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Chapter 1 : Best Medieval History Books (books)

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The Italic languages of ancient times predate Latin and the later regional Italian dialects by several centuries, and most are now extinct. But evidence of their existence has survived in the form of inscriptions on bronze tablets dating to the 7th century BC. The Old Italic alphabets were based on Ancient Greek, as well as several other extinct languages spoken on the Italian Peninsula in pre-Roman times: Umbrian, Oscan and Faliscan, among others: Italic languages - 8th Century BC [Photo: Poetry, comedy, tragedy, satire, history, and rhetoric drew on both the Italic traditions and on the literature of Greece. Fragmentary works by other Latin writers have also survived, but our knowledge of most others is limited to references by historians such as Pliny the Elder and Vitruvius. Other important Roman literary figures include: Seneca was the author of a lost history of Rome from the beginning of the civil wars down to his final days, after which it was published by his son. Lucius Annaeus Seneca Seneca the Younger c. His writings focus on traditional Stoic philosophy, and he also wrote tragedies that influenced later playwrights including Thomas Kyd and William Shakespeare. Heroides, Amores, and Ars Amatoria. He is also well known for his poetry: Ovid is traditionally ranked alongside Virgil and Horace as one of the three major poets of Latin literature. His poetry, much imitated during Late Antiquity and the Middle Ages, decisively influenced European art and literature and remains as one of the most important sources of classical mythology. Several of his poetic themes, such as the *beatus ille* an appraisal of simple life and *carpe diem* seize the day , influenced later poets such as Petrarch and Dante, and are still referred to today. Gaius Valerius Catullus ca. His surviving works are still read widely, and continue to influence poetry and other art forms. Catullus was a popular poet during the Renaissance: Petrarch was an admirer. The liberal arts flourished at other locations such as the Ostrogoth court at Ravenna and other Gothic kingdoms throughout Italy. Noted scholars of the time included the sixth century Christian poet Arator, the rhetorician and poet Magnus Felix Ennodius " , grammarian Peter of Pisa " , poet and scholar Saint Paulinus II c. The establishment of the medieval universities at Bologna founded in , Modena , Vicenza early s , Padua , Naples , Salerno The Salerno Medical School was founded in the 10th century and Parma helped create an environment in which the emerging Italian literature could flourish. The Occitan-Speaking Troubadours Occitan is a romance language originating in southern France in the twelfth century and introduced into Spain, Portugal, Monaco and northern Italy by French troubadours. The ballads of the troubadours, a form of lyric poetry set to music, quickly found favor with the Italian courts, and the Italian aristocracy became their patrons. Northern Italian writers soon adopted Occitan as the language of poetic composition. But they serve as important documents in the history of Italian literary traditions. The most important Italian troubadours were: Bonifaci Calvo " from Genoa Ugo Catola - knight and troubadour, possibly crusader and monk Lanfranc Cigala " - nobleman, knight, judge, and writer from Genoa Dante da Maiano c. Scholars And Poets Not everyone was drawn to writing poetry. Scholars devoted themselves to the Roman law and translated older documents such as the writings of Aristotle, the precepts of the school of Salerno, and the travels of Marco Polo. There was little original Italian prose tradition at this time; instead, Italian writers translated French romances and other literary works. But epic poetry flourished, and its roots in the troubadour tradition are evident in its use of a mixed language, a form of Italian based on French. These works date for that transitional period: The Canticle of the Sun, also known as the *Laudes Creaturarum* Praise of the Creatures , is a religious song composed by Saint Francis of Assisi in and written in the Umbrian dialect. It is believed to be among the first works of literature written in an Italian language. Ritmo Cassinese is another poem written in a central-southern Italian dialect. Ritmo Laurenziano "71 is a lyric poem in the Tuscan language. It is the earliest surviving piece of poetry in an Italian dialect. Bonvicino da Riva wrote poetry in the Milanese dialect. The Sicilian School is credited with creating the first standardized Italian

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language, and its linguistic modifications were adopted by Dante and the Renaissance writers and passed down to future generations of Italian writers. Giacomo da Lentini was the head of the movement, and is credited with inventing the sonnet, a form later perfected by Dante, Petrarch and Shakespeare.

