, its rider, the bridle and saddle and armor form a Deleuzian "circuit" or "assemblage,a dispersive network of identity that admixes the inanimate and the inhuman."[157]

Again, referential value of *Deleuzian* is used to equalize predicative content of the utterance with the reference system of the book, the Deleuzo-Guattarian theory. The main message is maintained: Medieval and Deleuzian are *-like*.

> Contemporaneous to but not yet intersecting with the recent vigor of medieval studies is a burgeoning critical literature on temporality, an interdisciplinary dialogue to which philosophers, feminists, physicists, cultural theorists, social psychologists, and literary scholars have been contributing.[158]

Here, *yet* again intensifies paradoxicality of the situation: 'contemporaneous' but not 'intersecting'.

> "Queer theory is undoubtedly the most radical challenge yet posed to the immutability of sexual identities, but it seems strange that a critical movement predicated upon the smashing of boundary should limit itself to the small contours of human form, as if the whole of the body could be contained within the porous embrace of its skin".[159]

Thus, one could expect that after having challenged 'immutability of sexual identities', the option implying boundaries is eliminated; however, 'yet' shows temporal limitations of such a challenge; then the cancellative marker 'but' provides aspectual recommendations of provisional conclusions a reader might have derived from the first part. Here, 'yet' and 'but' place a reader in the situation of prospective validation where one actually admits the radicality of queer theory's challenge, and at the same time emphasizes its present-day methodological restrains.

157Cohen, xxIv–xxv.
158Cohen, 2.
159Cohen, xxiv.

Such an articulation of temporality may seem postmodern, with its delight in difference and the power of the partial. Yet postmodernism, Felski argues, disavows "overarching laws of development governing temporal processes" while nonetheless deploying a problematic model of history. Conceptualizing time as a triumphal succession of epochal stages (medieval to modern to postmodern) and attendant sequences of enlightenment, postmodernism has been unjust to women and minorities because it has for the most part denied these groups temporal depth.[160]

Most notably, the otherness of the Deleuzian compared to the conventional dichotomy modern/postmodern is expressed discursively by concessive and cancellative markers. Postmodernism, as well as modernism, falls prey of "a problematic model of history" since it remains sequential. From the enunciative perspective, the system of references is quite entangled and equivocal: the fragility of postmodernist emancipatory claims first appears with a model marker of ambiguity "may"; paradoxicality of its deterministic nature, supposed to emphasize difference and singularity, is positioned by concessive yet coupled with conciliative *nonetheless* and marker while, *'[Y]et … disavows, while nevertheless deploying.'* Furthermore, objectivity of this statement for the author finds itself in delegating enunciative authority to the syntactic subject, 'Felski argues'. The same structure of the enunciation articulating redefinition of time occurred via the locator (e.g. Felski or Manuel De Landa):

> Perhaps time is not in fact possessed of some fluvial purity, but find sits companion element in the liquid solidity of lava, in geological strata, in sedimentations of rocks. Hybridizing physics and history, Manuel DeLanda argues that time is possessed of a nonlinear dynamic.[161]
>
> Manuel De Landa argues that time is not only geological but biological, a circulation of flesh, genes, and "biomass," yet the section of A Thousand Years of Nonlinear History on "Biological History" (103–79) is mainly about

160Cohen, 5.
161Cohen, 6.

> medieval towns in their dependence upon nonhuman life and their "conversion of the world into a supply region to fuel economic growth" (106).[162]

Accommodating the radical transformative agenda, the author tries to stay as impersonal as possible, so one even employs "those" to allude to the medievalists aiming at incorporating new trends in the discipline:

> To "free up" and "undetermine" the Middle Ages is precisely the goal of those medievalists who have begun to realize that in order to transform their discipline, they will have to supplant the predictability of history with philosophically complex notions of temporality. [163]

There might be read as ones wish to abstain from taking authority; however, I tend to consider these statements most objective – due to presuppositions explained above – as the speaker tends to locate the propositional content relative to reference values inevitably validating it. In case of "those", such a withdrawal hinting of the existing disagreement inferable from these/those and the intertextual signal of duality, quotation marks[164]; and also creates an impression of the speaker's being in the 'offline' position against External (truly 'those medievalists') and Internal (not at all 'those').

Importantly, that in some occurrences, *yet* does not in itself stands for validity of a divergent counterproposition but implying an accessibility of such a representation, *yet* conciliates to a certain extent a univocal validity of a juxtaposed proposition[165]. For example:

> (1) The equus eroticus envisioned by Deleuze and Guattari probably seems rather far removed from the Middle Ages. (2) Yet it would be difficult to argue that pre-modern societies never dreamt identity-assemblages as wonderful as that constructed by Little Hans. (3) Nor is it the case that the medieval imagination was incapable of envisioning bodies as joyfully perverse as that assembled by Deleuze and Guattari's masochist of equine desires. [166]

[162]Cohen, 9.
[163]Cohen, 8.
[164]Gärard Genette, *Palimpsests: Literature in the Second Degree* (U of Nebraska Press, 1997), 78–79.
[165]Ranger, *Discourse Markers*, 211.
[166]Cohen, *Medieval Identity Machines*, 45.

Thus, Deleuzo-Guattarian are medieval entities are lucidly differentiated – there enough arguments to stipulate it; however, there are might be identical properties to explore: Yet it would be points out potential vulnerability by introducing entities sharing identical properties, *identity-assemblages* and *bodies*.

-Likeness and Becomings

Bearing in mind the higher frequency of the preposition like in Blud and Cohen's monographies (see Table 3), I embark on analyzing its function in their discourses. Thus, Rosi Braidotti prioritizes the idiosyncrasy of D&G among the contemporary French intellectuals, that is, "their radical declaration of subjectivity as a becomings and flows of transformations . . . sets of encounters with multiple others. Crucial to this redefinition is the rejection of any categorical distinction between the material and the symbolic, or the social and the semiotic.[167] Consider, for example, the following passages:

> The impossible perfection of knighthood was limned by nightmares of its own self-dissolution, nightmares intimating that the chivalric exemplar was in fact a creature composed of flux rather than essence, a centaur sustained through malleable alliance, a fantastic becoming-horse.[168]

The exuberance of Deleuzo-Guattarian philosophy, apparently, accounts for more palpable imprints in studies inspired by them: radicality of their turn entails not only creating concepts, as Deleuze famously wrote, but also creating words. As I have already supposed, derivative *-like* appears to be qualitatively encoded itself; *likeness* emphasizes uniqueness of any process; and, consequently, on the discursive level, grammatically expressed values of differentiating identity have infiltrated morphemes.

