Parody In The Middle Ages: The Latin Tradition

by Martha Bayless

Although some scholars have
Parody in the Middle Ages: The Latin Tradition surveys and analyzes Latin parodies of texts and documents—Biblical parody, drinker's masses, bawdy litanies, lives of saints such as Nemo (Nobody) and Invicem (One-Another), and nonsense texts—in Western Europe from the early Middle Ages to the Renaissance. This book also sketches in the background to the canonical works of Parody in the Middle Ages: The Latin Tradition surveys and analyzes Latin parodies of texts and documents—Biblical parody, drinker's masses, bawdy litanies, lives of saints such as Nemo (Nobody) and Invicem (One-A
Parody is one of the most satisfying forms of literary humor. Its success depends on a wide knowledge of the target texts, of which the Middle Ages had an ample supply in the Bible and liturgy, with its verses, responses, hymns, prayers, and a structure known intimately by every cleric. Almost equally well known were the techniques of biblical analysis. In its title and preface, Bayless's study explicitly challenges Paul Lehman's pioneering Die Parodie im Mittelalter (1922, 1963); the texts she studies and edits largely overlap with Lehman's, and in some ways her book The Digital Middle Ages: An Introduction. Birnbaum et al. Artificial Paleography: Computational Approaches to Identifying Script Types in Medieval Manuscripts. Kestemont et al. Rethinking the Fourth Lateran Council of 1215. The goliards were a group of clergy, generally young, in Europe who wrote satirical Latin poetry in the 12th and 13th centuries of the Middle Ages. They were chiefly clerics who served at or had studied at the universities of France, Germany, Spain, Italy, and England, who protested the growing contradictions within the church through song, poetry and performance. Disaffected and not called to the religious life, they often presented such protests within a structured setting associated with carnival.