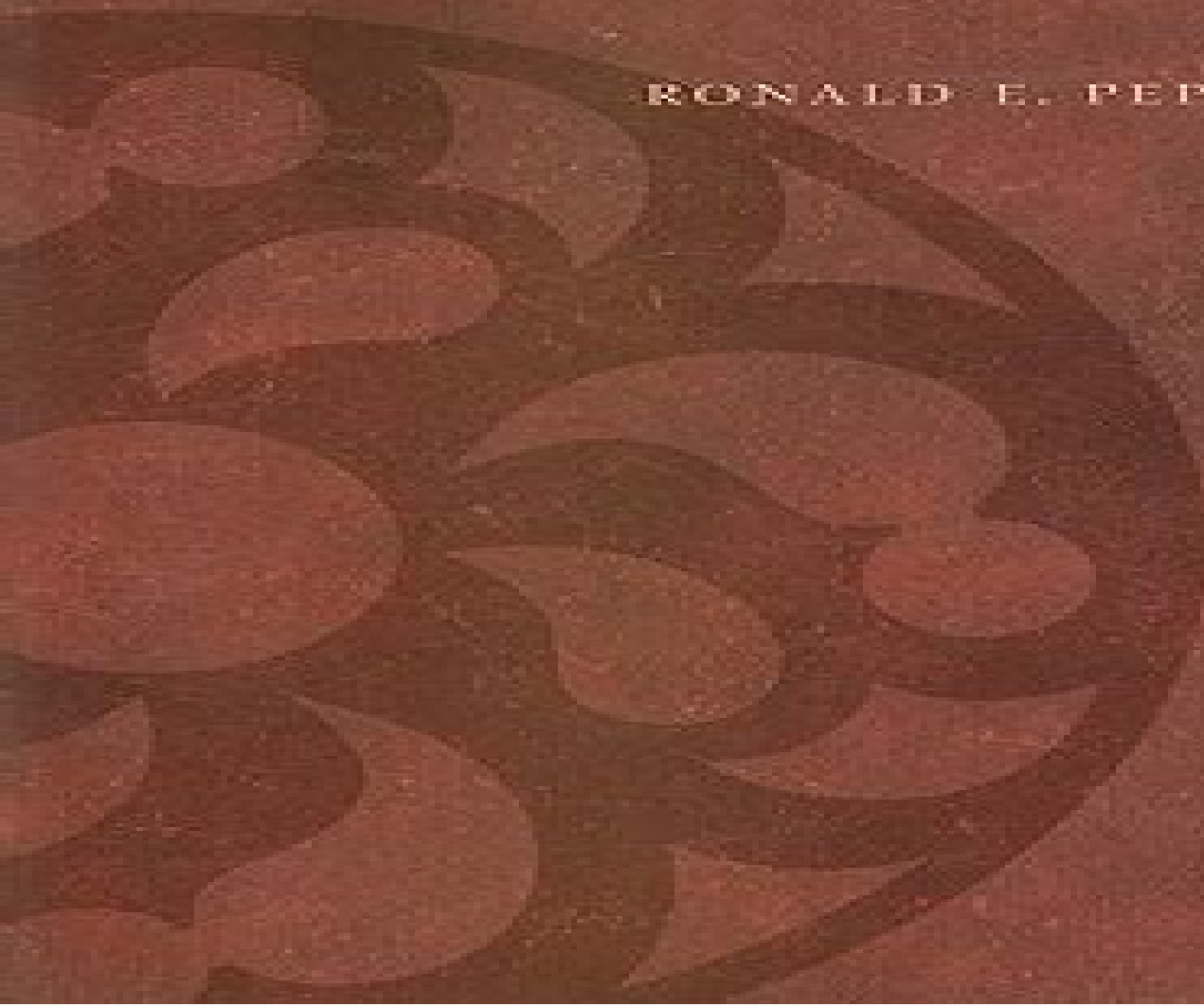


# The Vatican Mythographers

RONALD E. PEPIN



# The Vatican Mythographers Medieval Philosophy Texts And Studies

**Ronald E. Pepin**



## **The Vatican Mythographers Medieval Philosophy Texts And Studies:**

**The Vatican Mythographers** Ronald E. Pepin, 2022 The Vatican Mythographers offers the first complete English translation of three important sources of knowledge about the survival of classical mythology from the Carolingian era to the High Middle Ages and beyond The Latin texts were discovered in manuscripts in the Vatican library and published together in the nineteenth century The three so called Vatican Mythographers compiled analyzed interpreted and transmitted a vast collection of myths for use by students poets and artists In terms consonant with Christian purposes they elucidated the fabulous narratives and underlying themes in the works of Ovid Virgil Statius and other poets of antiquity In so doing the Vatican Mythographers provided handbooks that included descriptions of ancient rites and customs curious etymologies and above all moral allegories Thus we learn that Bacchus is a naked youth who rides a tiger because drunkenness is never mature denudes us of possessions and begets ferocity or that Ulysses husband of Penelope passed by the monstrous Scylla unharmed because a wise man bound to chastity overcomes lust The extensive collection of myths illustrates how this material was used for moral lessons To date the works of the Vatican Mythographers have remained inaccessible to scholars and students without a good working knowledge of Latin The translation thus fulfills a scholarly void It is prefaced by an introduction that discusses the purposes of the Vatican Mythographers the influences on them and their place in medieval and Renaissance mythography Of course it also entertains with a host of stories whose undying appeal captivates charms inspires instructs and sometimes horrifies us The book should have wide appeal for a whole range of university courses involving myth

**The Vatican Mythographers** Ronald E. Pepin, 2008 The Vatican Mythographers offers the first complete English translation of three important sources of knowledge about the survival of classical mythology from the Carolingian era to the High Middle Ages and beyond The Latin texts were discovered in manuscripts in the Vatican library and published together in the nineteenth century The three so called Vatican Mythographers compiled analyzed interpreted and transmitted a vast collection of myths for use by students poets and artists In terms consonant with Christian purposes they elucidated the fabulous narratives and underlying themes in the works of Ovid Virgil Statius and other poets of antiquity In so doing the Vatican Mythographers provided handbooks that included descriptions of ancient rites and customs curious etymologies and above all moral allegories Thus we learn that Bacchus is a naked youth who rides a tiger because drunkenness is never mature denudes us of possessions and begets ferocity or that Ulysses husband of Penelope passed by the monstrous Scylla unharmed because a wise man bound to chastity overcomes lust The extensive collection of myths illustrates how this material was used for moral lessons To date the works of the Vatican Mythographers have remained inaccessible to scholars and students without a good working knowledge of Latin The translation thus fulfills a scholarly void It is prefaced by an introduction that discusses the purposes of the Vatican Mythographers the influences on them and their place in medieval and Renaissance mythography Of course it also entertains with a host of stories whose undying appeal

captivates charms inspires instructs