

La Brevit Della Vita

Niccolò Machiavelli

Il principe Niccolò Machiavelli,1891

Three Prose Writers of the Italian Renaissance Clarence King Moore,1916

La brevità della vita Lucius Annaeus Seneca,Alfonso Traina,1994

History of Painting in Italy Illustrated by Its Monuments Giovanni Rosini,1852

The Founding of the Roman Catholic Church in Melanesia and Micronesia, 1850-1875 Ralph M.

Wiltgen,2008-01-01 The Founding of the Roman Catholic Church in Melanesia and Micronesia, 1850 to 1875 is the result of Father Ralph Wiltgen's years of archival work in Rome and at the headquarters of religious orders who worked in Micronesia and Melanesia. It follows his first historical book on the subject, The Founding of the Roman Catholic Church in Oceania: 1825 to 1850, but narrows the focus. The first book dealt with the whole of Oceania and emphasized developments in Polynesia. This book concentrates on Melanesia and Micronesia from 1850 to 1875, the period immediately before the work of large numbers of Missionaries of the Sacred Heart, Marists, and Divine Word Missionaries assumed great momentum in the period between 1875 and 1914. Micronesia is a huge area of the world, made up of numerous culturally and politically distinct groups of atolls ranging over about 1,400 miles from the northwest to the southeast. Its peoples speak scores of mutually unintelligible though related languages on such island groups as the Marshalls, the Gilberts, Nauru, and Kiribati. Far more heavily populated is Melanesia, another huge area of the Pacific where as many as one thousand distinct languages are spoken in an arc of islands extending from just below the equator in a boomerang shape from today's Indonesian controlled Papua and independent Papua New Guinea on the island of New Guinea in the northwest all the way along the Solomon Island chain to 25° south latitude to the southeast. In this book, Wiltgen shows himself the undisputed master of the archives of the Propaganda Fide, the Vatican's chief mission agency and the religious orders that provided missionaries, all of which is supplemented by his attention to the lives of key people of the period. He shows the Propaganda now prodding missionary orders to take on the difficult work of evangelizing these areas and on other occasions struggling to keep up with and understand fast-moving events and the colorful characters--both ecclesiastical and among colonial administrators, rogue sea captains, and indigenous leaders. Wiltgen lets the contemporary records speak for themselves, though one can imagine

his arched brow and mischievous grin as he selects exactly the right quote to describe now an act of missionary heroism and now an act of self-promotion. It is a masterful book, making available the early history of one of Catholicism's greatest missionary successes, helping the reader understand both the idealism of the vision and the way in which concrete events and people affected the outcome.

The Prince / Il Principe Niccolò Machiavelli, 2017-06-23 This edition contains the English translation and the original text in Italian. The Prince (Italian: *Il Principe*) is a 16th-century political treatise by the Italian diplomat and political theorist Niccolò Machiavelli. From correspondence a version appears to have been distributed in 1513, using a Latin title, *De Principatibus* (About Principalities). However, the printed version was not published until 1532, five years after Machiavelli's death. This was done with the permission of the Medici pope Clement VII, but long before then, in fact since the first appearance of the 'Prince' in manuscript, controversy had swirled about his writings. Although it was written as if it were a traditional work in the mirrors for princes style, it is generally agreed that it was especially innovative. This is only partly because it was written in the vernacular Italian rather than Latin, a practice which had become increasingly popular since the publication of Dante's *Divine Comedy* and other works of Renaissance literature. The Prince is sometimes claimed to be one of the first works of modern philosophy, especially modern political philosophy, in which the effective truth is taken to be more important than any abstract ideal. It was also in direct conflict with the dominant Catholic and scholastic doctrines of the time concerning how to consider politics and ethics. Although it is relatively short, the treatise is the most remembered of Machiavelli's works and the one most responsible for bringing the word Machiavellian into usage as a pejorative. It also helped make Old Nick an English term for the devil, and even contributed to the modern negative connotations of the words politics and politician in western countries. In terms of subject matter it overlaps with the much longer *Discourses on Livy*, which was written a few years later. In its use of near-contemporary Italians as examples of people who perpetrated criminal deeds for politics, another lesser-known work by Machiavelli which The Prince has been compared to is the *Life of Castruccio Castracani*. *Il Principe* (titolo originale in lingua latina: *De Principatibus*, lett. *Sui Principati*) è un trattato di dottrina politica scritto da Niccolò Machiavelli nel 1513, nel quale espone le caratteristiche dei principati e dei metodi per mantenerli e conquistarli. Si tratta senza dubbio della sua opera più nota e celebrata, quella dalle cui massime (spesso superficialmente interpretate) sono nati il sostantivo machiavellismo e l'aggettivo machiavellico. L'opera non è ascrivibile ad alcun genere letterario particolare, in quanto non ha le caratteristiche di un vero e proprio trattato; se ne è ipotizzata la natura di libriccino a carattere divulgativo. Il Principe si compone di una dedica e ventisei capitoli di varia lunghezza; l'ultimo capitolo consiste nell'appello ai de' Medici ad accettare le tesi espresse nel testo.

The History of Rhetoric and the Rhetoric of History Nancy S. Struever, 2023-05-31 In the articles collected here Nancy Struever explores the basic assumption that rhetoric is not simply a bag of persuasive tricks, but functions, necessarily, as a

mode of inquiry investigating not simply the mechanics of production and reception of discourse, but the psychological factors of reason and passion engaged by the assertion, modification, and contest of beliefs and dispositions of the civil communities. The first section looks both at contemporary historians employing rhetorical constructs and tactics and at contemporary accounts of the employment of rhetorical pedagogical material and theoretical texts in medieval and Renaissance cultural practices. The second set of articles considers change and continuity in the rhetorical exploitation's of genre forms in cultural programs, focuses on the strong reorientation of Classical forms of moral inquiry, on the ingenious use of the proverb, of etymology, of the exemplum, as well as on the changes in strategies in the theater, the novel, and art criticism. The final section deals with the strong historical interconnections of rhetoric with other disciplines: the motives and investigative tactics of medicine and rhetoric in the Renaissance and Early Modernity, and the shared interests and interwoven careers of rhetoric and law.