[167]Braidotti, *Metamorphoses*, 100.
[168]Cohen, *Medieval Identity Machines*, 47.

Mary of Egypt as the Sexed Body

As it infers from the introduction, binarism underlies the methodology of the Blud's work: she contrasts characters: Mary of Egypt and Zosimus; medieval authors, Chaucer and Gower; concepts: the male ecclesiastic and confessing female subject (Mary and Zosimus); space and boundaries; "contest between Nature, Nurture, Reason and God"; and theorists: Lacan and Irigaray; Lacan, Irigaray and Foucault; Agamben and Kristeva. Elaborating the idea of language location, the paradox progresses in defining itself in the object of study. The capacity of language's localization epitomizes its reluctance being a pure abstraction that elicits a post-Saussurian influence, namely, the ambivalence of language's spatial situatedness and its abstractive systematization. Discursively, this duality, expressed in supplanting language out of definitions, is sustained through concessive yet, "This place that defines and yet (consequently)remains beyond definition may also be figured in spatial terms"[169].

> The protagonists of the saint's life (almost) represent this dichotomy of speech and silence single-handed – Mary the expressive al fresco wanderer, Zosimus silent and contained but given licence to roam – but the author of AncreneWisse handles this interplay in a more convoluted fashion. In one sense it is the task of the single notional personage of the ideal anchoress, who must live in comparative quiet and solitude but who must also rehearse for her confessor the fullest confession of which she is capable, yet it is also the activity of three real anchoresses who will read the guide; moreover, on another level, this negotiation of speaking and silence is carried out by proxy, by the writer of the guide (whose voice is, in one sense, the only one we can hear).[170]

The analysis of *Ancrene Wisse* shows that Mary and Zosimus are not only representatives of opposing archetypes of mundane activity and consecrated passivity, but also female subjugation to male dominance; unreachability of the ideal promulgated by the anonymous author opposes imperfectness of "real anchoresses who will read the guide". "[Y]et it is also the activity of three real anchoresses … ;moreover … [it] carried out by the proxy",

169Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400*, 25.
170Blud, 26.

underscores a confrontation of the imposed duty and practice; however, makers, yet and moreover, encode the outsideness of this confrontation from the notional domain constituted by the system of language abstractions.

This, presumably, returns a reader to the Lacanian symbolic Irigaray's 'écriture féminineor'; the subject-position allotted to Mary is masculine, her subjectivity is split, "repeatedly cast in a suspension between extremes"[171]; however, her struggle for alternative symbolic fails, or dismantled. There are two typically post-structuralist elements one might recognize in Blud's analysis: the non-unitary subject (Mary) tries to authoritative her subjectivity through affirmative speaking in the patriarchal discourse enjoying its constitutive power over her[172].Blud's engagement to Irigaray might signal that gender materiality of Irigaray's claim empowering of women by emblazoning their "sexed body"; that is, a female body, is adopted to tell the story of Mary's achievement. Mary reaches transcendence through radical immanence (Irigaray's way to emancipation) by having her sexed, more material than male, body[173]. Remarkably, that material "the woman divine" is also expressed by appealing to the patriarchal conceptions of corporeality that ultimately came to self-defeat in their striving to subjugate a female body though profaning it.

> The four humours were thought to affect, indeed, effect the difference between men and women: while men were hot and dry, their bodies 'closed', women were cold and moist – the leaky vessel, lactating, menstruating, exuding in all directions. Yet, although Mary relates how she weeps copiously for her past wantonness and bodily excesses, by the time of her meeting with Zosimus not only has she been sexually continent for the past forty-seven years, she has given up all her vices and all but ceased to eat; and it is not she who weeps now.[174]

171Blud, 31.
172Braidotti, *Metamorphoses*, 34–37.
173Braidotti, 58–64.
174Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400*, 33.

Again, *yet* coupled with concessive clause places a reader beyond discontinuous preconstructions: female "humidity" is still condemned in culture, and Mary still has it; notwithstanding this fact, makes her saint. Moreover, Blud continues:

> (1) However, although Zosimus seems to be always speaking 'mid tearum' (both in the sense of articulating in spite of them and in the sense that his tears convey what he is unable to articulate), his tears do not lose their meaning. (2) They are, in fact, even more significant at the end of the narrative than at any point before.[175]

Zosimus' tears are deprived of materiality in the culture being discussed, therefore, his immunity to corporeal degradation, while weeping, in terms of the phallocentric discourse paradoxically withdraws him epiphany Mary reached; in (2) in fact elaborates the first statement, what is schematically drawn by Ranger as *not p, but p+*. Zosimus' pious tears usually accompanying his speech are differentiated from his regular behavior as more intensive. Although discontinuity of these representations is evidently posed by in fact, its elaborative value might be impugned, despite comparative more, in favor of contrasting *any . . . before* synonymous to *anyway*; by acknowledging it one opts for contrastive in fact, not p, but q. In this case, a reader has to rely one extra-linguistic properties.

Thus, Blud seems to consider both variants possible: first, admitting Zosimus' access to transcendence trough radical immanence granted by Mary's death and material, in this sense more female, tears, what would be more contradictory to Irigaray advocating for the lesbian economy of identity[176]; second, she seems to opt for is transgression of gendered subject through incorporeal materiality, or materiality of becoming what transcends post-structuralist duality.

175Blud, 34.

176Rosi Braidotti, "Becoming Woman: Or Sexual Difference Revisited," *Theory, Culture & Society* 20, no. 3 (2003): 52–56.

