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ANIYAH FREDERICK

Hate and Compassion from the Plague of Athens to AIDS Harvard University Press
 Urban ceremonial in the Middle Ages took various forms and served a number of different ends--private, collegial, political, and religious. Broadly construed, urban ceremonial included public functions of multiple sorts. From private, but public, celebrations of births, marriages, and deaths to the grand entries of rulers into cities, the spectacles were designed to impress events on collective memory. - from the Introduction.
People, Politics, and

Community in the Later Middle Ages Manchester University Press
 Chinese culture of the Six Dynasties period (220-589) saw a blossoming of stories of the fantastic. Zhiguai, "records of the strange" or "accounts of anomalies," tell of encounters with otherness, in which inexplicable and uncanny phenomena interrupt mundane human affairs. They depict deities, ghosts, and monsters; heaven, the underworld, and the immortal lands; omens, metamorphoses, and trafficking between humans and supernatural beings; and legendary figures, strange creatures, and natural wonders in

the human world. Hidden and Visible Realms, traditionally attributed to Liu Yiqing, is one of the most significant zhiguai collections, distinguished by its varied contents, elegant writing style, and fascinating stories. It is also among the earliest collections heavily influenced by Buddhist beliefs, values, and concerns. Beyond the traditional zhiguai narratives, it includes tales of karmic retribution, reincarnation, and Buddhist ghosts, hell, and magic. In this annotated first complete English translation, Zhenjun Zhang gives English-speaking readers a sense of the wealth and wonder of the zhiguai canon.

Hidden and Visible
Realms opens a window into the lives, customs, and religious beliefs and practices of early medieval China and the cultural history of Chinese Buddhism. In the introduction, Zhang explains the key themes and textual history of the work.

A Reader Columbia University Press

A classic of medieval studies, *The Resurrection of the Body in Western Christianity, 200–1336* traces ideas of death and resurrection in early and medieval Christianity. Caroline Walker Bynum explores problems of the body and identity in devotional and theological literature, suggesting that medieval attitudes toward the body still shape modern notions of the individual. This expanded edition includes her 1995 article “Why All the Fuss About the Body? A Medievalist’s Perspective,” which takes a broader perspective on the book’s themes. It also includes a new introduction that explores the context in which the book and article were written, as well as why the Middle Ages matter for how we think about the body and life after death today.

Late Medieval Andhra Pradesh, AD 1324-1724
Routledge

In a brilliantly conceived book, Jeremi Suri puts the tumultuous 1960s into a truly international perspective in the first study to examine the connections between great power diplomacy and global social protest. Profoundly disturbed by increasing social and political discontent, Cold War powers united on the international front, in the policy of detente. Though reflecting traditional balance of power considerations, detente thus also developed from a common urge for stability among leaders who by the late 1960s were worried about increasingly threatening domestic social activism. In the early part of the decade, Cold War pressures simultaneously inspired activists and constrained leaders; within a few years activism turned revolutionary on a global scale. Suri examines the decade through leaders and protesters on three continents, including Mao Zedong, Charles de Gaulle, Martin Luther King Jr., Daniel Cohn-Bendit, and Aleksandr Solzhenitsyn. He describes connections

between policy and protest from the Berkeley riots to the Prague Spring, from the Paris strikes to massive unrest in Wuhan, China. Designed to protect the existing political order and repress movements for change, detente gradually isolated politics from the public. The growth of distrust and disillusion in nearly every society left a lasting legacy of global unrest, fragmentation, and unprecedented public skepticism toward authority.

Epidemics Oxford University Press

Popular protest in late-medieval Europe Italy, France and Flanders
Manchester University Press

