

# Pagan Mysteries In The Renaissance

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early Renaissance and the masters • This new art form started in Florence and Rome and eventually spread to the rest of Europe • Mannerism can be considered a link between the classicism of the Renaissance and the Baroque period • \*(could not "top" High Ren masters so something new)

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22 Quoted in Sez nec, The Survival of the Pagan Gods, p99 23 Vincenzo Cartari, Le Imagini de i dei de gli Antichi, in The Renaissance and the Gods, ed Stephen Orgel (New York and London, 1976), pp110 and 116-17 24 Edgar Wind, Pagan Mysteries in the Renaissance (London, 1958), pp111-41; see Fig 53 for Marco Zoppo's Venus armata See Douglas

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1 In Rinascimento, ns XLV (2005), 3-17 JAMES HANKINS MARSILIO FICINO ON REMINISCENTIA AND THE TRANSMIGRATION OF SOULS In the middle of the eighteenth and last book of his Platonic Theology (1482), Marsilio Ficino makes a rather cryptic remark

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Edgar Wind, Pagan Mysteries in the Renaissance R Witt, Hercules at the Crossroads; The Life Work and Thought of Coluccio Salutati Frances Yates, Giordano Burno and the Hermetic Tradition X Views of History P Bondanella, Francesco Guicciardini Peter Burke, The Renaissance Sense of the Past

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the Renaissance Platonists, the pagan mysteries shed light on many Christian concepts Indeed, some ancient poets were thought to be divinely inspired to foretell Christian mysteries such as the birth of Christ In these varied and at times contradictory ways, the gods per meated the works of Christian writers in the Renaissance Such atti

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Renaissance, New York: Oxford University Press, 1939, pp 129-69; and that by Edgar Wind, in chapter 10 of his Pagan Mysteries in the Renaissance, London: Faber and Faber, 1968, pp 121-28 4 In 1999 the organization was renamed the Art Association of Australia and New Zealand

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See also Edgar Wind, Pagan Mysteries in the Renaissance (New York: Norton, 1968) 27, for St Gregor/a allegory, that makes David innocent, and Uriah culpable

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