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The metaphor of marriage often describes the relationship between poetry and music in both medieval and modern writing. While the troubadours stand out for their tendency to blur the distinction between speaking and singing, between poetry and song, a certain degree of semantic slippage extends into the realm of Italian literature through the use of genre names like canzone, sonetto, and ballata. Yet, paradoxically, scholars have traditionally identified a 'divorce' between music and poetry as the defining feature of early Italian lyric. Senza Vestimenta reintegrates poetic and musical traditions in late medieval Italy through a fresh evaluation of more than fifty literary sources transmitting Trecento song texts. These manuscripts have been long noted by musicologists, but until now they have been used to bolster rather than to debunk the notion that so-called 'poesia per musica' was relegated to the margins of poetic production. Jennings revises this view by exploring how scribes and readers interacted with song as a fundamentally interdisciplinary art form within a broad range of literary settings. Her study sheds light on the broader cultural world surrounding the reception of the Italian ars nova repertoire by uncovering new, diverse readers ranging from wealthy merchants to modest artisans.

Essays on the writing and textual culture of Europe in the middle ages.

' And by now, mind, it ' s too late to redeem your debts by giving up guzzling.' Dante's poetic correspondence (or tenzone) with Forese Donati, a relative of his wife, was rife with crude insults: the two men derided one another on topics ranging from sexual dysfunction and cowardice to poverty and thievery. But in his Commedia, rather than denying this correspondence, Dante repeatedly acknowledged and evoked the memory of his youthful put-downs. Dante's Tenzone with Forese Donati examines the lasting impact of these sonnets on Dante's writings and Italian literary culture, notably in the work of Giovanni Boccaccio. Fabian Alfie expands on derision as an ethical dimension of medieval literature, both facilitating the reprehension of vice and encouraging ongoing debates about the true nature of nobility. Outlining a broad perspective on the uses of literary insult, Dante's Tenzone with Forese Donati also provides an evocative glimpse of Dante's day-to-day life in the twelfth century.

Vertical Readings in Dante ' s Comedy is a reappraisal of the poem by an international team of thirty-four scholars. Each vertical reading analyses three same-numbered cantos from the three canticles: Inferno i, Purgatorio i and Paradiso i; Inferno ii, Purgatorio ii and Paradiso ii; etc. Although scholars have suggested before that there are correspondences between same-numbered cantos that beg to be explored, this is the first time that the approach has been pursued in a systematic fashion across the poem. This collection – to be issued in three volumes – offers an unprecedented repertoire of vertical readings for the whole poem. As the first volume exemplifies, vertical reading not only articulates unexamined connections between the three canticles but also unlocks engaging new ways to enter into core concerns of the poem. The three volumes thereby provide an indispensable resource for scholars, students and enthusiasts of Dante. The volume has its origin in a series of thirty-three public lectures held in Trinity College, the University of Cambridge (2012-2016) which can be accessed at the ' Cambridge Vertical Readings in Dante ' s Comedy ' website.

Giovanni Boccaccio played a pivotal role in the extraordinary emergence of the Italian literary tradition in the fourteenth century, not only as author of the Decameron, but also as scribe of Dante, Petrarch and Cavalcanti. Using a single codex written entirely in Boccaccio's hand, Martin Eisner brings together material philology and literary history to reveal the multiple ways Boccaccio authorizes this vernacular literary tradition. Each chapter offers a novel interpretation of Boccaccio as a biographer, storyteller, editor and scribe, who constructs arguments, composes narratives, compiles texts and manipulates material forms to legitimize and advance a vernacular literary canon. Situating these philological activities in the context of Boccaccio's broader reflections on poetry in the Decameron and the Genealogy of the Gentile Gods, the book produces a new portrait of Boccaccio that integrates his vernacular and Latin works, while also providing a new context for understanding his fictions.

Based on papers presented at the 41st Conference on Editorial Problems held at the University of Toronto, Toronto, Ont., from Nov. 6 - 8th, 2005.

Composite and multiple-text manuscripts are traditionally studied for their individual texts, but recent trends in codicology have paved the way for a more comprehensive approach: Manuscripts are unique artefacts which reveal how they were produced and used as physical objects. While multiple-text manuscripts codicologically are to be considered as production units, i.e. they were originally planned and realized in order to carry more than one text, composites consist of formerly independent codicological units and were put together at a later stage with intentions that might be completely different from those of its original parts. Both sub-types of manuscripts are still sometimes called "miscellanies", a term relating to the texts only. The codicological difference is important for reconstructing why and how these manuscripts which in many cases resemble (or contain) a small library were produced and used. Contributions on the manuscript cultures of China, India, Africa, the Islamic world and European traditions lead not only to the conclusion that "one-volume libraries" have been produced in many manuscript cultures, but allow also for the identification of certain types of uses.

Dante's British Public deals with the many and various ways in which the work of the leading poet of medieval Europe was acquired, represented and discussed by British readers over the course of more than six centuries. Accessibly written and using a wealth of vivid examples and case studies, it draws upon a wide range of previously unpublished material (letters, journals, annotations, and inventories) from archives across the world. It will be of interest to those engaged in comparative literary studies, as well as to those with a general interest in cultural studies, the history of the book, and the history of ideas.

The Oxford Handbook of Dante contains forty-four specially written chapters that provide a thorough and creative reading of Dante's oeuvre. It gathers an intergenerational and international team of scholars encompassing diverse approaches from the fields of Anglo-American, Italian, and continental scholarship and spanning several disciplines: philology, material culture, history, religion, art history, visual studies, theory from the classical to the contemporary, queer, post- and de-colonial, and feminist studies. The volume combines a rigorous reassessment of Dante's formation, themes, and sources, with a theoretically up-to-date focus on textuality, thereby offering a new critical Dante. The volume is divided into seven sections: 'Texts and Textuality'; 'Dialogues'; 'Transforming Knowledge'; 'Space(s) and Places'; 'A Passionate Selfhood'; 'A Non-linear Dante'; and 'Nachleben'. It seeks to challenge the Commedia-centric approach (the conviction that notwithstanding its many contradictions, Dante's works move towards the great reservoir of poetry and ideas that is the Commedia), in order to bring to light a non-teleological way in which these works relate amongst themselves. Plurality and the openness of interpretation appear as Dante's very mark, coexisting with the attempt to create an all-encompassing mastership. The Handbook suggests what is exciting about Dante now and indicate where Dante scholarship is going, or can go, in a global context.

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