Lust for Liberty Boydell & Brewer

Popular Politics in an Aristocratic Republic explores the different aspects of political actions and experiences in late medieval and early modern Venice. The book challenges the idea that the city of Venice knew no political conflict and social contestation during the medieval and early modern periods. By examining popular politics in Venice as a range of acts of contestation and of constructive popular political participation, it

contributes to the broader debate about premodern politics. The volume begins in the late fourteenth century, when the demographical and social changes resulting from the Black Death facilitated popular challenges to the ruling class's power, and finishes in the late eighteenth century, when the French invasion brought an end to the Venetian Republic. It innovates Venetian studies by considering how ordinary Venetians were involved in politics, and how popular politics and contestation manifested themselves in this densely populated and diverse city. Together the chapters propose a more nuanced notion of political interactions and highlight the role that ordinary people played in shaping the city's political configuration, as well as how the authorities monitored and punished contestation. Popular Politics in an Aristocratic Republic combines recent historiographical approaches to classic themes from political, social, economic, and religious Venetian history with contributions on gender, migration, and urban space. The volume will be essential reading

for students of Venetian history, medieval and early modern Italy and Europe, political and social history.

A Sourcebook Cambridge University Press

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. The first comprehensive discussion of the major Caribbean thinkers who came to Britain. Written in an accessible, lively style, with a range of wonderful and distinguished authors. Key book for thinking about the future of multicultural Britain; study thus far has concentrated on Caribbean literature and how authors 'write back' to Britain - this book is the first to consider how they 'think back' to Britain. A book of the moment - nothing comparable on the Caribbean influence on Britain.. Discusses the influence, amongst others, of C. L. R. James, Una Marson, George Lamming, Jean Rhys, Claude McKay and V. S. Naipaul.

Political culture in later medieval England Cambridge University Press

Lust for Liberty challenges long-standing views of

popular medieval revolts. Comparing rebellions in northern and southern Europe over two centuries, Samuel Cohn analyzes their causes and forms, their leadership, the role of women, and the suppression or success of these revolts. Popular revolts were remarkably common--not the last resort of desperate people. Leaders were largely workers, artisans, and peasants. Over 90 percent of the uprisings pitted ordinary people against the state and were fought over political rights--regarding citizenship, governmental offices, the barriers of ancient hierarchies--rather than rents, food prices, or working conditions. After the Black Death, the connection of the word liberty with revolts increased fivefold, and its meaning became more closely tied with notions of equality instead of privilege. The book offers a new interpretation of the Black Death and the increase of and change in popular revolt from the mid-1350s to the early fifteenth century. Instead of structural explanations based on economic, demographic, and political models, this book turns to the actors themselves--

peasants, artisans, and bourgeois--finding that the plagues wrought a new urgency for social and political change and a new self- and class-confidence in the efficacy of collective action.

Social Unrest and Popular Protest in England, 1780-1840 OUP Oxford

This book, first published in 1973, examines the period when wars, famines and epidemics bred widespread conflicts, culminating in the revolutionary years of 1378-82 with the Florentine 'Ciompi', revolts in Flanders and France and the risings among English labourers. The analysis ends with the Hussite crisis which gave the movement a new aspect. The troubles were varied, with hunger riots in cities and brigandage in the country, open struggles between lords and peasants, urban conflicts over municipal power, and labour conflicts over pay and hours.

Faces in the Crowd

Popular protest in late-medieval Europe Italy, France and Flanders Due to the strong sense among the student community of belonging to a specific social group, student revolts have been an integral part of the

university throughout its history. Ironically, since the Middle Ages, the advantageous position of students in society as part of the social elite undoubtedly enforced their critical approach.

This edited collection studies the role of students as a critical mass within their urban context and society through examples of student revolts from the foundation period of universities in the Middle Ages until today, covering the whole European continent. A dominant theme is the large degree of continuity visible in student revolts across space and time, especially concerning the (rebellious) attitudes of and criticisms directed towards students. Too often, each generation thinks they are the first. Moreover, student revolts are definitely not always of a progressive kind, but instead they are often characterized by a tension between conservative ambitions (e.g. the protection of their own privileges or nostalgia for the good old days) and progressive ideas. Particular attention is paid to the use of symbols (like flags, caps, etc.), rituals and special traditions within these revolts in

order to bring the students' voice back to the fore.

