

图书基本信息

书名：<< 《仙后》与英国文艺复兴时期的释经传统>>

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内容概要

《：与英国文艺复兴时期的释经传统》拟从《圣经》文本及英国文艺复兴时期对《圣经》的阐释两方面来解读该时期重要诗人埃德蒙·斯宾塞的长诗《仙后》。

现今批评家们对斯宾塞的评论多专注于他作品中所表现出的古典主义印记。

另一方面，也有为数不多的批评者们对他所受的基督教影响进行了研究，但这些研究似乎仅停留在把斯宾塞归到某个特定的基督教派别下，把他的作品定位为受到该派别的宗教教义影响。

约翰·厄普顿等人将斯宾塞定义为一个典型的清教主义者；詹姆士·伯格等批评者则把他纳入加尔文主义者；埃德温·格林劳等人却认定他应隶属于英国国教的麾下；同时使该问题更加复杂化的是，尼兰·托马斯在他的博士毕业论文中，列举了大量事实来论证天主教教义对斯宾塞作品的决定性影响。

针对以上各批评流派的观点，以及另一些怀疑斯宾塞是否在其作品中系统地阐述了自己的宗教观的各种论断，本文在综合并拓展相关研究的基础上，通过论述基督教的唯一经典著作《圣经》)对长诗《仙后》的影响来阐述斯宾塞的宗教观。

重点论述英国女王伊丽莎白一世统治时期，(《圣经》(尤其是其中的“启示录”)对该时代历史的影响在《仙后》及同时期文学作品中的显著反映。

本文第一章综述了近几个世纪以来批评家们对斯宾塞宗教观的论述，指出其不足之处并尝试提供解决方法。

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Padelford also mentions parallels between the specific Calvinist concepts of trinity, angels, and the depravity of man. His concluding remark is that the first book of *The Faerie Queene* is a poetic version of the third book of the *Institutes*, and that it illustrates all of the fundamental principles of Calvinism. Since Calvin trusts that the discipline of life is primarily that we may obtain righteousness, Spenser, obedient to the teachings of his theological master, makes the pursuit of holiness the main concern in "fashioning a gentleman or noble person in virtuous and gentle discipline." Therefore, early critics with Padelford as their representative often group Spenser among Calvinist writers, claiming that he followed Calvin to a "very great extent" and calling "The Legend of Holiness" essentially Calvinistic since it "teaches the very core of Calvinistic doctrine." In the same way, Boulger's groundbreaking *Calvinist Temper in English Poetry* has one special chapter in treating the Calvinist elements in Spenser's poetry. He claims that the Calvinist principles in Spenser's Books I and II of *The Faerie Queene* are "easy, all too easy, perhaps, to discern."³ To Boulger, it exemplifies the way in which doctrinal influence of Calvinism secures the poet a place in the general Calvinist tradition or temper of English poetry.

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