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Neither was torture restricted to the medieval period. The Greeks and Romans used torture, and the early-modern period was rife with ordeals: the rack, witch-hunts, keelhauling. But it is the medieval period which is most associated with it because it fits with our image of that time as rough and lawless.

**The Modern and the Medieval | History Today**

Prentice Hall Medieval and Early Modern Times - California Teacher's Edition: English Learner's Version Diane Hart. 3.2 out of 5 stars 2. Hardcover. 19 offers from \$33.03. Connected Mathematics 3. CMP3, Grade 7. 9780133278132, 0133278131. Glenda Lappan. 4.3 out of 5 stars 6.

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**Europe: Medieval to Modern Times | Department of History ...**

The term "medieval" came into use in the 19th century, to refer to Europe from roughly 500 to 1500, between the end of the Roman Empire and the rise of modernity.

**Medieval Scholars Joust With White ... - The New York Times**

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The beginning of the early modern period is not clear-cut, but is generally accepted as in the late 15th century or early 16th century. Significant dates in this transitional phase from medieval to early modern Europe can be noted: 1415 – Conquest of Ceuta by the Portuguese; 1444 – Johannes Gutenberg's Movable type

**Early modern period - Wikipedia**

The stocks were employed by civil and military authorities from medieval to early modern times including Colonial America. Public punishment in the stocks was a common occurrence from around 1500 until at least 1748. The stocks were especially popular among the early American Puritans, ...

**Stocks - Wikipedia**

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**Social Studies - Glencoe**

This is a collection of late-medieval/early modern online texts, produced by the Scuola Normale di Pisa. The selection is interesting, although spotty. The site includes a search function, thematically grouped texts and a good amount of visual material as well.

**Italian Studies - Medieval and Early Modern: Primary ...**

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Sexuality is one of the most influential factors in human life. The responses to and reflections upon the manifestations of sexuality provide fascinating insights into fundamental aspects of medieval and early-modern culture. This interdisciplinary volume with articles written by social historians, literary historians, musicologists, art historians, and historians of religion and mental-ity demonstrates how fruitful collaborative efforts can be in the exploration of essential features of human society. Practically every aspect of culture both in the Middle Ages and the early modern age was influenced and determined by sexuality, which hardly ever surfaces simply characterized by prurient interests. The treatment of sexuality in literature, chronicles, music, art, legal documents, and in scientific texts illuminates central concerns, anxieties, tensions, needs, fears, and problems in human society throughout times.

Consists of primary source material and an index to the other six titles in the series.

Despite popular opinions of the 'dark Middle Ages' and a 'gloomy early modern age,' many people laughed, smiled, giggled, chuckled, entertained and ridiculed each other. This volume demonstrates how important laughter had been at times and how diverse the situations proved to be in which people laughed, and this from late antiquity to the eighteenth century. The contributions examine a wide gamut of significant cases of laughter in literary texts, historical documents, and art works where laughter determined the relationship among people. In fact, laughter emerges as a kaleidoscopic phenomenon reflecting divine joy, bitter hatred and contempt, satirical perspectives and parodic intentions. In some examples protagonists laughed out of sheer happiness and delight, in others because they felt anxiety and insecurity. It is much more difficult to detect premodern sculptures of laughing figures, but they also existed. Laughter reflected a variety of concerns, interests, and intentions, and the collective approach in this volume to laughter in the past opens many new windows to the history of mentality, social and religious conditions, gender relationships, and power structures.

This new volume explores the surprisingly intense and complex relationships between East and West during the Middle Ages and the early modern world, combining a large number of critical studies representing such diverse fields as literary (German, French, Italian, English, Spanish, and Arabic) and other subdisciplines of history, religion, anthropology, and linguistics. The differences between Islam and Christianity erected strong barriers separating two global cultures, but, as this volume indicates, despite many attempts to 'Other' the opposing side, the premodern world experienced an astonishing degree of contacts, meetings, exchanges, and influences. Scientists, travelers, authors, medical researchers, chroniclers, diplomats, and merchants criss-crossed the East and the West, or studied the sources produced by the other culture for many different reasons. As much as the theoretical concept of 'Orientalism' has been useful in sensitizing us to the fundamental tensions and conflicts separating both worlds at least since the eighteenth century, the premodern world did not quite yet operate in such an ideological framework. Even though the Crusades had violently pitted Christians against Muslims, there were countless contacts and a palpable curiosity on both sides both before, during, and after those religious warfares.

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