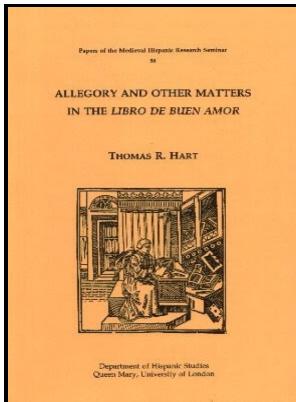


Ethics of reading in manuscript culture - glossing the Libro de buen amor

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The Ethics of Reading in Manuscript Culture: Glossing the Libro de buen amor

. 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. It still requires considerable nuancing with regard to place, time, language, genre, the specific scripta under study, and above all the techniques we might employ in studying them.

The Ethics of Reading in Manuscript Culture: Glossing the de buen on JSTOR

At the Margins of the Libro -- Ch. I have sought to illustrate this feature of medieval literary life through concrete examples drawn from medieval scripta.

The Ethics of Reading in Manuscript Culture: Glossing the Libro de buen amor by John Dagenais

It spoke to them directly, individually, always in the present moment. It bears a colophon that gives the date 1389 86v.

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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. The reasons for which this indeterminacy came into being, its origins and history, are. Medievalists, he maintains, have relied too heavily on critical editions that seek to create a single, definitive text reflecting an author's intentions.

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Gis incomplete in the form it has come down to us; in addition, numerous folios have been bound out of order. 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.

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