

NOTES

Introduction

1. Reproductions of the Eve at Autun and the lintel of Saint-Genis-des-Fontaines are reprinted in James Snyder, *Medieval Art: Painting, Sculpture, Architecture, 4th–14th Century* (New York: Prentice Hall, 1989), pp. 259 and 287. Reproductions of the two other Autun carvings are located on ARTstor, <http://www.artstor.org>, accessed October 30, 2012.
2. This discussion is informed by Michel Zink's excellent discussion of Augustine and Guibert of Nogent. Michel Zink, *The Invention of Literary Subjectivity*, trans. David Sices (Baltimore: Johns Hopkins University Press, 1999), pp. 163–81.
3. Jaufré Rudel, "Quan lo rius de la Fontana," in *Les Chansons de Jaufré Rudel*, ed. Alfred Jeanroy (Paris: Champion, 1915), p. 5. My translation, with the guidance of Jeanroy's modern French translation.
4. The principal sources consulted on the problem of the "emergence of the individual" are: Brigitte Bedos-Rezak and Dominique Iogna-Prat, *L'individu au Moyen Âge: Individuation et individualization avant la modernité* (Paris: Aubier, 2005); John F. Benton, "Consciousness of Self and Perceptions of Individuality," in *Renaissance and Renewal in the Twelfth-Century*, eds. Robert L. Benson and Giles Constable (Toronto: University of Toronto Press, 1991), pp. 263–95; Carolyn Walker Bynum, "Did the Twelfth Century Discover the Individual?" in *Jesus as Mother: Studies in the Spirituality of the High Middle Ages* (Berkeley: University of California Press, 1984), pp. 82–109; Brigitte Cazelles, "Outrepasser les norms: L'invention de soi en France medieval," *Stanford French Review* 14 (1990): 69–92; Georges Duby, "Solitude: Eleventh to Thirteenth Century," in *A History of Private Life: Revelations of the Medieval World*, ed. Georges Duby, trans. Arthur Goldhammer (Cambridge, MA: Harvard University Press, 1988), pp. 509–33; Aaron Gurevich, *The Origins of European Individualism*, trans. Katherine Judelson (Oxford: Blackwell, 1995), p. 237; Peter Haidu, *The Subject Medieval/Modern: Text and Governance in the Middle Ages* (Stanford: Stanford University Press, 2004); Robert Hanning, *The Individual in the Twelfth-Century Romance* (New Haven: Yale University Press, 1977); Colin Morris, *The Discovery of the Individual, 1050–1200* (Toronto: University of Toronto Press, 1995); Walter Ullmann, *The Individual and Society in the Middle Ages* (Baltimore: Johns Hopkins

- University Press, 1966); and Zink, *Invention*. The introduction to a recent collection of essays on the relationship between individual and community that recapitulates these questions demonstrates the continued vitality and concern of this question; see Bruce Holsinger and Rachel Fulton, introduction to *History in the Comic Mode: Medieval Communities and the Matter of Person* (New York: Columbia University Press, 2007), pp. 1–11. Key sources defining the twelfth century as a “renaissance” are Charles Homer Haskins, *The Renaissance of the Twelfth Century* (Cambridge, MA: Harvard University Press, 1927); Robert L. Benson and Giles Constable, eds., *Renaissance and Renewal in the Twelfth Century* (Toronto: University of Toronto Press, 1991).
5. Robert Hanning, *The Individual in the Twelfth-Century Romance* (New Haven: Yale University Press, 1977), p. 3.
 6. Duby, “Solitude,” p. 512; Benton, “Consciousness of Self,” pp. 274–77.
 7. Bynum, “Did the Twelfth Century,” pp. 87–88 [82–109].
 8. Gurevich, *Origins*, p. 12.
 9. Gurevich, *Origins*, p. 14.
 10. Gurevich, *Origins*, p. 14.
 11. Gurevich, *Origins*, p. 14.
 12. Hayden White, *The Content of the Form: Narrative Discourse and Historical Representation* (Baltimore: Johns Hopkins University Press, 1987), pp. 12–13.
 13. Haidu, *The Subject Medieval/Modern*, p. 96.
 14. R. W. Southern, *The Making of the Middle Ages* (New Haven: Yale University Press, 1963), p. 228.
 15. Morris, *Discovery of the Individual*, p. 160.
 16. Colin Morris, “Individuality in Twelfth-Century Religion: Some Further Reflections,” *Journal of Ecclesiastical History* 31 (1980): 199–202 [195–206].
 17. Morris, *Discovery of the Individual*, p. 73. In his response to Bynum, Morris points out that this term has as much historical baggage as “individual.” See Morris, “Individuality,” 197–99.
 18. Bynum, “Did the Twelfth Century,” p. 87.
 19. Bynum, “Did the Twelfth Century,” p. 95.
 20. Bynum, “Did the Twelfth Century,” p. 96.
 21. Bynum, “Did the Twelfth Century,” p. 90.
 22. Jacques Lacan, “The Mirror Stage as Formative of the *I* Function as Revealed in Psychoanalytic Experience,” *Écrits*, trans. Bruce Fink (New York: Norton, 2006), pp. 75–81.
 23. Benton, “Consciousness of Self,” pp. 263–64. Benton provides an overview of twelfth-century autobiographical and biographical texts. R. W. Southern’s discussion of Anselm’s and Bernard’s transformation of monastic rule to encourage self-knowledge is relevant here. Southern, *The Making of the Middle Ages*, pp. 219–40.
 24. Benton, “Consciousness of Self,” p. 271, and the ensuing discussion, pp. 272–74.
 25. Charles Taylor, *The Sources of the Self: The Making of Modern Identity* (Cambridge, MA: Harvard University Press, 1989), p. 130. Taylor largely glosses over the Middle Ages in his study of the making of the modern self.

26. This is a reading of Friedrich Nietzsche, "First Essay," *On the Genealogy of Morals*, trans. Walter Kaufmann and R. J. Hollingdale (New York: Vintage, 1989).
27. Nietzsche, "First Essay," p. 33.
28. Gilles Deleuze, *Nietzsche and Philosophy*, trans. Hugh Tomlinson (New York: Columbia University Press, 1983), pp. 127–28; ; emphasis in the original.
29. Michel Foucault, "Nietzsche, Genealogy, History," in *The Essential Foucault*, eds. Paul Rabinow and Nikolas Rose (New York: New Press, 2003), p. 353 [351–69].
30. See Michel Foucault, *Abnormal, Lectures at the Collège de France, 1974–1975*, trans. Graham Burchell (New York: Picador, 2003); *Michel Foucault, Security, Territory, Population, Lectures at the Collège de France, 1977–1978*, trans. Graham Burchell (New York: Palgrave Macmillan, 2007); "The Subject and Power," in Rabinow and Rose, *The Essential Foucault*, pp. 126–44.
31. Gilles Deleuze, *Foucault*, trans. Séan Hand (Minneapolis: University of Minnesota Press, 1988), p. 75.
32. Deleuze, *Foucault*, p. 36.
33. Deleuze, *Foucault*, p. 95.
34. Foucault, "The Subject and Power," p. 134.
35. These observations are based on the penitential composed by Alan of Lille around 1183. Alain of Lille, *Liber poenitentialis*, 2 vols., ed. Jean Longère (Louvain: Nauwelaerts, 1965).
36. Deleuze, *Nietzsche*, p. 128; emphasis in the original.
37. For information on Guibert and analysis of his memoirs, I relied upon John F. Benton's introduction and translation. John F. Benton, *Self and Society in Medieval France* (Toronto: University of Toronto Press, 2002).
38. Benton, *Self and Society*, p. 36.
39. Norman Cantor, *The Civilization of the Middle Ages* (New York: Harper Collins, 1994), pp. 330–38. For a good summary of the debate, see Jorge Gracia, *Introduction to the Problem of Individuation in the Early Middle Ages* (Munich and Vienna: Philosophia-Verlag, 1988). Gracia's study begins with Boethius and ends with Abelard and John of Salisbury, and argues that the heated disputed over individuation in the twelfth century unfolded within the context of debates over the status of the Trinity. See also Brigitte Bedos-Rezak, introduction to *L'individu au Moyen Âge*, eds. Brigitte Bedos-Rezak and Dominique Iogna-Prat (Paris: Aubier, 2005), p. 17. She recapitulates George Lagarde's argument that the rise of nominalism freed man as a political subject.
40. Benton, *Self and Society*, p. 37.
41. Benton, *Self and Society*, p. 40.
42. Benton, *Self and Society*, p. 75.
43. Benton, *Self and Society*, pp. 41–42.
44. Benton, *Self and Society*, p. 89.
45. Michel Foucault, *The History of Sexuality, Volume I: An Introduction*, trans. Robert Hurley (New York: Vintage, 1990), p. 59.
46. This is developed in Jacques Lacan, *The Seminar of Jacques Lacan, Book 17: The Other Side of Psychoanalysis*, trans. Russell Grigg (New York: Norton, 2007).

47. For a similar argument, see Peter von Moos, "L'individu ou les limites de l'institution ecclésiastique," in Bedos-Rezak and Iogna-Prat, *L'individu au Moyen Âge*, pp. 271–88.
48. Lacan, *Seminar 17*, p. 129.

1 The Gregorian Reform, Pastoral Power, and Subjection

1. Michel Foucault, "The Subject and Power," *The Essential Foucault: Selections from Essential Works of Foucault, 1954–1984*, eds. Paul Rabinow and Nikolas Rose (New York: New Press, 2003), p. 131 [126–44].
2. Foucault, "Subject and Power," p. 132.
3. John F. Benton, "Consciousness of Self and Perceptions of Individuality," in *Renaissance and Renewal in the Twelfth Century*, eds. Robert L. Benson and Giles Constable (Cambridge, MA: Harvard University Press, 1982), pp. 271–74; Georges Duby, "Solitude: Eleventh to Thirteenth Century," in *A History of Private Life: Revelations of the Medieval World*, ed. Georges Duby, trans. Arthur Goldhammer (Cambridge, MA: Harvard University Press, 1988), pp. 531–32; Aaron Gurevich, *The Origins of European Individualism*, trans. Katherine Judelson (Oxford: Blackwell, 1995), pp. 110–55; Colin Morris, *The Discovery of the Individual, 1050–1200*, 4th ed. (1972; repr. Toronto: University of Toronto Press, 1995), pp. 70–75.
4. Michel Foucault, *The History of Sexuality*, 3 vols., *Introduction*, vol. 1, trans. Robert Hurley (New York: Vintage, 1990), pp. 58–61.
5. Michel Foucault, *Abnormal: Lectures at the Collège de France, 1974–1975*, trans. Graham Burchell (New York: Picador, 2003), p. 171.
6. Foucault, *Abnormal*, pp. 173–74.
7. Foucault, *Abnormal*, p. 174. On confession within the laity, see A. Teetaert, *Confession aux laïques dans l'Église latine depuis le 8ème jusqu'au 14ème siècle* (Paris, 1926).
8. Foucault, *Abnormal*, pp. 174–76.
9. Foucault, *Abnormal*, p. 185.
10. Foucault, *Abnormal*, p. 186.
11. Peter Abelard, *Ethics*, ed. and trans. David E. Lunscombe (Oxford: Oxford University Press, 1971).
12. Sigmund Freud, *Civilization and Its Discontents*, trans. James Strachey (New York: Norton, 1961), p. 86.
13. Karma Lochrie, "Desiring Foucault," *The Journal of Medieval and Early Modern Studies* 27.1 (1997): 8 [3–16]. This argument is reprised in Lochrie's book, and includes a superb overview of confessional manuals and the kinds of discourses they produced. See *Covert Operations: The Medieval Uses of Secrecy* (Philadelphia: University of Pennsylvania Press, 1999), pp. 12–42.
14. Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), p. 7.
15. T. N. Tentler, *Sin and Confession on the Eve of the Reformation* (Princeton: Princeton University Press, 1977), pp. xv, xvii.

