

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.'¹ 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.² 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.³ 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

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

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

³ 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 Samples Of Essay Essays

1. Understanding the eBook Samples Of Essay Essays
 - The Rise of Digital Reading Samples Of Essay Essays
 - Advantages of eBooks Over Traditional Books
2. Identifying Samples Of Essay Essays
 - 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 Samples Of Essay Essays
 - User-Friendly Interface
4. Exploring eBook Recommendations from Samples Of Essay Essays
 - Personalized Recommendations
 - Samples Of Essay Essays User Reviews and Ratings
 - Samples Of Essay Essays and Bestseller Lists
5. Accessing Samples Of Essay Essays Free and Paid eBooks

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