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Today the name Socrates invokes a powerful idealization of wisdom and nobility that would surprise many of his contemporaries, who excoriated the philosopher for corrupting youth. The problem of who Socrates "really" was—the true history of his activities and beliefs—has long been thought insoluble, and most recent Socratic studies have instead focused on reconstructing his legacy and tracing his ideas through other philosophical traditions. But this scholarship has neglected to examine closely a period of philosophy that has much to reveal about what Socrates stood for and how he taught: the Neoplatonic tradition of the first six centuries C.E., which at times decried or denied his importance yet relied on his methods. In *The Neoplatonic Socrates*, leading scholars in classics and philosophy address this gap by examining Neoplatonic attitudes toward the Socratic method, Socratic love, Socrates's divine mission and moral example, and the much-debated issue of moral rectitude. Collectively, they demonstrate the importance of Socrates for the majority of Neoplatonists, a point that has often been questioned owing to the comparative neglect of surviving commentaries on the *Alcibiades*, *Gorgias*, *Phaedo*, and *Phaedrus*, in favor of dialogues dealing explicitly with metaphysical issues. Supplemented with a contextualizing introduction and a substantial appendix detailing where evidence for Socrates can be found in the extant literature, *The Neoplatonic Socrates* makes a clear case for the significant place Socrates held in the education and philosophy of late antiquity. Contributors: Crystal Addey, James M. Ambury, John F. Finamore, Michael Griffin, Marilynn Lawrence, Danielle A. Layne, Christina-Panagiota Manolea, François Renaud, Geert Roskam, Harold Tarrant.

Since unification in 1860, Italy has remained bitterly divided between the rich North and the underdeveloped South. This book examines the historical, literary, and cultural contexts that have informed and inflamed the debate on the Southern Question for over a century. It brings together analysis of cinema, literature, and newspaper archives to reconsider the myths and stereotypes that both Northerners and Southerners deploy in their narratives. Salvatore DiMaria offers a masterful assessment of the entangled issues that have produced the South's image as impoverished and backwards, such as organized crime, illiteracy, and mass emigration. Documenting the state's largely failed efforts to bring the South into its socio-economic fold, DiMaria also points to the future, arguing that the European Union and globalization are transformative forces that may finally produce a unified Italy.

This, the fourth volume in the six-volume *Commentary on The Iliad* being prepared under the General Editorship of Professor G. S. Kirk, covers Books 13-16, including the Battle for the Ships, the Deception of Zeus and the Death of Patroklos. Three introductory essays discuss the role of Homer's gods in his poetry; the origins and development of the epic diction; and the transmission of the text, from the bard's lips to our own manuscripts. It is now widely recognised that the first masterpiece of Western literature is an oral poem; Professor Janko's detailed commentary aims to show how this recognition can clarify many linguistic and textual problems, entailing a radical reassessment of the work of Homer's Alexandrian editors. The commentary also explores the poet's subtle creativity in adapting traditional materials, whether formulae, typical scenes, mythology or imagery, so as best to move, inspire and entertain his audience, ancient and modern alike. Discussion of the poem's literary qualities and structure is, where possible,

kept separate from that of more technical matters.

The Italian Pragmatists were a group of philosophers in the early 20th century. They gathered around the journal *Leonardo*, which was published in Florence. This volume emphasizes what they all shared, as well as their value for philosophy and culture.

A history of ancient literary culture told through the quantitative facts of canon, geography, and scale.

For more than a century, scholars have believed that Italian humanism was predominantly civic in outlook. Often serving in communal government, fourteenth-century humanists like Albertino Mussato and Coluccio Salutati are said to have derived from their reading of the Latin classics a rhetoric of republican liberty that was opposed to the 'tyranny' of neighbouring signori and of the German emperors. In this ground-breaking study, Alexander Lee challenges this long-held belief. From the death of Frederick II in 1250 to the failure of Rupert of the Palatinate's ill-fated expedition in 1402, Lee argues, the humanists nurtured a consistent and powerful affection for the Holy Roman Empire. Though this was articulated in a variety of different ways, it was nevertheless driven more by political conviction than by cultural concerns. Surrounded by endless conflict - both within and between city-states - the humanists eagerly embraced the Empire as the surest guarantee of peace and liberty, and lost no opportunity to invoke its protection. Indeed, as Lee shows, the most ardent appeals to imperial authority were made not by 'signorial' humanists, but by humanists in the service of communal regimes. The first comprehensive, synoptic study of humanistic ideas of Empire in the period c.1250-1402, this volume offers a radically new interpretation of fourteenth-century political thought, and raises wide-ranging questions about the foundations of modern constitutional ideas. As such, it is es-

sentinal reading not just for students of Renaissance Italy and the history of political thought, but for all those interested in understanding the origins of liberty