Notably, Blud also employs two expressions, Magdalene-like and Christ-like, which are extraordinary prominent from discursive and conceptual perspectives:

> The tale of her seventeen year survival on nothing but two and a half loaves of dried-up bread (l. 600)is obviously reminiscent of the story of the loaves and the fishes, while ather last (living) meeting with Zosimus he beholds her, Christ-like, walking across the Jordan . . .Though the correlation between Zosimus and Mary's beloved lættewestran is to some extent apparent in the monk's discipline, chastity and devotion, this series of moves effecting a sympathy between Mary and Christ achieves, by extension, a similar connection between Zosimus and the Virgin Mary. Having washed her feet with his tears (Magdalene-like) at their last parting, when he weeps over Mary's body he embodies another famous image: that of the grieving Virgin after the crucifixion.[177]

As I have mentioned above, the discourse particle like can serve to encode identical properties in diverse entities; so, the narrative reminiscences are clearly emphasized by these innovative forms. Morphologically, like as a derivational affix, -like, provides incredible creative possibilities of transcending the split subjectivity on the linguistic level. There might be an impression that Blud, within references to transgressions of physicality and mentality happening between Mary and Zosimus, strives to validate dismantling the social and linguistic boundaries of the anthropocentric subject since Christ-and Magdalene-likeness might be the becoming: not becoming someone, but "an absolute immediate consciousness whose very activity no longer refers to a being but is ceaselessly posed in a life"[178]. Deleuze underscores that the transcendental field is revealed only when it is "reflected on a subject that refers it to objects"[179]. Thus, likeness is reflected on a subject, Mary and Zosimus, which refers to objects, Christ and Magdalene. Christ-and Magdalene-likeness is devoid of consciousness and paradoxically in the transcendental field, whereas conscious subject is always conscious of objects and simultaneously produces the object.

177Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400*, 35.
178Gilles Deleuze, *Pure Immanence: Essays on a Life* (Zone Books, 2005), 27.
179Deleuze, 25.

Margery Kempe as the 'Body-without-Organs'

In the Deleuze-and Guattari-inspired Cohen study, one finds a deferent treatment of transgression through tears which tends to be a representation of a 'body-without-organs' Whereas Blud remains committed to the linguistic paradigm pursuing the internal and inevitable split of the humanist subject, Cohen, apparently, addresses the extra-linguistic materialist background of positioning subjectivity in various elementary bodies. According to Paul Patton, schematically a 'body-without-organs' is an imaginary body-surface accommodating elementary bodies and material drives, on which bodies might be (de)sexualized, or reconfigured in miscellaneous constellations; it gives a sensation of a physic body and entails an experience of self-enjoyment varying from ecstasy to agony. Consequently, subjectivity results from consumption of effects of bodies while desires are recording and accumulated[180]. This digression on Deleuze is unexpected but germane to embark on reviewing another side of the anti-humanist French movement: the one that is associated to Deleuze and Guattari (henceforth, also D&G) and deviant from (post)structuralism. More specifically, the subject matter is their part in constituting Middle Ages as the thing of theorizing. In congruence with the proposed methodology, there will be no pursuit of (in)correctness of interpretation; nevertheless.

> (1) When "bareyn" of her tears, even for half a day, the world loses its "savowr" and "swetnesse," and she pines unremittingly for a restored "habundawnce of teerys". (2) Yet even as her vocalizations become the generative center of her identity, Kempe consistently links her cries to her death. (3) Her favorite metaphor for their sound is that her sonicflow carries the passion of mortal agony, of a body at the last limit of life ("as thowscheschule a brostyn," "as scheschulde a deyid"). (4) She would "cryin, wepyn, and sobbynful wonderfully" at deathbeds, yearning forher own dissolution. Kempe's tears and ejaculations mark not just potential linguistic failure, but the ultimate inability of her flesh to contain its inhabiting subjectivity.[181]

[180]Paul Patton, *Deleuze and the Political* (Routledge, 2002), 70–73.
[181]Cohen, *Medieval Identity Machines*, 178.

Kempe's desire for hydration and vocalization accompanying suffering are positioned as bewildering regarding her praying for death. Furthermore, the speaker presents utterances in accordance to their climaxing force, 'when "bareyn – she pines'; 'yet even become – she links to death'. Deleuze and Guattari provide a discursive clue for reading a desiring machine: 'Desiring-machines are binary machines… one machine is always coupled with another. The productive synthesis, the production of production, is inherently connective in nature: "and …", "and then …".[182]With the nearing a form of intensity, Kempe's mortal body finds itself unable to consume it. One might suggest that the double negation in (4), expressed grammatically ('not just … but') and morphemically (prefix *in*-), emphasizes the radical refutation of explaining intensity of desire in terms of the humanist subjectivity either linguistic, or unitarily corporeal (corps-like).

So, Blud and Cohen addresses human liquids from different angles, (post)structuralist and anti-structuralist. In Blud's analysis, there is a salient binarity of symbolic and material: transition of female sinful humidity (of Mary) to men (Zosimus) is maintained symbolically from one humanist subject to another. The symbolic nature of transgression of humidity from Mary to Zosimus is executed within the man/women dualism: the transgressive power of overcoming subjective boundaries through radicalization of the sexed corporeality remains symbolic and limited to the order of signifiers. This especially evident in Blud's pursuit of interpreting eyes producing tears as a hiatus what reifies adhesion to the chain of interconnected signifiers. In contrast, Cohen treats Kempe's liquids (tears and ejaculations) in their physicality transcending human corporeality; furthermore, Kempe's mortal body fails to consume insensitivity of their energy, they drive Kempe to extra-human subjectivity, that is, a body-without-organs. Interestingly, that in Blud's analysis, the unspeakability appears to be unable

[182]Gilles Deleuze and Feȉlix Guattari, *Anti-Oedipus* (A&C Black, 2004), 5.

to transcend the symbolic order as the transgression ends with humanist notion of death. Zosimus has been left alone in the desert after Mary's death: their places continue being boundaries, but with opposite values:

> Zosimus's crying also draws attention to the performative distinction between himself and Mary. His reiterative act is almost a default position, indeed, it reflects his prevailing ideology – at least as it is as his story begins.[183]

Mary's presence fades along with corporeal embodiment of her body, even if the symbolic value is maintained: *indeed* seems to mark here the speaker' subjective alignment with binarism of characters after Mary's death.