Chapter 2 : Ancient Traditions | Ancient Origins

Architectural ruins from antiquity throughout Italy testify to the greatness of cultures past. The history of architecture in Italy is one that begins with the ancient styles of the Etruscans and Greeks, progressing to classical Roman, then to the revival of the classical Roman era during the Renaissance and evolving into the Baroque era.

Encyclopedia of Sex and Gender: Men and women were regarded as essentially different, with different roles and rights, although why this was and what it meant in practice varied widely. Behavioral codes and ideals differed with religion, culture, and geography. All of these values evolved over the Middle Ages, as societies developed and came into contact with one another. Despite these differences, Europe was increasingly united by a common religion—Roman Christianity—and by the common legal system and institutional infrastructure of that religion. While regional and status-based differences remained, western Europe developed a common culture and ideology, which strongly shaped ideas about sex and gender. Christianity therefore played a significant role in influencing western European attitudes toward sex and gender throughout the Middle Ages. Eve, they said, caused the exile from the Garden of Eden through her foolishness and disobedience. Mary, by contrast, had helped to offer mankind salvation by obeying God and mothering the Christ child while preserving her chastity. All people, however, had souls that were equal in the eyes of the Lord and in the church and could achieve sanctity, although medieval theologians believed that each gender faced different challenges. Important early church fathers, highly influential throughout the Middle Ages, tended to see women as a direct challenge to a life of chastity and hence to the most pious existence. Augustine — wrestled with his own desire— at one point famously asking God to give him chastity but not yet— before finally giving up sex entirely to devote himself to religion. Nonetheless, the early church fathers believed that marriage itself was not evil. Numerous theologians recognized that marriage provided an appropriate Christian lifestyle for those not capable of sexual abstinence. Even within marriage, however, sex acts that could not lead to children were viewed as suspect. The church therefore prohibited anything that interfered with conception, including both non-procreative sex acts and contraceptive measures, either in or outside of marriage. Even for those who did marry, chastity was still desirable. From Radegunda, a queen in sixth-century Gaul modern France , to Margery Kempe , a fifteenth-century townswoman in England, devout individuals occasionally persuaded their spouses to let them live chastely and to pursue religious lives. Widows were encouraged to take vows of chastity, and although many did remarry, second marriages were held by some to be lustful. On the Day of Judgment, the benefits of being a faithful wife were thirtyfold; of being a chaste widow, sixtyfold; and of being a lifelong virgin, one hundred-fold. Especially for women, the church clearly favored total chastity. But while chastity was always mandatory for nuns and other female religious, churchmen were legally allowed to marry until the fourth century and the practice was generally condoned for several centuries more. By approximately , however, the church had gained a secure enough religious and political position to enforce its regulations regarding sexuality fairly consistently. Individuals and communities became increasingly willing to bring sexual indiscretions to light. This included homosexual male activity, which the church prosecuted much more heavily after around . Female homosexuality, however, rarely appears in court records. The heterosexual indiscretions of male clerics were always more likely to be tolerated by the community than those of the nuns or male homosexuality, although all were technically forbidden. Through the Middle Ages, chastity was, however, both the ideal and, for the clergy, the law. Most scholars were Christian men, and many of them were clerics, chaste in theory if not in practice. There are exceptions to this; Hildegard von Bingen was a twelfth-century German nun and scholar whose works often minimized the misogyny inherent in many of the male-authored works. In the later Middle Ages, Christian scholars also drew increasingly on the works of Jewish and Muslim physicians, which introduced a new frame of reference to the Christian scholarship. People disagreed, however, on whether women were imperfect men or simply the opposite of men. Further, most medieval people believed that health and temperament were