16. Tyerman, *God's War*, p. 76.
17. Norman Cantor, "The Gregorian World Revolution," in *The Civilization of the Middle Ages* (New York: Harper Collins, 1994), pp. 243–76; Walter Ullmann, *The Growth of Papal Government in the Middle Ages: A Study of the Ideological Relation to Lay Power* (London: Methuen, 1970); R. W. Southern, *Western Society and the Church in the Middle Ages* (Hammondsworth: Penguin, 1970); R. I. Moore, *The First European Revolution (c. 970–1215)* (Oxford: Oxford University Press, 2000); Peter Haidu, *The Subject Medieval/Modern: Text and Governance in the Middle Ages* (Stanford: Stanford University Press, 2004).
18. Ullmann, *Growth of Papal Government*, p. 262. Lest it appear I am guilty of Nietzschean exaggeration, Brian Tierney uses the same phrase to describe Pope Gregory VII: "It is not difficult to see such a man driven by an ineluctable will to power and at the same time utterly convinced in his own heart that all his energies are being poured out in the service of a cause greater than himself." *The Crisis of Church and State, 1050–1300* (Englewood Cliffs, NJ: Prentice Hall, 1964), p. 46.
19. Southern, *Western Society*, pp. 43 and 106.
20. Cantor, "The Gregorian World Revolution," p. 243.
21. Robert Benson and Giles Constable, Introduction to *Renaissance and Renewal in the Twelfth Century* (Toronto: University of Toronto Press, 1982), pp. xvii–xviii.
22. Tierney, *Crisis of Church and State*, p. 35. The text in question is reprinted here on pp. 40–42.
23. On the emergence of the mental representation of the three orders of society, see Georges Duméznil, "Métiers et classes fonctionnels chez diverses peuples Indo-Européens," in *Annales, Économies, Civilisations* 13.4 (1958): 716–24; Georges Duby, *La société chevaleresque* (Paris: Flammarion), pp. 44–49.
24. For an interpretation of the twelfth century as a period of increasing control and persecution, see R. I. Moore, *The Formation of a Persecuting Society* (Oxford: Blackwell, 2000).
25. For a psychoanalytic analysis of papal power and canon law during this period, see Pierre Legendre, *L'amour du censeur: essai sur l'ordre dogmatique* (Paris: Seuil, 1974; 2005).
26. On clerical celibacy, see Henry C. Lea, *The History of Sacerdotal Celibacy in the Christian Church* (New Hyde Park, NY: University Books, 1966); and Anne Llewellyn Barstow, *Married Priests and the Reforming Papacy: The Eleventh Century Debates* (New York: Edwin Mellen, 1982); Georges Duby, *The Knight, the Lady, and the Priest: The Making of Modern Marriage in Medieval France*, trans. Barbara Bray (Chicago: University of Chicago Press, 1993); and Elizabeth Archibald, *Incest and the Medieval Imagination* (Clarendon: Oxford, 2001).
27. Tierney, *Crisis of Church and State*, p. 8.
28. Haidu, *Subject Medieval/Modern*, p. 31.
29. George Orwell, *1984* (New York: Plume, 2003), p. 15.

30. Friedrich Nietzsche, *On the Genealogy of Morals*, trans. Walter Kaufman and R. J. Hollingdale (New York: Vintage, 1989), pp. 44–46.
31. Tierney provides a lucid narrative of the Investiture Contest in *Crisis of Church and State*.
32. Tyerman, *God's War*, pp. 45–51.
33. The thirteenth-century Occitan continuation of the *Song of the Albigensian Crusade* makes the imperial motives of the papacy palpably clear. Henri Gougaud, ed., *La chanson de la croisade albigeoise* (Paris: Lettres Gothiques, 1989); J. Shirley, trans., *The Song of the Cathar Wars* (Aldershot, Hants, England: Ashgate, 2000).
34. Jean-Charles Payen provides an exhaustive catalogue of these texts in *Le motif du repentir dans la littérature médiévale (des origines à 1230)* (Geneva: Droz, 1967).
35. Ullmann, *Growth of Papal Government*, p. 374.
36. J. J. Firth, Introduction to *Robert of Flamborough, Liber poenitentialis* (Toronto: Pontifical Institute of Medieval Studies, 1971), p. 18.
37. Foucault, *History of Sexuality, vol. 1*, pp. 81–91; “The Subject and Power,” pp. 131–33.
38. John Arnold, *Inquisition and Power: Catharism and the Confessing Subject in Medieval Languedoc* (Philadelphia: University of Pennsylvania Press, 2001), pp. 107–109.
39. É. Amman et al., “Pénitence,” *Dictionnaire de Théologie Catholique*, 15 vols., vol. 12, part 1 (Paris Latouzey, 1908–1950), pp. 722–1138.
40. Peter Biller, “Confession in the Middle Ages: Introduction,” in *Handling Sin: Confession in the Middle Ages*, eds. Peter Biller and A. J. Minnis (Rochester, NY: York Medieval Press, 1998), p. 7 [3–33].
41. Moore, *First European Revolution*, p. 172.
42. Biller problematizes slick, developmental timelines by insisting on the need to question the commonly held association between interiorization and the 1215 Lateran Council, citing the work of John Bossy and Mary Mansfield who push the turning point much *later*. “Confession in the Middle Ages: Introduction,” p. 30.
43. Hermas, *Le Pasteur*, trans. Robert Joly (Paris: Cerf, 1958); Tertullian, *De paenitentia, Patrologia Latina*, t. 1, 1866, col. 1333–60.
44. Amman, “Pénitence,” p. 775.
45. Amman, “Pénitence,” pp. 749–51; John T. McNeil and Helen. M. Gamer, ed. and trans., *Medieval Handbooks of Penance: a translation of the principal libri penitentiales and selections from related documents* (New York: Columbia University Press, 1990), pp. 15–17.
46. Amman, “Pénitence,” pp. 835–36.
47. Amman, “Pénitence,” p. 832.
48. Amman, “Pénitence,” p. 835.
49. Amman, “Pénitence,” p. 748.
50. Amman, “Pénitence,” pp. 783–84.
51. Foucault, *Abnormal*, p. 46.
52. Giorgio Agamben observes a similar process of criminalizing the entire population after 9/11 in his protest against new biopolitical techniques of

- identification: “[B]y applying these techniques and these devices invented for the dangerous classes to a citizen, or rather to a human being as such, states, which should constitute the ideal space of political life, have made the person the ideal suspect, to the point that it’s humanity itself that has become the dangerous class.” “No to Bio-Political Tattooing,” *Le Monde*, January 24, 2004, <http://www.ratical.org/ratville/CAH/totalControl.PDF>.
53. McNeill and Gamer, *Medieval Handbooks*, p. 86.
 54. McNeill and Gamer, *Medieval Handbooks*, p. 88.
 55. McNeill and Gamer, *Medieval Handbooks*, p. 15.
 56. McNeill and Gamer, *Medieval Handbooks*, pp. 98–100.
 57. McNeill and Gamer, *Medieval Handbooks*, p. 100.
 58. Alexander Murray, “Confession before 1215,” *Transactions of the Royal Historical Society* 3 (1993): 51–81.
 59. Jacques Le Goff, *The Birth of Purgatory*, trans. Arthur Goldhammer (Chicago: University of Chicago Press, 1984).
 60. Franz Kafka, *The Trial*, trans. Willa and Edwin Muir (New York: Schocken, 1975).
 61. McNeill and Gamer, *Medieval Handbooks*, p. 89.
 62. McNeill and Gamer, *Medieval Handbooks*, p. 91.
 63. Amman, “Pénitance,” p. 903.
 64. Amman, “Pénitance,” pp. 862–95.
 65. Amman, “Pénitance,” pp. 902–903. DUBY analyzes Burchard’s *Decretum* with a focus on marriage and sexuality, concluding that his interests were largely “Carolingian,” concerned with maintaining the public peace. DUBY, *The Knight, the Lady, and the Priest*, Chapter 3.
 66. Pierre Michaud-Quantin, *Sommes de casuistique et manuels de confession au moyen âge (XIIe–XVIIe siècles)* (Louvain: Nauwelaerts, 1962), p. 15.
 67. Alexander Murray emphasizes the unique new demands that confession imposed upon priests precisely because it was unscripted (though I am arguing that the manuals for confessors provided that much-needed script) and demanded spontaneous judgment in a way that other ecclesiastical duties did not. “Counselling in Medieval Confession,” in *Handling Sin: Confession in the Middle Ages*, eds. Peter Biller and A. J. Minnis (Rochester, NY: York Medieval Press, 1998), pp. 63–77.
 68. Amman, “Pénitance,” p. 908. My translation.
 69. This picture of the state of penance is sketched by Ullmann, who is citing Anciaux, in *Growth of Papal Government*, p. 376 n. 4.
 70. Ullmann, *Growth of Papal Government*, p. 375.
 71. Ullmann, *Growth of Papal Government*, p. 376.
 72. Amman, “Pénitance,” pp. 911–12.
 73. Ullmann, *Growth of Papal Government*, p. 376 n. 4.
 74. Murray provides an excellent discussion of this requirement in “Counselling in Medieval Confession,” pp. 68–72.
 75. All of these points are summaries of the discussions of this document in Amman, “Pénitance,” pp. 912–14; and Ullmann, *Growth of Papal Government*, pp. 376–78.