In 1909, F.T. Marinetti published his incendiary Futurist Manifesto, proclaiming, "We stand on the last promontory of the centuries!!" and "There, on the earth, the earliest dawn!" Intent on delivering Italy from "its fetid cancer of professors, archaeologists, tour guides, and antiquarians," the Futurists imagined that art, architecture, literature, and music would function like a machine, transforming the world rather than merely reflecting it. But within a decade, Futurism's utopian ambitions were being wedded to Fascist politics, an alliance that would tragically mar its reputation in the century to follow. Published to coincide with the 100th anniversary of the founding of Futurism, this is the most complete anthology of Futurist manifestos, poems, plays, and images ever to be published in English, spanning from 1909 to 1944. Now, amidst another era of unprecedented technological change and cultural crisis, is a pivotal moment to reevaluate Futurism and its haunting legacy for Western civilization.

In *The Codex*, published in 1954, C.H. Roberts studied the process by which in the early centuries of our era the roll as the vehicle for literature was replaced by the codex, which has remained the format of the book ever since. New evidence that has accumulated in the last thirty years has set some of the problems in a new light and in this book, published here for the first time in paperback, the authors re-examine these and offer a different explanation for the remarkable part in the transformation played by the early Church.

This book demonstrates the rich diversity and depth of political philosophy in the twentieth century. Catherine H. Zuckert has compiled a collection of essays recounting the lives of political theorists, connecting each biography with the theorist's life work and explaining the significance of the contribution to modern political thought. The essays are organized to highlight the major political alternatives and approaches. Beginning with essays on John Dewey, Carl Schmitt and Antonio Gramsci, representing the three main political alternatives - liberal, fascist and communist - at mid-century, the book proceeds to consider the lives and works of émigrés such as Hannah Arendt, Eric Voegelin, and Leo Strauss, who brought a continental perspective to the United States after World War II. The second half of the collection contains essays on

recent defenders of liberalism, such as Friedrich Hayek, Isaiah Berlin and John Rawls and liberalism's many critics, including Michel Foucault, Jürgen Habermas and Alasdair MacIntyre.

The influence on Ovid of Hesiod, the most important archaic Greek poet after Homer, has been underestimated. Yet, as this book shows, a profound engagement with Hesiod's themes is central to Ovid's poetic world. As a poet who praised women instead of men and opted for stylistic delicacy instead of epic grandeur, Hesiod is always contrasted with Homer. Ovid revives this epic rivalry by setting the Hesiodic character of his *Metamorphoses* against the Homeric character of Virgil's *Aeneid*. Dr Ziogas explores not only Ovid's intertextual engagement with Hesiod's works but also his dialogue with the rich scholarly, philosophical and literary tradition of Hesiodic reception. An important contribution to the study of Ovid and the wider poetry of the Augustan age, the book also forms an excellent case study in how the reception of previous traditions can become the driving force of poetic creation.

Vols. for 1969- include ACTFL annual bibliography of books and articles on pedagogy in foreign languages 1969-

This volume offers the first bilingual edition of a major text in the history of epistemology, Diogenes Laertius's report on Pyrrho and Timon in his *Lives of Eminent Philosophers*. Leading experts contribute a philosophical introduction, translation, commentary, and scholarly essays on the nature of Diogenes's report as well as core questions in recent research on skepticism.

