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Arthurian Literature and Christianity

Notes from the Twentieth Century

edited by
Peter Meister

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Arthurian Literature And Christianity Notes From The Twentieth Century

Peter Meister



Arthurian Literature And Christianity Notes From The Twentieth Century:

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Arthurian Literature XXXVIII K. S. Whetter, Megan G. Leitch, 2023-04-04 Arthurian Literature has established its position as the home for a great diversity of new research into Arthurian matters It delivers fascinating material across genres periods and theoretical issues TIMES LITERARY SUPPLEMENT WINNER The James Randall Leader Essay Prize WINNER The James Randall Leader Essay Prize in the Fair Well Known Category This issue offers stimulating studies of a wide range of Arthurian texts and authors from the Middle Ages to the nineteenth century among which is the first winner of the Derek Brewer Essay Prize awarded to a fascinating exploration of Ragnelle's strangeness in *The Weddyng of Syr Gawen and Dame Ragnelle* It includes an exploration of Irish and Welsh cognates and possible sources for Merlin Bakhtinian analysis of Geoffrey of Monmouth's playful discourse and an account of the transmission of Geoffrey's text into Old Icelandic In the Middle English tradition there is an investigation of material Arthuriana in *Sir Gawain and the Green Knight* followed by explorations of shame in Malory's *Morte Darthur* The post medieval articles see one paper devoted to the paratexts of sixteenth century French Arthurian publishers one to eighteenth century Arthuriana and one to a range of nineteenth century rewritings of the virginity of Galahad and Percival's Sister Two Notes close this volume one on Geoffrey's Vita Merlini and a possible Irish source and one on a likely source for Malory's linking of Trystram with the Book of Hunting and Hawking in an early form of *The Book of St Albans*

German Literature Between Faiths Peter Meister, 2004 Religion is a central concern of German literature in all centuries and the

canon looks different when this perspective is acknowledged For example Goethe's fascination with evil is difficult to disentangle from the Holocaust Moses Mendelssohn is as profound as the playwright who portrayed him and Princess Sabbath deserves to be numbered among Heine's more enchanting lyrics This essay collection posits and tests the hypothesis that German literature at its best is often an expression or investigation of Judaism or Christianity at their best but that the best German literature is not always the best known and vice versa Asking whether the New Testament is anti Jewish and answering in the negative essayists range through the German centuries from The Heliand to Kafka and Thomas Mann

The Grail Legend in Modern Literature John Barry Marino,2004 The Grail legends have in modern times been appropriated by a number of different scholarly schools of thought their approaches are analysed here This study shows how modern including postmodern adaptations of the Grail legend correspond to trends in the scholarly community and how the legend has been appropriated by competing world views There are three parallel trends in Grail scholarship and modern adaptations of the legend controversy over Christian or pagan origins secularization by way of humanism and esoteric mysticism These three trends reflect movements in popular culture Relativism and multiculturalism influence Christian pagan cultural conflict in the adaptations Mythographers maintain the legend's appeal in a humanist culture by considering the Grail metaphor rather than material actuality modern adaptations then transform the Grail from a particularly Christian symbol to one with universal application in an increasingly secular society Modern esoteric spiritualities allow the Grail actuality with flexible meaning This study then demonstrates how the Grail legend is transformed and adapted from medieval to modern cultures and continues to evolve today JOHN B MARINO is adjunct instructor Maryville University and Saint Louis University **Mystics Quarterly** ,2002 **The Holy Grail** Richard W. Barber,2004 In this fascinating work Barber traces the history of the legends surrounding the Holy Grail beginning with Chrétien de Troyes's great romances of the 12th century and the medieval Church's religious version of the secular ideal Welsh Mythology and Folklore in Popular Culture Audrey L. Becker,Kristin Noone,2011-09-07 Examining how we interpret Welshness today this volume brings together fourteen essays covering a full range of representations of Welsh mythology folklore and ritual in popular culture Topics covered include the twentieth century fantasy fiction of Evangeline Walton the Welsh presence in the films of Walt Disney Welshness in folk music video games and postmodern literature Together these interdisciplinary essays explore the ways that Welsh motifs have proliferated in this age of cultural cross pollination spreading worldwide the myths of one small British nation