76. Ullmann, *Growth of Papal Government*, pp. 377–78.
77. Ullmann, *Growth of Papal Government*, p. 378 n. 1.
78. Michaud-Quantin, *Sommes de casuistique*, pp. 31–32. My translation.
79. Tentler, *Sin and Confession*, pp. 18–19.
80. Le Goff, *Birth of Purgatory*, pp. 8, 135.
81. Le Goff, *Birth of Purgatory*, p. 209.
82. Le Goff, *Birth of Purgatory*, p. 210.
83. Le Goff, *Birth of Purgatory*, p. 12.
84. Le Goff, *Birth of Purgatory*, p. 5. See also pp. 230–34.
85. Jean Delumeau, *Sin and Fear: The Emergence of Western Guilt Culture, 13th–18th Centuries*, trans. Eric Nicholson (New York: Saint Martin's, 1990), p. 90.
86. R. Blomme, *La doctrine du péché dans les écoles théologiques de la première moitié du XIIe siècle* (Louvain: Gembloux, 1958), pp. 54–81.
87. M.-D. Chenu, *L'éveil de la conscience dans la civilisation médiévale* (Montreal: Institut d'études médiévales, 1969), p. 18. My translation.
88. Chenu, *L'éveil*, p. 21.
89. Michel Foucault, "Crise de la médecine ou crise de l'antimédecine?" in *Dits et Écrits*, Vol. 2, eds. Daniel Denfert and François Ewald (Paris: Gallimard, 2001), p. 48 [40–58].
90. Giorgio Agamben, *Homo Sacer: Sovereign Power and Bare Life*, trans. Daniel Heller-Roazen (Stanford: Stanford University Press, 1998), p. 6.
91. Agamben, *Homo Sacer*, p. 6.
92. Nietzsche, *On the Genealogy*, p. 70.
93. Nietzsche, *On the Genealogy*, p. 71.
94. Peter Brown, "Society and the Supernatural: A Medieval Change," *Daedalus* 104.2 (1975): 141 [135–51].
95. Amman, "Pénitence," p. 882.
96. Nietzsche, *On the Genealogy*, p. 72.
97. Nietzsche, *On the Genealogy*, pp. 86–87.
98. Gilles Deleuze and Félix Guattari, *Anti-Oedipus: Capitalism and Schizophrenia*, trans. Robert Hurley, Mark Seem, and Helen R. Lane (Minneapolis: University of Minnesota Press, 1992), p. 202.
99. Joseph Reese Strayer, *On the Medieval Origins of the Modern State* (Princeton: Princeton University Press, 1970), pp. 16, 21–22.
100. Legendre, *L'amour du censeur*.
101. Southern, *Western Society*, pp. 42–43.
102. Nietzsche, *On the Genealogy*, p. 90.
103. Deleuze and Guattari, *Anti-Oedipus*, p. 197.

2 The Courtly Fold: The Subjectivation of Pastoral Power and the Invention of Modern Eroticism

1. Friedrich Nietzsche, *Beyond Good and Evil*, trans. R. H.ollingdale (London: Penguin, 2003; First published 1973).
2. Colin Morris, *The Discovery of the Individual, 1050–1200* (Toronto: University of Toronto Press, 1995), p. 113.

3. Michel Foucault, *The History of Sexuality*, 3 vols., *Introduction*, vol. 1, trans. Robert Hurley (New York: Vintage, 1990), pp. 86–87.
4. Foucault, *History of Sexuality*, vol. 1, p. 87.
5. As I hope I made clear in chapter 1, Foucault's thought on the medieval period goes far beyond that which appears in the *History of Sexuality*, vol. 1.
6. Pierre Legendre investigates the effects of this fantasy of papal power, of the pope as the paradoxically chaste bearer of the phallus, in *L'amour du censeur: essai sur l'ordre dogmatique* (Paris: Seuil, 2005).
7. Lacan's most extensive discussion of courtly love appears in *The Seminar of Jacques Lacan, Book 7: The Ethics of Psychoanalysis (1959–1960)*, trans. Dennis Porter (New York: Norton, 1992), pp. 84–164. Though this is certainly not an exhaustive list, the topic overtly appears in *The Seminar of Jacques Lacan, Book 3: The Psychoses (1955–1956)*, trans. Russell Grigg (New York: Norton, 1997), pp. 252–55; *Le séminaire, livre 4: La relation d'objet (1956–1957)* (Paris: Seuil, 1994), pp. 87–92, 121–22; *Le séminaire, livre 10: L'angoisse (1963–1963)* (Paris: Seuil, 2004), pp. 130–31; *The Seminar of Jacques Lacan, Book 20: Encore, On Feminine Sexuality: The Limits of Love and Knowledge (1972–1973)*, trans. Bruce Fink (New York: Norton, 1999), pp. 69–89.
8. Deleuze assigns these useful qualifiers to Foucault's terms. Gilles Deleuze, *Foucault*, trans. Séan Hand (Minneapolis: University of Minnesota Press, 2000), p. 76.
9. Foucault, *History of Sexuality*, vol. 1, p. 86.
10. Carl Schmitt, *The Concept of the Political* (Chicago: University of Chicago Press, 2007), pp. 26–27.
11. Walter Ullmann, *The Growth of Papal Government in the Middle Ages: A Study in the Ideological Relation of Clerical to Lay Power* (London: Methuen, 1970), p. 270.
12. R. I. Moore, *The Formation of a Persecuting Society: Power and Deviance in Western Europe, 950–1250* (Malden, MA: Blackwell, 2007).
13. Thomas Head and Richard Landes, eds., introduction to *The Peace of God: Social Violence and Religious Response around the Year 1000* (Ithaca, NY: Cornell University Press, 1992), p. 2; T. N. Bisson, "The Organized Peace in Southern France and Catalonia, ca. 1140–1233," *American Historical Review* 82 (1977): 292–93 [290–311].
14. Head and Landes, *Peace of God*, p. 6; Bisson, "Organized Peace," 293.
15. Head and Landes, *Peace of God*, p. 7.
16. Bisson, "Organized Peace," p. 293.
17. Head and Landes, *Peace of God*, p. 7; emphasis in the original.
18. Georges Duby, *La société chevaleresque* (Paris: Flammarion, 1988), p. 190.
19. Georges Duby, "Public Power, Private Power," in *A History of Private Life: Revelations of the Medieval World*, ed. Georges Duby, trans. Arthur Goldhammer (Cambridge, MA: Harvard University Press, 1988), pp. 26–31 [3–31].
20. Peter Haidu, *The Subject Medieval/Modern: Text and Governance in the Middle Ages* (Stanford: Stanford University Press, 2004), p. 30.

21. Haidu, *Subject Medieval/Modern*, pp. 37–38.
22. Bisson, “Organized Peace,” 295; Christopher Tyerman, *God’s War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), p. 44.
23. In his history of the First Crusade, Guibert of Nogent frequently makes a direct connection between the Crusade and internal violence and feuding, the former acting miraculously to eradicate the latter. *The Deeds of God through the Franks* (Middlesex: Echo, 2008), pp. 25, 38–39, 42.
24. I.S. Robinson, *The Papacy 1073–1198: Continuity and Innovation* (Cambridge: Cambridge University Press, 1990), p. 137.
25. Robinson, *Papacy*, pp. 136–37.
26. Georges Duby, *Le chevalier, la femme, et le prêtre* (Paris: Hachette, 1997), pp. 38–39.
27. Duby, *Le chevalier*, pp. 57–58, 74–75.
28. The complex changes that the institution of marriage underwent during this period are presented with great clarity by Duby in “Two Models of Marriage: The Aristocratic and the Ecclesiastical,” in *Love and Marriage in the Middle Ages*, trans. Jane Dunnett (Chicago: University of Chicago Press, 1994), pp. 1–22.
29. Dominique Barthélemy, “The Aristocratic Households of Feudal France,” in *A History of Private Life: Revelations of the Medieval World*, ed. Georges Duby, trans. Arthur Goldhammer (Cambridge MA: Harvard University Press, 1988), p. 134 [35–155].
30. Barthélemy, “Aristocratic Households,” pp. 134–35.
31. Duby, *Le chevalier*, Chapter 1.
32. Duby, “Two Models of Marriage,” p. 17.
33. Jacques Dalarun, *Robert d’Abrissel, Fondateur de Fontavraud* (Paris: Albin Michel, 1986), p. 31. My translation.
34. Dalarun, *Robert d’Abrissel*, pp. 87–88. My translation.
35. Theodor Adorno and Max Horkheimer, “The Culture Industry: Enlightenment as Mass Deception,” in *The Dialectic of Enlightenment*, trans. John Cumming (New York: Continuum, 2000), p. 121 [120–67].
36. Michel Foucault, *Security, Territory, Population, Lectures at the Collège de France, 1977–1978*, trans. Graham Burchell (New York: Palgrave Macmillan, 2007), pp. 115–216.
37. Foucault, *Security*, p. 128.
38. Foucault, *Security*, pp. 147–48.
39. Foucault, *Security*, pp. 154–55.
40. This paragraph to this point is a broad summary of Foucault, *Security*, pp. 168–79.
41. Michel Foucault, *History of Sexuality*, 3 vols., *The Use of Pleasure*, vol. 2, trans. Robert Hurley (New York: Vintage, 1990), p. 21.
42. Foucault, *History of Sexuality*, vol. 2, pp. 63–77; Gilles Deleuze, *Foucault*, trans. Seán Hand (Minneapolis: University of Minnesota Press, 1988), pp. 96–108.
43. Foucault, *Security*, pp. 181–83.

