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Sommario/riassunto	A resolution to the vexed problem whether a troubadour's love is erotic or spiritual is offered by Paolo Cherchi through a new reading of Andreas Capellanus' De Amore (written around 1186-1196). He suggests that Andreas, using a rhetorical strategy that creates ambiguity, condemns courtly love because its claim that passion generates virtue is untenable and deceitful. Although Andreas grasped the core of the courtly love 'system, ' namely, the relation between

passion and ethics, he failed to consider the notion of *mezura*, that courtly virtue through which troubadours transformed nature into culture, and erotic passion into social discourse. Cherchi offers an innovative interpretation and a close reading of selected poems. He traces the history of Provençal lyric poetry, highlighting some of the significant personalities and movements.