dictated by the balance of four different substances humors: These humors occurred naturally in people, who might healthfully tend more toward one humor than another. Hildegard von Bingen argued that differences in humors created women with different temperaments corresponding to different male types, but most scholars held that male characteristics were superior to female. Male warmth and dryness, according to both Isidore of Seville c. 1100. Cool, moist women were inclined to be melancholy and more physically and intellectually childlike, as demonstrated by the lack of facial hair, physical softness, high voices, and inability to produce semen that defined women, children, and eunuchs. Despite this assumption of female inferiority, most medieval scholars followed Galen, the ancient Greek physician, who argued that the woman contributed vitally to conception through the internal release of a female sperm. This contrasted with the Aristotelian view in circulation that the woman provided only food and a protective place for the growing male seed. In either case, medieval people certainly recognized that a child could resemble the mother or the father in temperament or appearance, but the blame for failure to conceive was laid on the woman unless it was proven that the father was unable to get or maintain an erection. Marital sex took care of this for most of the population, but not all people were married. For men, prostitutes were an option. The London city government, for example, legalized and regulated brothels in suburban Southwark, a move not unusual for major cities. It should not be surprising that women did not have the same sexual options as men. For example, women in early Christian Ireland could obtain divorces from their husbands, but men too were allowed to divorce their wives or even to practice polygyny. These regional codes made legal distinctions between women of different statuses. Here, as in legal codes throughout medieval Europe, women were less valued than men, but they were valued. The Roman church in this period had one of the strictest incest taboos of any known society, initially disallowing marriage within seven degrees of relation and, after 1000, disallowing those within four degrees. In reality, many marriages occurred within the prohibited degrees; King Louis VII of France, in 1137, requested that the pope annul his marriage to Eleanor of Aquitaine on these grounds, while numerous royals requested dispensations from the pope allowing them to make such marriages. Further, the church insisted that a valid marriage required consent from both partners after they had reached the legal age—twelve for girls and fourteen for boys. Marriages entered into before that age or without free consent could be annulled. Beyond these constraints, there were few formalities in contracting a marriage. In church law, the exchange of vows in the present tense, followed by consummation, were all that was necessary to form a legal marriage. After 1100, the church worked to eliminate clandestine, or secret, marriages, but was still often forced to regard those as valid, especially if there were children. While marriages could be elaborate affairs, they did not require the blessing of the church until after the Middle Ages had ended. A respectable marriage was usually accompanied by an exchange of goods: Of these, the dowry was the most widespread. Depending on the social status of the couple, a dowry could be a few household items or include money or land. In some cases, a dowry was the only inheritance a woman received, but women were never prohibited from inheriting land. In many areas during the early Middle Ages, all children would inherit. Around the year 1100, land became tied to military service among the nobility. Women consequently inherited less frequently. Simultaneously, younger sons also inherited less frequently as families tried to avoid dividing their land. Women without brothers, however, could inherit land, although their husbands might control it during their lifetime. The dowry belonged to the wife, but the husband usually controlled it during the marriage. He could not alienate it, however, without her permission. After his death, the widow would receive the dowry back to support herself or to bring into her next marriage, and, after her death, to split among her children. If the wife died first, her husband could claim her dowry for their children. Once a woman had living children in a valid marriage, she was entitled to support from her husband and his family. Husbands would sometimes stipulate in their wills, however, that their widows would forfeit this if they remarried. Children received another third, which might be controlled by their mother until they came of age. These rules were fairly constant across western Europe, especially toward the end of the Middle Ages. In many areas, the throne did not necessarily go to the eldest son of the late king, but rather to the most able man among the local nobility, usually close maternal or paternal relatives of the king. Men demonstrated their adult