44. Foucault, *Security*, pp. 194–95.
45. Foucault, *Security*, pp. 204–16.
46. M. Payen, *Les origines de la courtoisie dans la littérature française médiévale* (Paris: Centre de documentation universitaire, 1966–67), pp. 40–43; Henri Rey-Flaud, *La névrose courtoise* (Paris: Navarin, 1983), p. 9.
47. C. S. Lewis, “Courtly Love,” in *The Allegory of Love: A Study in Medieval Tradition* (Oxford: Oxford University Press, 1973), pp. 1–43.
48. This is the core of C. S. Lewis’s interpretation.
49. Haidu, *Subject Medieval/Modern*, pp. 14, 26. See also pp. 41–51.
50. Reto R. Bezzola, *Les origines et la formation de la littérature courtoise en occident: 500–1200, Vol. 2: La société féodale et la transformation de la littérature de cour* (Geneva: Slatkine, 1984), pp. 480–81. My translation.
51. Bezzola, *Les origines*, p. 481. My translation.
52. Georges Bataille, *The Trial of Gilles de Rais*, trans. Richard Robinson (Los Angeles: Amok, 1991); Stephen Jaeger, *The Origins of Courtliness: Civilizing Trends and the Formation of Courtly Ideals* (Philadelphia: University of Pennsylvania Press, 1985); Thomas Bisson, *The Crisis of the Twelfth Century: Power, Lordship, and the Origins of European Government* (Princeton: Princeton University Press, 2009).
53. Bataille, *Trial*, p. 30.
54. Bataille, *Trial*, pp. 32–33.
55. René Nelli, *L'érotique des troubadours* (Toulouse: Privat, 1963), pp. 80–82.
56. Jaeger, *Origins of Courtliness*, p. 3.
57. Sarah Kay, *Subjectivity in Troubadour Poetry* (Cambridge: Cambridge University Press, 1990), p. 135.
58. Jaeger, *Origins of Courtliness*, p. 9.
59. Foucault, *Security*, p. 177.
60. Foucault, *Security*, p. 177.
61. Alain de Lille, *Liber Poenitentialis*, ed. Jean Longère (Louvain: Nauwelaerts, 1965), vol. 2, pp. 45–46.
62. M.-D. Chenu, *L'éveil de la conscience dans la civilisation médiévale* (Paris: Vrin, 1969), p. 22.
63. Kay, *Subjectivity in Troubadour Poetry*, p. 137.
64. Kay, *Subjectivity in Troubadour Poetry*, pp. 142–43.
65. Bezzola, *Les origines*, p. 470; Caroline Walker Bynum, *Jesus as Mother: Studies in the Spirituality of the High Middle Ages* (Berkeley: University of California Press, 1982), pp. 3–4.
66. Pierre Bec, *Lo gat ros: le Comte de Poitiers, premier troubadour* (Montpellier: Centre d'Études Occitanes, 2004), p. 101. My translation.
67. Bezzola, *Les origines*, p. 245. My translation.
68. I adopt the numbering of songs from the following edition: Alfred Jeanroy, ed., *Les Chansons de Guillaume IX, Duc d'Aquitaine (1071–1127)* (Paris: Champion, 1913). English translations are mine, with the assistance of Champion’s modern French translations. Unfortunately, Champion often censors the pornographic passages in his translations, perhaps to motivate the reader to learn Provençal. The following English translation was also

- consulted: Gerald A. Bond, ed. and trans., *The Poetry of William VII, Count of Poitiers IX Duke of Aquitaine* (New York: Garland, 1982).
69. Bec, *Lo gat ros*, pp. 32–34.
 70. Bezzola, *Les origines*, pp. 243–314.
 71. Bezzola, *Les origines*, p. 308 n. 1. My translation.
 72. Bezzola, *Les origines*, p. 309. My translation.
 73. Bezzola, *Les origines*, p. 309 n. 1.
 74. My reading of perversion and masochism in *fin'amor* will rely primarily upon Gilles Deleuze, “Coldness and Cruelty,” in *Masochism: Coldness and Cruelty and Venus in Furs* (New York: Zone, 1989), pp. 9–138 and Jacques Lacan, *Seminar 4*.
 75. Kay, *Subjectivity in Troubadour Poetry*, p. 95.
 76. É. Amman, “Pénitance,” *Dictionnaire de Théologie Catholique*, 15 vols., vol. 12, part 1 (Paris: Latouzey, 1908–1950), p. 939.
 77. Bezzola, *Les origines*, pp. 316–21.
 78. Bezzola, *Les origines*, p. 325. My translation.
 79. Simon Gaunt develops this point in “Marginal Men: Marcabru and Orthodoxy: The Early Troubadours and Adultery,” *Medium Aevum* 59.1 (1990): 55–72.
 80. I adopt the numbering of the songs and verses and the translations from Simon Gaunt, Ruth Harvey, and Linda Paterson, eds., *Marcabru: A Critical Edition* (Cambridge: D.S. Brewer, 2000).
 81. For the discussion of fragmentation in the Baroque period, see Walter Benjamin, *The Origin of German Tragic Drama*, trans. John Osborne (London: Verso, 1992).
 82. Songs 4, 9, 17, 18, 21, 22, 23, 34, 39, and 62.
 83. Simon Gaunt, *Troubadours and Irony* (Cambridge: Cambridge University Press, 1989), p. 73.
 84. Gaunt, *Troubadours and Irony*, p. 59.
 85. I adopt the numbering of the songs from Alfred Jeanroy, ed., *Les poésies de Cercamon* (Paris: Champion, 1922). The translations are mine and are guided by Jeanroy’s modern French translations.
 86. Linda Paterson, *The World of the Troubadours: Medieval Occitan Society, c. 1100–1300* (Cambridge: Cambridge University Press, 1993), Chapter 2.
 87. Christopher Tyerman, *God’s War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), pp. 120–21.
 88. For references, see note 6.
 89. Georges Bataille, “The Notion of Expenditure,” in *Visions of Excess: Selected Writings (1927–1939)*, trans. Alan Stoekl (Minneapolis: University of Minnesota Press, 2006), pp. 116–29.
 90. Lacan, *Seminar 4*, p. 141.
 91. Lacan, *Seminar 4*, pp. 102–29, 132–36.
 92. Lacan, *Seminar 4*, pp. 121–22. My translation, my italics.
 93. Lacan, *Seminar 4*, pp. 144–45.
 94. Lacan, *Seminar 4*, pp. 136–47.

95. Lacan, *Seminar 7*, p. 147.
96. Lacan, *Seminar 7*, p. 52.
97. Lacan, *Seminar 7*, p. 99.
98. Lacan, *Seminar 7*, pp. 135–36.
99. Lacan, *Seminar 7*, pp. 147–50.
100. Lacan, *Seminar 20*, p. 69. Jean-Charles Huchet gives a brilliant reading of this point in *Littérature médiévale et psychanalyse: Pour une clinique littéraire* (Paris: Presses Universitaires de France, 1990), pp. 23–24. He argues that twelfth-century poets were confronting not only the lack in the sexual relationship, but that in the signifier itself.
101. Lacan, *Seminar 20*, p. 69.
102. Other interpretations of medieval literature that link it with the psychoanalytic theory of perversion do not directly pinpoint the real, historical, social basis for the Law that is being disavowed and transferred to the lady. These include: Huchet, *Littérature médiévale et psychanalyse*, pp. 69–126; Henri Rey-Flaud, *La névrose courtoise* (Paris: Navarin, 1983); and Sarah Kay, *Courtly Contradictions: The Emergence of the Literary Object in the Twelfth Century* (Stanford: Stanford University Press, 2001), pp. 38, 199–204, 259–98.
103. Deleuze, “Coldness and Cruelty,” pp. 42, 67–68, 103–10.
104. Deleuze, “Coldness and Cruelty,” p. 21.
105. Deleuze, “Coldness and Cruelty,” p. 52.
106. Deleuze, “Coldness and Cruelty,” p. 63.
107. Lacan, *Seminar 4*, pp. 66–82.
108. Deleuze, “Coldness and Cruelty,” pp. 57–68.
109. Deleuze, “Coldness and Cruelty,” p. 33.
110. Deleuze, “Coldness and Cruelty,” p. 71.
111. Charles Baladier, “Entre Érôs et Agapè: Théologiens et Troubadours,” *Cahiers de Carrefour Ventadour* 10 (2003): 9. My translation.
112. Deleuze, “Coldness and Cruelty,” pp. 93–102, 125–28, 130–31.
113. Erich Köhler, “Observations historiques et sociologiques sur les poésies des troubadours,” *Cahiers de civilisation médiévale* 7 (1964): 27–51.
114. Kay, *Subjectivity in Troubadour Poetry*, pp. 111–27.
115. Rey-Flaud, *La névrose courtois*, pp. 16, 28.
116. Rey-Flaud, *La névrose courtois*, p. 17.
117. Rey-Flaud, *La névrose courtois*, p. 122; emphasis in the original.
118. Bec, *Lo gat ros*, p. 100; Norbert Elias, *The Civilizing Process* (Malden MA: Blackwell, 2000), pp. 236–56.
119. Bezzola, *Les origines*, p. 314.
120. Gilles Deleuze and Félix Guattari, *Anti-Oedipus: Capitalism and Schizophrenia*, trans. Robert Hurley, Mark Seem, and Helen R. Lane (Minneapolis: University of Minnesota Press, 1992), p. 114.
121. Deleuze and Guattari, *Anti-Oedipus*, p. 116.
122. Foucault, *History of Sexuality*, vol. 1, p. 91.
123. Jean-Charles Payen, *Le motif du repentir dans la littérature française médiévale* (Geneva: Droz, 1968).

3 Chrétien de Troyes's Diagram of Power: *Perceval*

1. Gilles Deleuze and Félix Guattari, *Kafka: Toward a Minor Literature*, trans. Dana Polan (Minnesota: University of Minnesota Press, 1986), p. 14.
2. Deleuze and Guattari, *Kafka*, p. 47.
3. Deleuze and Guattari, *Kafka*, p. 48.
4. Old French text is from the following edition: Chrétien de Troyes, *Le Conte du Graal, ou le roman de Perceval*, ed. Charles Méla (Paris: Lettres Gothiques, 1990). My translation.
5. All subsequent English translations, unless otherwise indicated, are from the following edition: Chrétien de Troyes, *Perceval, The Story of the Grail*, trans. Burton Raffel (New Haven: Yale University Press, 1999).
6. Deleuze and Guattari, *Kafka*, p. 12.
7. The key texts in which this is explicated are Jacques Lacan, *The Seminar of Jacques Lacan, Book 3: The Psychoses (1955–1956)*, trans. Russell Grieg (New York: Norton, 1993); and “On a Question Prior to Any Possible Treatment of Psychosis,” in *Écrits*, trans. Bruce Fink (New York: Norton, 2006), pp. 445–88. In addition to *Seminar 3*, these contingencies are especially well explicated by Lacan in his reading of the function of phobia in the Little Hans case. See Jacques Lacan, *Le séminaire, livre 4: La relation d'objet (1956–1957)* (Paris: Seuil, 1994).
8. I will refer to the protagonist as the “boy” until the moment he articulates his own proper name; respecting this element in the text has helped me to think through the problem of individuation more accurately.
9. The last two verses are my own translation.
10. Lacan, “On a Question Prior,” pp. 482–83.
11. Lacan, *The Psychoses*, p. 292.
12. Lacan, *The Psychoses*, p. 205.
13. My translation.
14. These lines are included in Raffel's English translation, but Méla did not include them in the modern French translation. Charles Méla, ed. and trans., *Le Conte du Graal*, pp. 48–49 n. 334.
15. Willy Apollon, “The Letter of the Body,” in *After Lacan: Clinical Practice and the Subject of the Unconscious*, eds. Robert Hughes and Kareen Rohr Malone (Albany: SUNY Press, 2002), p. 105 [103–15].
16. Peter Abelard, *Historia calamitatum*, in *The Letters of Abelard and Heloise*, trans. Betty Radice (London: Penguin, 2003), p. 17 [3–43].
17. John Benton, *Self and Society in Medieval France* (Toronto: Medieval Academy of America, 2002), pp. 26–27.
18. Marie de France, *Les Lais de Marie de France*, ed. Jean Rychner (Paris: Champion, 1983), pp. 5–32, 143–50.
19. Sigmund Freud, *Totem and Taboo*, ed. James Strachey (New York: Norton, 1990). For an excellent discussion of this myth in Freud and Lacan, see Charles Shepherdson, “From *Oedipus Rex* to *Totem and Taboo*,” in *Vital Signs: Nature, Culture, Psychoanalysis* (New York: Routledge, 2000), pp. 115–51

