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quickly and kills many people. The Black Death . Was a bubonic plague--a disease caused by a type of bacteria carried by fleas. These fleas infested black rats, and in the Middle

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Chapter 15: section 5: The Late Middle Ages. STUDY. PLAY.
Plague. A disease that spreads quickly and kills many people.
The Black Death. Was a bubonic plague--a. disease caused
by a type of bacteria carried by fleas. These fleas infested
black rats, and in the Middle Ages these rats were
everywhere.

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CHAPTER 15, SECTION 5 Late Middle Ages Section 5

Chapter 15: section 5: The Late Middle Ages. STUDY. PLAY.
Plague. A disease that spreads quickly and kills many people.
The Black Death. Was a bubonic plague--a disease caused

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by a type of bacteria carried by fleas. These fleas infested
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Section 5: A Time of Crisis

The Late Middle Ages or Late Medieval Period was the period of European history lasting from 1250 to 1500 AD. The Late

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Middle Ages followed the High Middle Ages and preceded the onset of the early modern period (and in much of Europe, the Renaissance). Late Middle Ages. Europe and Mediterranean region.

Late Middle Ages - Wikipedia

1. Returning Knights brought fabrics, spices, and perfumes from Middle East -> stimulated the desire for luxury items. 2. Encouraged the growth of a money economy. 3. helped to increase the power of monarchs. 4. Enthusiasm for the Crusades brought papal power to its greatest height. 5.

HHG, Chapter 8, Section 1-5, The High and Late Middle Ages

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Late Middle Ages and Renaissance. The Altarpiece of the Holy Blood, by Tilman Riemenschneider (1501–1505). An example of an altarpiece with a central, sculpted section and relief wings. As the Middle Ages progressed, altarpieces began to be commissioned more frequently.

Altarpiece - Wikipedia

Late Middle Ages Section 5 Section 5: A Time of Crisis The High and Late Middle Ages Section 5: A Time of Crisis The Black Death: A Global Epidemic The High and Late Middle Ages Author: Michael R Mason Created Date: 11/6/2011 3:17:03 PM 0398-0409 CH26-846240 12/10/02 12:42 PM Page 398 of 398 UNIT 8 THE LATE MIDDLE AGES 500s AD Venice founded ...

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Late Middle Ages - English

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Piers Plowman (written c. 1370–90) or Visio Willelmi de Petro
Ploughman (William's Vision of Piers Plowman) is a Middle
English allegorical narrative poem by William Langland. It is
written in un-rhymed, alliterative verse divided into sections

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called passus (Latin for "step"). Like the Pearl Poet's Sir Gawain and the Green Knight, Piers Plowman is considered by many critics to be one of the ...

Law | Book | Culture in the Middle Ages takes a detailed view on the role of manuscripts and the written word in legal cultures, spanning the medieval period across western and central Europe.

The construction of a church was undoubtedly one of the most demanding events to take place in the life of a medieval parish. It required a huge outlay of time, money and labour,

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and often a new organisational structure to oversee design and management. Who took control and who provided the financing was deeply shaped by local patterns in wealth, authority and institutional development - from small villages with little formal government to settlements with highly unequal populations. This all took place during a period of great economic and social change as communities managed the impact of the Black Death, the end of serfdom and the slump of the mid-fifteenth century. This original and authoritative study provides an account of how economic change, local politics and architecture combined in late-medieval England. It will be of interest to researchers of medieval, socio-economic and art history.

