

Thomas R. Hart. *Cervantes and Ariosto: Renewing Fiction*. Princeton, N.J.: Princeton UP, 1989. Pp. xiv, 150.

Come suggerisce nel titolo l'ordine "Cervantes and Ariosto" piuttosto che "Ariosto and Cervantes", l'autore tende a illustrare non tanto gli influssi del poeta italiano sullo scrittore spagnolo, quanto alcuni degli aspetti comuni (o delle differenze più caratteristiche) che è possibile rintracciare nelle loro opere, con l'attenzione rivolta essenzialmente al *Don Chisciotte*. Il discorso parte dall'indicazione di certe componenti fondamentali che sarebbero presenti in entrambi: così ad esempio l'attaccamento al codice morale della cavalleria, pur nella convinzione che tale codice non poteva più essere seguito nel mondo contemporaneo; o l'idea della distanza che esiste fra la vita vissuta e quella rappresentata nelle opere letterarie; o, ancora, il fatto che il *Furioso* era una parodia di opere dello stesso genere dei romanzi di cavalleria attaccati dal Cervantes; o, come viene indicato nella conclusione, la fusione sostanziale di elementi seri con elementi comici che il *Don Chisciotte* deriva dal *Furioso*; e via dicendo.

Più che i parallelismi indicati nei giudizi dell'Auerbach sulle due opere (argomento alquanto periferico nell'ambito del volume, che non indugia certo su una storia della critica dei due lavori; anzi, proprio per la natura stessa del suo studio, lo Hart finisce opportunamente col soffermarsi su momenti ed aspetti in genere accettati dalla maggioranza dei critici più recenti, evitando, nei limiti del possibile, interpretazioni ed atteggiamenti che sono ancora oggetto di discussione), all'italianista interesseranno in particolare i debiti del Cervantes nei confronti dell'Ariosto per quanto riguarda la forma e i temi delle due opere: a cominciare dall'idea della "tela" formata da vari fili, immagine che entrambi gli scrittori usano per designarle. Dal primo il secondo ha derivato altresì il modo di narrare "a complex story by means of a series of analogous actions" (24), per dimostrare sia che "different individuals placed in similar situations may behave in similar ways", sia che "two characters placed in essentially the same situation may behave in radically different ways" (25); o anche entrambi "often remind their readers that the work before them is a fiction", ma allo stesso tempo "take care not to let them lose sight of the real world" (33).

A proposito dei temi, lo Hart parte dall'idea che "both *Orlando furioso* and *Don Quixote* examine the disparity between life as we experience it and life as it is depicted in books" (39). Il successivo discorso tuttavia conferma che l'autore si occupa più del Cervantes che dell'Ariosto, e la sua analisi si concentra sulla situazione politica e sociale della Spagna e sul declino dei valori cavallereschi sul finire del Cinquecento e all'inizio del Seicento, al tempo della composizione del *Don Chisciotte*, lasciando un po' da parte l'Italia e il poeta del *Furioso*, chiamato in causa solo perché avrebbe messo in evidenza "the similarity between the politically purposeless feats accomplished by his knights and the equally purposeless activities of his contemporaries who were denied any effective political role in a war-torn Italy dominated by foreign powers" (50), finendo quasi con l'attribuirgli il tono e l'aspetto di un carbonaro del Risorgimento, piuttosto che cercare di inquadrare il suo atteggiamento in proposito nella tradizione che fa capo a Dante e a Petrarca, e al concetto dell'alternarsi di fortune e sfortune nel corso della storia (per cui le invasioni straniere nella penisola sono interpretate come una punizione dei peccati degli Italiani, che magari andranno a loro volta in futuro a punire quelli dei popoli che in quel

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Miguel de Unamuno



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Cervantes and Ariosto Thomas R. Hart, 2014-07-14 Thomas Hart examines Erich Auerbach's contention that Don Quixote is not a tragedy but a comedy and suggests that Auerbach's view was shaped by his reading of Ariosto's chivalric romance Orlando furioso. At the same time Hart argues that neither Don Quixote nor Orlando furioso is so free from political intention as Auerbach believed they were. He demonstrates that Cervantes shared not only Ariosto's attachment to the moral code of chivalry but also his doubts that it could be practiced effectively in the contemporary world. Originally published in 1989, The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Cervantes and Ariosto Thomas R. Hart, [Books in Print Supplement](#), 1994

Forthcoming Books Rose Arny, 1989-05

Cervantes's Novel of Modern Times David Quint, 2018-06-05 This book offers a radically new reading of Don Quijote, understanding it as a whole much greater than the sum of its famous parts. David Quint discovers a unified narrative and deliberate thematic design in a novel long taught as the very definition of the picaresque and as a rambling succession of individual episodes. Quint shows how repeated motifs and verbal details link the episodes often in surprising and heretofore unnoticed ways. Don Quijote emerges as a work that charts and reflects upon the historical transition from feudalism to the modern times of a moneyed commercial society. In Part One of the novel, this change is measured in a shift in the nature of erotic desire, and we find Don Quijote torn between his love for Dulcinea and his hopes to wed for wealth and social advancement. In Part Two, Don Quijote himself changes from anarchic madman to a gentler, wiser hero, a member of a middle class in the making. Throughout, Cervantes meditates on the literary form that he is inventing as a response to modernity, questioning the novel's relationship to other genres and the place of heroism and imagination within stories of everyday life. A new and coherent guide through the maze-like structure of Don Quijote, this book invites readers to appreciate the perennial modernity of Cervantes's masterpiece, a novel that confronts times not so distant from our own.

Cervantes and the Humanist Vision Alban K. Forcione, 2017-03-14 This book sets the *Novelas ejemplares* in the mainstream of Christian Humanism and shows that their narrative forms manifest the breadth of the Christian Humanist vision as much as does the more overtly revolutionary Don Quixote. Originally published in 1983, The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its

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