Contents

Acknowledgments 1

Introduction: Change in the Middle Ages
The Ulster Werewolves
15
Change: The Concept
19
Change and the Twelfth Century
22
Hybrid and Metamorphosis
28
Some Methodological Considerations
33

Recent Scholarship on Wonder and Wonders 40
The Many Wonder Discourses of
the Middle Ages 42
Theological and Philosophical Discussion 48
Admiratio in Devotional Literature 51
The Marvelous in Literature of Entertainment 53
The Range of Wonder Responses 56
Wonder and Significance 69
Wonder as Cognitive, Perspectival,
and Non-appropriative 72
Wonder and the Modern Historian 73

II Metamorphosis, or Gerald and
the Werewolf 77

Again the Question of Bodily Change 79
Ovidian Poetry as Fascination with Change 86
Theological Speculation on Growth
and Change 89
Werewolf Stories as Testing of Boundaries 92
The Ovid Reception as Enthusiasm for Order 98
Learned Theology and Miracle Stories
as Ontological Control 101
Were Medieval Werewolves Really
Metempsychosis? 105
Conclusion 109

III Monsters, Medians, and Marvelous Mixtures:

Hybrids in the Spirituality of Bernard
of Clairvaux 113

Mixture and Monster 117

Similitude and Doubleness 127

Change and Unitas 131

Natural Philosophy as the Context of

Bernard's Understanding 144

Twelfth-Century Religious Life as Context 147

Literature and Art as Context 150

Conclusion: Hybridity in the Spirituality of

Bernard of Clairvaux 158

IV Shape and Story 163
The Problem of Personal Identity 163
Some Stories About Werewolves:
Ovid's Lycaon 166
Some Stories About Werewolves:
Marie de France's Bisclavret 170
Stories About Werewolves and Metamorphosis:
Angela Carter 173
Metamorphosis and Identity 176
Shape and Story, Body and Narrative 180
Metamorphosis in Dante 182
Conclusion 187

Afterword 191

Notes 195

Photo Credits 275

Index 277