Dolopathos or The king and the seven wise men
[Dolopathos sive de rege et septem sapientibus, engl.]
Transl. by Brady B. Gilleland-Johannes (de Alta Silva.) 1981

Classical Culture and Witchcraft in Medieval and
Renaissance Italy-Marina Montesano 2018-07-11 This book explores the relationships between ancient witchcraft and its modern incarnation, and by doing so fills an important gap in the historiography. It is often noted that
stories of witchcraft circulated in Greek and Latin classical texts, and that treatises dealing with witch-beliefs referenced them. Still, the role of humanistic culture and classical revival in the developing of the witch-hunts has not yet been fully researched. Marina Montesano examines Greek and Latin literature, revealing how particular features of ancient striges were carried into the Late Middle Ages, through the Renaissance and into the fifteenth century, when early Italian trials recall the myth of the strix common in ancient Latin sources and in popular memory. The final chapter also serves as a conclusion, to show how in Renaissance Italy and beyond, classical accounts of witchcraft ceased to be just stories, as they had formerly been, and were instead used to attest to the reality of witches’ powers.

Around the Point-Roman Katsman 2014-03-17 Around the Point is a unique collection that brings to readers the works of almost thirty scholars dealing with Jewish literature in various Jewish and non-Jewish languages, such as Hebrew, Yiddish, Ladino, French, Italian, German, Hungarian, Serbian, Polish, and Russian. Although this volume does not cover all the languages of Jewish letters, it is a significant endeavor in establishing the realm of multilingual international study of Jewish literature and culture. Among the questions under discussion, are the problems of the definition of Jewish identity and literature, literary history, language choice and diglossy, lingual and cultural influences, intertextuality, Holocaust literature, Kabbala and Hasidism, Jewish poetics, theatre and art, and the
problems of the acceptance of literature.

**The Book of Sindibād**-Sindbād (the philosopher.) 1884

**Routledge Revivals: Medieval France (1995)**-William W. Kibler 2017-07-05 First published in 1995, Medieval France: An Encyclopedia is the first single-volume reference work on the history and culture of medieval France. It covers the political, intellectual, literary, and musical history of the country from the early fifth to the late fifteenth century. The shorter entries offer succinct summaries of the lives of individuals, events, works, cities, monuments, and other important subjects, followed by essential bibliographies. Longer essay-length articles provide interpretive comments about significant institutions and important periods or events. The Encyclopedia is thoroughly cross-referenced and includes a generous selection of illustrations, maps, charts, and genealogies. It is especially strong in its coverage of economic issues, women, music, religion and literature. This comprehensive work of over 2,400 entries will be of key interest to students and scholars, as well as general readers.

**Medieval France**-William W. Kibler 1995-01 The first single-volume reference work on the history and culture of medieval France, this information-filled Encyclopedia of over 2,400 entries covers the political, intellectual, literary, and musical history of the country from the early fifth
century to the late 15th. The shorter entries offer succinct summaries of the lives of individuals, events, works, cities, monuments, and other important subjects, followed by essential bibliographies. Longer essay-length articles provide interpretive comments about significant institutions and important periods or events. The Encyclopedia is thoroughly cross-referenced and includes a generous selection of illustrations, maps, charts, and genealogies.

The seven sages of Rome (midland version) — Jill Whitelock 2005 A collection of stories concerning wicked women and wise counsellors, extremely popular in the Middle Ages.

The Book and the Magic of Reading in the Middle Ages — Albrecht Classen 2013-10-11 The computer revolution is upon us. The future of books and of reading are debated. Will there be books in the next millennium? Will we still be reading? As uncertain as the answers to these questions might be, as clear is the message about the value of the book expressed by medieval writers. The contributors to the volume The Book and the Magic of Reading in the Middle Ages explore the significance of the written document as the key icon of a whole era. Both philosophers and artists, both poets and clerics wholeheartedly subscribed to the notion that reading and writing represented essential epistemological tools for spiritual, political, religious, and philosophical quests. To gain a deeper understanding of the cultural significance of the medieval book, the contributors
to this volume examine pertinent statements by medieval philosophers and French, German, English, Spanish, and Italian poets.

**Medieval Tales and Stories**-Stanley Appelbaum 2012-08-02 Wide-ranging stories offer a glimpse into witchcraft, magic, Crusaders, astrology, alchemy, pacts with the Devil, chivalry, trial by torture, church councils, mercantile life, other elements of Middle Ages.