Gemstone of Paradise G. Ronald Murphy,2010 Presenting the story of Parzival that was intended as an argument against continued efforts by Latin Christians to regain the Holy Land by force the author reveals the secrets of the altar stone that inspired Wolfram's work in the diocesan museum of the German city of Bamberg **Disability in the Middle Ages** Joshua R. Eyler,2016-05-23 What do we mean when we talk about disability in the Middle Ages This volume brings together dynamic scholars working on the subject in medieval literature and history who use the latest approaches from the field to address

this central question Contributors discuss such standard medieval texts as the Arthurian Legend The Canterbury Tales and Old Norse Sagas providing an accessible entry point to the field of medieval disability studies to medievalists The essays explore a wide variety of disabilities including the more traditionally accepted classifications of blindness and deafness as well as perceived disabilities such as madness pregnancy and age Adopting a ground breaking new approach to the study of disability in the medieval period this provocative book will interest medievalists and scholars of disability throughout history

Medieval Crossover Barbara Newman, 2013-05-15 The sacred and the secular in medieval literature have too often been perceived as opposites or else relegated to separate but unequal spheres In *Medieval Crossover Reading the Secular against the Sacred* Barbara Newman offers a new approach to the many ways that sacred and secular interact in medieval literature arguing that in contrast to our own cultural situation the sacred was the normative unmarked default category against which the secular always had to define itself and establish its niche Newman refers to this dialectical relationship as crossover which is not a genre in itself but a mode of interaction an openness to the meeting or even merger of sacred and secular in a wide variety of forms Newman sketches a few of the principles that shape their interaction the hermeneutics of both and the principle of double judgment the confluence of pagan material and Christian meaning in Arthurian romance the rule of convergent idealism in hagiographic romance and the double edged sword in parody *Medieval Crossover* explores a wealth of case studies in French English and Latin texts that concentrate on instances of paradox collision and convergence Newman convincingly and with great clarity demonstrates the widespread applicability of the crossover concept as an analytical tool examining some very disparate works These include French and English romances about Lancelot and the Grail the mystical writing of Marguerite Porete placed in the context of lay spirituality lyric traditions and the Romance of the Rose multiple examples of parody sexually obscene shockingly anti Semitic or cleverly litigious and Ren of Anjou s two allegorical dream visions Some of these texts are scarcely known to medievalists others are rarely studied together Newman s originality in her choice of these primary works will inspire new questions and set in motion new fields of exploration for medievalists working in a large variety of disciplines including literature religious studies history and cultural studies (2015) Nathanael Busch, 2016-12-19 The purpose of the BIAS is year by year to draw attention to all scholarly books and articles directly concerned with the *mati re de Bretagne* The bibliography aims to include all books reviews and articles published in the year preceding its appearance an exception being made for earlier studies which have been omitted inadvertently The present volume contains over 700 entries on relevant publications that were published in 2014 **The Complete Romances of Chrétien de Troyes** David Staines, 1991-01-22 Eminently readable a translator who understands the spirit as well as the letter of the original and renders it with style *Speculum* This new translation brings to life for a new generation of readers the stories of King Arthur Lancelot Guinevere Gawain Perceval Yvain and the other knights and ladies of Chr tien de Troyes famous chivalric romances A pleasure to read *Library Journal* These are above all stories of courtly love and of knights tested

in their devotion to chivalric ideals but they are also thrilling wonder stories of giants wild men tame lions razor sharp bridges and visits to the Other World Washington Post Book World This tastefully produced book will be the standard general translation for many years to come Choice Chretien is where the literary tradition of the Arthurian romance can be seen to begin His poems are the earliest we have that portray knights errant questing through dangerous forests to challenge unknown opponents and to learn the meaning of love Times Literary Supplement