"The aim of this study is to track *De Rerum Natura* along two paths of satire. One is the broad boulevard of satiric literature from the beginnings of Greek poetry to the plays, essays, and broadcast media of the modern world. The other is the narrower lane of Roman verse satire, *satura*, whose canon begins in the Middle Republic with Ennius and Lucilius and closes with Juvenal, an author of the Flavian era. The first main portion of this book (chapters 2-3) focuses on Lucretius and Roman *satura*, while the following chapters broaden the scope to satiric elements of Lucretius more generally, but still with plenty of reference to the poets of Roman *satura* as satirists par excellence. By examining how Lucretius' poem employs the tools, techniques, and tactics of satire-by evaluating how and where in *De Rerum Natura* the speaker functions as a satirist-we gain, I argue, a fuller, richer understanding of how the poem works and how its poetry interacts

with its purported philosophical program. Attention to the role of *De Rerum Natura* in the more specific tradition of Roman verse satire demonstrates that Lucretius' poem stands as a detour on the genre's highway, a swerve in the trajectory of *satura*. The numerous satiric passages and frequently satiric narrator of *De Rerum Natura* draw on earlier Roman satire, and in turn the poem influences the later satiric verse of Horace, Persius, and Juvenal. While *De Rerum Natura* is not in and of itself a member of the Roman genre of satire, it is an important player in the genre's development"--

The standard view in scholarship is that disease in Lucretius' *De rerum natura* is mainly a problem to be solved and then dispensed with. However, a closer reading suggests that things are more layered and complex than they appear at first sight: just as *morbis* causes a radical rearrangement of atoms in the body and makes the patient engage with alternative and up to that point unknown dimensions of the sensible world, so does disease as a theme generate a multiplicity of meanings in the text. The present book argues for a reconsideration of *morbis* in *De rerum natura* along those lines: it invites the reader to revisit the topic of disease and reflect on the various, and often contrasting, discourses that unfold around it. More specifically, it illustrates how, apart from calling for therapy, disease, due to its dominant presence in the narrative, transforms at the same time into a concept that is integral both to the poem's philosophical agenda but also to its wider aesthetic concerns as a literary product. The book thus sheds new light on *De rerum natura*'s intense preoccupation with *morbis* by showing how disease is not exclusively conceived by Lucretius as a blind, obliterating force but is crucially linked to life and meaning—both inside and outside the text.

Roberto Esposito, a leading Italian philosopher, deconstructs the notion of community by examining its etymological roots in the Latin *munus*, or gift, and then reads against classical political interpretations of community.

By looking in a new way at works of art and acts of patronage, the volume restores to visibility some women who were previously invisible in the historical record, and offers a more nuanced understanding of the place of women and gender in early modern Italy.

Early Greek Ethics is devoted to Greek philosophical ethics in its formative period, from the last decades of the sixth century BCE to the beginning of the fourth century BCE. It begins with the in-

ception of Greek philosophical ethics and ends immediately before the composition of Plato's and Aristotle's mature ethical works *Republic* and *Nicomachean Ethics*. The ancient contributors include Presocratics such as Heraclitus, Democritus, and figures of the early Pythagorean tradition such as Empedocles and Archytas of Tarentum, who have previously been studied principally for their metaphysical, cosmological, and natural philosophical ideas. Socrates and his lesser known associates such as Antisthenes of Athens and Aristippus of Cyrene also feature, as well as sophists such as Gorgias of Leontini, Antiphon of Athens, and Prodicus of Ceos, and anonymous texts such as the Pythagorean *Acusmata*, *Dissoi Logoi*, *Anonymus Iamblichii*, and *On Law and Justice*. In addition to chapters on these individuals and texts, the volume explores select fields and topics especially influential to ethical philosophical thought in the formative period and later, such as early Greek medicine, music, friendship, justice and the afterlife, and early Greek ethnography. Consisting of thirty chapters composed by an international team of leading philosophers and classicists, *Early Greek Ethics* is the first volume in any language devoted to philosophical ethics in the formative period.

In this book, Teodolinda Barolini explores the sources of Italian literary culture in the figures of its lyric poets and its "three crowns": Dante, Petrarch, and Boccaccio. Barolini views the origins of Italian literary culture through four prisms: the ideological/philosophical, the intertextual/multicultural, the structural/formal, and the social. The essays in the first section treat the ideology of love and desire from the early lyric tradition to the *Inferno* and its antecedents in philosophy and theology. In the second, Barolini focuses on Dante as heir to both the Christian visionary and the classical pagan traditions (with emphasis on Vergil and Ovid). The essays in the third part analyze the narrative character of Dante's *Vita nuova*, Petrarch's lyric sequence, and Boccaccio's *Decameron*. Barolini also looks at the cultural implications of the editorial history of Dante's rime and at what *sparso* versus *organico* spells in the Italian imaginary. In the section on gender, she argues that the didactic texts intended for women's use and instruction, as explored by Guittone, Dante, and Boccaccio—but not by Petrarch—were more progressive than the courtly style for which the Italian tradition is celebrated. Moving from the lyric origins of the *Divine Comedy* in "Dante and the Lyric Past" to Petrarch's regressive stance on gender in "Notes toward a Gendered History of