Treason and Masculinity in Medieval England

Routledge

Jan Hus was a late medieval Czech university master and popular preacher who was condemned at the Council of Constance and burned at the stake as a heretic in 1415. Thanks to his contemporary influence and his posthumous fame in the Hussite movement and beyond, Hus has become one of the best known figures of the Czech past and one of the most prominent reformers of medieval Europe as a whole. This definitive biography now available in English opposes the view of Hus that saw his importance primarily as a martyr, subsequently invoked by a variety of religious, national, and political groups eager to appropriate his legacy. Looking for Hus's significance in his own time, this treatment tells a story of a late medieval intellectual who—through his dedicated pursuit of what he understood as his mission—generated conflict and eventually brought execution upon himself. By investigating the life and death of Jan Hus, one learns not only

about the man, but about the church, state, and society in late medieval Europe. The story told in this book is original in structure and purpose. Each chapter takes a major event in Hus's life as a starting point for a broader discussion of crucial problems connected to his career and the controversies he generated. How did these specific events contribute to Hus's own convictions? By suggesting parallels to and departures from other late medieval figures and events in Europe, the book liberates Hus from a narrow and nationalist Czech historiography and places him squarely in a broader European context, showing a significance that transcended Czech borders. From a number of different vantage points, it raises a central question critical to understanding the later Middle Ages: why was a sincere ecclesiastical reformer condemned by a church council committed to reform itself?

West Indian intellectuals in Britain
Oxford University Press
In medieval England, a defendant who refused to plead to a criminal indictment was sentenced to pressing with weights

as a coercive measure. Using *peine forte et dure* ('strong and hard punishment') as a lens through which to analyse the law and its relationship with Christianity, Butler asks: where do we draw the line between punishment and penance? And, how can pain function as a vehicle for redemption within the common law? Adopting a multidisciplinary approach, this book embraces both law and literature. When Christ is on trial before Herod, he refused to plead, his silence signalling denial of the court's authority. England's discontented subjects, from hungry peasant to even King Charles I himself, stood mute before the courts in protest. Bringing together penance, pain and protest, Butler breaks down the mythology surrounding *peine forte et dure* and examines how it functioned within the medieval criminal justice system.

The Jacquerie Of 1358
BRILL

Essays on the medieval chronicle tradition, shedding light on history writing, manuscript studies and the history of the book, and the post-medieval reception of such texts. The histories

of chronicles composed in England during the fourteenth and fifteenth centuries and onwards, with a focus on texts belonging to or engaging with the *Prose Brut* tradition, are the focus of this volume. The contributors examine the composition, dissemination and reception of historical texts written in Anglo-Norman, Latin and English, including the *Prose Brut* chronicle (c. 1300 and later), *Castleford's Chronicle* (c. 1327), and *Nicholas Trevet's Les Cronicles* (c. 1334), looking at questions of the processes of writing, rewriting, printing and editing history
Routledge
During the fifteenth century, the Mamluk sultanate that had ruled Egypt and Syria since 1249-50 faced a series of sustained economic and political challenges to its rule, from the effects of recurrent plagues to changes in international trade routes. Both these challenges and the policies and behaviors of rulers and subjects in response to them left profound impressions on Mamluk state and society, precipitating a degree of social mobility and

resulting in new forms of cultural expression. These transformations were also reflected in the frequent reports of protests during this period, and led to a greater diffusion of power and the opening up of spaces for political participation by Mamluk subjects and negotiations of power between ruler and ruled. Rather than tell the story of this tumultuous century solely from the point of view of the Mamluk dynasty, *Crowds and Sultans* places the protests within the framework of long-term transformations, arguing for a more nuanced and comprehensive narrative of Mamluk state and society in late medieval Egypt and Syria. Reports of urban protest and the ways in which alliances between different groups in Mamluk society were forged allow us glimpses into how some medieval Arab societies negotiated power, showing that rather than stoically endure autocratic governments, populations often resisted and renegotiated their positions in response to threats to their interests. This rich and thought-provoking study will appeal to specialists in Mamluk history, Islamic

studies, and Arab history, as well as to students and scholars of Middle East politics and government and modern history.

The Popular Revolutions of the Late Middle Ages
Manchester University Press

This book, first published in 1987, looks at the culture of the masses and at the political language and actions of the crowd. It examines the enduring traits of a European demotic culture that was largely non-literate, and it then goes on to show how the political outlook of the lower classes arose from the moral attitudes contained in their culture, a culture that was deeply suffused by Christianity. Unlike upper-class culture, popular culture is resistant to change and has to be studied over a long period – in this case the fourteenth through the seventeenth centuries. Because its themes – popular social values, riot and revolt – are pervasive over both time and space, the book's geographical coverage is extensive, taking in most of western and central Europe.

