

1. Record Nr.	UNINA9910824673503321
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Titolo	Andreas and the ambiguity of courtly love / / Paolo Cherchi
Pubbl/distr/stampa	Toronto, [Canada] ; ; Buffalo, [New York] ; ; London, [England] : , : University of Toronto Press, , 1994 ©1994
ISBN	1-4426-7083-5 1-282-00302-X 9786612003028
Descrizione fisica	1 online resource (211 p.)
Collana	Toronto Italian Studies
Disciplina	849/.1209354
Soggetti	Provençal poetry - History and criticism - Theory, etc Civilization, Medieval, in literature Courtly love in literature Troubadours Livres numériques. Criticism, interpretation, etc. e-books. Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	CONTENTS -- PREFACE -- INTRODUCTION -- The Ambiguity of Courtly Love in Andreas Capellanus's Model -- Mezura -- The Adynata -- Conclusion -- NOTES -- BIBLIOGRAPHY -- INDEX OF NAMES -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- Q -- R -- S -- T -- U -- V -- W -- Z
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.