Italian Literature"—and encompassing, among others, Giacomo da Lentini, Guido Cavalcanti, and Guittone d'Arezzo—these sixteen essays by one of our leading critics frame the literary culture of thirteenth- and fourteenth-century Italy in fresh, illuminating ways that will prove useful and instructive to students and scholars alike.

Why is it that our current twenty-first century A.D. is so similar to the twenty-first century B.C.? Is history destined to repeat itself? Will biblical prophecies come true, and if so, when? It has been more than three decades since Zecharia Sitchin's trailblazing book *The 12th Planet* brought to life the Sumerian civilization and its record of the Anunnaki—the extraterrestrials who fashioned man and gave mankind civilization and religion. In this new volume, Sitchin shows that the End is anchored in the events of the Beginning, and once you learn of this Beginning, it is possible to foretell the Future. In *The End of Days*, a masterwork that required thirty years of additional research, Sitchin presents compelling new evidence that the Past is the Future—that mankind and its planet Earth are subject to a predetermined cyclical Celestial Time. In an age when religious fanaticism and a clash of civilizations raise the specter of a nuclear Armageddon, Zecharia Sitchin shatters perceptions and uses history to reveal what is to come at *The End of Days*.

This volume sheds light on the most relevant pieces of evidence for ancient Orphism, collected in the recent edition by Alberto Bernabé. It contains 65 short new studies on Orphic fragments by leading international scholars who comment on one of the most controversial phenomena in Antiquity from a plurality of perspectives. Readers will acquire a global vision of the multiple dimensions of the Orphic tradition, as well as many new insights into particular Orphic fragments.

This book, *Potamikon*, presents an investigation into the origin and identity of the man-faced bull, as well as a catalogue of coins. After learning of atomic physics, H. G. Wells began to think of its potential impact on human society. In *The World Set Free*, atomic energy causes massive unemployment, shaking the already fragile social order. The ambitious powers of the world decide to seize the opportunity to compete for dominance, and a world war breaks out, echoing the looming Great War about to ignite in 1914. Waking to the catastrophe, humanity begins the hard search for a way into a better future. The novel traces a soldier,

an ex-king, a despot, and a sage through a profound transformation of human society, and we gain a window into Wells' own thoughts and hopes along the way. With one prophetic stroke, Wells gives the first detailed depiction of atomic energy and its potential destructive power, and predicts the use of the air power in modern warfare. He may have even directly influenced the development of nuclear weapons, as the physicist Leó Szilárd, shortly after reading the novel in 1932, then conceived of harnessing the neutron chain reaction critical to the development of the atom bomb. This book is part of the Standard Ebooks project, which produces free public domain ebooks.

Athens and Rome, Florence and Venice—the best known city-states in European history—have given Western culture a wealthy inheritance. Many of our basic notions about the nature and organization of towns come from realities born in antiquity and brought to fruition in the Middle Ages. While ancient city-states and medieval "communes" have had great importance for modern culture, much about the history of these institutions is still paradoxical and difficult to understand. The contributors to *City-States in Classical Antiquity and Medieval Italy* offer valuable insights into these problems. This volume presents a parallel reading of the history and analysis of the development, structures, and conflicts of both sets of cities, using insights gained from one to illuminate the other. This comprehensive yet suggestive book offers innovative answers to familiar questions, as in the articles of David Whitehead and Erich Gruen on the nature and power of the citizen body. *City-States* also breaks new ground in its persuasive documentation of the ways in which seemingly disparate disciplines may profitably share methods and data.