Artful Immorality - Variants of Cynicism Daniel Scott Mayfield, 2015-09-14 When a term is overused, it tends to fall out of fashion. Cynicism seems to be an exception. Its polytropic versatility apparently prevents any discontinuation of its application. Everyone knows that cynicism denotes that which is deemed deleterious at a given time; and every time will specify its toxicities – the apparent result being the term's non-specificity. This study describes the cynical stance and statement so as to render the term's use scholarly expedient. Close readings of textual sources commonly deemed cynical provide a legible starting point. A rhetorical analysis of aphorisms ascribed to the arch-Cynic Diogenes facilitates describing the design of cynical statements, as well as the characteristic features of the cynical stance. These patterns are identifiable in later texts generally labeled cynical – above all in Machiavelli's *Principe*. With recourse to the Diogenical archetype, cynicism is likewise rendered describable in Gracián's *Oráculo manual*, Diderot's *Le neveu de Rameau*, and Nietzsche's *Posthumous Fragments*. This study's description of cynicism provides a phenomenon otherwise considered amorphous with distinct contours, renders transparent its workings, and tenders a dependable basis for further analyses.

The Greek Anthology in Italy to the Year 1800 James Hutton, 1935

Quiete e visione profonda Amadeo Solé-Leris, 2016-04-27 ... Cominciai a seguire l'insegnamento del Buddha dal momento in cui capii che il vero e proprio non è una religione - una fede in una Divinità e in una relazione con Essa, comunque articolata -, ma un umanesimo e, più concretamente, un sistema etico-psicologico che propone metodi pratici per raggiungere, qui e ora, la piena realizzazione delle proprie potenzialità benefiche. In Occidente, l'insegnamento del Buddha è stato più volte 'interpretato' in senso più o meno teistico: il Buddha come Dio o come sua rappresentazione/manifestazione. Ma quando mi resi conto che il Buddha (il Risvegliato) non pretendeva essere un Dio o un profeta, bensì esempio supremo di ciò che l'essere umano può diventare, mi dissi: "Questo sì che ha un senso: il Risvegliato insegna agli altri, come risvegliarsi. Questo testo vuole contribuire alla comprensione della natura pratica e concreta dell'insegnamento del Buddha, il cui cuore è

l'esercizio meditativo. Vi sono delineate le sue caratteristiche essenziali, per offrire al lettore non specializzato un'introduzione generale, che possa incoraggiare a farne esperienza. "Nel 1972 in Sri Lanka (...) ebbi la fortuna di leggere le parole del Buddha: la spiegazione di quello che lui stesso aveva sperimentato, e di come anche altri possano arrivare alla stessa esperienza. E così scoprii la straordinaria semplicità e la profonda concretezza del sentiero di quiete e visione profonda, da lui indicato. Mi dedicai, quindi, allo studio dell'antica lingua pali e dei testi. Nel 1974 feci un corso di meditazione Vipassana con il maestro indo-birmano S.N. Goenka; questa pratica dell'insegnamento del Buddha mi convinse ad accettare la sua validità, come guida di vita, e ad impegnarmi da allora al continuativo esercizio meditativo di Vipassana. Ben sapendo che è una strada lunga, a ogni passo mi appare giusta e benefica.

Echoing Voices in Italian Literature Teresa Franco, Cecilia Piantanida, 2019-01-08 This collection of essays explores the reception of classics and translation from modern languages as two different, yet synergic, ways of engaging with literary canons and established traditions in 20th-century Italy. These two areas complement each other and equally contribute to shape several kinds of identities: authorial, literary, national and cultural. Foregrounding the transnational aspects of key concepts such as poetics, literary voice, canon and tradition, the book is intended for scholars and students of Italian literature and culture, classical reception and translation studies. With its two shifting focuses, on forms of classical tradition and forms of literary translation, the volume brings to the fore new configurations of 20th-century literature, culture and thought.

De otio Lucius Annaeus Seneca, 2003-01-30 This edition, the first modern one in English, introduces undergraduates and more advanced students to the therapeutic possibilities of Seneca's Stoic philosophy. The short treatises *De otio* and *De brevitae vitae* balance each other by representing different but complementary aspects of Senecan philosophy: in *De otio*, one's duty to the 'active' life, in *De brevitae vitae*, one's duty to oneself in reclaiming life from the impositions made upon the self. The provocative Senecan message is to promote introspection in life, and to suggest the benefits of an inner existence of the personal. In addition to its literary and linguistic emphasis, this edition tries to advertize the means by which Seneca conveys the attractions of his therapeutic 'philosophy'.

The Deaths of Seneca James Ker, 2012 The forced suicide of Seneca, former adviser to Nero, is one of the most tortured death scenes from classical antiquity. Here, James Ker offers a comprehensive cultural history of Seneca's death scene, situating it in the Roman imagination and tracing its many subsequent interpretations.

Imagines praepositorum generalium Societatis Jesu Arnold van Westerhout, Niccolò Galeotti, 1751

Storia D' Europa Con Introduzione E Commento Di G. Marangoni Pietro Francesco Giambullari, 1910

Iter Italicum: en 2 vol. : (Alia itinera 1) : Australia to Germany, 1963

The Effect of the State on the Family Gary Stanley Becker, 1866

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