masculinity and suitability for rule through military leadership and victory. In particular, noblewomen often lent their support to Christian missionaries, as Bertha, the Christian wife of a local English ruler, did in ce to the visiting St. Augustine the Lesser, the missionary sent by Pope Gregory I c. Widowed or unmarried religious women could also be powerful political actors as the heads of female or mixed-sex religious houses, because monasteries had a great deal of political as well as religious influence. Beginning around the year , kings depended less on their kinsmen and kinswomen for assistance and more on trained male bureaucrats. These bureaucrats attained their positions through education in the church. This is not to say that military prowess became unimportant; the ability to bear arms in combat, competitions, and hunting remained important for noble masculinity through the Middle Ages. As male bureaucracy grew, the opportunities for noblewomen to govern declined. Noblewomen were increasingly simply consorts of menâ€”producers of legitimate heirs. This was true also for nuns, as the church banned mixed houses and increasingly mandated that women be cloistered, limiting their ability to assert themselves politically. Nuns became dependent on charity and on men to administer their religious houses and provide the sacraments. Because of the dependence of women, male orders became reluctant to allow women to form religious houses under their protection, reducing the opportunity for women to participate in a religious lifestyle at all. But opportunities did remain for noblewomen. Mediterranean cultures, in particular, allowed women to inherit kingdoms and administer them largely on their own. This region produced several female figures prominent in politics and art, including Ermengarde of Narbonne c. Further, the rise of mysticism, a form of spirituality promoting a direct, emotional tie between God and a holy individual, provided new avenues for religious women, such as the Englishwoman Julian of Norwich â€”after and the Italian St. Catherine of Siena â€” Although many mystics were from at least comfortable backgrounds, this form of spirituality did not require a large entrance fee to a nunnery, and therefore allowed for the participation of a broader social stratum. Throughout the Middle Ages, most people were agricultural workers. Men tended to be responsible for most of the farming, while women would work the large kitchen garden, tend the animals, do the housework and care for the children, help in the fields during busy times, and also often engage in paid labor on the side, such as spinning, brewing, or sewing. Clearly, women of the lower classes could not be removed from the public eye and economic production in the way that noblewomen were later in the Middle Ages. As cities grew rapidly after approximately , more people made craft production their primary occupation rather than farming. Men became apprentices, and later journeymen and masters, within a guild. This guild gave them a social identity and, once they became masters, offered them a form of political participation and an adult masculine identity. Women were, however, important players in the local economy. In addition to whatever household chores they might have had, women often made additional money for the household by engaging in piecework such as spinning or by working occasionally.

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Chapter 3 : ANCIENT TRADITIONS - lodge wedding one way to get i wedding

In the Middle Ages, girls were seen as their father's property and prospective husbands had to prove themselves by offering gifts or working for the girl's hand in marriage. An extreme example of this can be seen in the betrothal of Mary Queen of Scots to Francis the Dauphin of France.

Dante Alighieri , one of the greatest poets of the Middle Ages. His epic poem The Divine Comedy ranks among the finest works of world literature. Italian literature began after the founding of Rome in BC. Roman, or Latin literature, was and still is highly influential in the world, with numerous writers, poets, philosophers, and historians, such as Pliny the Elder , Pliny the Younger , Virgil , Horace , Propertius , Ovid and Livy. The Romans were also famous for their oral tradition, poetry, drama and epigrams. Even though most of these were inspired from the Ancient Greeks, Roman epigrams were usually far more satirical, sometimes using obscene language to give them an exciting effect. Most of the Roman epigrams were inscriptions or graffiti. The basis of the modern Italian Literature in the Italian language, strictly speaking, begins with the early years of the 13th century. Among the influences at work in its formation must first be mentioned the religious revival wrought by St. Therefore, it is considered the first "Italian voice" in literature. Another Italian voice originated in Sicily. The most important of these poets was the notary Giacomo da Lentini , reputed to have invented the sonnet form. Guido Guinizelli is considered the founder of the Dolce Stil Novo, a school that added a philosophical dimension to traditional love poetry. This new understanding of love, expressed in a smooth, pure style, influenced some Florentine poets, especially Guido Cavalcanti and the young Dante Alighieri. Furthermore, the poet invented the difficult terza rima for his epic journey through Hell, Purgatory, and Paradise. The two great writers of the 14th century, Petrarch and Boccaccio , sought out and imitated the works of antiquity and cultivated their own artistic personalities. Petrarch achieved fame through his collection of poems, the Canzoniere. Italian Renaissance authors produced a number of important works. The lyric poet Torquato Tasso in Jerusalem Delivered wrote a Christian epic, making use of the ottava rima , with attention to the Aristotelian canons of unity. The Romanticism coincided with some ideas of the Risorgimento, the patriotic movement that brought Italy political unity and freedom from foreign domination. Italian writers embraced Romanticism in the early 19th century. The Betrothed by Alessandro Manzoni , the leading Italian Romantic, was the first Italian historical novel to glorify Christian values of justice and Providence. In the late 19th century, a realistic literary movement called Verismo played a major role in Italian literature. Giovanni Verga was the leading author in this movement. A movement called Futurism influenced Italian literature in the early 20th century. It called for the use of language and metaphors that glorified the speed, dynamism, and violence of the machine age. Cinema of Italy Federico Fellini , considered one of the most influential and widely revered filmmakers of the 20th century. The Venice Film Festival is the oldest film festival in the world and one of the " Big Three " alongside Cannes and Berlin The Italian film industry was born between and with three companies: Other companies soon followed in Milan and in Naples. The early Italian film industry became internationally known for its historical spectacles. But during the World War I , Italy like other European governments, diverted raw material from their film industries to military needs. Few major motion pictures were produced during the s and s, but a renaissance of Italian filmmaking developed in the s. At that time, a new generation of directors emerged. This impulse resulted in the emergence of the first important postwar European film movement, Neorealism. Neorealist directors were concerned primarily with portraying the daily life of ordinary people. They mainly filmed on location rather than on a studio set, and they used mostly nonprofessional actors. These qualities gave Neorealist films a gritty, almost documentary look. In the same years, Sergio Leone helped create a new film genre, ironically nicknamed the " Spaghetti Western ", because they were made by Italian directors, either in Italy, Spain, or even in the famous Monument Valley Studios in the United States. At the same time, a new group of directors won praise. Italian comics The official birth of Italian comics usually called Fumetti in Italian is 27 December , when the first