For Cohen, on the contrary, transgression of physical energy, produced in Kempe's body, to the immanence does not cease to exist after the narrative culminates; moreover, the object of study for the author alters respectively: from a fictional character to its extra-linguistic and extra-fleshy materiality:

> (1)Karma Lochrie has described the mystical work as "a dual text, oral and written, which asserts divine dialogue with the soul as the only true discourse, yet settles for a written discourse powerless to engage its reader in this true discourse" (Translations of the Flesh, 69). (2) Yet Kempe's Book is not content with its supposed powerlessness to affect readers. In its surfeit of "sowndys and melodiis, the text seeks constant escape from its own bindings via a boundary-violating process very much connected to Kempe's ever-expanding refrains of deterritorialized voice.[184]

Discursively, the passage is also controversial since it conflates two utterances with polar contextual values: (1) includes an extracted quotation validated exclusively by the person's name what, as discussed above, tend to bestow a higher measure partiality. In (2), concessive *yet* precipitates a co-speaker skepticism that speaker reinforces by choosing the syntactic subject, Kempe's Book, and placing it with the predicate of an opposite value, *not content,* and repeating the reference point of (1), *powerless discourse*, adjacent to cancellative

183Blud, *The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400*, 35.
184Cohen, *Medieval Identity Machines*, 184.

supposed. I might suggest that such a reflective equation of the syntactic speaking with speaking subject aims at empowering incorporeal materiality of text via granting it the agency; nevertheless, the identity of a co-speaker has an ultimate role to play here.

Cohen's engagement with Deleuze as the methodological instrument seems more salient if one considers simultaneously Deleuzian sense and the proposition (2) with Cohen as the subject of enunciation and 'Kempe's Book' as the subject of utterance. For Deleuze, sense is 'the expressed of preposition', for example, 'tree is green':

> 'Green' designates a quality, a mixture of things, a mixture of tree and air where chlorophyll coexists with all the parts of the leaf. 'To green', on the contrary, is not a quality in the thing, but an attribute which is said of the thing. This attribute does not exist outside of the proposition which expresses it in denoting the thing.[185]

There is no sense beyond or outside this preposition since it is positioned in the unique configuration of propositions and things: they 'dwell' in differ realms and occur together only being simultaneously invigorated by sense. Sense is not conceptually defined, presumably, it does not exist, as Deleuze ironically mentions; it is not an ontological state, it functions more liquid-likely unexperienceable unitarily and unthinkable as a set of singularities. Deleuze calls sense the 'membrane' demarcating the 'sayable' and the 'seeable'. Thus, sense-creation does not account for literarily or metaphorically articulated entities; only the exclusive, unique combination of linguistic and extra-linguistic, as well as empirical or extra-empirical. 'Book of Kempe' embodies a thing in the most empirical manner possible whereas linguistically represents a grammatical subject coupled with an attribute which as a locator has no referential value. The, the positioning event is unlikely to occur in Culioli or Rabatel; however, for Deleuze, its absurdity for one reader or the brilliance for the other are equally sense-provoking.

[185]Gilles Deleuze, *The Logic of Sense* (Columbia University Press, 1990), 21.

Conclusion

Post-structuralism as an intellectual phenomenon evolved from Moscow-Prague-Copenhagen linguistic circles, dwelt in Paris among the generation of 1960-1970s where incorporated ideas of Marxism, German classical philosophy, existentialism, and phenomenology; and, after having traversed the Ocean, ultimately settled dawn in the United States. Indeed, (post)structuralism/post-modernism was being celebrated by American humanities, especially in 1980s. Post-structuralism seemed rebellious and fascinating also for erecting themes which still had a flavor of taboo even in the late-twentieth centuryin Western discourse: sexuality, gender, body. Having elaborated Saussurian frame for exploring social structures arranged analogously, Irigaray, Foucault, Lacan, and Kristeva prepared the ground for ongoing social changes. Numberless researches have been claiming adherence to their theories, methodologies, and concepts. According to Cusset, the intellectual descend of the French theory, also American-born name, is associated – along with many political, cultural, and educational reasons– to its eventual omnipresence in all academic fields of social sciences and humanities. The French theory even tends to appear almost synonymic with such disparate trends and movements in social and cultural life as liberalism/conservative or constructivism.

Despite the lack of theorization regarding the French theory, the medieval studies – in the widest sense as study of medieval cultures – revels a great interest to the authors and concepts; as the statistic part demonstrates, it is arduous to find an academic monography devoted to medieval cultures and not referring to one of the (post)structuralist at least once.

Notwithstanding the firmly grounded position among many scholars, there might be not only reception in theorization[186], but reception expressed through the 'way' in which the inspired theorists create object of their studies. The scrupulous research of more than 50 book by means of quantitative and qualitative methods of corpora and discourse analysis is arguably the main contribution made to theorizing in the present-day medieval studies by my work. The certain influence of the French theory, certainly, might be pursued on both discursive-pragmatic and conceptual level.

The keywords analysis and reciprocal co-occurrences analysis show that words, such as language, word, subject, and object, in (post)structuralist-inspired studies tend to have a strong tendency to appear in the very specific – especially compared to windedness of their meanings in ordinary language – surroundings: linguistic or literary-studies. Remarkably, that from the lexicometric perspective, the semantic magnetism of language-related words more evidentially argues for similarity between books from the target corpus (supposedly French-influenced), than words grouped due to their link to gender, sexuality, and desire. However, the evidences elicited from their collocations are more likely to advocate the diversity existing within the school.

The case study of Blud and Cohen's monographies shows that authors influenced by the French theorists constitute the object of their investigations by approaching it as the discontinuous material event, consisting of two binary, self-exclusionary entities, which are, however, located relative to each other. Moreover, their mutual occurrence takes place only because of their location in the 'offline' positional the notional domain (in Culioli's terms); this location bestows them a value of paradoxicality which, apparently, the only value legitimizing their existence of confronting statements. Nevertheless, there is a substantial

186 See for example: Gabrielle M. Spiegel, "Foucault and the Problem of Genealogy," *The Medieval History Journal* 4, no. 1 (2001): 1–14.

difference between Irigaray-and Deleuze-and-Guattari-inspired authors in their approaches of materiality of textual bodies. Blud in her adhesion to Irigaray supports radicality of empirical human corporeality which is truly post-structuralist binarism of symbolic/material; while Cohen, following D&G, treats materiality as being capable of transcending limits of the human body, which is incurably symbolically encoded, through radical materiality of the desiring body. This body finds satisfaction when stops desiring empirical or imaginary (both symbolically predisposed) things, that is, materiality of energy capable of becoming without limits of developing, or Body-without-Organs.