and sometimes horrifies us The book should have wide appeal for a whole range of university courses involving myth      **Intentionality, Cognition, and Mental Representation in Medieval Philosophy** Gyula Klima, 2015-02-02 It is commonly supposed that certain elements of medieval philosophy are uncharacteristically preserved in modern philosophical thought through the idea that mental phenomena are distinguished from physical phenomena by their intentionality their intrinsic directedness toward some object The many exceptions to this presumption however threaten its viability This volume explores the intricacies and varieties of the conceptual relationships medieval thinkers developed among intentionality cognition and mental representation Ranging from Aquinas Scotus Ockham and Buridan through less familiar writers the collection sheds new light on the various strands that run between medieval and modern thought and bring us to a number of fundamental questions in the philosophy of mind as it is conceived today

Later Medieval Metaphysics Charles Bolyard, Rondo Keele, 2013-02 This book begins with standard ontological topics such as the nature of existence and of metaphysics generally such as the status of universals form and accidents What is the proper subject matter of metaphysical speculation Are essence and existence really distinct in bodies Does the body lose its unifying form at death Can an accident of a substance exist in separation from that substance Are universals real and if so are they anything more than general concepts Among the figures it examines are Thomas Aquinas John Duns Scotus William of Ockham Walter Chatton John Buridan Dietrich of Freiburg Robert Holcot Walter Burley and the 11th century Islamic philosopher Ibn Sina Avicenna There is also an emphasis on metaphysics broadly conceived Thus additional discussions of connected topics in medieval logic epistemology and language provide a fuller account of the range of ideas included in the later medieval worldview      **The Beauty of the Trinity** Justin Coyle, 2023-01-03 In this book Justin Shaun Coyle remembers the theology of beauty of the forgotten Summa Halensis an early thirteenth century text written by Franciscan friars at the University of Paris Many scholars vaunt the Summa Halensis conceived but not drafted entirely by Alexander of Hales d 1245 for its teaching on beauty and its influence on giants of the high scholastic idiom But few read the text s teaching theologically as a teaching about God The Beauty of the Trinity A Reading of the Summa Halensis proposes an interpretation of the Summa s beauty teaching as deeply and inexorably theological even trinitarian The book takes as its keystone a passage in which the Summa Halensis identifies beauty with the sacred order of the divine persons If beauty names a trinitarian structure rather than a divine attribute then the text teaches beauty where it teaches trinity So The Beauty of the Trinity trawls the massive Summa Halensis for beauty across passages largely ignored by the literature Taking seriously the Summa s own definition of beauty rather than imposing onto the text modernity s narrow aesthetic categories allows Coyle to identify beauty nearly everywhere across the text s pages in its teaching on the transcendental determinations of being on the trinity proper on creation on psychology on grace A medieval text must teach beauty that appreciates beauty theologically beyond the constricted and anachronistic boundaries that often limit study of medieval aesthetics Readers of

medieval theology and theological aesthetics both will find in *The Beauty of the Trinity* a depiction of how an early scholastic summa thinks beauty according to the mystery of the trinity