Rulers and Ruled in Late Medieval England

Harvard University Press
Groundbreaking new approach to the idea of

treason in medieval England, showing the profound effect played by gender.

Jan Hus U of Minnesota Press

This series provides texts central to medieval studies courses and focuses upon the diverse cultural, social and political conditions that affected the functioning of all levels of medieval society. Translations are accompanied by introductory and explanatory material and each volume includes a comprehensive guide to the sources' interpretation, including discussion of critical linguistic problems and an assessment of recent research on the topics covered. From 1348 to 1350 Europe was devastated by an epidemic that left between a third and one half of the population dead. This source book traces, through contemporary writings, the calamitous impact of the Black Death in Europe, with a particular emphasis on its spread across England from 1348 to 1349. Rosemary Horrox surveys contemporary attempts to explain the plague, which was universally regarded as an expression of divine

vengeance for the sins of humankind. Moralists all had their particular targets for criticism. However, this emphasis on divine chastisement did not preclude attempts to explain the plague in medical or scientific terms. Also, there was a widespread belief that human agencies had been involved, and such scapegoats as foreigners, the poor and Jews were all accused of poisoning wells. The final section of the book charts the social and psychological impact of the plague, and its effect on the late-medieval economy.

Popular Politics in an Aristocratic Republic
Manchester University Press

This illustrated survey examines what it was actually like to live with plague and the threat of plague in late-medieval and early modern England.; Colin Platt's books include "The English Medieval Town", "Medieval England: A Social History and Archaeology from the Conquest to 1600" and "The Architecture of Medieval Britain: A Social History" which won the Wolfson Prize for 1990. This book is intended for undergraduate/6th form courses on medieval

England, option courses on demography, medicine, family and social focus. The "black death" and population decline is central to A-level syllabuses on this period.

King Death Oxford University Press

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Urban Protest in Late Medieval Egypt and Syria
Oxford University Press

This volume on Andhra Pradesh covers the period 1324 to 1724, which witnessed the rise of large regional state powers such as the Vijayanagara kingdom, the Bahmanis, Gajapatis, Musunuris, Recherlas, Reddis, and Later Gangas. The political formations of the period were military-centered as witnessed by the well-organized nayamkara system, which revolved around the creation of nayamkaras or military chiefs, and was the mainstay of the Vijayanagara rulers. There was large-scale expansion of agriculture with the introduction of new crops

like tobacco, tomato, potato and chillies, and phenomenal growth of trade in commodities like cotton and indigo. The trading and artisanal communities were organized in powerful guilds. The constant flux of peoples of different languages, faiths, cultural modes, and professions led to a liberal spirit of tolerance. Telugu literature flourished, and new genres were introduced in which outstanding works were created. A significant feature of the times was the evolution of a composite Dakhni (Deccani) culture. Rulers, Hindu and Muslim alike, patronized religious institutions but did not

allow religion to interfere in matters relating to administration. Sri Vaishnavism, which won royal support during the reign of Saluva Narasimha, was established in the royal house and court during Krishnadeva Raya's rule. Numerous royal grants were given to Vaishnava temples and mathas. During Aravidu rule, the Tirumala temple occupied a premier position. Ahobalam was another centre in western Andhra that wielded great influence. The patronage of ruling chiefs of Shudra varna to Sri Vaishnava acharyas and temples fundamentally influenced their social and ritual

ranking. The sixteenth-century temple was an organized complex of sanctuaries and mandapas. Tadipatri, Lepakshi and Ahobalam deserve mention as examples. Placing a chariot in stone in the temple complex was a contribution of the Vijayanagara period. The Aravidu period contributed the gopura as a dominant feature of the temple complex. The detached gopura of Govindarajaswami Temple, Tirupati, is a fine example. The rulers of medieval Andhra seldom violated established norms of dharma, thereby ensuring the security and stability of their kingdoms.