

## **How do we account for the changes observable in the commemoration of the dead in Italy and Northern Europe in this period?**

'Death is as much for the living as for the dead.'<sup>1</sup> A consideration of the processes of commemoration of the dead in any period may well lead one to draw similar conclusions to this statement of St Augustine's. Especially when we make these considerations in the context of today's culture, we could be forgiven for assuming that it has always been the case that the primary reason for remembering someone who has passed away is for the comfort and consolation of the living they leave behind. Such is today's mentality towards death. The changes to commemoration which were apparent in Early Renaissance Italy and Northern Europe, however, cannot lean on such a simple explanation. The key to our understanding in this case is to remember that in the fourteenth and fifteenth centuries, death was a far more accepted part of everyday life and religion than we allow it to be today, and so attitudes towards it differed accordingly.<sup>2</sup> Society's reasons for beginning to commemorate its dead in a new manner were arguably complex and reflected changes to mentalities which society as a whole was experiencing on a wider scale.

Securing a good understanding of how methods of commemoration did change, it becomes immediately obvious that there are clear trends pointing towards explanations accounting for their occurrence. The sources generally used by historians, apart from physical evidence like tombs and monuments, are the last wills and testaments left by individuals. Such documents, because of pressures placed upon the testators by law and accepted social practice, were socially determined products and so are especially useful when conducting investigations such as this.<sup>3</sup> One of the most obvious changes to occur was in the nature of burial sites. Increasingly in testaments, there appeared the tendency to elect your own burial site, as well as to mark the said site in some way so that a

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<sup>1</sup> Paul Binski, *Medieval Death: Ritual and Representation* (Cornell University Press, New York, 1996), p.165

<sup>2</sup> John Aberth, *From the Brink of the Apocalypse: Confronting Famine, War, Plague and Death in the later Middle Ages* (Routledge, London, 2001), p.182

<sup>3</sup> Samuel Cohn, *The Cult of Remembrance and the Black Death: Six Renaissance Cities in Central Italy* (John Hopkins University Press, 1997), p.16

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### **Table of Contents Sample Copy Of An Essay**

1. Understanding the eBook Sample Copy Of An Essay
  - The Rise of Digital Reading Sample Copy Of An Essay
  - Advantages of eBooks Over Traditional Books
2. Identifying Sample Copy Of An Essay
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Sample Copy Of An Essay
  - User-Friendly Interface
4. Exploring eBook Recommendations from Sample Copy Of An Essay
  - Personalized Recommendations
  - Sample Copy Of An Essay User Reviews and Ratings
  - Sample Copy Of An Essay and Bestseller Lists

5. Accessing Sample Copy Of An Essay Free and Paid eBooks
  - Sample Copy Of An Essay Public Domain eBooks
  - Sample Copy Of An Essay eBook Subscription Services
  - Sample Copy Of An Essay Budget-Friendly Options
6. Navigating Sample Copy Of An Essay eBook Formats
  - ePub, PDF, MOBI, and More
  - Sample Copy Of An Essay Compatibility with Devices
  - Sample Copy Of An Essay Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Sample Copy Of An Essay
  - Highlighting and Note-Taking Sample Copy Of An Essay
  - Interactive Elements Sample Copy Of An Essay
8. Staying Engaged with Sample Copy Of An Essay
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Sample Copy Of An Essay
9. Balancing eBooks and Physical Books Sample Copy Of An Essay
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Sample Copy Of An Essay
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Sample Copy Of An Essay
  - Setting Reading Goals Sample Copy Of An Essay
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Sample Copy Of An Essay
  - Fact-Checking eBook Content of Sample Copy Of An Essay
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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