20. Friedrich Nietzsche, *On the Genealogy of Morals*, trans. Walter Kaufman and R. J. Hollingdale (New York: Vintage, 1989), p. 92.
21. Jacques Lacan, *The Seminar of Jacques Lacan, Book 17: The Other Side of Psychoanalysis (1969–1970)*, trans. Russell Grigg (New York: Norton, 2007), p. 125.
22. Deleuze and Guattari, *Kafka*, p. 47.
23. Keith Busby, *Chrétien de Troyes: Perceval (Le Conte du Graal)* (London: Grant & Cutler, 1993), p. 22.
24. Charles Méla, *La reine et la graal* (Paris: Seuil, 1984), pp. 85–93.
25. Lacan, *The Psychoses*, pp. 306–307.
26. M. M. Bakhtin, “Forms of Time and of the Chronotope in the Novel,” in *The Dialogic Imagination: Four Essays*, ed. Michael Holquist, trans. Caryl Emerson (Austin: University of Texas Press, 1996), p. 84 [84–258].
27. Bakhtin, “Forms of Time,” p. 118.
28. My translation.
29. Nietzsche, *On the Genealogy*, p. 60.
30. Giorgio Agamben, *Remnants of Auschwitz: The Witness and the Archive*, trans. Daniel Heller-Roazen (New York: Zone, 1999), pp. 125–26.
31. Agamben, *Remnants*, pp. 126–27.
32. Agamben, *Remnants*, p. 128.
33. Busby, *Chrétien de Troyes*, p. 68.
34. Nietzsche, *On the Genealogy*, p. 58; emphasis in the original.
35. Michel Foucault, “The Subject and Power,” in *The Essential Foucault: Selections from Essential Works of Foucault, 1954–1884*, eds. Paul Rabinow and Nikolas Rose (New York: New Press, 2003), p. 130 [126–44].
36. Busby, *Chrétien de Troyes*, p. 30.
37. Gilles Deleuze and Félix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, trans. Brian Massumi (Minneapolis: University of Minnesota Press, 1996), pp. 173–74.
38. Gilles Deleuze and Félix Guattari, *Anti-Oedipus: Capitalism and Schizophrenia*, trans. Robert Hurley, Mark Seem, and Helen R. Lane (Minneapolis: University of Minnesota Press, 1992), pp. 140–41.
39. Deleuze and Guattari, *Anti-Oedipus*, p. 153.
40. Deleuze and Guattari, *Anti-Oedipus*, p. 194.
41. Deleuze and Guattari, *Anti-Oedipus*, p. 202.
42. Deleuze and Guattari, *Anti-Oedipus*, p. 206.
43. On the symbolist mentality of the twelfth century, see M.-D. Chenu, *Nature, Man, and Society in the Twelfth Century*, ed. and trans. Jerome Taylor and Lester K. Little (Toronto: University of Toronto Press, 1997), pp. 99–145.
44. Deleuze and Guattari, *Anti-Oedipus*, p. 240.
45. Deleuze and Guattari, *Anti-Oedipus*, p. 217.
46. Gilles Deleuze, *Foucault*, trans. Séan Hand (Minneapolis: University of Minnesota Press, 2000), p. 130, with minor alteration to the translation.

BIBLIOGRAPHY

- Abelard, Peter. "Letter 1: Historia calamitatum (Abelard to a Friend: The Story of His Misfortunes)." In *The Letters of Abelard and Heloise*, 3–43. Translated by Betty Radice. London: Penguin, 1974. Reprinted 2003.
- . *Peter Abelard's Ethics*. Edited and translated by David E. Luscombe. Oxford: Oxford University Press, 1971.
- Adorno, Theodor, and Max Horkheimer. *The Dialectic of Enlightenment*. Translated by John Cumming. New York: Continuum, 2000. First published in 1944 by the Social Studies Association.
- Agamben, Giorgio. *Homo Sacer: Sovereign Power and Bare Life*. Translated by Daniel Heller-Roazen. Stanford: Stanford University Press, 1998.
- . "No to Bio-Political Tattooing." *Le Monde*. January 24, 2004. <http://www.ratical.org/ratville/CAH/totalControl.PDF>
- . *Remnants of Auschwitz: The Witness and the Archive*. Translated by Daniel Heller-Roazen. New York: Zone, 1999.
- Alain de Lille. *Liber poenitentialis*. Edited by Jean Longère. 2 Vols. Louvain: Nauwelaerts, 1965.
- Amann, É., et al. "Pénitance." Vol. 12 of the *Dictionnaire de Théologie Catholique*. 1:722–1138. Paris: Letouzey, 1933.
- Apollon, Willy. "The Letter of the Body." In *After Lacan: Clinical Practice and the Subject of the Unconscious*, 103–15. Edited by Robert Hughes and Kareen Ror Malone. Albany: State University of New York Press, 2002.
- Archibald, Elizabeth. *Incest and the Medieval Imagination*. Oxford: Clarendon, 2001.
- Arnold, John H. *Inquisition and Power: Catharism and the Confessing Subject in Medieval Languedoc*. Philadelphia: University of Pennsylvania Press, 2001.
- Bakhtin, Mikhail. "Forms of Time and of the Chronotope in the Novel." In *The Dialogic Imagination: Four Essays*, 84–258. Edited by Michael Holquist. Translated by Caryl Emerson. Austin: University of Texas Press, 1996.
- Baladier, Charles. "Entre Êrôs et Agapè: Théologiens et Troubadours." *Cahiers de Carrefour Ventadour* 10 (Spring 2003): xx.
- Barstow, Anne Llewellyn. *Married Priests and the Reforming Papacy: The Eleventh-Century Debates*. New York: Edwin Mellen, 1982.
- Barthélemy, Dominique. "The Aristocratic Households of Medieval France." In *The History of Private Life, Volume 2: Revelations of the Medieval World*, 35–155. Edited by Georges Duby. Translated by Arthur Goldhammer. Cambridge, MA: Harvard University Press, 1988.

- Bataille, Georges. "The Notion of Expenditure." In *Visions of Excess: Selected Writings* (1927–1939), 116–29. Translated by Alan Stoekl. Minneapolis: University of Minnesota Press, 2006.
- . *The Trial of Gilles de Rais*. Translated by Richard Robinson. Los Angeles: Amok, 1991. First published in 1965 by Jean-Jacques Pauvert.
- Bec, Pierre. *Lo gat ros: Le comte de Poitiers, premier troubadour*. Montpellier: Centre d'Études Occitanes, 2004.
- Bedos-Rezak, Brigitte Miriam, and Dominique Iogna-Prat, eds. *L'individu au moyen âge: Individuation et individualization avant la modernité*. Paris: Aubier, 2005.
- Benjamin, Walter. *The Origin of German Tragic Drama*. Translated by John Osborne. London: Verso, 1992. First published 1963 by Suhrkamp Verlag.
- Benson, Robert L., and Giles Constable, eds. *Renaissance and Renewal in the Twelfth Century*. Toronto: University of Toronto Press, 1991. First published 1982 by Harvard University Press.
- Benton, John F. "Consciousness of Self and Perceptions of Individuality." In *Renaissance and Renewal in the Twelfth Century*. Edited by Robert L. Benson and Giles Constable. Toronto: University of Toronto Press, 1991. First published 1982 by Harvard University Press.
- , ed. *Self and Society in Medieval France: The Memoirs of Abbot Guibert of Nogent*. Toronto: University of Toronto Press, 2002. First published 1970 by Harper and Row.
- Bezzola, Reto R. *Les origines et la formation de la littérature courtoise en occident: 500–1200*. Vol. 2, *La société féodale et la transformation de la littérature de cour*. Geneva: Slatkine, 1984. First published 1958–1963 by Champion.
- The Bible*. Douay–Rheims Version. Rockford, IL: Tan, 2000.
- Billier, P., and A. J. Minnis, eds. *Handling Sin: Confession in the Middle Ages*. Rochester, NY: York Medieval Press, 1998.
- Bisson, Thomas. *The Crisis of the Twelfth Century: Power, Lordship, and the Origins of European Government*. Princeton: Princeton University Press, 2009.
- . "The Organized Peace in Southern France and Catalonia (ca. 1140–ca. 1233)." *American Historical Review* 82 (1977): 290–311.
- Blomme, R. *La doctrine du péché dans les écoles théologiques de la première moitié du XIIe siècle*. Louvain: Publications universitaires de Louvain, 1958.
- Bond, William A, ed. and trans. *The Poetry of William VII, Count of Poitiers, IX Duke of Aquitaine*. New York: Garland, 1982.
- Brown, Peter. "Society and the Supernatural: A Medieval Change." *Daedalus* 104 (Spring 1975): 135–51.
- Busby, Keith. *Chrétien de Troyes: Perceval (Le Conte du Graal)*. London: Grant & Cutler, 1993.
- Bynum, Caroline Walker. "Did the Twelfth Century Discover the Individual?" In *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*, 82–109. Berkeley: University of California Press, 1982.
- . *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion*. New York: Zone, 1992.
- Cantor, Norman. *The Civilization of the Middle Ages*. New York: Harper Collins, 1994.