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Turney, Peter D., and Patrick Pantel. "From Frequency to Meaning: Vector Space Models of Semantics." *Journal of Artificial Intelligence Research* 37 (2010): 141–188.
Waswo, Richard. *Language and Meaning in the Renaissance*. Princeton University Press, 2014.
White, Hayden. *Metahistory: The Historical Imagination in Nineteenth-Century Europe*. JHU Press, 1975.

Appendices

Table 4: rare words

Word	χ^2	**# in the target corpus**	**# in the reference corpus**	**Word**	χ^2	**# in the target corpus**	**# in the reference corpus**
song	-716.4	182	1615	roman	-191.0	185	776
proverb	-624.2	9	925	guillaume	-183.3	24	345
french	-613.9	238	1613	savage	-183.3	32	370
english	-606.9	945	3255	narrative	-182.1	950	2271
friar	-564.6	49	981	insertion	-182.0	11	300
shepherd	-484.1	15	747	child	-179.9	331	1073
minerva	-483.9	8	721	stanza	-179.0	151	675
pastoral	-435.2	28	723	print	-177.9	438	1287
lancelot	-423.6	187	1174	tale	-175.2	1018	2374
prose	-423.2	68	836	melior	-174.8	3	261
penance	-396.9	43	718	grail	-173.8	19	315
brut	-391.0	1	562	cure	-173.0	69	460
translation	-388.8	210	1177	froissart	-173.0	4	262
character	-364.5	425	1644	partonope	-169.5	0	242
lyric	-354.1	219	1142	land	-168.8	255	889
romance	-351.1	357	1465	prologue	-167.8	549	1481
crusade	-335.1	35	602	collection	-165.4	143	632
adam	-302.6	125	816	publish	-164.7	173	700
version	-293.4	426	1508	venus	-163.9	88	495
elizabeth	-289.6	52	589	book	-162.9	1893	3858
year	-282.8	391	1411	rural	-161.5	15	284
penitential	-281.7	27	498	line	-161.1	755	1852
griselda	-274.7	1	396	paris	-160.5	99	517
sing	-257.9	109	702	pilgrimage	-160.2	94	504
bernard	-257.4	47	526	knight	-159.4	569	1498
thread	-256.8	24	452	recipe	-158.8	6	249
manuscript	-254.1	542	1669	lover	-157.6	279	917
england	-236.6	326	1178	numb	-155.8	223	794
church	-236.1	422	1382	follow	-152.5	713	1750
miniature	-232.1	13	379	chansons	-152.1	7	243

jean	-231.3	46	484	britain	-151.7	33	326
eucharist	-227.7	87	595	printer	-151.6	42	352
latin	-225.3	447	1411	needlework	-151.5	5	235
wisdom	-223.3	138	720	amour	-151.2	12	259
saga	-217.5	11	351	dame	-149.1	43	351
manual	-216.6	45	459	god	-145.8	1716	3490
first	-216.5	78	553	fitzralph	-144.3	0	206
ms	-215.2	58	495	german	-141.7	63	394
bohort	-212.2	0	303	laborer	-140.8	12	244
christ	-210.4	741	1958	cecilia	-140.1	4	215
tristan	-206.8	5	314	refrain	-139.0	29	295
verse	-205.8	421	1315	chanson	-136.9	18	258
ovid	-204.4	87	558	leprosy	-136.1	7	220
adventure	-204.2	59	481	crusader	-135.9	16	250
prophecy	-199.8	14	336	machaut	-135.5	43	330
century	-196.8	971	2352	textile	-135.2	4	208
translator	-196.8	62	478	rise	-135.0	233	773
labor	-193.7	132	655	chronicle	-134.4	61	377
work	-193.7	2137	4393	anglo-norman	-131.2	15	240
pier	-191.2	37	397	clergy	-130.9	8	216

Table 5: composition of the corpora

Target corpus (with French theorists)	Reference corpus (without French theorists)
Blud, Victoria. 2017. The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400. Vol. 12. Boydell & Brewer. Oswald, Dana M. 2010. Monsters, Gender and Sexuality in Medieval English Literature. Gender in the Middle Ages. D.S.Brewer. Margherita, Gayle. 1994. The Romance of Origins: Language and Sexual Difference in Middle English Literature. University of Pennsylvania Press. McAvoy, Liz Herbert. Medieval Anchoritisms: Gender, Space and the Solitary Life. Vol. 6. DS Brewer, 2011.	Herbert, Amanda E. 2014. Female Alliances: Gender, Identity, and Friendship in Early Modern Britain. Yale University Press. Vines, Amy Noelle. 2011. Women's power in late medieval romance. Vol. 15. Boydell &Brewer Ltd. Keller, Eve. 2011. Generating bodies and gendered selves: the rhetoric of reproduction in early modern England. University of Washington Press. Frye, Susan. 2011. Pens and Needles: Women's Textualities in Early Modern England. University of Pennsylvania Press.
Gellrich, Jesse. 2019. The idea of the book in the Middle Ages: Language theory, mythology, and fiction. Cornell University Press.	Pettegree, Andrew. The Book in the Renaissance. Yale University Press, 2010.
Juárez-Almendros, Encarnación. 2017. Disabled Bodies in Early Modern Spanish Literature. Liverpool University Press.	Scarborough, Connie L Scarborough. 2018. Viewing Disability in Medieval Spanish Texts: Disgraced Or Graced. Amsterdam University Press.
Lorenz, Philip. 2013. The Tears of Sovereignty: Perspectives of Power in Renaissance Drama. Fordham Univ Press.	Griffin, Eric J. 2012. English Renaissance Drama and the Specter of Spain: Ethnopoetics and Empire. University of Pennsylvania Press.
Netzley, Ryan. 2011. Reading, Desire, and the Eucharist in Early Modern Religious Poetry. University of Toronto Press.	Garrison, Jennifer. Challenging Communion: The Eucharist and Middle English Literature. Columbus: Ohio State University Press, 2017.

