

1. **One Paragraph:** I've assigned a few short excerpts by Machiavelli for this week - how does he fit into the humanist framework of the Renaissance? How do his writings relate to those of della Mirandola?

Research Links: <https://sourcebooks.fordham.edu/source/prince-excerpt.asp>
<https://sourcebooks.fordham.edu/source/machiavelli-disc1-55.asp>
<https://sourcebooks.fordham.edu/source/machiavelli-disc2-2.asp>

2. **2 Pages:** Pick a piece of popular culture that makes use of the medieval European world, and discuss/critique it, using the knowledge you've gained from the class. Could be a computer game, from Darklands to the Witcher, could be film, could be fiction. Talk about the ways in which the source you select did and/or did not accurately represent the past.
3. **1.5 - 2 pages:** Consider Pico della Mirandola's "Oration on the Dignity of Man". How does this text fit together with other documents and ideas that we have encountered up to this point in the class? What, if anything, is new and surprising in della Mirandola's thinking? How does he conceptualize the place of humans in the universe?

Research Links: Check text Below

ORATION ON THE DIGNITY OF MAN (1486) Giovanni Pico della Mirandola

I have read in the records of the Arabians, reverend fathers, that Abdala the Saracen,¹ when questioned as to what on this stage of the world, as it were, could be seen most worthy of wonder, replied: "There is nothing to be seen more wonderful than man." In agreement with this position is the saying of Hermes Trismegistrus: "A great miracle, Asclepius, is man."² But when I weighed the reasons for these maxims, the many grounds for the excellence of human nature reported by many men failed to satisfy me -- that man is the intermediary between creatures, the intimate of the gods, the king of the lower beings, by the acuteness of his senses, by the discernment of his reason, and by the light of his intelligence the interpreter of nature, the interval between fixed eternity and fleeting time, and (as the Persians say) the bond, nay, rather, the marriage song of the world, on David's {biblical king} testimony but little lower than angels. Admittedly great though these reasons be, they are not the principal grounds, that is, those which may rightfully claim for themselves the privilege of highest admiration. For why should we not admire more the angels themselves and the blessed choirs of heaven? At last it seems to me I have come to understand why man is the most fortunate of creatures and consequently worthy of all admiration and what precisely is that rank which is his lot in the universal chain of Being -- a rank to be envied not only by brutes but even by the stars and by the minds beyond this world. It is a matter past faith and a wondrous one. Why should it not be? For it is on this very account that man is rightly called and judged a great miracle and a wonderful creature indeed. . . .

. . . God the Father, the supreme Architect, had already built this cosmic home we behold, the most sacred temple of His godhead, by the laws of His mysterious wisdom. The region above the heavens He adorned with Intelligences, the heavenly spheres He had quickened with eternal souls, and the excrementary and filthy parts of the lower world He had filled with a multitude of animals of every kind. But when the work was finished, the Craftsman kept wishing that there were someone to ponder the plan of so great a work, to love its beauty, and to wonder at its vastness. Therefore, when everything was done (as Moses and Timaeus³ bear witness), He finally took thought concerning the creation of man. But there was not among his archetypes that form which He could fashion a new offspring, nor was there in His treasure houses anything which He might bestow on His new son as an inheritance, nor

was there in the seats of all the world a place where the latter might sit to contemplate the universe. All was now complete; all things had been assigned to the highest, the middle, and the lowest orders. But in its final creation it was not part of the father's power to fail as though exhausted. It was not the part of His wisdom to waver in a needful matter through poverty of counsel. It was not the part of His kindly love that he who was to praise God's divine generosity in regard to others should be compelled to condemn in regard to himself.

At last the best of Artisans {God} ordained that that creature to whom He had been able to give nothing proper to himself should have joint possession of whatever had been peculiar to each of the different kinds of being. He therefore took man as a creature of indeterminate nature and, assigning him a place in the middle of the world, addressed him thus: "Neither a fixed abode nor a form that is thine alone nor any function peculiar to thyself have We given thee, Adam, to the end that according to thy longing and according to thy judgment thou mayest have and possess what abode, what form, and what functions thou thyself shall desire. The nature of all other beings is limited and constrained within the bounds of laws prescribed by Us. Thou, constrained by no limits, in accordance with thine own free will, in whose hand We have placed thee, shalt ordain for thyself the limits of thy nature. We have set thee at the world's center that thou mayest from thence more easily observe whatever is in the world. We have made thee neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honor, as though the maker and molder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lower forms of life, which are brutish. Thou shalt have the power, out of thy soul's judgment to, to be reborn into the higher forms, which are divine."

O supreme generosity of God the Father, O highest and most marvelous felicity of man! To him it is granted to have whatever he chooses, to be whatever he wills. Beasts as soon as they are born (so says Lucilius)⁴ bring with them from their mother's womb all they will ever possess. Spiritual beings {angels}, either from the beginning or soon thereafter, become what they are to be for ever and ever. On man when he came into life the Father conferred the seeds of all kinds and germs of every way of life. Whatever seeds each man cultivates will grow to maturity and bear in him their own fruit. If they be vegetative, he will be like a plant. If sensitive, he will become brutish. If

rational, he will grow into a heavenly being. If intellectual, he will be an angel and the son of God. And if, happy in the lot of no created thing, he withdraws into the center of his own unity, his spirit, made one with God, in the solitary darkness of God, who is set above all things, shall surpass them all.

1 Abdala the Saracen probably refers to the eighth-century A.D. writer Abd-Allah Ibn al-Muqaffa.

2 Ancient writings dealing with magic, alchemy, astrology, and occult philosophy were erroneously attributed to an

assumed Egyptian priest, Hermes Trismegistrus. Asclepius was a Greek god of healing.

3 Timaeus, a Greek Pythagorean philosopher, was a central character in Plato's famous dialogue Timaeus.

4 Lucilius, a first-century A.D. Roman poet and Stoic philosopher, was a close friend of Seneca, the philosopher-dramatist