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issue of the *Corriere dei Piccoli* was published. Attilio Mussino has produced for this weekly a wide range of characters, including a little black child, Bilbolbul, whose almost surrealist adventures took place in a fantastic Africa. In publisher Lotario Vecchi, had already begun publication of *Jumbo* magazine, using exclusively North American authors. Vecchi moved to Spain three years later, bringing the same title. Their distinctive approach to the art form earned them the name of Venetian school of comics. In Gian Luigi Bonelli initiated a long and successful series of Western strips, starting with the popular *Tex Willer*. This comic would become the model for a line of publications centered around the popular comic book format that became known as *Bonelliano*, from the name of the publisher. The subject matter was always adventure, whether western, horror, mystery or science fiction. The *Bonelliani* are to date the most popular form of comics in the country. Italy also produces many Disney comics, i. After the s, American artists of Disney comics, such as Carl Barks and Floyd Gottfredson did not produce as many stories as in the past. At present American production of new stories has dwindled *Don Rosa* publishes in Europe, and this niche has been filled by companies in South America, Denmark and Italy.

Chapter 4 : History | Ancient Origins

The Renaissance was a period of "rebirth" in arts, science and European society. It was a time of transition from the ancient world to the modern. It bridged the periods of the Middle Ages and.

Ethnic Groups China, a large united multi-national state, is composed of 56 ethnic groups. Han Chinese account for The relationships between the different ethnic groups have been formed over many years. Distinct Language While hundreds of Chinese dialects are spoken across China, a minority language is not simply a dialect. Rather, it is a language with distinct grammatical and phonological differences from Chinese. Twenty-one ethnic minority groups have unique writing systems. Chinese Religion Confucianism, Taoism and Buddhism are the three major religions in China, although it is true to say that Confucianism is a school of philosophy rather than a religion. Buddhism in China Buddhism is the most important religion in China. During its development in China, it has a profound influence on traditional Chinese culture and thoughts, and has become one of the most important religions in China at that time. Three different forms of this religion evolved as it reached the centers of population at varying times and by different routes. The social and ethnic background in each location also affected the way in which each of these forms developed and eventually they became known as Han, Tibetan and Southern Buddhism. Over its long history, Buddhism has left an indelible impact on Chinese civilization. Many words and phrases have root in a Buddhist origin. This reveals in a sense the true attitude of the Chinese toward the utilitarian aspects of belief. Many people kowtow to whatever gods they encounter and will burn incense in any temple. In literature traces of Buddhism and Zen are obvious. Quite a few famous poets in Tang Dynasty like Bai Juyi were lay Buddhists but this did not prevent them from indulging in a little from time to time. It is not uncommon for the income of a temple to cover the expenses of a whole county or district. Taoism in China In the Chinese language the word tao means "way," indicating a way of thought or life. In about the 6th century BC, under the influence of ideas credited to a man named Lao-tzu, Taoism became "the way". Taoism began as a complex system of philosophical thought that could be indulged in by only a few individuals. In later centuries it emerged, perhaps under the influence of Buddhism, as a communal religion. It later evolved as a popular folk religion. Philosophical Taoism speaks of a permanent Tao in the way that some Western religions speak of God. The Tao is considered unnamed and unknowable, the essential unifying element of all that is. Everything is basically one despite the