The Danger of Romance Karen Sullivan, 2018-03-07 The curious paradox of romance is that throughout its history this genre has been dismissed as trivial and unintellectual yet people have never ceased to flock to it with enthusiasm and even fervor In contemporary contexts we devour popular romance and fantasy novels like The Lord of the Rings Harry Potter and Game of Thrones reference them in conversations and create online communities to expound passionately and intelligently upon their characters and worlds But romance is unrealistic critics say doing readers a disservice by not accurately representing human experiences It is considered by some to be a distraction from real literature a distraction from real life and little more Yet is it possible that romance is expressing a truth and a truth unrecognized by realist genres The Arthurian literature of the Middle Ages Karen Sullivan argues consistently ventriloquizes in its pages the criticisms that were being made of romance at the time and implicitly defends itself against those criticisms The Danger of Romance shows that the conviction that ordinary reality is the only reality is itself an assumption and one that can blind those who hold it to the extraordinary phenomena that exist around them It demonstrates that that which is rare ephemeral and inexplicable is no less real than that which is commonplace long lasting and easily accounted for If romance continues to appeal to audiences today whether in its Arthurian prototype or in its more recent incarnations it is because it confirms the perception or even the hope of a beauty and truth in the world that realist genres deny

Ringleaders of Redemption Kathryn Dickason, 2021 In popular thought Christianity is often figured as being opposed to dance Throughout the medieval era the Latin Church denounced and prohibited dancing often aligning it with demonic intervention lust pride and sacrilege However Ringleaders of Redemption reveals how the historical sources including biblical commentaries sermons saints lives ecclesiastical statutes mystical treatises vernacular literature and iconography from France Italy Germany England Spain and beyond tell a different story During the High and Late Middle Ages Western theologians liturgists and mystics not only tolerated dance they transformed it into a dynamic component of religious thought and practice

The Object and the Cause in the Vulgate Cycle Miranda Griffin, 2005 The thirteenth century French Vulgate Cycle is the earliest vernacular text to trace the Arthurian world from the beginning of the Holy Grail at Christ's crucifixion to the death of the kingdom and its king In this study one of the first to treat the Cycle's five texts as a unified work Miranda Griffin explores notions of chronology and causality within the Cycle as the text seeks to explain the origins of Arthurian characters objects and motifs Informed by psychoanalytical theory her reading focuses especially on the construction within the Cycle of three privileged objects of desire the book the body and the Grail which Griffin argues

function as focal points for the anxieties concerning origins voiced by the Cycle's characters and critics. This original approach opens up new avenues of research which go directly to the heart of many concerns about this important text.

The Owl, the Raven & the Dove G. Ronald Murphy, 2000. This study takes five of the Grimm brothers' best known tales and argues that the Grimms saw them as Christian fables. The author examines the arguments of previous interpreters of the tales and demonstrates how they missed the Grimms' intention. **Bulletin bibliographique de la Société internationale arthurienne** International Arthurian Society, 2005. *Bowker's Best Reference Books: Author index. Title index*, 2005. Contains approximately 20,000 mostly English language sources for academic libraries of all sizes. Tree of Salvation G. Ronald Murphy, 2013-11. G. Ronald Murphy offers an insightful examination of the lasting significance of Yggdrasil in northern Europe, showing that the tree's image persisted not simply through its absorption into descriptions of Christ's crucifix but through recognition by the newly converted Christians of the truth of their new religion in the images of their older faith.

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web 140g plain flour 100g soft fresh white breadcrumbs 100g light muscovado sugar crumbled if it looks lumpy 3 large eggs 2 tbsp brandy or cognac plus extra to light the pudding 250g packet butter taken straight from the fridge for the brandy and

ginger butter 175g unsalted butter softened grated zest of half an orange 5 tbsp icing sugar

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