

Moral Allegory

- A means to define morality
- People used to believe that there is life after death
- Talked about two opposite characteristics
- Admonishes its readers to take up the good

Spensers Moral Allegory

Sean Kane



Spensers Moral Allegory:

Spenser's Moral Allegory Sean Kane, 1989 Kane's reading of *The Faerie Queene* emphasizes Spenser's Augustinian critique of the myth of power implied by classical ethical philosophy Annotation copyrighted by Book News Inc Portland OR

Spenser's ethics Andrew Wadoski, 2022-06-28 Spenser's ethics offers a novel account of Edmund Spenser as a moral theorist situating his ethics at the nexus of moral philosophy's profound transformation in the early modern era and the English colonisation of Ireland in the turbulent 1580s and 90s It revises a scholarly narrative describing Spenser's ethical thinking as derivative nostalgic or inconsistent with one that contends him to be one of early modern England's most original and incisive moral theorists placing *The Faerie Queene* at the centre of the contested discipline of moral philosophy as it engaged the social political and intellectual upheavals driving classical virtue ethics unravelling at the threshold of early modernity

Religion, Allegory, and Literacy in Early Modern England, 1560-1640 John S. Pendergast, 2006 Using as a primary focus the manner in which Protestant and Catholic paradigms of the Word affect the understanding of how meaning manifests itself in material language this book develops a history of literacy between the middle of the sixteenth century and the middle of the seventeenth century The author emphasizes how literacy is defined according to changing concepts of philological manifestation and embodiment and how various social and political factors influence these concepts The study looks at literary texts such as *The Fairie Queene* early Shakespearean comedies sermons and poems by John Donne Latin textbooks and religious primers and educational and religious treatises which illustrate how language could be used to perform spiritual functions The cross section of texts serves to illustrate the pervasive applicability of the author's theories to early modern literature and culture and their relationship to literature the study of sixteenth and seventeenth century literature Protestant reading and exegetical strategies in contrast with Catholic strategies and secular versus spiritual literacies

Studies in Spenser's Historical Allegory Edwin Greenlaw, 2018-10-24 First Published in 1969 This volume consists of four papers of the late Professor Greenlaw the first two not before published Chapter I was read before the History of Ideas Club at The Johns Hopkins University December 15 1927 Chapter II represents material used in the English Conference and Seminary at Hopkins and read as the presidential address before The Johns Hopkins Philological Association in October 1929 Chapter III is a reprint of Professor Greenlaw's article Spenser and the Earl of Leicester from *Publications of the Modern Language Association* 25 1910 and Chapter IV is a reprint of his Spenser and British Imperialism from *Modern Philology* 9 1912

Spenser's Use of Ariosto for Allegory Susannah Jane McMurphy, 1924

The Spenser Encyclopedia A.C. Hamilton, 2020-07-01 This masterly work ought to be *The Elizabethan Encyclopedia* and no less Cahiers Elizabethains Edmund Spenser remains one of Britain's most famous poets With nearly 700 entries this Encyclopedia provides a comprehensive one stop reference tool for appreciating Spenser's poetry in the context of his age and our own understanding the language themes and characters of the poems easy to find entries arranged by subject

Allegorical

Quests from Deguileville to Spenser Marco Nievergelt, 2012 An examination of sixteenth century quest narratives focussing on their conscious use of a medieval tradition to hold a mirror up to contemporary culture Offers the first full study of the allegorical knightly quest tradition from the Middle Ages to the Renaissance Richly satisfying as impressive in the detail of its scholarship as in the elegance of its critical formulations It seamlessly moves between different literary traditions and across conventional period boundaries In Dr Nievergelt's treatment of this theme the successive retellings of the tale of the knight's quest come to stand as an emblem of shifting values and norms both religious and worldly and of our repeated failures to realise those ideals Dr Alex Davis Department of English University of St Andrews The literary motif of the allegorical knightly quest appears repeatedly in the literature of the late medieval early modern period notably in Spenser but has hitherto been little examined Here in his examination of a number of sixteenth century English allegorical chivalric quest narratives focussing on Spenser's *Faerie Queene* but including important lesser known works such as Stephen Bateman's *Travayled Pylgrime* and William Goodyear's *Voyage of the Wandering Knight* the author argues that the tradition begins with the French writer Guillaume de Deguileville His seminal *Plerinage de la vie humaine* was composed c 1331-1355 it was widely adapted translated rewritten and printed over the next centuries Dr Nievergelt goes on to demonstrate how this essentially medieval literary form could be adapted to articulate reflections on changing patterns of identity society and religion during the early modern period and how it becomes a vehicle of self exploration and self fashioning during a period of profound cultural crisis Dr Marco Nievergelt is Lecturer Maître Assistant and SNF Swiss National Science Foundation Research Fellow in the English Department at the Université de Lausanne

