

DANTE THE DIVINE COMEDY

REVISED EDITION

TRANSLATED BY JAMES FINN COTTER

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DANTE • THE DIVINE COMEDY

COTTER

Dante The Divine Comedy Revised Edition

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Dante Charles Hall Grandgent, 1916 Portrait of the Middle Ages as seen through Dante's life and work **The De Monarchia of Dante Alighieri** Dante Alighieri, 1904 A Latin treatise on secular and religious power by Dante Alighieri who wrote it between 1312 and 1313 The great Italian poet turns his hand to political thought and defends the reign of a single monarch ruling over a universal empire He believed that peace was only achievable when a single monarch replaced divisive and squabbling princes and kings *The Teachings of Dante* Charles Allen Dinsmore, 1901 Dante National Dante Committee, 1916 **Annual Report of the Dante Society** Dante Society (U.S.), 1909 Aids to the Study of Dante Charles Allen Dinsmore, 1903 **Dante's Dream** Gwenyth E. Hood, 2021-07-05 Archetypal images Carl Jung believed when elaborated in tales and ceremonies shape culture's imagination and behavior Unfortunately such cultural images can become stale and lose their power over the mind But an artist or mystic can refresh and revive a culture's imagination by exploring his personal dream images and connecting them to the past Dante Alighieri presents his Divine Comedy as a dream vision carefully establishing the date at which it came to him Good Friday 1300 and maintaining the perspective of that time and place throughout the work upon unfolding history Modern readers will therefore welcome a Jungian psychoanalytical approach which can trace both instinctual and spiritual impulses in the human psyche Some of Dante's innovations admission of virtuous pagans to Limbo and individualized scenes meeting personal friends in the afterlife more likely spring from unconscious inspiration than conscious didactic intent For modern readers a focus on Dante's personal dream journey may offer the best way into his poem **Comments of John Ruskin on the Divina Commedia** John Ruskin, 1903 **The Mirror of Language (Revised Edition)** Marcia L. Colish, 1983-01-01 Early Christianity faced the problem of the human word versus Christ the Word Could language accurately describe spiritual reality The Mirror of Language brilliantly traces the development of one prominent theory of signs from Augustine through Anselm of Canterbury Thomas Aquinas and Dante Their shared epistemology validated human language as an authentic but limited index of preexistent reality both material and spiritual This sign theory could thereby account for the ways men receive know and transmit religious knowledge always mediated through faith Marcia L. Colish demonstrates how the three theologians used different branches of the medieval trivium to express a common sign theory Augustine stressed rhetoric Anselm shifted to grammar including grammatical proofs of God's existence and Thomas Aquinas stressed dialectic Dante the one poet included in this study used the Augustinian sign theory to develop a Christian poetics that culminates in the Divine Comedy The author points out not only the commonality but also the sharp contrasts between these writers and shows the relation between their sign theories and the intellectual ferment of the times When first published in 1968 The Mirror of Language was recognized as a pathfinding study This completely revised edition incorporates the scholarship of the intervening years and reflects the refinements of the author's thought Greater prominence is given to the role of Stoicism and sharper attention is paid to some of the thinkers

and movements surrounding the major thinkers treated Concerns of semiotics philosophy and literary criticism are elucidated further The original thesis still controversial is now even wider ranging and more salient to current intellectual debate **Bulletin of the Brooklyn Public Library** Brooklyn Public Library,1920

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