A richly detailed graveyard history of the Florentine poet whose dead body shaped Italy from the Middle Ages and the Renaissance to the Risorgimento, World War I, and Mussolini's fascist dictatorship. Dante, whose *Divine Comedy* gave the world its most vividly imagined story of the afterlife, endured an extraordinary afterlife of his own. Exiled in death as in life, the Florentine poet has hardly rested in peace over the centuries. Like a saint's relics, his bones have been stolen, recovered, reburied, exhumed, examined, and, above all, worshiped. Actors in this graveyard history range from Lorenzo de' Medici, Michelangelo, and Pope Leo X to the Franciscan friar who hid the bones, the stone mason who accidentally discovered them, and the opportunistic sculptor who

accomplished what princes, popes, and politicians could not: delivering to Florence a precious relic of the native son it had banished. In *Dante's Bones*, Guy Raffa narrates for the first time the complete course of the poet's hereafter, from his death and burial in Ravenna in 1321 to a computer-generated reconstruction of his face in 2006. Dante's posthumous adventures are inextricably tied to major historical events in Italy and its relationship to the wider world. Dante grew in stature as the contested portion of his body diminished in size from skeleton to bones, fragments, and finally dust: During the Renaissance, a political and literary hero in Florence; in the nineteenth century, the ancestral father and prophet of Italy; a nationalist symbol under fascism and amid two world wars; and finally the global icon we know today.

What can stories of magical engraved rings or prophetic inscriptions on walls tell us about how writing was perceived before print transformed the world? *Writing beyond Pen and Parchment* introduces readers to a Middle Ages where writing is not confined to manuscripts but is inscribed in the broader material world, in textiles and tombs, on weapons or human skin. Drawing on the work done at the Collaborative Research Centre "Material Text Cultures," (SFB 933) this volume presents a comparative overview of how and where text-bearing artefacts appear in medieval German, Old Norse, British, French, Italian and Iberian literary traditions, and also traces the paths inscribed objects chart across multiple linguistic and cultural traditions. The volume's focus on the raw materials and practices that shaped artefacts both mundane or fantastical in medieval narratives offers a fresh perspective on the medieval world that takes seriously the vibrancy of matter as a vital aspect of textual culture often overlooked.

This book meets the need to revise the standard interpretations of an apparently aporetic dialogue, full of eloquent silences and tricky suggestions, as it explores, among many other topics, the *dramatis personae*, including Plato's self-references behind the scene and the role of Socrates on stage, the question of method and refutation and the way dialectics plays a part in the dialogue. More specifically, it contains a set of papers devoted to perception and Plato's criticism of Heraclitus and Protagoras. A section deals with the problem of the relation between knowledge and thinking, including the aviary model and the possibility of error. It also emphasizes some positive contributions to the classical Platonic doctrines and his philosophy of education. The reception

of the dialogue in antiquity and the medieval age closes the analysis. Representing different hermeneutical traditions, prestigious scholars engage with these issues in divergent ways, as they shed new light on a complex controversial work.

Francis of Assisi is pre-eminently the saint of the Middle Ages. Owing nothing to church or school he was truly theodidact, and if he perhaps did not perceive the revolutionary bearing of his preaching, he at least always refused to be ordained priest. He divined the superiority of the spiritual priesthood. Saint Francis of Assisi (Italian: San Francesco d'Assisi), born Giovanni di Pietro di Bernardone, informally named as Francesco (1181/1182 - 3 October 1226), was an Italian Catholic friar, deacon and preacher. He founded the men's Order of Friars Minor, the women's Order of Saint Clare, the Third Order of Saint Francis and the Custody of the Holy Land. Francis is one of the most venerated religious figures in history. Pope Gregory IX canonized Francis on 16 July 1228. Along with Saint Catherine of Siena, he was designated Patron saint of Italy. He later became associated with patronage of animals and the natural environment, and it became customary for Catholic and Anglican churches to hold ceremonies blessing animals on his feast day of 4 October. He is often remembered as the patron saint of animals. In 1219, he went to Egypt in an attempt to convert the Sultan to put an end to the conflict of the Crusades.[6] By this point, the Franciscan Order had grown to such an extent that its primitive organizational structure was no longer sufficient. He returned to Italy to organize the Order. Once his community was authorized by the Pope, he withdrew increasingly from external affairs. Francis is also known for his love of the Eucharist.[7] In 1223, Francis arranged for the first Christmas live nativity scene.[8][9][2] According to Christian tradition, in 1224 he received the stigmata during the apparition of Seraphic angels in a religious ecstasy [10] making him the first recorded person in Christian history to bear the wounds of Christ's Passion.[11] He died during the evening hours of 3 October 1226, while listening to a reading he had requested of Psalm 142.