Source and Meaning in Spenser's Allegory

John Erskine Hankins, 1971 *Allegory and Enchantment* Jason Crawford, 2017-01-19 What is modernity Where are modernity's points of origin Where are its boundaries And what lies beyond those boundaries *Allegory and Enchantment* explores these broad questions by considering the work of English writers at the threshold of modernity and by considering in particular the cultural forms these writers want to leave behind From the fourteenth to the seventeenth centuries many English writers fashion themselves as engaged in breaking away from an array of old idols magic superstition tradition the sacramental the medieval Many of these writers persistently use metaphors of disenchantment of awakening from a broken spell to describe their self consciously modern orientation toward a medieval past And many of them associate that repudiated past with the dynamics and conventions of allegory In the hands of the major English practitioners of allegorical narrative William Langland John Skelton Edmund Spenser and John Bunyan allegory shows signs of strain and disintegration The work of these writers seems to suggest a story of modern emergence in which medieval allegory with its search for divine order in the material world breaks down under the pressure of modern disenchantment But these four early modern writers also make possible other understandings of modernity Each of them turns to allegory as a central organizing principle for his most ambitious poetic projects Each discovers in the ancient forms of allegory a vital powerful instrument of

disenchantment Each of them therefore opens up surprising possibilities that allegory and modernity are inescapably linked that the story of modern emergence is much older than the early modern period and that the things modernity has tried to repudiate the old enchantments are not as alien or as absent as they seem *The Allegory as Employed by Spenser, Bunyan, and Swift* Herbert Eveleth Greene, 1889 *Edmund Spenser in Context* Andrew Escobedo, 2016-10-24 Edmund Spenser's poetry remains an indispensable touchstone of English literary history Yet for modern readers his deliberate use of archaic language and his allegorical mode of writing can become barriers to understanding his poetry This volume of thirty seven essays written by distinguished scholars offers a rich introduction to the literary political and religious contexts that shaped Spenser's poetry including the environment in which he lived the genres he drew upon and the influences that helped to fashion his art The collection reveals the multiple personae that Spenser constructs within his work to read Spenser is to read a rich archive of literary forms and this volume provides the contexts in which to do so A reading list at the end of the volume will prove invaluable to further study *The Reflection of Renaissance Criticism in Edmund Spenser's Faerie Queen ...* Emma Feild Pope, 1920 **Spenser's the Faerie Queene** George Armstrong Wauchope, 2018-04-05 Reproduction of the original Spenser's the Faerie Queene by George Armstrong Wauchope Edmund Spenser's 'The Faerie Queene' Andrew Zurcher, 2011-05-16 Introduces a Renaissance masterpiece to a modern audience Spenser's The Faerie Queene, Book I Edmund Spenser, 1903 Edmund Spenser and the romance of space Tamsin Badcoe, 2019-07-30 Edmund Spenser and the romance of space seeks to gauge the roles that aesthetic subjectivity and the imagination play in early modern spatial and textual practices **Exemplary Spenser** Jane Grogan, 2016-12-05 Exemplary Spenser analyses the didactic poetics of The Faerie Queene renewing attention to its avowed attempt to fashion a gentleman or noble person in virtuous and gentle discipline and examining how Spenser mobilises his pedagogic concerns through the reading experience of the poem Grogan's investigation shows how Spenser transacts the public life of the nation heuristically prompting a reflective reading experience that compels engagement with other readers other texts and other political communities Negotiating between competing pedagogical traditions she shows how Spenser's epic challenges the more conservative prevailing impulses of humanist pedagogy to espouse a radical didacticism capable of inventing a more active and responsible reader To this end Grogan examines a wide variety of Spenser's techniques and sources including Philip Sidney's Defence of Poesy and the powerful visually couched epistemological paradigms of early modern culture ekphrasis among them Importantly Grogan examines how Spenser's didactic poetics was crucially shaped by readings of the Greek historian Xenophon's Cyropaedia a text and influence previously overlooked by critics Grogan concludes by reading the last book of The Faerie Queene the Legend of Courtesy as an attempt to reconcile his own didactic sources and poetics with the more recent tastes of his contemporaries for a courtesy theory less concerned with virtuous and gentle discipline Returning to the early modern reading experience Grogan shows the sophisticated intertextual dexterity that goes into reading Spenser where Spenserian

pedagogy lies not simply in the textual body of the poem but also in the act of reading it *University of California Publications in Modern Philology* ,1912 **Spenser's Supreme Fiction** Jon A. Quitslund,2001-01-01 In Spenser s Supreme Fiction Jon A Quitslund offers a rich analysis of The Faerie Queene and of several texts contributing to the revival of Platonism stimulated by Marsilio Ficino s labours as a translator and interpreter of Plato and the ancient Neoplatonists To the old issue of the scope and character of Spenser s Platonism Quitslund brings fresh insights from contemporary views on gender and identity intertextuality and the centrality of fiction within all aspects of Renaissance culture He argues that Spenser sought authority for his poem by grounding its narrative in a divinely ordained natural order intelligible in terms derived from the ancient sources of poetry and philosophy Passages central to the poet s world making project are shown to be intertextually linked to Book VI of the AeneidM and to Plato s Symposium regarded in the commentaries of Landino and Ficino as explanations of the gentile *prisca theologia* a cosmology parallel to the tenets of Christianity The first half of the book examines Spenser s representation of the macrocosm and its replication in human nature s lesser world in the light of divergent tendencies within humanism The legacy of Plato is shown to be especially important in the esoteric tradition which made the province of natural philosophy part of the soul s itinerary back to its otherworldly origins In the second half The Faerie Queene is interpreted as an unfolding pattern the dynamic order of nature is flawed but not fallen and seen against that background human culture contains in its myths and images both corruptions of natural impulses and aspirations to transcend the limits imposed by mortality **Interpretation and Theology in Spenser** Darryl J. Gless,1994-10-27 An exploration of the ways in which new interpretations of theological doctrine inform Spenser s poetry

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