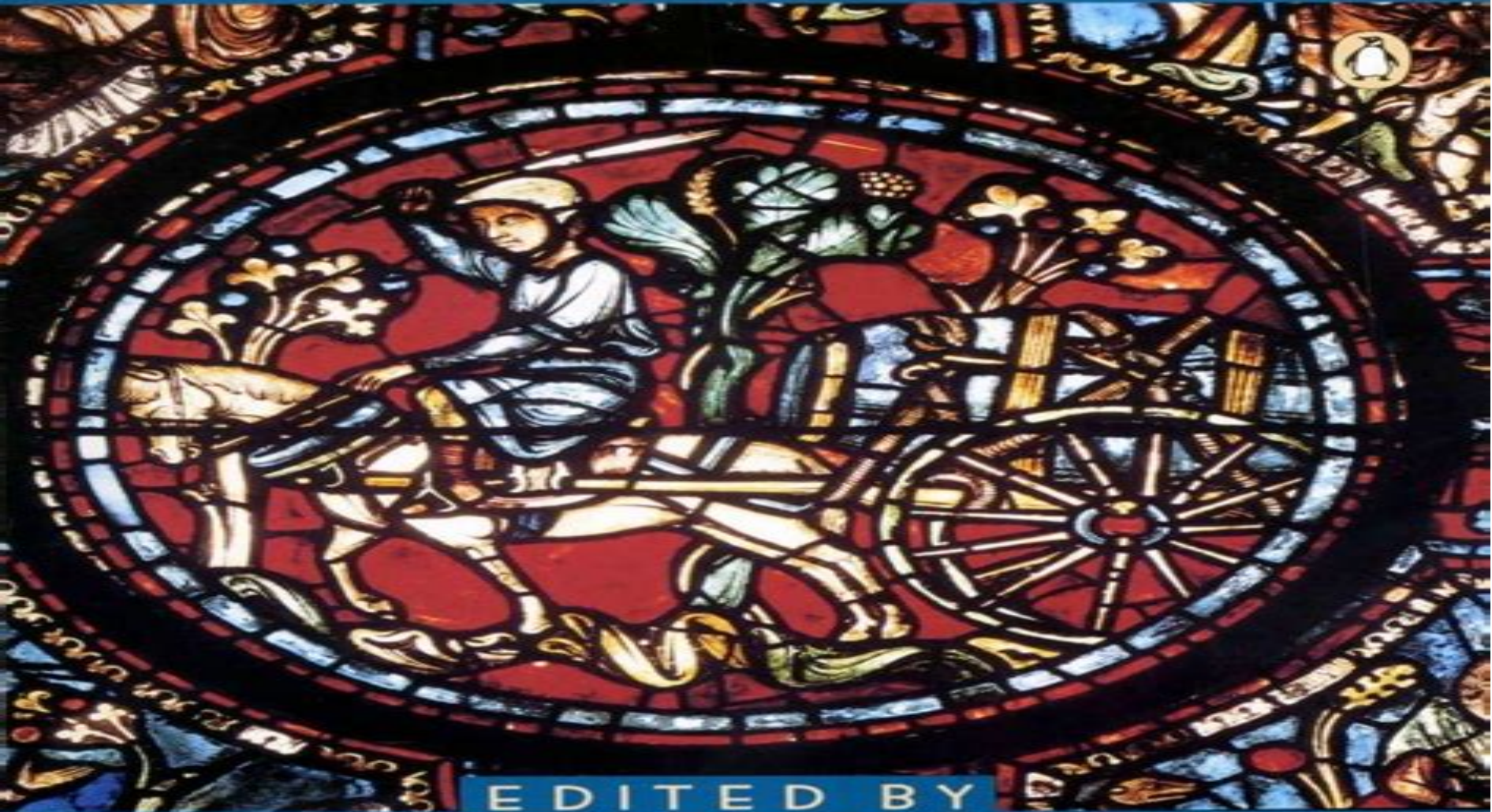


THE PORTABLE MEDIEVAL READER



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The Medieval Reader

Norman F. Cantor



The Medieval Reader:

The Medieval Reader Norman F. Cantor, 1994 First hand accounts of the Middle Ages including letters essays state and church documents poetry and ballads The Medieval Book Barbara A. Shailor, Beinecke Rare Book and Manuscript Library, Medieval Academy of America, 1991-01-01 Originally published by Beinecke Rare Book and Manuscript Library 1988