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Bugbee, John. 2018. God's Patients: Chaucer, Agency, and the Nature of Laws. University of Notre Dame Pess.

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Waswo Richard. 2014. Language and Meaning in the Renaissance. Princeton University Press.

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Cowell, Andrew. 2007. The Medieval Warrior Aristocracy: Gifts, Violence, Performance, and the Sacred. Gallica. D.S.Brewer.

Robson, Mark. 2006. The sense of early modern writing: Rhetoric, poetics, aesthetics. Manchester University Press.

Solomon, David A. 2012. An Introduction to the'GlossaOrdinaria'as Medieval Hypertext. University of Wales Press.

Spearing, A. C. 2012. Medieval Autographies: The "I" of the Text. University of Notre Dame Press.

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Enders, Jody. 1999. The Medieval Theater of Cruelty: Rhetoric, Memory, Violence. London: Cornell University Press.

Hill, John Spencer. 1997. Infinity, Faith, and Time: Christian Humanism and Renaissance Literature. McGill-Queen's Press-MQUP.

Hodapp, William F. 2019. The Figure of Minerva in Medieval Literature. NED - New edition. Boydell &Brewer.

Huot, Sylvia. 2019. From Song to Book: the Poetics of Writing in Old French Lyric and Lyrical Narrative Poetry. Cornell University Press.

Ginsberg, Warren. 1983. The Cast of Character: The Representation of Personality in Ancient and Medieval Literature. University of Toronto Press.

Coleman, Simon, and John Elsner. 2002. Pilgrim Voices: Narrative and Authorship in Christian Pilgrimage. Berghahn Books.

Dearnley, Elizabeth. 2016. Translators and Their Prologues in Medieval England. Vol. 4. Boydell &Brewer.

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Sobecki, Sebastian I. 2008. The Sea and Medieval English Literature. Vol. 5. DS Brewer.

Rosenthal, Laura J. 2019. Playwrights and plagiarists in early modern England: gender, authorship, literary property. Cornell University Press.

Szittya, Penn R. 2014. The Antifraternal Tradition in Medieval Literature. Princeton University Press.

Abraham, Erin V. Anticipating Sin in Medieval Society: Childhood, Sexuality, and Violence in the Early Penitentials. Amsterdam University Press, 2017.

Little, Katherine C. 2013. Transforming Work: Early Modern Pastoral and Late Medieval Poetry. University of Notre Dame Pess.

Louviot, Elise. 2016. Direct Speech in Beowulf and Other Old English Narrative Poems. Vol. 30. Boydell &Brewer.

Marvin, Julia. 2017. The Construction of Vernacular History in the Anglo-Norman Prose Brut Chronicle: The Manuscript Culture of Late Medieval England. York Medieval Press.

Minnis, Alastair. 2012. Medieval Theory of Authorship: Scholastic literary attitudes in the later Middle Ages. University of Pennsylvania Press.

Murdoch, Brian. 2000. Adam's grace: Fall and redemption in medieval literature. Boydell &Brewer.

Poole, Russell Gilbert. 1991. Viking poems on war and peace: a study in skaldic narrative. Vol. 8. University of Toronto Press.

Rudd, Gillian. 2013. Greenery: Ecocritical readings of late medieval English literature. Manchester University Press.

Vander Elst, Stefan. 2017. The Knight, the Cross, and the Song: Crusade Propaganda and Chivalric Literature, 1100-1400. University of Pennsylvania Press.

Boulton, Maureen Barry McCann. 1993. *The song in the story: lyric insertions in French narrative fiction, 1200-1400*. University of Pennsylvania Press.

