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| Descrizione fisica | 1 online resource (xviii, 247 pages) : digital, PDF file(s) |
| Collana | Cambridge studies in medieval literature ; ; 73 |
| Disciplina | 820.9/382 |
| Soggetti | English prose literature - Middle English, 1100-1500 - History and criticism English poetry - Middle English, 1100-1500 - History and criticism Religion and literature - England - History - To 1500 Spiritual life in literature Spiritual life - Christianity - History of doctrines - Middle Ages, 600-1500 Religious thought - Middle Ages, 600-1500 |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Title from publisher's bibliographic system (viewed on 05 Oct 2015). |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | Introduction -- Translations of the cloister : regulating spiritual aspiration -- Dialogic form and clerical understanding -- Lordship, pastoral care, and the order of charity -- Clerical widows and the reform of preaching -- Conclusion : spiritual guides in fifteenth-century books : cultural change and continuity. |
| Sommario/riassunto | In late-fourteenth-century England, the persistent question of how to live the best life preoccupied many pious Christians. One answer was |

provided by a new genre of prose guides that adapted professional religious rules and routines for lay audiences. These texts engaged with many of the same cultural questions as poets like Langland and Chaucer; however, they have not received the critical attention they deserve until now. Nicole Rice analyses how the idea of religious discipline was translated into varied literary forms in an atmosphere of religious change and controversy. By considering the themes of spiritual discipline, religious identity, and orthodoxy in Langland and Chaucer, the study also brings fresh perspectives to bear on *Piers Plowman* and *The Canterbury Tales*. This juxtaposition of spiritual guidance and poetry will form an important contribution to our understanding of both authors and of late medieval religious practice and thought.
