The focus here is on the point where the minds of two people converge, where a sacred space of shared understanding is created. In this overlap, small gaps between the different views, the boundaries created by the end of one and the start of another, are bridged by a single, common experience. These experiences are a new form of understanding developed by a single intelligence that emerges from the convergence of two. The process involves dialogue and interaction, where perspectives and insights from both worlds are shared. This interaction is facilitated by a system of tools and methods that enable the exchange of ideas and knowledge. Through these interactions, new understandings are formed, and the boundaries between disciplines are crossed to create a new form of knowledge. This is the sort of intellectual dialogue implied in the title of this book.
last judgement, but rather than concentrate on man's salvation, the poet enjoys punning on all aspects of the sound [kor]. There are references to cuckoldry (being "cornu") and stupidity ("cornardie"), as well as the body ("corps"), God's "misericors," "discors" and crows ("corneilles"), etc. The poem ends with an exhortation more reminiscent of the carpe diem than the memento mori:

Sort de France ou de cornouaille
Lors chante dans corn ou aile
Car mout de diens aura en cor (fol. 38v)

The foregoing items illustrate a sort of linguistic over-exuberance verging on nonsense which Olivier Collet noted when studying the famous compilatory codex BNF fr. 837. He found that several texts are grouped according to their formal characteristics (as indeed are the lists in Poitiers 215), and that throughout the collection there is a predilection for citation, enumeration, accumulation and repetition. Collet wonders if an aesthetic of "éclatement" (p. 185), dilation, dissolution, rupture and disorder paradoxically provides BNF fr. 837 with its unifying characteristic and he suggests that this manuscript may represent a 13th-century rebellion against a 12th-century desire for order. Whilst it would be rash to make such claims for the humble Poitiers manuscript, it is interesting to note that it too contains texts which convey, to quote Collet quoting Paul Zumthor, "moins un message qu'une certaine audibilité [...] la construction compte davantage que la communication." The Poitiers manuscript definitely exhibits a love of all kinds of knowledge for its own sake, finding its most extreme expression in the listing of facts and figures in a playful, almost geekey way (dare one suggest that this might also have appealed to a male reader?). Although the ideas expressed are often morally and politically instructive, some of the items seem to be linked at the level of language rather than idea. Thus the term justice, mentioned in the last and first lines of successive items on folio 31v, connects lists of four things which evil tyrants do and four things that confound tyrants with a brief satirical item on misuse. Similarly, on folio 34v an item on Octavian Caesar, which ends with a list of six of the philosophers and poets of his time whose advice he heeded leads into an item about what six masters of theology had to say about God, the number six and term maistres linking the two. Is it too far-fetched to suggest that the Cornish connection between the two items explains why

15. Ibid., p. 187.
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