**Popular Tales and Fictions**-William Alexander Clouston 1887

**The Pleasant Nights**-Giovanni Francesco Straparola 2012 This full critical edition of The Pleasant Nights presents these stories in English for the first time in over a century. The text takes its inspiration from the celebrated Waters translation, which is entirely revised here to render it both more faithful to the original and more sparkishly idiomatic than ever before. The stories are accompanied by a rich sampling of illustrations, including originals from nineteenth-century English and French versions of the text.

**Folktales of the Jews, V. 3 (Tales from Arab Lands)**-Dan Ben Amos 2011-05-01 Thanks to these generous donors for making the publication of the books in this series possible: Lloyd E. Gotter, The Maurice Amado Foundation; National...
Endowment for the Humanities; and the National Foundation for Jewish Culture Tales from Arab Lands presents tales from North Africa, Yemen, Lebanon, Syria, and Iraq in the latest volume of the most important collection of Jewish folktales ever published. This is the third book in the multi-volume series in the tradition of Louis Ginzberg's timeless classic, Legends of the Jews. The tales here and the others in this series have been selected from the Israel Folktale Archives (IFA), named in Honor of Dov Noy, at The University of Haifa, a treasure house of Jewish lore that has remained largely unavailable to the entire world until now. Since the creation of the State of Israel, the IFA has collected more than 20,000 tales from newly arrived immigrants, long-lost stories shared by their families from around the world. The tales come from the major ethno-linguistic communities of the Jewish world and are representative of a wide variety of subjects and motifs, especially rich in Jewish content and context. Each of the tales is accompanied by in-depth commentary that explains the tale's cultural, historical, and literary background and its similarity to other tales in the IFA collection, and extensive scholarly notes. There is also an introduction that describes the culture and its folk narrative tradition, a world map of the areas covered, illustrations, biographies of the collectors and narrators, tale type and motif indexes, a subject index, and a comprehensive bibliography. Until the establishment of the IFA, we had had only limited access to the wide range of Jewish folk narratives. Even in Israel, the gathering place of the most wide-ranging cross-section of world Jewry, these folktales have remained largely unknown. Many of the communities no longer exist as
cohesive societies in their representative lands; the Holocaust, migration, and changes in living styles have made the continuation of these tales impossible. This series is a monument to a rich but vanishing oral tradition. This series is a monument to a rich but vanishing oral tradition.

**Considering Children's Literature**-Andrea Schwenke Wyile 2008-02-21 “The study of children’s literature is not just about children and the books said to be for them; it is also about the societies and cultures from which the literature comes, and it is about the assumptions and ideas we hold about children and childhood. For adults, reading children’s literature is ultimately both an act of nostalgia and of self-examination. When we consider children’s literature, we must include ourselves in the equation: What kinds of readers are we? How do we relate to books and stories? To what degree should we impose our experience upon others? Reading children’s literature actively can lead to all kinds of remarkable (and sometimes unsettling) revelations about ourselves and our society.” — from the Introduction Considering Children’s Literature is a collection of previously published essays on a variety of topics that inform the study of children’s literature. Exploring issues such as censorship, the canon, the meanings of fairy tales, and the adaptation of children’s literature into film, the essays in this anthology are as diverse as they are illuminating. Along with authors like Natalie Babbitt and Margaret Mahy, teachers, scholars, and publishers of children’s books are also contributors. Accessible and comprehensive, this book will appeal to
anyone interested in children’s literature.

