GABRIELA DRAGNEA HORVATH

SHAKESPEARE ERMETISMO, MISTICA, MAGIA



ROMA 2003 EDIZIONI DI STORIA E LETTERATURA

Shakespeare Ermetismo Misitica Magia

Maria Luisa Rondi Cappelluzzo

Shakespeare Ermetismo Misitica Magia:

Shakespeare Gabriela Dragnea, 2003 Theatre, Magic and Philosophy Gabriela Dragnea Horvath, 2017-07-06 Analyzing Shakespeare s views on theatre and magic and John Dee s concerns with philosophy and magic in the light of the Italian version of philosophia perennis mainly Marsilio Ficino Pico della Mirandola and Giordano Bruno this book offers a new perspective on the Italian English cultural dialogue at the Renaissance and its contribution to intellectual history In an interdisciplinary and intercultural approach it investigates the structural commonalities of theatre and magic as contiguous to the foundational concepts of perennial philosophy and explores the idea that the Italian thinkers informed not only natural philosophy and experimentation in England but also Shakespeare's theatre The first full length project to consider Shakespeare and John Dee in juxtaposition this study brings textual and contextual evidence that Gonzalo an honest old Counsellor in The Tempest is a plausible theatrical representation of John Dee At the same time it places John Dee in the tradition of the philosophia perennis accounting for what appears to the modern scholar the conflicting nature of his faith and his scientific mind his powerful fantasy and his need for order and rigor and clarifies Edward Kelly's role and creative participation in the scrying sessions regarding him as co author of the dramatic episodes reported in Dee s spiritual diaries Finally it connects the Enochian Angelic language to the myth of the Adamic language at the core of Italian philosophy and brings evidence that the Enochian is an artificial language originated by applying creatively the analytical instruments of text hermeneutics used in the Cabala Shakespeare Quarterly, 2004 **Rosa** Claudia Gualdana, 2019-12-20T12:17:00+01:00 Dall Iliade a Borges la rosa un fiore che accompagna la storia della nostra cultura sul piano letterario figurativo favolistico e del costume Nel mondo classico essa indica amore e morte nell evo cristiano viene condannata a un momentaneo oblio per poi tornare a designare il sacrificio dei martiri e a comparire sulle facciate delle cattedrali Simbolo della Vergine Maria entra nelle Litanie lauretane e nella pittura diviene emblema della Passione di Cristo e tale resta fino alla Riforma di Lutero che la adotta nel suo sigillo personale Dalla lirica trobadorica a Dante dagli emblemi gentilizi all'ermetismo il viaggio della rosa prosegue negli ultimi due secoli attraverso le poesie di grandi autori ispirate ai moderni significati del loto dell Occidente

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