- Cazelles, Brigitte. "Outrepasser les normes: L'invention de soi en France médiévale." *Stanford French Review* 14 (1990): 69–92.
- Cercamon. *Les Poésies de Cercamon*. Edited and translated by Alfred Jeanroy. Paris: Champion, 1922.
- Chenu, M. -D. *L'éveil de la conscience dans la civilisation médiévale*. Montreal: Institut d'études médiévales, 1969.
- . *Nature, Man, and Society in the Twelfth Century*. Edited and translated by Jerome Taylor and Lester K. Little. Toronto: University of Toronto Press, 1997.
- Chrétien de Troyes. *Le conte du graal ou le roman de Perceval*. Edited and translated by Charles Méla. Paris: Lettres Gothiques, 1990. English translation by Burton Raffel. New Haven: Yale University Press, 1999.
- Dalarun, Jacques. *Robert d'Abrissel, fondateur de Fontevraud*. Paris: Albin Michel, 1986.
- Deleuze, Gilles. "Coldness and Cruelty." In *Masochism*, 9–138. New York: Zone, 1989. First published 1967 by Éditions de Minuit.
- . *Foucault*. Translated by Sean Hand. Minneapolis: University of Minnesota Press, 2000. First published 1986 by Éditions de Minuit.
- . *Nietzsche and Philosophy*. Translated by Hugh Tomlinson. New York: Columbia University Press, 2003. First published 1962 by Presses Universitaires de France.
- . "On Capitalism and Desire." In *Desert Islands and Other Texts, 1953–1974*, 262–73. Cambridge, MA: MIT Press, 2004.
- Deleuze, Gilles, and Félix Guattari. *Anti-Oedipus: Capitalism and Schizophrenia*. Translated by Robert Hurley, Mark Seem, and Helen R. Lane. Minneapolis: University of Minnesota Press, 1992. First published 1972 by Éditions de Minuit.
- . *Kafka: Toward a Minor Literature*. Translated by Dana Polan. Minneapolis: Minnesota University Press, 1986. First published 1975 by Éditions de Minuit.
- . *A Thousand Plateaus: Capitalism and Schizophrenia*. Translated by Brian Massumi. Minneapolis: University of Minnesota Press, 1996. First translated in 1980 by Éditions de Minuit.
- Delumeau, Jean. *Sin and Fear in the Middle Ages: The Emergence of a Western Guilt Culture 13th–18th Centuries*. Translated by Eric Nicholson. New York: St. Martin's Press, 1990. First published 1983 by Librairie Artheme Fayard.
- Duby, Georges. *The Knight, the Lady, and the Priest: The Making of Modern Marriage in Medieval France*. Translated by Barbara Bray. Chicago: University of Chicago Press, 1993. First published 1981 by Hachette.
- . *La société chevaleresque*. Paris: Flammarion, 1988. First published 1979 by l'École des Hautes Études.
- . "Public Power, Private Power." In *A History of Private Life Volume 2: Revelations of the Medieval World*, 3–31. Edited by Georges Duby. Translated by Arthur Goldhammer. Cambridge, MA: Harvard University Press, 1988.
- . "Solitude: Eleventh to Thirteenth Century." In *A History of Private Life Volume 2: Revelations of the Medieval World*, 509–33. Edited by Georges Duby. Translated by Arthur Goldhammer. Cambridge, MA: Harvard University Press, 1988. First published 1985 by Éditions du Seuil.

- Duby, Georges. "Two Models of Marriage: The Aristocratic and the Ecclesiastical." In *Love and Marriage in the Middle Ages*, 1–22. Translated by Jane Dunnett. Chicago: University of Chicago Press, 1994.
- Duméznil, Georges. "Métiers et classes fonctionnelles chez diverses peuples Indo-Européens." *Annales, Économies, Sociétés, Civilisations* 13.4 (1958): 716–24.
- Elias, Norbert. *The Civilizing Process*. Malden MA: Blackwell, 2000. First published 1939 by Haus zum Falken.
- Firth, J. J., trans. *Robert of Flamborough, Liber poenitentialis: A Critical Edition with Introduction and Notes*. Toronto: Pontifical Institute of Medieval Studies, 1971.
- Foucault, Michel. *Abnormal: Lectures at the Collège de France, 1974–1975*. Translated by Graham Burchell. New York: Picador, 2003. First published 1999 by Éditions du Seuil.
- . "Crise de la médecine ou crise de l'antimédecine?" In *Dits et Écrits*, vol. 2, 40–58. Edited by Daniel Denfert and François Ewald. Paris: Gallimard, 2001.
- . *The History of Sexuality*. 3 Vols. *Introduction*. Vol. 1. Translated by Robert Hurley. New York: Random House, 1990. First published 1976 by Éditions Gallimard.
- . "Nietzsche, Genealogy, History." In *The Essential Foucault*, 351–69. Edited by Paul Rabinow and Nikolas Rose. New York: New Press, 2003.
- . *Security, Territory, Population: Lectures at the Collège de France, 1977–1978*. Translated by Graham Burchell. New York: Palgrave Macmillan, 2007. First published 2004 by Éditions du Seuil.
- . "The Subject and Power." In *The Essential Foucault*, 126–44. Edited by Paul Rabinow and Nikolas Rose. New York: New Press, 2003.
- Freud, Sigmund. *Civilization and Its Discontents*. Translated by James Strachey. New York: Norton, 1961.
- . *Totem and Taboo*. Translated by James Strachey. New York: Norton, 1990.
- Gaunt, Simon. "Marginal Men, Marcabru and Orthodoxy: The Early Troubadours and Adultery." *Medium Aevum* 59.1 (1990): 55–72.
- . *Troubadours and Irony*. Cambridge: Cambridge University Press, 1989.
- Gougoud, Henri, ed. *La chanson de la croisade albigeoise*. Paris: Lettres Gothiques, 1989.
- Gracia, Jorge J. *Introduction to the Problem of Individuation in the Early Middle Ages*. Munich: Philosophia-Verlag, 1988.
- Guibert of Nogent. *The Deeds of God through the Franks*. Middlesex: Echo, 2008.
- Gurevich, Aaron. *The Origins of European Individualism*. Translated by Katharine Judelson. Oxford, UK: Blackwell, 1995.
- Haidu, Peter. *The Subject Medieval/Modern: Text and Governance in the Middle Ages*. Stanford: Stanford University Press, 2004.
- Hanning, Robert W. *The Individual in Twelfth-Century Romance*. New Haven: Yale University Press, 1977.
- Haskins, Charles Homer. *The Renaissance of the Twelfth Century*. Cambridge, MA: Harvard University Press, 1927.
- Head, Thomas, and Richard Landes. *The Peace of God: Social Violence and Religious Response around the Year 1000*. Ithaca, NY: Cornell University Press, 1992.
- Hermas. *Le pasteur*. Translated by Robert Joly. Paris: Cerf, 1958.
- Holsinger, Bruce, and Rachel Fulton, eds. *History in the Comic Mode: Medieval Communities and the Matter of Person*. New York: Columbia University Press, 2007.

- Huchet, Jean-Charles. *Littérature médiévale et la psychanalyse: pour une clinique littéraire*. Paris: Presses Universitaires de France, 1990.
- Jaeger, C. Stephen. *The Origins of Courtliness: Civilizing Trends and the Formation of Courtly Ideals, 939–1210*. Philadelphia: University of Pennsylvania Press, 1985.
- Jeanroy, Alfred, ed. *Les Chansons de Guillaume IX, Duc d'Aquitaine (1071–1127)*. Paris: Champion, 1913.
- . *Les Chansons de Jaufré Rudel*. Paris: Champion, 1915.
- Kafka, Franz. *The Trial*. Translated by Willa and Edwin Muir. New York: Schocken, 1975.
- Kay, Sarah. *Courtly Contradictions: The Emergence of the Literary Object in the Twelfth Century*. Stanford: Stanford University Press, 2001.
- . *Subjectivity in Troubadour Poetry*. Cambridge: Cambridge University Press, 1990.
- Köhler, Erich. "Observations historiques et sociologiques sur la poésie des troubadours." *Cahiers de Civilisation Médiévale* 7 (1964): 27–51.
- Lacan, Jacques. *Écrits*. Trans. Bruce Fink. New York: Norton, 2006. First published 1966 by Éditions de Seuil.
- . *Le séminaire de Jacques Lacan: Livre 4: La relation d'objet (1956–1957)*. Edited by Jacques-Alain Miller. Paris: Éditions du Seuil, 1994.
- . *Le séminaire de Jacques Lacan: Livre 10: L'angoisse (1962–1963)*. Edited by Jacques-Alain Miller. Paris: Éditions du Seuil, 2004.
- . *The Seminar of Jacques Lacan, Book 3: The Psychoses (1955–1956)*. Edited by Jacques-Alain Miller. Translated by Russell Grigg. New York: Norton, 1997. First published 1981 by Éditions du Seuil.
- . *The Seminar of Jacques Lacan, Book 7: The Ethics of Psychoanalysis (1959–1960)*. Edited by Jacques-Alain Miller. Translated by Dennis Porter. New York: Norton, 1992. First published 1986 by Éditions du Seuil.
- . *The Seminar of Jacques Lacan, Book 17: The Other Side of Psychoanalysis*. Translated by Russell Grigg. New York: Norton, 2007.
- . *The Seminar of Jacques Lacan, Book 20: Encore; On Feminine Sexuality, the Limits of Love and Knowledge (1972–1973)*. Edited by Jacques-Alain Miller. Translated by Bruce Fink. First published 1975 by Éditions du Seuil.
- Le Goff, Jacques. *The Birth of Purgatory*. Translated by Arthur Goldhammer. Chicago: University of Chicago Press, 1984. First published 1981 by Gallimard.
- Lea, Henry Charles. *A History of Auricular Confession and Indulgences in the Latin Church*. 3 Vols. Philadelphia: Lea Brothers, 1896.
- . *A History of Sacerdotal Celibacy in the Christian Church*. London: Williams and Norgate, 1907.
- Legendre, Pierre. *L'Amour du censeur. Essai sur l'ordre dogmatique*. Paris: Seuil, 2005. First published 1974 by Éditions du Seuil.
- Lewis, C. S. *The Allegory of Love: A Study in Medieval Tradition*. Oxford: Clarendon Press, 1936.
- Lochrie, Karma. *Covert Operations: The Medieval Uses of Secrecy*. Philadelphia: University of Pennsylvania Press, 1999.
- . "Desiring Foucault." *The Journal of Medieval and Early Modern Studies* 27.1 (1997): 3–16.
- Lubac, Henri de. *Exégèse médiévale: les quatre sense de l'écriture*. Paris: Aubier, 1959–1964.