Studies in Medieval and Renaissance History, 1978-1993 J. A. Evans, R. W. Unger, 2011 A Short Medieval Reader Barbara H. Rosenwein, 2022-12-21 A Short Medieval Reader contains the essential primary sources for exploring the Middle Ages in depth Designed to both complement the sixth edition of A Short History of the Middle Ages and be used on its own this book provides comprehensive readings ranging from Iceland to Egypt and from England to Iraq Each source is clearly dated and its original language is specified to remind students of the extraordinary diversity that existed in the Middle Ages Introductions to each source supply the necessary context and are followed by questions to guide the reader Annotations and explanations are provided A Short Medieval Reader offers a feast for inquiring minds priced for a student's budget **The Medieval Manuscript Book** Michael Johnston, Michael Van Dussen, 2015-08-10 Traditional scholarship on manuscripts has tended to focus on issues concerning their production and has shown comparatively little interest in the cultural contexts of the manuscript book The Medieval Manuscript Book redresses this by focusing on aspects of the medieval book in its cultural situations Written by experts in the study of the handmade book before print this volume combines bibliographical expertise with broader insights into the theory and praxis of manuscript study in areas from bibliography to social context linguistics to location and archaeology to conservation The focus of the contributions ranges widely from authorship to miscellaneity and from vernacularity to digital facsimiles of manuscripts Taken as a whole these essays make the case that to understand the manuscript book it must be analyzed in all its cultural complexity from production to transmission to its continued adaptation

The Medieval World Peter Linehan, Janet Laughland Nelson, 2003 This groundbreaking collection brings the Middle Ages to life and conveys the distinctiveness of this diverse constantly changing period Thirty eight scholars bring together one medieval world from many disparate worlds from Connacht to Constantinople and from Tynemouth to Timbuktu This extraordinary set of reconstructions presents the reader with a vivid re drawing of the medieval past offering fresh appraisals of the evidence and modern historical writing Chapters are thematically linked in four sections identities beliefs social values and symbolic order power and power structures elites organizations and groups Packed full of original scholarship The Medieval World is essential reading for anyone studying medieval history *The Medieval Professional Reader at Work* Kathryn Kerby-Fulton, Maidie Hilmo, 2001 The medieval reading process was unusually multi faceted and can surprise the modern reader by offering an alternative grid or map of a text we believe we know well one that cuts across or unsettles familiar stereotypes we all hold These essays were collected together to offer practical manuscript based studies of medieval reading habits in use **Inscribing Knowledge in the Medieval Book** Rosalind Brown-Grant, Patrizia Carmassi, Gisela

Drossbach, Anne D. Hedeman, Victoria Turner, Iolanda Ventura, 2020-01-20 This collection of essays examines how the paratextual apparatus of medieval manuscripts both inscribes and expresses power relations between the producers and consumers of knowledge in this important period of intellectual history It seeks to define which paratextual features annotations commentaries corrections glosses images prologues rubrics and titles are common to manuscripts from different branches of medieval knowledge and how they function in any particular discipline It reveals how these visual expressions of power that organize and compile thought on the written page are consciously applied negotiated or resisted by authors scribes artists patrons and readers This collection which brings together scholars from the history of the book law science medicine literature art philosophy and music interrogates the role played by paratexts in establishing authority constructing bodies of knowledge promoting education shaping reader response and preserving or subverting tradition in medieval manuscript culture

Reading the Middle Ages Theodore L. Steinberg, 2010-06-28 Medieval literature is separated from us by so many centuries that it may seem completely foreign both in its concerns and its techniques However this literature has much to say to 21st century readers and Steinberg's book demonstrates its continuing relevance and appeal This introduction to medieval literature provides some of the cultural context that readers need to know in order to understand the literature such as the religious orientation of the people often deep and sincere but sometimes treated casually or subjected to intense scrutiny The first chapter provides a brief explanation of medieval religious thought cosmology and intellectual history The remaining chapters provide introductions to a number of individual works ranging from Beowulf to the works of Chaucer Avoiding the tendency to regard the Middle Ages as an era dominated by Christian men these discussions include works by women writers and Jewish writers and a chapter on the medieval Japanese masterpiece The Tale of Genji Instructors considering this book for use in a course may request an examination copy here [The Ethics of Reading in Manuscript Culture](#) John Dagenais, 1994-02-18 Reexamining the roles played by author reader scribe and text in medieval literary practice John Dagenais argues that the entire physical manuscript must be the basis of any discussion of how meaning was made Medievalists he maintains have relied too heavily on critical editions that seek to create a single definitive text reflecting an author's intentions In reality manuscripts bear not only authorial texts but also a variety of elements added by scribes and readers glosses marginal notes pointing hands illuminations and fragments of other seemingly unrelated works Using the surviving manuscripts of the fourteenth century Libro de buen amor a work that has been read both as didactic treatise on spiritual love and as a celebration of sensual pleasures Dagenais shows how consideration of the physical manuscripts and their cultural context can shed new light on interpretive issues that have puzzled modern readers Dagenais also addresses the theory and practice of reading in the Middle Ages showing that for medieval readers the text on the manuscript leaf including the text of the Libro was primarily rhetorical and ethical in nature It spoke to them directly individually always in the present moment Exploring the margins of the manuscripts of the Libro and of other Iberian works