**Shakespeare and the Folktale**-Charlotte Artese
2019-10-22 An international collection of the traditional tales that inspired some of Shakespeare's greatest plays. Shakespeare knew a good story when he heard one, and he wasn't afraid to borrow from what he heard or read, especially traditional folktales. The Merchant of Venice, for example, draws from "A Pound of Flesh," while King Lear begins in the same way as "Love Like Salt," with a king asking his three daughters how much they love him, then banishing the youngest when her cryptic reply displeases him. This unique anthology presents more than forty versions of folktales related to eight Shakespeare plays: The Taming of the Shrew, The Comedy of Errors, Titus Andronicus, The Merchant of Venice, All's Well That Ends Well, King Lear, Cymbeline, and The Tempest. These fascinating and diverse tales come from Europe, the Middle East, India, the Caribbean, and South America, and include stories by Gerald of Wales, Marie-Catherine d'Aulnoy, Jacob and Wilhelm Grimm, Giambattista Basile, J. M. Synge, Zora Neale Hurston, Italo Calvino, and many more. Organized by play, each chapter includes a brief introduction discussing the intriguing connections between the play and the gathered folktales. Shakespeare and the Folktale can be read for the pure pleasure these lively tales give as much as for the insight into Shakespeare's plays they provide.
The Collected Sicilian Folk and Fairy Tales of Giuseppe Pitré-Jack Zipes 2013-01-11 This is volume 2 of a two-volume set that collects 300 of the most entertaining and important folk and fairy tales of Giuseppe Pitré, a nineteenth century Sicilian folklorist whose significance ranks alongside the Brothers Grimm. In stark contrast to the more literary ambitions of the Grimms' tales, Pitré’s possess a charming, earthy quality that reflect the customs, beliefs, and superstitions of the common people more clearly than any other European folklore collection of the 19th century. Edited, translated, and with a critical introduction by world-renowned folk and fairy tale experts Jack Zipes and Joseph Russo, this is the first collection of Pitré’s tales available in English. Carmelo Letterer's illustrations throughout the volume are as lively and vivid as the stories themselves, illuminating the remarkable imagination captured in the tales.

How Not to Make a Human-Karl Steel 2019-12-24 From pet keeping to sky burials, a posthuman and ecocritical interrogation of and challenge to human particularity in medieval texts Mainstream medieval thought, like much of mainstream modern thought, habitually argued that because humans alone had language, reason, and immortal souls, all other life was simply theirs for the taking. But outside this scholarly consensus teemed a host of other ways to imagine the shared worlds of humans and nonhumans. How Not to
Make a Human engages with these nonsystematic practices and thought to challenge both human particularity and the notion that agency, free will, and rationality are the defining characteristics of being human. Recuperating the Middle Ages as a lost opportunity for decentering humanity, Karl Steel provides a posthuman and ecocritical interrogation of a wide range of medieval texts. Exploring such diverse topics as medieval pet keeping, stories of feral and isolated children, the ecological implications of funeral practices, and the “bare life” of oysters from a variety of disanthropic perspectives, Steel furnishes contemporary posthumanists with overlooked cultural models to challenge human and other supremacies at their roots. By collecting beliefs and practices outside the mainstream of medieval thought, How Not to Make a Human connects contemporary concerns with ecology, animal life, and rethinking of what it means to be human to uncanny materials that emphasize matters of death, violence, edibility, and vulnerability.

**Dominican Resonances in Medieval Iceland** - 2021-08-16
This book explores the life and times of Jón Halldórsson, bishop of Skálholt (1322–39), a Dominican who had studied the liberal arts and canon law in Paris and Bologna, and provides a snapshot with wider implications for understanding of medieval literacy.

**The Decameron First Day in Perspective** - Elissa B. Weaver 2004-01-01
This inaugural book in a new series of critical essays on the Decameron will provide an important
guide to reading the complex series of narratives that constitute the opening of the Decameron and will serve as a guide to reading the entire work.

**Vergil in the Middle Ages** - Domenico Comparetti 1895

**The Monthly Review** - 1815

**The Monthly Review, Or, Literary Journal** - 1815

**The Monthly Review** - Ralph Griffiths 1815

**Vergil in the Middle Ages** - Domenico Comparetti
2021-06-08 From its first complete Italian printing in 1872 up to the present day, Domenico Comparetti's Vergil in the Middle Ages has been acknowledged as a masterpiece, regarded by some critics as "a true and proper history of European consciousness from antiquity to Dante." Treating Vergil's poetry as a foundation of Latin European identity, Comparetti seeks to give a complete history of the medieval conception of the preeminent poet. Scholars of the time had transformed Vergil into a sage and a seer, a type of universal philosopher--even a Christian poet and a guide of a Christian poet. In the mid-twelfth century, there surfaced legends that converted Vergil into a magician, endowing him with supernatural powers. Comparetti explores the
ongoing interest in Vergil's poetry as it appeared in popular folklore and legends as well as in medieval classical scholarship. This great synthesizing work, which has been unavailable for over twenty years, is now back in print, based on E.F.M. Benecke's 1895 translation of the Italian second edition. Comparetti begins with the period in which Vergil lived and goes on to evaluate how the later images, particularly the legends, of Vergil coincide with the more scholarly accounts of his life. The result is a grand sweep of literary history from the first century B.C.E. through the end of the Middle Ages, with implications for the nineteenth century and the rise of Italian nationalism.

