



SPENCER AND OVID

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Spenser And Ovid

Ovid



Spenser And Ovid:

Spenser and Ovid Syrithe Pugh, 2017-03-02 In *Spenser and Ovid* Syrithe Pugh gives the first sustained account of Ovid's presence in the Spenser canon uncovering new evidence to reveal the thematic and formal debts many of Spenser's poems owe to Ovid particularly when considered in the light of an informed understanding of all of Ovid's work Pugh's reading presents a challenge to New Historicist assumptions as she contests both the traditional insistence on Virgil as Spenser's prime classical model and the idea it has perpetuated of Spenser as Elizabeth I's imperial propagandist In fact Pugh locates Ovid's importance to Spenser precisely in his counter Virgilian world view with its high valuation of faithful love concern for individual freedom distrust of imperial rule and the poet's claim to vatic authority in opposition to political power Her study spans Spenser's career from the inaugural *Shepherd's Calendar* to what was probably his last poem *The Mutabilitie Cantos* and embraces his work in the genres of pastoral love poetry and epic romance [Spenser's Ovidian Poetics](#) Michael L. Stapleton, 2009 The author's predecessors focus almost exclusively on the *Metamorphoses* as intertext but do not often distinguish between early modern Latin editions of the poem and translations such as Arthur Golding's *Although Spenser* read Ovid in his native language during the quarter century of his writing career his countrymen such as Shakespeare Donne and Lodge imitate and recast the ancient author During this English aetas Ovidiana a translation industry arises simultaneously so that the entire corpus is rendered into English from Golding's *Metamorphoses* 1567 to Wye Saltonstall's *Ex Ponto* 1638 Since the sixteenth century did not often read or hear a Roman poet in prose renditions the author uses Renaissance poetical verse translations with the Latin text to explore Spenser's variegated use of Ovid how he sounded as early modern English poetry *Spenser's Ovidian Poetics* M. L. Stapleton, 2009-11 No history of the longstanding critical tradition of exploring the Spenser Ovid relationship has been written In this book Professor Stapleton constructs such a critical history the annotations of E K in *The Shepherd's Calendar* 1579 the Enlightenment editions of *The Faerie Queene* the philological mode of the *Spenser Variorum* 1932-57 and the recent innovative work of Harry Berger and Colin Burrow Aside from occasional articles no truly comprehensive analysis of their kinship as love poets exists either The author explores Spenser's emulation of Ovid's amatory poetics His humanist education trained him to find or construct analogues and etiological patterns in classical texts Therefore his early study of translation intensive reading and versifying as an interrelated process guaranteed a densely allusive metamorphic Ovidian poetics as a natural result The author's predecessors focus almost exclusively on the *Metamorphoses* as intertext but do not often distinguish between early modern Latin editions of the poem and translations such as Arthur Golding's *Although Spenser* read Ovid in his native language during the quarter century of his writing career his countrymen such as Shakespeare Donne and Lodge imitate and recast the ancient author During this English aetas Ovidiana a translation industry arises simultaneously so that the entire corpus is rendered into English from Golding's *Metamorphoses* 1567 to Wye Saltonstall's *Ex Ponto* 1638 Since the sixteenth century

did not often read or hear a Roman poet in prose renditions the author uses Renaissance poetical verse translations with the Latin text to explore Spenser's variegated use of Ovid how he sounded as early modern English poetry The introduction traces a history of the Spenser Ovid site then accounts for the importance of imitatio and moralization to Spenser's developing poetics The first four chapters analyze the influence of the *Tristia* *Heroides* and *Metamorphoses* on the 1590 *Faerie Queene* and *The Shepheardes Calender* The concluding chapters demonstrate the presence of the *Ars amatoria* and *Amores* in *Amoretti* and *Epithalamion* and *Fowre Hymnes* Spenser's Ovidian Poetics is intended to complement works such as Leonard Barkan's *The Gods Made Flesh* Jonathan Bate's *Shakespeare and Ovid* Raphael Lyne's *Ovid's Changing Worlds* English *Metamorphoses* 1567-1632 and important essays by Colin Burrow In the words of Paul Alpers Professor Stapleton does not wish to oppose the historical aesthetic but to understand Spenser's claim to relative autonomy in his emulation and reconfiguration of his predecessors

The Influence of Ovid on Spenser Henry Bascom Mock, 1923 **Ovid's Changing Worlds** Raphael Lyne, 2001 *Ovid's Changing Worlds* looks at the four most important English imitations of Ovid's *Metamorphoses* in the English Renaissance It sheds new light on dealings with the classics in the period and shows that the emergence of English literature from the shadows was a complex and fascinating process *The Influence of Ovid's "Metamorphoses" on Spenser's "Faerie Queene"* John Eugene Paden, 1933 *Ovid's Metamorphoses and Spenser's Faerie Queene* Ruth C. Wood, 1934 *The Sources of Spenser's Classical Mythology* Alice Elizabeth Sawtelle Randall, 1896