Since earliest times, humanity has pondered the incomprehensible mysteries of the universe, life...and the afterlife. In *The Stairway to Heaven*, the second book of Zecharia Sitchin's *Earth Chronicles* series, the author answers these fundamental questions: Was there somewhere on Earth where, after death, mortal man could join the immortal Gods? Where was this place? By whom

was it established? And does it still exist today? After years of painstaking research--combining recent archaeological discoveries with ancient texts and artifacts--Sitchin has identified the legendary Land of the Gods, and provided astounding new revelations about the Great Pyramids, the Sphinx, and other mysterious monuments whose true meanings and purposes have been lost for eons. The *Earth Chronicles* deal with the history and prehistory of Earth and humankind. Each book in the series is based upon information written on clay tablets by the ancient civilizations of the Near East. For the first time, the entire *Earth Chronicles* series is now available in a hardcover collector's edition.

With contributions from a number of respected scholars, these papers locate science within ancient Greek society and culture. The writers investigate its impact upon that society and argue that it was both motivated and constrained by unscientific cultural interests and affected by the paradigms of the day.

Curzio Malaparte was a disaffected supporter of Mussolini with a taste for danger and high living. Sent by an Italian paper during World War II to cover the fighting on the Eastern Front, Malaparte secretly wrote this terrifying report from the abyss, which became an international bestseller when it was published after the war. Telling of the siege of Leningrad, of glittering dinner parties with Nazi leaders, and of trains disgorging bodies in war-devastated Romania, Malaparte paints a picture of humanity at its most depraved. Kaputt is an insider's dispatch from the world of the enemy that is as hypnotically fascinating as it is disturbing.

Studies on the Derveni Papyrus, volume II brings together two new editions of the first fragmentarily extant columns of the Derveni Papyrus and seven scholarly articles devoted to their interpretation. The Derveni Papyrus is by far the most important textual discovery of the 20th century regarding early Greek philosophy, religion, exegetical theory and practice, linguistic ideas, and a host of other areas and issues. But the editorial and interpretative history of this extraordinary document has been very checkered. While the interpretation of the better preserved later columns is still highly controversial in many regards, at least the text of those columns has by and large found a scholarly consensus; but the editorial and interpretative situation with the worse preserved first columns is quite different. This volume offers not one but two editions of the first columns, by Richard Janko and by Valeria Piano, given that it is not currently possible to agree upon a single

edition; and it explains clearly and in detail the papyrological problems and doubts that lead to these two editions, making it possible for readers (even non-papyrologists) to form their own informed judgment about the most likely readings to be adopted. Furthermore, it contains a number of articles by leading scholars on the Derveni Papyrus, above all offering original solutions to the question of the relation between the earlier and the later columns, but also providing analysis and interpretation of other, related problems.

Available for the first time in English, this book examines and reinterprets class struggle within Marx and Engels' thought. As Losurdo argues, class struggle is often misunderstood as exclusively the struggle of the poor against the rich, of the humble against the powerful. It is an interpretation that is dear to populism, one

that supposes a binary logic that closes its eyes to complexity and inclines towards the celebration of poverty as a place of moral excellence. This book, however, shows the theory of class struggle is a general theory of social conflict. Each time, the most adverse social conflicts are intertwined in different ways. A historical situation always emerges with specific and unique characteristics that necessitate serious examination, free of schematic and biased analysis. Only if it breaks away from populism can Marxism develop the ability to interpret and change the world.

The Intellectual Struggle for Florence is an analysis of the ideology that developed in Florence with the rise of the Medici, during the early fifteenth century, the period long recognized as the most formative of the early Renaissance. Instead of simply describing early Renaissance ideas, this volume attempts to relate

these ideas to specific social and political conflicts of the fifteenth century, and specifically to the development of the Medici regime. It first shows how the Medici party came to be viewed as fundamentally different from their opponents, the "oligarchs," then explores the intellectual world of these oligarchs (the "traditional culture"). As political conflicts sharpened, some humanists (Leonardo Bruni and Francesco Filelfo) with close ties to oligarchy still attempted to enrich traditional culture with classical learning, while others, such as Niccolò Niccoli and Poggio Bracciolini, rejected tradition outright and created a new ideology for the Medici party. What is striking is the extent to which Niccoli and Poggio were able to turn a Latin or classical culture into a "popular culture," and how the culture of the vernacular remained traditional and oligarchic.