Table 6: number of mentions per author

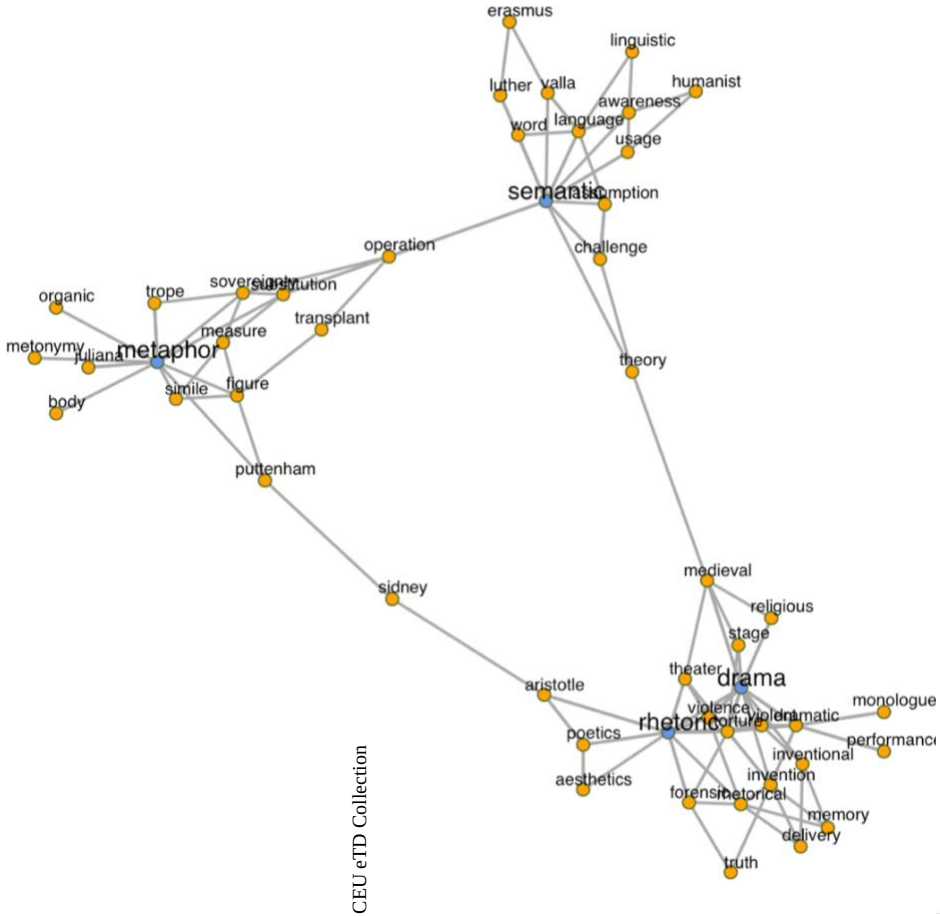
	Barthes	Bourdieu	Derrida	Foucault	Irigaray	Kristeva	Levi-Strauss	Lacan	Lyotard	Deleuze	Total
Fradenburg, LO Aranye. 2002. Sacrifice your love: Psychoanalysis, historicism, Chaucer. University of Minnesota Press.	0	2	27	9	1	16	0	88	0	11	154
Cohen, Jeffrey Jerome. 2003. Medieval Identity Machines (Medieval Cultures, V. 35). 1st ed. Univ Of Minnesota Press.	4	0	2	47	3	11	0	16	0	55	138
Blud, Victoria. 2017. The Unspeakable, Gender and Sexuality in Medieval Literature, 1000-1400. Vol. 12. Boydell & Brewer.	0	0	5	28	25	22	0	53	0	0	133
Lorenz, Philip. 2013. The Tears of Sovereignty: Perspectives of Power in Renaissance Drama. Fordham Univ Press.	0	0	56	15	0	5	0	3	0	10	89
Margherita, Gayle. 1994. The Romance of Origins: Language and Sexual Difference in Middle English Literature. University of Pennsylvania Press.	0	0	2	1	2	25	0	51	0	0	81
Enders, Jody. 1999. The Medieval Theater of Cruelty: Rhetoric, Memory, Violence. London: Cornell University Press.	9	2	19	19	0	2	0	0	1	14	66
McAvoy, Liz Herbert. Medieval Anchoritisms: Gender, Space and the Solitary Life. Vol. 6. DS Brewer, 2011.	0	3	3	9	23	17	0	0	0	0	55
Gellrich, Jesse. 2019. The idea of the book in the Middle Ages: Language theory, mythology, and fiction. Cornell University Press.	12	0	12	6	0	0	24	0	0	0	54
Netzley, Ryan. 2011. Reading, Desire, and the Eucharist in Early Modern Religious Poetry. University of Toronto Press.	0	0	3	0	0	0	0	9	0	36	48
Cowell, Andrew. 2007. The Medieval Warrior Aristocracy: Gifts, Violence, Performance, and the Sacred. Gallica. D.S.Brewer.	1	22	5	7	0	0	5	7	0	0	47
Robson, Mark. 2006. The sense of early modern writing: Rhetoric, poetics, aesthetics. Manchester University Press.	2	0	26	2	0	0	0	5	2	0	37
Juárez-Almendros, Encarnación. 2017. Disabled Bodies in Early Modern Spanish Literature. Liverpool University Press.	0	0	1	10	0	8	0	10	0	0	29

Rosenthal, Laura J. 2019. Playwrights and plagiarists in early modern England: gender, authorship, literary property. Cornell University Press.	3	6	8	6	1	2	2	0	0	0	28
Trigg, Stephanie. 2001. Congenial Souls: Reading Chaucer from Medieval to Postmodern (Medieval Cultures). Vol. 30. University of Minnesota Press.	2	3	10	6	0	1	2	4	0	0	28
Robson, Mark. 2006. The sense of early modern writing: Rhetoric, poetics, aesthetics. Manchester University Press.	0	0	0	0	0	19	0	6	0	0	25
Oswald, Dana M. 2010. Monsters, Gender and Sexuality in Medieval English Literature. Gender in the Middle Ages. D.S.Brewer.	0	0	14	0	0	3	0	5	0	3	25
Spearing, A. C. 2012. Medieval Autographies: The ”I” of the Text. University of Notre Dame Press.	2	0	15	0	1	0	0	3	0	1	22
Solomon, David A. 2012. An Introduction to the’GlossaOrdinaria’as Medieval Hypertext. University of Wales Press.	5	0	4	3	0	0	0	0	0	0	12
Waswo Richard. 2014. Language and Meaning in the Renaissance. Princeton University Press.	4	0	3	3	0	1	0	0	0	0	11
Canfield, John Douglas. 1989. Word as Bond in English Literature from the Middle Ages to the Restoration. University of Pennsylvania Press.	0	0	8	2	0	1	0	0	0	0	11

Note: only direct mentions in the body of the texts are counted.

Figure 6: Co-occurrence networks of literary words

(a) Target corpus (with French authors)



(b) Reference corpus (without French authors)