Ovid, the Love Poems Ovid, 1998 Ovid's love poetry was typically original and innovative His witty analysis in the *Amores* Loves of the elegiac relationship develops with relentless irony its essential paradox love as simultaneously fulfilling and destructive to its logical conclusion definitive disestablishment of the poet lover's role as presented by Gallus Tibullus and Propertius In its place he went on to offer in the *Ars Amatoria* *Art of Love* and *Remedia Amoris* Cures for Love an equally brilliant presentation of an alternative and more realistic conception of love as a game at which both sexes can play without getting hurt providing they stick to Ovid's rules Under the surface of Ovid's wit there runs an undercurrent of serious meaning the theme of the poet's complete control of his medium and his art and a proud consciousness of his achievements His claim to be the Virgil of elegy is arrestingly justified in these extraordinarily accomplished poems Alan Melville's accomplished translations match the sophisticated elegance of Ovid's Latin Their witty modern idiom is highly entertaining In this volume he has included the brilliant version of the *Art of Love* by Moore published more than fifty years ago and still unequalled the small revisions he has made will enhance the reader's admiration for Moore's achievement *The Metamorphoses of Ovid* Ovid, 1994-05 First published in 8 A D when he was 52 Ovid's epic poem contains profoundly entertaining tales of Adonis Midas Apollo Icarus and many others Poetry **Approaches to Teaching the Works of Ovid and the Ovidian Tradition** Barbara Weiden Boyd, Cora Fox, 2010-09 Ovid and his influence are studied in classrooms as various as his poetry and this *Approaches* volume aims to help instructors in those diverse teaching environments Part 1

Materials is fittingly collaborative and features brief overviews designed to give nonspecialists background on the more challenging aspects of teaching Ovid Contributors examine his life and legacy religion and relation to the visual arts as well as his afterlife in the Latin classroom in various translations and in the *Ovide moralis* The editors detail the contexts in which Ovid is taught identify trends in teaching his work and the Ovidian tradition and recommend editions and resources for classroom use The introduction to part 2 Approaches considers Ovid's relation to Vergil and the development of Ovid's influence and reception from the medieval and early modern period to the reinvigoration of Ovid studies in the twentieth century In the four sections that follow contributors provide practical ideas for classroom instruction examine the political and moral discourses shaping Ovid and his legacy explore how gender and the body are represented in Ovid and the Ovidian tradition and look at various ways Ovid's works have been used and transformed by writers as diverse as Dante Cervantes and Ransmayr

Ovid's Metamorphoses Ovid, 2002 This landmark translation of Ovid was acclaimed by Ezra Pound as the most beautiful book in the language my opinion and I suspect it was Shakespeare's Ovid's deliciously witty and poignant epic starts with the creation of the world and brings together a series of ingeniously linked myths and legends in which men and women are transformed often by love into flowers trees stones and stars Golding's robustly vernacular version was the first major English translation and decisively influenced Shakespeare Spenser and the character of English Renaissance writing

Marlowe's Counterfeit Profession Patrick Gerard Cheney, Edwin Erle Sparks Professor of English and Comparative Literature Patrick Cheney, Patrick Cheney, 1997-01-01 Marlowe was the first writer to translate the *Amores* and thus the first to make the Ovidian *cursus* literally his own

Ovid and the Liberty of Speech in Shakespeare's England Heather James, 2021 The poetry of Edmund Spenser is coming to be seen as feisty and for many critics increasingly distant from the sycophantic affair described by political philosophers such as Karl Marx who did not like Spenser and cultural critics such as Stephen Greenblatt who both did and did not Marx saw nothing in Spenser but an arse kissing poet while Greenblatt famously argued that the poetry's lush beauty is directly linked to its most violent engagements with colonialism Spenser has long been seen as an appreciative consumer and purveyor of pat moral precepts and what is more a near prisoner of a belief in encomia and flattery as the means to elevate his poems and his own prospects in the colonial and imperial milieu of Elizabethan England He has been known to offer bouquets of rhetorical flowers to people in high places and as the notoriously high number of dedicatory sonnets appended to the back matter of the 1590 *Faerie Queene* suggests even he could be embarrassed by the bounty of prospective dedicatees But this is only part of the story of Spenser in his fierce negotiations with political authorities over the ownership of the poetic word Literary critics do not go to political philosophers to understand the radical potential of poetic flowers or to reflect on the lives of flowers and floral emblems in ancient myth and verse They do not do so because as Elizabeth Fowler has pointed out the boundaries among the disciplines of knowledge are harder to cross today than in Renaissance England

Spenser's Cosmic Philosophy and His Religion

Evelyn May Albright,1929 **Ovid's Metamorphoses and Milton's Paradise Lost** Holly Jackson,1975 **Spenser's Use of Arthurian Romance** Margaret Rose Richter,1927 *The Poems of John Keats* John Keats,1905 **The Reflection of Renaissance Criticism in Edmund Spenser's Faerie Queen ...** Emma Feild Pope,1920 **The Classical Weekly** ,1928

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