Dagenais reveals how medieval readers continually reshaped their texts both physically and ethically as they read and argues that the context of medieval manuscript culture forces us to reconsider such comfortable received notions as text and literature and the theories we have based upon them

The Medieval Book Barbara A. Shailor, 2006

Reading the Medieval Book Kathryn Starkey, 2004

Reading the Medieval Book examines one of the most important epic poems of thirteenth century Germany and its redaction in a richly illustrated manuscript created just fifty five years after the poem's composition. Starkey's book reveals that the Munich Nuremberg manuscript c 1270 of Wolfram von Eschenbach's Willehalm c 1215 was compiled with both oral performance and the written medium in mind. Wolfram contrasts the visual language of the court with the auditory one of the battlefield, drawing attention to the position of the narrator and the interpretive frame that he provides, communication that played such a dominant role in court society of the thirteenth century. Starkey argues that rather than merely depicting the events of Willehalm's plot, the Munich Nuremberg artists also visualized nuances and shifts in the text that may otherwise have become lost when the oral text was committed to the page. The Munich Nuremberg redaction of Willehalm provides insight into the critical transition from a primarily oral to a literate experience in the literary culture of lay people in the West.

The Book and the Magic of Reading in the Middle Ages Albrecht Classen, 2013-10-11

The computer revolution is upon us. The future of books and of reading are debated. Will there be books in the next millennium? Will we still be reading? As uncertain as the answers to these questions might be, as clear is the message about the value of the book expressed by medieval writers. The contributors to the volume *The Book and the Magic of Reading in the Middle Ages* explore the significance of the written document as the key icon of a whole era. Both philosophers and artists, both poets and clerics, wholeheartedly subscribed to the notion that reading and writing represented essential epistemological tools for spiritual, political, religious, and philosophical quests. To gain a deeper understanding of the cultural significance of the medieval book, the contributors to this volume examine pertinent statements by medieval philosophers and French, German, English, Spanish, and Italian poets.

Lectio Divina Duncan Robertson, 2011

During the Middle Ages, the act of reading was experienced intensively in the monastic exercise of *lectio divina*, the prayerful scrutiny of passages of Scripture savored in meditation, memorized, recited, and rediscovered in the reader's own religious life. The rich literary tradition that arose from this culture includes theoretical writings from the *Conferences* of John Cassian, fifth century, through the twelfth century treatises of Hugh of St Victor and the Carthusian Guigo II; it also includes compilations, literary meditations, and scriptural commentary, notably on the Song of Songs. This study brings medievalist research together with modern theoretical reflections on the act of reading in a consolidation of historical scholarship, spirituality, and literary criticism.

Spaces for Reading in Later Medieval England Mary C. Flannery, 2016-04-08

We are living in an age in which the relationship between reading and space is evolving swiftly. Cutting edge technologies and developments in the publication and consumption of literature continue to uncover new physical, electronic, and virtual contexts in which reading can take place. In comparison

with the accessibility that has accompanied these developments the medieval reading experience may initially seem limited and restrictive available only to a literate few or to their listeners yet attention to the spaces in which medieval reading habits can be traced reveals a far more vibrant picture in which different kinds of spaces provided opportunities for a wide range of interactions with and contributions to the texts being read Drawing on a rich variety of material this collection of essays demonstrates that the spaces in which reading took place or in which reading could take place in later medieval England directly influenced how and why reading happened

The Modern Reader's Bible, 1896 *The Portable Medieval Reader* James Bruce Ross, Mary Martin McLaughlin, 1960 *The Medieval Reader and Textual Criticism ... Reprinted from the "Bulletin of the John Rylands Library", Etc* Henry John CHAYTOR, 1941 *The Book of the Medieval Knight* Stephen R. Turnbull, 1985 The Book of Ser Marco Polo, the Venetian Marco Polo, 1871

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