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The Middle Ages are often thought of as an era during which cruelty was a major aspect of life, a view that stems from the anti-Catholic polemics of the Reformation. Daniel Baraz makes the striking discovery that the concept of cruelty, which had been an important issue in late antiquity, received little attention in the medieval period before the thirteenth century. From that point on, interest in cruelty increased until it reached a peak late in the sixteenth century. Medieval Cruelty's extraordinary scope ranges from the writings of Seneca to those of Montaigne and draws from sources that include the views of Western Christians, Eastern Christians, and Muslims. Baraz examines the development of the concept of cruelty in legal texts, philosophical treatises, and other works that attempt to discuss the nature of cruelty. He

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then considers histories, martyrdom accounts, and literary works in which cruelty is represented rather than discussed directly. In the wake of the intellectual transformations of the twelfth and thirteenth centuries, an increasing focus on the intentions motivating an individual's acts rekindled the discussion of cruelty. Baraz shows how ethical thought and practice about cruelty, which initially focused on external forces, became a tool to differentiate internal groups and justify violence against them. This process is evident in attacks on the Jews, in the peasant rebellions of the later Middle Ages, and in the Wars of Religion.

Originally published in 1981, *The Later Middle Ages* bridges the gap between modern and medieval language and

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literature, by introducing the social and intellectual milieu in which writers like Chaucer, Malory and Margery Kempe lived. It provides a unified and coherent account of the culture of late medieval England, and of the problems involved in viewing it, in relation to English literature. The book covers the history of ideas and education, art and architecture, and changes in the social, economic and political structure.

Ch. 1 Introduction\Section 1: The Borderland Heathendom and Christianity\Section 2: The Tribal goddess as a Christian Saint\Section 3: Further Peculiarities of this Type of Saint\Ch. 2 Covents Among the Franks, A.D. 550-650\Section 1: At the Franish Invasion\Section 2: St. Radegund and the Nunnery at Poitiers\Section 3: The Revolt of the Nuns at Poitiers, Covent

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2: The Memoir of Charitas Pirckheimer\Conclusion.

This interdisciplinary volume sets out to illuminate medieval thought, and to consider how the underlying values of the Middle Ages exerted significant influence in medieval society in the West. The book situates the Christian Church in the West as a framing ideology of the Middle Ages, and considers ideology from four angles: as a means of defining power; as a way of managing power; ideology as an influence on daily living and societies; and the ways in which ideology associated with the Middle Ages continues to influence understandings of past and present. A focus on southern European case studies has been chosen as a means of enriching and complicating study of the Middle Ages.

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Writers of both fiction and non-fiction have long been fascinated by the Middle Ages, and this guide summarizes and evaluates more than 500 picture books, novels, nonfiction, and reference books that have been written for readers in grades K - 12. It also offers professional resources for educators and suggestions for classroom activities.

Through a focused and systematic examination of late medieval scholastic writers - theologians, philosophers and jurists - Joseph Canning explores how ideas about power and legitimate authority were developed over the 'long fourteenth century'. The author provides a new model for understanding late medieval political thought, taking full account of the

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intensive engagement with political reality characteristic of writers in this period. He argues that they used Aristotelian and Augustinian ideas to develop radically new approaches to power and authority, especially in response to political and religious crises. The book examines the disputes between King Philip IV of France and Pope Boniface VIII and draws upon the writings of Dante Alighieri, Marsilius of Padua, William of Ockham, Bartolus, Baldus and John Wyclif to demonstrate the variety of forms of discourse used in the period. It focuses on the most fundamental problem in the history of political thought - where does legitimate authority lie?

This is a study of the history and function of the highest

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ecclesiastical tribunal, the Sacra Romana Rota, from the twelfth to the sixteenth centuries. Despite its importance for Christendom and in contrast with other important papal offices, the activity of the Rota has never been thoroughly investigated on the basis of archival sources, in large part due to the vast source material and the perceived "difficulty" of the subject. This book fills this significant gap by explaining how the Rota functioned-its organization, the phases of a Rota process, everyday practices at the tribunal-and the kinds of issues it handled, where the processes originated from and how long they lasted. The study demonstrates that the Rota dealt with a range of cases much broader than has previously been acknowledged, whilst also confirming that the tribunal mainly oversaw litigation over benefices. The results of this

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research reveal the true role of the Rota and its significance for Christians from the middle ages to the dawn of the Reformation.

The series Religion and Society (RS) contributes to the exploration of religions as social systems— both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious

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communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

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