- Marcabru. *Marcabru: A Critical Edition*. Edited by Simon Gaunt, Ruth Harvey, and Linda Paterson. Cambridge: Boydell and Brewer, 2000.
- Marie de France. *Les Lais de Marie de France*. Edited by Jean Rychner. Paris: Champion, 1983.
- McNeill, John T., and H. M. Gamer, trans. *Medieval Handbooks of Penance: A Translation of the Principal libri penitentiales and Selections from Related Documents*. New York: Columbia University Press, 1990.
- Méla, Charles. *La reine et le graal*. Paris: Seuil, 1984.
- Michaud-Quentin, P. *Sommes de casuistique et manuels de confession au moyen âge (XIIe–XVIe siècles)*. Louvain: Nauwelaerts, 1962.
- Moore, Robert Ian. *The First European Revolution: (c. 970–1215)*. Oxford: Blackwell, 2000.
- . *The Formation of a Persecuting Society: Power and Deviance in Western Europe, 950–1250*. Malden, MA: Blackwell, 2007. First published 1987 by Oxford.
- Morris, Colin. *The Discovery of the Individual: 1050–1200*. Toronto: University of Toronto Press, 1995. First published 1972 by Harper and Row and the Society for Promoting Christian Knowledge.
- . “Individualism in Twelfth-Century Religion: Some Further Reflections.” *Ecclesiastical History* 31 (1980): 195–206.
- Murray, Alexander. “Confession before 1215.” *Transactions of the Royal Historical Society*. 6th Series, vol. 3 (1993): 51–81.
- . “Counselling in Medieval Confession.” In *Handling Sin: Confession in the Middle Ages*, 63–77. Edited by Peter Biller and A. J. Minnis. Rochester, NY: Medieval Press, 1988.
- Nelli, René. *L'érotique des troubadours*. Toulouse: Privat, 1963.
- Nietzsche, Friedrich. *Beyond Good and Evil*. Translated by R. H.ollingdale. London: Penguin, 2003. First published 1973.
- . *On the Genealogy of Morals and Ecce Homo*. Translated by Walter Kaufmann and R. J. Hollingdale. New York: Vintage, 1989. First published 1967 by Random House.
- Orwell, George. 1984. New York: Plume, 2003.
- Paterson, Linda M. *The World of the Troubadours: Medieval Occitan Society c. 1100–1300*. Cambridge: Cambridge University Press, 1993.
- Payen, Jean-Charles. *Le motif du repentir dans la littérature française médiévale (des origines à 1230)*. Geneva: Droz, 1968.
- Payen, M. *Les origines de la courtoisie dans la littérature française médiévale*. Paris: Centre de la documentation universitaire, 1966.
- Peters, Edward, ed. *The Chronicle of Fulcher of Chartres and Other Source Materials*. Philadelphia: University of Pennsylvania Press, 1998.
- Rey-Flaud, Henri. *La névrose courtoise*. Paris: Navarin, 1983.
- Ricouer, Paul. *Sur l'individu*. Edited by Paul Veyne. Paris: Seuil, 1987.
- Robinson, I. S. *The Papacy 1073–1198: Continuity and Innovation*. Cambridge: Cambridge University Press, 1990.
- Schmitt, Carl. *The Concept of the Political*. Translated by George Schwab. Chicago: University of Chicago Press, 2007. First published 1932 by Duncker & Humblot.

- Shepherdson, Charles. *Vital Signs: Nature, Culture, Psychoanalysis*. New York: Routledge, 2000.
- Shirley, J. *The Song of the Cathar Wars*. Aldershot, England: Ashgate, 2000.
- Snyder, James. *Medieval Art: Painting, Sculpture, Architecture, 4th–14th Century*. New York: Prentice Hall, 1989.
- Southern, Richard William. *The Making of the Middle Ages*. New Haven: Yale University Press, 1963. First published 1953.
- . *Western Society and the Church in the Middle Ages*. Harmondsworth, England: Penguin, 1970.
- Strayer, Joseph Reese. *On the Medieval Origins of the Modern State*. Princeton: Princeton University Press, 1970.
- Taylor, Charles. *The Sources of the Self: The Making of Modern Identity*. Cambridge, MA: Harvard University Press, 1989.
- Teetaert, A. *La confession aux laïques dans l'Église latine depuis le 8e jusqu'au 14e siècle: étude de théologie positive*. Paris: J. Gabalda, 1926.
- Tentler, T. N. *Sin and Confession on the Eve of Reformation*. Princeton: Princeton University Press, 1977.
- Tertullian. *De paenitentia*. *Patrologia Latina*, t. 1 (1866), col. 1333–1360.
- Tierney, Brian. *The Crisis of Church and State 1050–1300*. Englewood Cliffs, NJ: Prentice Hall, 1964.
- Tyerman, Christopher. *God's War: A New History of the Crusades*. Cambridge, MA: Harvard University Press, 2006.
- Ullmann, Walter. *The Growth of Papal Government in the Middle Ages: A Study in the Ideological Relation of Clerical to Lay Power*. London: Methuen, 1970. First published 1955.
- . *The Individual and Society in the Middle Ages*. Baltimore: Johns Hopkins University Press, 1966.
- von Moos, Peter. "L'individu ou les limites de l'institution ecclésiastique." In *L'individu au Moyen Âge*, 271–88. Edited by Brigitte Bedos-Rezak and Dominique Iogna-Prat. Paris: Aubier, 2005.
- White, Hayden. *The Content of Form: Narrative Discourse and Historical Representation*. Baltimore: Johns Hopkins University Press, 1987.
- Zink, Michel. *The Invention of Literary Subjectivity*. Trans. David Sices. Baltimore: Johns Hopkins University Press, 1999. First published 1985 by Presses Universitaires de France.

INDEX

- Abelard, Peter, 2, 9, 29, 54–5, 132
Adorno, Theodor, 72
Agamben, Giorgio, 55–6, 148, 150
Aimon of Bourges (Archbishop), 68
Alan of Lille, 52, 79, 167
Amann, É., 37–8, 48, 49, 50–1
Anselm, 21, 54
Apollon, Willy, 131
Arnaut Daniel, 79
Arnold, John, 37
Ascelin Goel, 76
Augustine, 2, 10–11, 50
autobiography, 1–2, 10–11, 15–16,
 19–24, 164, 167
 and pastoral power, 15–16, 19–24,
 164, 167
 and radical reflexivity, 1–2, 10–11,
 15–16
Autun, Saint-Lazare Cathedral, 1, 16
- Bakhtin, Mikhail, 144–5
 chronotope, 144–5
Baladier, Charles, 109
Barthélemy, Dominique, 70–1
Bataille, Georges, 76, 102, 103
Bec, Pierre, 80, 82, 112
Benson, Robert, 32
Benton, John, 6, 10, 132, 163
Bezzola, Reto, 75, 76, 80, 82–3, 86,
 88–9, 101, 109, 112
Biller, Peter, 38
Bin, Kimura, 148, 150
Bisson, Thomas, 76
Brown, Peter, 57
- Burchard of Worms, 48
Busby, Keith, 137, 151–2, 155
Bynum, Caroline Walker, 6, 8–10
- Cantor, Norman, 31–2
capitalism, 155, 158, 160–2
Cercamon, 68, 81, 88–9, 99–100
Chenu, M.-D., 54, 79
Chevalier au barizel, 79
Chevalier de la Charrette, 111–12
Chrétien de Troyes, 3–4, 17, 83, 111–12,
 117–58, 161, 166
church
 see Gregorian Reform
confession
 see penitential discipline
Constable, Giles, 32
Conte du Graal, ou le roman de Perceval
 as diagram, 17, 117–18, 123, 152,
 155, 161, 166
Fisher King and grail procession,
 136, 140–3, 146
folding in, 117, 121, 145–6, 154
Gawain episode, 130, 151, 152–8
Lacanian psychotic structure, 124–31,
 142–3
laughing girl, 140
obsessional neurotic, 140, 150
and Oedipalization, kinship, and
 paternal function, 117–18,
 123–41, 144, 146, 148,
 151–8, 166
and pastoral power, 117–18, 136,
 143–53, 158, 166

- Conte du Graal—Continued*
 Prologue, 118–23
 proper name, 136, 141, 143–5, 147
 real castration, 131–4
 stupor in field of snow, 145–6, 158
 subjection by language, 121, 124–5, 127–9, 138–44
 temporality and memory, 136, 139, 144–5, 147–51
- Council of Trent, 28–9, 30
- Counter-Reformation, 28–9, 30, 56
- courtly love, 2–3, 16, 18, 61–2, 74–81, 83–7, 89, 92, 95–114, 123–4, 146, 164, 166, 167
 as anamorphosis, 105
delectatio morosa, 108–9
 diagramming, 106, 110, 114
 fantasy of Woman, 75, 78, 84–5, 99–100, 102, 106, 107–8, 110–12, 113–14, 123–4
 as fold of pastoral power, 16, 18, 35, 62–3, 75–80, 117, 164
 hysterics as courtly lovers, 102–4
 impossibility of the sexual relationship, 106
 and interiority, 2–3
 masculinization of the Lady, 86–7, 107
 and masochism, 86–7, 99–100, 106–12, 166, 167
 Nietzsche on the *gai saber*, 61–2
 parallels with pastoral or sacramental discourse, 77–9, 85–6, 87, 97–9, 101, 109
 restricted sexual economy, 102–4, 106, 113
 as self-fashioning or parthenogenesis, 79–80, 81, 98–100, 107, 112, 117, 146, 166
sirventes, 89
 and sublimation or non-sublimation, 83–5, 92, 95–6, 100
see also Cercamon; Marcabru; William IX
- Crusades, 30, 31, 34, 35, 52, 55, 66–7, 69, 72, 88, 89, 97, 98, 101
 Albigensian Crusade, 35, 101
 First Crusade, 30, 69, 101
 Second Crusade, 88, 98
- Cummean, 45
- Dalarun, Jacques, 70
- Deleuze, Gilles, 14–17, 62–3, 73, 87, 106–11, 162, 163
 “Coldness and Cruelty,” 62–3, 87, 106–11
The Fold: Leibniz and the Baroque, 163
Foucault, 15–17, 73, 162, 163
Nietzsche and Philosophy, 14, 16, 19
see also courtly love, and masochism; country love, and self-fashioning; fold, folding
- Deleuze, Gilles and Félix Guattari, 59, 66, 113–14, 124, 134, 154, 158–62
 abstract machines, 134
Anti-Oedipus, 59, 66, 113–14, 124, 134, 154, 158–62
 assemblage, 118
 despotism, 58, 134, 158–61
 faciality, 158
Kafka: Toward a Minor Literature, 118, 123–4, 130, 134, 166
 Oedipalization, 66, 113–14, 123–4, 158–61
A Thousand Plateaus, 158
- Delumeau, Jean, 54
- diagram of power, 16–17, 18, 26, 100, 101, 106, 110, 114, 117–18, 118–20, 122, 123–4, 131–2, 146, 152, 155, 163
 of castrated fathers, 131–2
 of courtly love, 106, 110, 114
 of language, 118–20, 122
 of Oedipus, 123–4
Perceval as diagram, 17, 117–18, 146, 152, 155
 compared to representation or critique, 118
 tool of historical analysis, 16–17
- Duby, Georges, 6, 68, 70, 104
- Eleanor of Aquitaine, 88
 Elias, Norbert, 112