**Treatise on Consequences** John Buridan, 2014-12-15 The rediscovery of Aristotle in the late twelfth century led to a fresh development of logical theory culminating in Buridan's crucial comprehensive treatment in the *Treatise on Consequences* Buridan's novel treatment of the categorical syllogism laid the basis for the study of logic in succeeding centuries This new translation offers a clear and accurate rendering of Buridan's text It is prefaced by a substantial Introduction that outlines the work's context and explains its argument in detail Also included is a translation of the Introduction in French to the 1976 edition of the Latin text by Hubert Hubien

On Being and Cognition John Duns Scotus, 2016-10-05 In *On Being and Cognition* the first complete translation into English of a pivotal text in the history of philosophy and theology Scotus addresses fundamental issues concerning the limits of human knowledge and the nature of cognition by developing his doctrine of the univocity of being refuting skepticism and analyzing the way the intellect and the object cooperate in generating actual knowledge in the case of abstractive cognition Throughout the work Scotus is in discussion with important theologians of his time such as Thomas Aquinas Henry of Ghent and Godfrey of Fontaines Anyone interested in the pertinent philosophical problems will find in this book the highly sophisticated and subtle answers of a giant in the history of thought

Ens Rationis from Suarez to Caramuel Daniel Novotny, 2013-04-22 The influence of the Spanish Jesuit Francisco Suarez 1548-1617 on 17th century philosophy theology and law can hardly be underestimated In this groundbreaking book Daniel D Novotny explores one of the most controversial topics of Suarez's philosophy beings of reason Beings of reason are impossible intentional objects such as blindness and square circle The first part of this book is structured around a close reading of Suarez's main text on the subject namely Disputation 54 The second part centers on texts on this topic by other outstanding philosophers of the time such as the Spanish Jesuit Pedro Hurtado de Mendoza 1578-1641 the Italian Franciscan Bartolomeo Mastri 1602-73 and the Spanish Bohemian Luxembourgian polymath Juan Caramuel de Lobkowitz 1606-82 The book should be of interest not just to those concerned with beings of reason but also for all those with a broader interest in the history of the period It is written in a clear style that will make it appealing both to historians of philosophy and to anyone interested in applying analytical tools to the history of philosophy

*Medieval Mythography, Volume Two* Jane Chance, 2019-11-15 The second volume in Jane Chance's study of the history of medieval mythography from the fifth through fifteenth centuries focuses on the time period in Western Europe between the School of Chartres and the papal court at Avignon This examination of historical and philosophical developments in the story of mythography reflects the ever increasing importance of the subjectivity of the commentator Through her vast and wide ranging familiarity with hitherto seldom studied primary texts spanning nearly one thousand years Chance provides a guide to the assimilation of classical myth into the Christian Middle Ages Rich in insight and example dense in documentation and compelling in its interpretations *Medieval Mythography* is an important tool for

scholars of the classical tradition and for medievalists working in any language      **The Singular Voice of Being** Andrew T. LaZella, 2019-05-07

The Singular Voice of Being reconsiders John Duns Scotus's well studied theory of the univocity of being in light of his less explored discussions of ultimate difference. Ultimate difference is a notion introduced by Aristotle and known by the Aristotelian tradition but one that this book argues Scotus radically retrofits to buttress his doctrine of univocity. Scotus broadens ultimate difference to include not only specific differences but also intrinsic modes of being e.g. finite infinite and principles of individuation i.e. haecceitates. Furthermore he deepens it by divorcing it from anything with categorical classification such as substantial form. Scotus uses his revamped notion of ultimate difference as a means of dividing being despite the longstanding Parmenidean arguments against such division. The book highlights the unique role of difference in Scotus's thought which conceives of difference not as a fall from the perfect unity of being but rather as a perfective determination of an otherwise indifferent concept. The division of being culminates in individuation as the final degree of perfection which constitutes indivisible i.e. singular degrees of being. This systematic study of ultimate difference opens new dimensions for understanding Scotus's dense thought with respect to not only univocity but also to individuation, cognition and acts of the will.

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