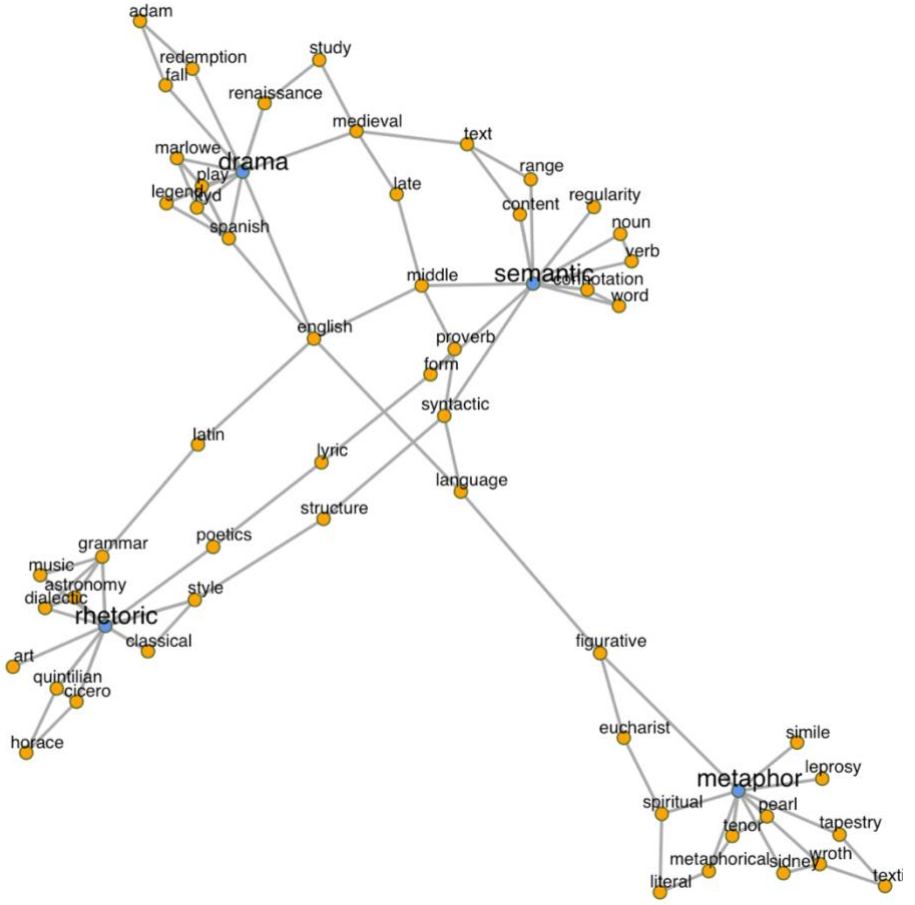


Table 7: co-occurrences of polysemous theory-related words

Keyword	**Co-occurrences**									
Target corpus										
object	desire	subject	sublime	lose	exchange	sentient	thing	symbolic	loss	relation
word	code	thing	meaning	bond	signify	pervert	sign	luther	speak	language
language	latin	word	linguistic	semantic	valla	figurai	constitutive	semantics	relation	speak
symbolic	economy	capital	order	gift	castration	honor	cid	entry	exchange	wealth
subject	object	desire	signifier	position	lacan	law	psychoanalysis	matt	finitude	found
signify	sign	signifier	thing	word	chain	system	referent	con	sacramental	signification
theory	medieval	study	literary	feminist	practice	queer	critical	literature	modern	disability
critical	study	chaucer	theory	literary	criticism	chaucerian	reading	work	response	essay
Reference corpus										
object	desire	gift	material	woman	needlework	portrait	subject	inscribe	produce	access
word	speak	mouth	phrase	speech	utter	sense	god	line	denote	kenning
language	english	french	latin	translation	figurative	vernacular	translator	ecology	linguistic	literary
symbolic	imagination	rural	labor	friar	medieval	pier	significance	exegetical	laborer	pastoral
subject	matt	authority	discipline	penitential	object	penance	modern	science	control	woman
signify	sign	christ	eucharist	host	body	corporate	consecrate	physical	mysticum	julian
theory	literary	medieval	prologue	harvey	scholastic	preformation	embryo	generation	authorship	causality
critical	attention	chestre	patronage	recent	modern	literary	study	focus	female	analysis

Table 8: co-occurrences of literary words

Keyword	**Co-occurrences**									
Target corpus										
rhetoric	drama	torture	forensic	violence	poetics	aristotle	aesthetics	theater	rhetorical	dramatic
discourse	medical	write	female	first-person	chaucerian	examine	disability	critical	courtly	irigaray
semantic	luther	assumption	awareness	language	usage	word	valla	theory	operation	challenge
metaphor	metonymy	juliana	sovereignty	puttenham	body	organic	figure	substitution	simile	trope
drama	torture	rhetoric	medieval	violence	dramatic	stage	religious	invention	violent	inventional
Reference corpus										
rhetoric	grammar	classical	dialectic	cicero	astronomy	music	poetics	style	art	quintilian
discourse	lyric	spanish	hispanophobic	black	legend	ethnicity	religiopolitical	lyrico-narrative	nationalism	modern
semantic	syntactic	word	verb	connotation	content	range	regularity	form	middle	noun
metaphor	pearl	metaphorical	spiritual	sidney	tapestry	figurative	simile	leprosy	wroth	tenor
drama	play	spanish	medieval	fall	redemption	marlowe	english	renaissance	legend	kyd

Table 9: co-occurrences of words on gender and sexuality

Keyword	**Co-occurrences**									
Target corpus										
body	monstrous	human	female	soul	monster	christ	chaucer	male	woman	corpse
desire	object	devotional	lack	love	pleasure	immanent	subject	herbert	satisfaction	donne
gender	sexuality	sex	class	race	category	woman	female	identity	binary	male
pleasure	pain	convent	desire	delight	happy	joy	catharsis	sensual	painful	enjoy
power	sovereign	sovereignty	exercise	authority	foucault	absolute	relation	political	individual	identity
sexuality	gender	sex	female	sexual	body	male	human	queer	transgressive	anglo-saxon
fantasy	originary	enjoyment	reality	rescue	duchess	sultan	freud	jouissance	male	sexual
anxiety	donne	fear	sonnet	assurance	devotional	tension	immanent	anxious	desire	devotee
identity	individual	machine	formation	social	body	integrity	construct	guthlac	performative	gender
sexual	difference	woman	sexuality	identity	male	gender	body	sex	intercourse	appetite
Reference corpus										
body	christ	corporate	eucharist	soul	host	physical	believer	consecrate	galen	crooke
desire	sexual	object	satisfy	union	calidore	love	appetite	fulfill	melior	express
gender	woman	female	male	identity	modern	prescriptive	femininity	sociability	early	sex
pleasure	pastime	carnal	joy	delight	unnecessary	hawes	vertu	love	sweet	lust
power	god	divine	authority	wield	human	heal	soul	wealth	political	exercise
sexuality	sexual	female	woman	penitent	penitentials	sex	manual	iago	concupiscence	wanton
fantasy	calidore	needlework	leisure	froissart	vives	brigand	pastoral	pure	indulge	identification
anxiety	betray	enclosure	genuine	express	medical	beauvau	play	underlie	pen	uncertainty
identity	gender	woman	innogen	construction	modern	national	embryo	bess	textile	individual
sexual	intercourse	transgression	partner	censure	penance	penitentials	male	penitential	act	penitent