- Feudal nobility, 34, 67, 69–70, 75–7,
 114–15, 155
 conflict with nascent bourgeoisie, 155
 feudal violence, 34, 67, 69–70, 75–7,
 165
 in Occitania, 101, 109, 111
 subjection by pastoral power, 35, 37,
 72, 77, 114–15
 see also Peace and Truce of God
fin'amor
 see courtly love
 Finnian of Clotard, 44
 Firth, J.J., 36
 fold, folding, 14–19, 21–4, 35, 62–3, 73,
 75, 78–80, 90–1, 99, 117, 121–3,
 146, 154, 163–4
 in Ancient Greece, 73
 and autobiography, 19, 21–4, 164
 and courtly love, 16, 18, 35, 62–3,
 75–80, 117, 164
 failed folding, 145–6, 154
 first medieval fold, 14–15, 18–19,
 121, 122–3, 163
 and poetry, 90–1, 99
 refolding, 16–18, 19, 21
 and relation to thought from
 “outside,” 17, 19, 152
 see also Chrétien de Troyes; *Conte du*
 Graal; fold, folding
 Foucault, Michel, 12, 14, 15–16, 17–18,
 25–30, 36–7, 42–3, 52, 55–6, 59,
 63–6, 72–5, 78, 79, 80–1, 111,
 114, 117, 164–5
Abnormal, 27–30, 42–3
 Christian compared to Greek
 culture, 73
 counterconduct, 72–5, 79, 111, 164
 governmentality, 25–6, 64, 72–3
 History of Sexuality, Volume I, 21,
 26–7, 63, 165
 “Nietzsche, Genealogy, History,” 14
 pastoral power, 12, 15–16, 17–18,
 25–30, 52, 72–4, 78, 80–1, 117,
 134, 164–5
 repressive hypothesis, 29, 63–6, 72–3,
 114, 165
 Security, Territory, Population, 72–3
 sovereign power compared to
 pastoral power and biopower,
 29, 36–7, 55–6, 59, 63–5, 72–3
 “The Subject and Power,” 17–18, 25–6
 Fourth Lateran Council (1215), 27, 31,
 36, 39, 164
 Freud, Sigmund, 29, 102, 106, 110,
 132–3, 153, 154
 Civilization and Its Discontents, 29
 hysterical case studies, 102
 perversion, 106
 superego, 29
 Totem and Taboo, 110, 132–3, 153, 154
 Gaunt, Simon, 97, 98
 Gratian, 34, 70, 89
 Gregorian Reform, 8–9, 11, 13, 14–15,
 18, 21, 26–38, 43, 47–51, 56,
 57–60, 62, 64–7, 70–3, 77, 100,
 102, 110, 113–14, 151, 159–60,
 164–6
 canon law, 30, 32, 33–4, 58, 160
 clerical celibacy, 33, 34, 37, 70, 71, 102
 constitution of the Church as
 sovereign power, 26, 32, 33, 37,
 56, 57–8, 64, 66, 100
 in Crusades, 30, 31, 34–5
 as despotic regime, 58–60, 159–60
 heresy, 33, 37, 38
 integration of pastoral power, 14–15,
 18, 26–31, 33, 36, 37, 38, 43,
 47–51, 64, 100, 164
 interference with kinship structure,
 34, 35, 37, 62, 67, 70–2, 77, 100,
 102, 110, 113–14
 Investiture Contest, 32, 33, 35, 67
 laity and clergy distinguished, 13,
 21, 30, 31, 33, 34, 37, 64–5, 73,
 164–5
 new schema of political fantasy, 33,
 34–5, 58–60, 64–5, 165–6
 Gregory VII (Pope), 32, 33, 34, 35, 50–1
 Guenée, Bernard, 71
 Guibert of Nogent, 2, 20–4, 132, 154,
 161, 167

- Guillaume de Breteuil, 76
 Guillaume Talvas, 75
 Gurevich, Aaron, 6–7
- Haidu, Peter, 7, 31, 34, 69, 75, 76
 Hanning, Robert, 5
 Henry IV (Emperor), 33, 35
 heresy, 43, 57, 74, 89, 101
 Hermas, 39
 hermeneutics, 160
 Horkheimer, Max, 72
 Humbert (Cardinal), 33
- incest
 see Gregorian Reform, interference
 with kinship structure
- individual, 1, 4–15, 20, 27, 32–3, 37,
 52–4, 121–2, 163
 concomitant with the State, 7–8, 32
 debates over emergence of, 4–10, 15,
 27, 32–3, 37, 163
- Innocent II (Pope), 70
 Innocent III (Pope), 52
- interiority
 see radical reflexivity
- internal/external model of, 4–5, 7, 8,
 9–10, 11–12, 13, 14, 121–2, 163
 nominalism, 20
 problem of definition, 6–7
 and Purgatory, 52–4
 singularity in sculpture, 1
 and twelfth-century renaissance,
 4, 15
 see also Foucault, pastoral power
- Jaeger, Stephen, 76, 77–8
 Jaufrié Rudel, 2, 88, 97, 111
 Jeanroy, Alfred, 80
 Joachim of Fiore, 74
 Juvénal des Oursins (Bishop), 76
 Kafka, Franz, 46
 Kay, Sarah, 77, 79, 87, 107, 111
- kinship
 see Gregorian Reform, interference
 with kinship structure
- Klein, Melanie, 105
 Köhler, Erich, 111
- Lacan, 10, 18, 21–4, 39, 49, 65–6, 83–4,
 87, 102–6, 108, 109, 124, 128–9,
 132–4, 142–3, 153, 165, 167–8
 on courtly love, 65–6, 8–84, 102–6, 165
 extimacy, 10
 four discourses, 22–4, 167–8
 hysterical cases, 102–4
 impossibility of the sexual
 relationship, 106
 mirror stage, 10
 paternal function, 102, 105, 106, 108,
 109, 124, 129, 132–3, 153
- Real, Symbolic, Imaginary, 39, 49, 134
Seminar 3, The Psychoses, 124, 128–9,
 142–3
Seminar 4, La relation d'objet, 87,
 102–4, 106
Seminar 7, Ethics of Psychoanalysis,
 102, 104–6
*Seminar 17, The Other Side of
 Psychoanalysis*, 133–4
Seminar 20, Encore, 102, 103, 106
- signifier compared to Foucauldian
 notion of discourse, 21–2, 167
 subject and signifier, 18
 Thing, object a, and sublimation,
 104–6
- Le Goff, Jacques, 45, 52–4
 Lea, Henry C., 28
 Legendre, Pierre, 58
 Leo X (Pope), 35
 leprosy, 42–3, 55
 Lochrie, Karma, 29
- Marcabru, 68, 75, 76, 81, 88–99, 100, 119
 Marie de France, 3, 132
- marriage
 see Gregorian Reform, interference
 with kinship structure
- Marx, Karl, 159
- masochism
 see courtly love, and masochism
- Méla, Charles, 130–1, 141, 143

- Michaud-Quantin, Pierre, 48, 51–2
 Moore, R.I., 31, 38, 67
 Morris, Colin, 6, 8–10, 62, 112
 Murray, Alexander, 45
- Nelli, René, 76
- Nietzsche, Friedrich, 12–15, 17, 25, 35,
 56–9, 61–2, 133, 145, 147, 152,
 163, 164–5
 actuality, 147
Beyond Good and Evil, 61–2
On the Genealogy of Morals, 12–13,
 35, 133, 152, 163
 parable of subjection, 12–15, 17, 25,
 35, 56–9, 145, 152, 163, 164–5
- Orwell, George, 34
- pastoral power
see Foucault, pastoral power
 pastoral power and Oedipus, 158, 164–7
 paternal fantasy, 59–60, 68–9, 132–4,
 153, 160–1, 165–7
 as abstract machine, 134
see also Gregorian Reform, new
 schema of political fantasy
- Payen, Jean-Charles, 114
- Peace and Truce of God, 64, 67–70,
 101, 112, 150
- Penitential discipline, 9, 11, 15, 18–19,
 20–2, 26–31, 35, 38, 39–51,
 52, 54–5, 57–9, 78–9, 85–6,
 87, 121, 122, 151, 153, 160–1,
 164, 167
- Carolingian, 47–8
 confession to a layperson, 28, 51,
 151
 examination of intention, 30, 52,
 54–5
 finite to infinite debt, 45–6, 47, 57–9,
 153, 160–1, 167
 leprosy or Lazarus, 55, 87
 and medical discourse, 55, 85–6, 87
 private confession, 9, 11, 15, 18–19,
 20–2, 26–31, 35, 38, 40, 42–3,
 44–5, 48–51, 164
- public penance (ancient canonical
 penance), 26, 28, 38, 39–43, 57
 sincerity, 30, 52, 78–9, 121, 122,
 151
 tariffed (insular) penance, 26, 28, 38,
 43–7, 52, 57
- Philip I (King), 71
- Purgatory, 38–9, 45, 47, 52–4, 59, 83
- radical reflexivity, 1–2, 10–11, 12–15,
 18–24, 37, 62, 163
- Raymond of Toulouse, 101
- Rey-Flaud, Henri, 111–12
- Robert II, 75
- Robert d'Abriessell, 70, 82, 101
- Robert of Flamborough, 36
- Robinson, I.S., 69–70
- Saint-Genis-des-Fontaines Abbey, 1
- Schmitt, Carl, 66
- “Sleeping Beauty” syndrome, 4–5, 8,
 63, 167
- Southern, R.W., 7, 31–2, 58
- sovereign fantasy
see paternal fantasy; Gregorian
 Reform, new schema of
 political fantasy
- Strayer, Joseph Reese, 58
- subjectivation
see fold, folding
- Talvas, Guillaume, 75
- Taylor, Charles, 11
- Tentler, T.N., 31, 52
- Tertullian, 39, 41–2
- Tierney, Brian, 33, 34
- troubadour lyric
see courtly love
- twelfth-century renaissance, 4, 15,
 16, 32
 and pastoral power, 15, 16, 32
- Tyerman, Christopher, 31
- Ullmann, Walter, 6, 31, 36, 49–51,
 66–7
- Urban II, 31–2, 34, 69

- Vézelay, Church of the Madeleine, 1
- White, Hayden, 7
- William V of Aquitaine, 69
- William IX of Aquitaine, 68, 71, 75, 76,
81, 82–8, 89, 90, 92, 98, 100,
101, 111, 112, 114–15
- William X of Aquitaine, 68, 88, 99