Historical View of the Literature of the South of Europe - Sismondi 1846

Fairy Tales Reimagined - Susan Redington Bobby
2014-01-10 Although readers and filmgoers are strongly familiar with Disney’s sanitized child-centric fairy tales, they are quick to catch on to reworkings of classic tales into a contemporary context. The rise is such retellings seems to indicate that readers are hungry for a new narrative, one that hearkens back to the old yet moves the storyline forward to reflect conditions of the modern world. No mere escapist fantasies, the reimagined fairy tales of the late 20th
and early 21st centuries reflect social, political and cultural truths. Sixteen essays consider fairy tales recreated through short stories, novels, poetry, and the graphic novel from both best-selling and lesser-known writers, applying a variety of perspectives, including postmodernism, psychoanalysis, Marxism, feminism, queer theory and gender studies. Along with the classic fairy tales, fiction from writers such as Neil Gaiman (Stardust) and Gregory Macquire (Wicked) is covered.

**Brill’s Companion to the Reception of Herodotus in Antiquity and Beyond**—2016-02-08 Brill's Companion to the Reception of Herodotus in Antiquity and Beyond examines the reception and cultural transmission of Herodotus' Histories, one of the most controversial and influential texts to have survived from Classical Antiquity, from ancient up to modern times.

**Tales of Witchcraft and Wonder**—Claude Lecouteux 2021-09-28 • Offers commentary for each story, revealing its historical context, cultural and esoteric associations, and hidden pagan beliefs • Explores how the tales transformed over the ages and their origins in Classical Antiquity, the Middle East, and India • Includes stories never-before-translated from their original Latin and many purposely left in obscurity due to scandalous depictions of popes and other notables The Middle Ages witnessed the blossoming of oral traditions whose echoes can still be found in many legends, fables, and tales today. In this collection of medieval tales of
witchcraft, wonder, and the supernatural, Claude and Corinne Lecouteux explain how many of these stories arose in Classical Antiquity while some made their way into Dark Ages Europe from the Middle East and India. Offering commentary for each tale, the authors place them in historical context and analyze their cultural and esoteric associations. They include stories never-before-translated from their original Latin or demotic versions and show how, unlike the well-known fairy tales made popular by the Brothers Grimm, many stories were purposely left in obscurity because they presented scandalous depictions of popes and other notables. Additionally, for many of the tales, the authors scrupulously peel back the Christian veneer to show how the stories were instrumental in assuring the survival of age-old pagan beliefs across the centuries. These beliefs are explored through tales of animals with magical powers and the ability to converse with humans, including the tale of the Grateful Lion made famous through Aesop’s fables; stories of individuals with supernatural or otherworldly powers, like the Venomous Maiden who poisons all men who have relations with her; legends of miracles and wondrous things that violate the laws of nature, such as people returning from the dead to help a descendent; and stories of witchcraft, magic, and demonic apparitions, including the pope who was a disguised demon. The authors also explore tales of supernatural spouses and illicit love affairs, wisdom teachings and parables of fools, as well as heroic legends.

Shakespeare's Folktale Sources—Charlotte Artese
2015-06-03 Shakespeare’s Folktale Sources examines how Shakespeare adapted folktales for one or more plots in seven of his plays. When we acknowledge that Shakespeare constructed his plays from traditional stories with wide written and oral circulation, we can see how he used his folktale sources to engage his audience on common ground.

**Sharpe's London magazine, a journal of entertainment and instruction. [entitled] Sharpe's London journal. [entitled] Sharpe's London magazine, conducted by mrs. S.C. Hall**-Anna Maria Hall

**Master Virgil**-Joseph Salathiel Tunison 1888

**Celtic Culture: A-Celti**- 2006

**Laura Cereta, Quattrocento Humanist**-Albert Rabil 1981

**The Quarterly Review**- 1875

**Magic Tales and Fairy Tale Magic**-R. Bottigheimer 2014-07-01 This book examines magic's generally maleficent effect on humans from ancient Egypt through the Middle Ages, including tales from classical mythology, Jewish, Christian, and Muslim cultures. It shows that certain
magical motifs lived on from age to age, but that it took until the Italian Renaissance for magic tales to become fairy tales.

**The London Quarterly Review**- 1875

**The Wesleyan-Methodist Magazine**- 1875
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