appearance of differences. Because all is one, matters of good and evil and of true or false, as well as differing opinions, can only arise when people lose sight of the oneness and think that their private beliefs are absolutely true. This can be likened to a person looking out a small window and thinking he sees the whole world, when all he sees is one small portion of it. Because all is one, life and death merge into each other as do the seasons of the year. They are not in opposition to one another but are only two aspects of a single reality. The life of the individual comes from the one and goes back into it. The goal of life for a Taoist is to cultivate a mystical relationship to the Tao. Adherents therefore avoid dispersing their energies through the pursuit of wealth, power, or knowledge. By shunning every earthly distraction, the Taoist is able to concentrate on life itself. Eventually the hope is to become immortal. He lived in Ancient China during the Zhou Dynasty. Confucius was a government official, and during his lifetime he lived from to B. Perhaps due to the turmoil and injustices he saw, he set himself to develop a new moral code based on respect, honesty, education, kindness and strong family bonds. His teachings later became the basis for religious and moral life throughout China. The Five Virtues of Confucius Confucius believed that a good government was the basis for a peaceful and happy society. And the basis for a good government was good officials. Once confined to the kitchens of the palace, the legendary Peking Duck is now served at thousands of restaurants around Beijing, as well as around the world. The origin of the Peking Duck dates back to the Ming Dynasty, about years ago. Cooks from all over China travelled to the capital Beijing to cook for the Emperor. It was a prestigious occupation as only the best chefs could enter the palace kitchens. A top cook was even able to reach the rank of a minister! It was in these

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kitchens where dishes of exceptional quality such as the Peking Duck were first created and crafted to perfection by palace chefs. However, many of the recipes for such "foods of the Emperor" were later smuggled out of the kitchen and onto the streets of Beijing. With the eventual fall of the Ching dynasty in , court chefs who left the Forbidden City set up restaurants around Beijing and brought Peking Duck and other delicious dishes to the masses. For that, the hot pot is a delicious and hearty choice. Families or groups of friends sit around a table and eat from a steaming pot in the middle, cooking and drinking and chatting. They can also ladle up the broth from the pot and drink it. Undoubtedly, this way of eating is not only a figurative embodiment but a visual indication of the willingness to eat from the same pot and to share the same lot. This is the most highly prized merit of group consciousness. The hot pot is not only a cooking method; it also provides a way of eating. It is not only a dietary mode; it is also a cultural mode. As a dietary mode, the hot pot can be used by many people dining together, or by one person eating alone. Yet how few are those solitary diners to be found in a restaurant! This is not because the diner wants to economize, but because dining by oneself in front of a hot pot is devoid of interest and joy.

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Chapter 5 : Holidays in Italy? Consider Visiting the Medieval Villages Around Sulmona

Culture that is identifiably Etruscan developed in Italy after about 800 BC, approximately over the range of the preceding Iron Age Villanovan culture. The latter gave way in the 7th century BC to a culture that was influenced by Ancient Greek culture, during the Archaic (Orientalizing period) and the Hellenistic period.

Indeed, before the Romans conquered whole of Italy, Italy was mainly populated by the Italics which included the Umbri, who occupied the territory east of the Tiber river, while the Etruscans had settled west of the Tiber river. The five small towns we visited during our trip to Umbria are all located in this historical territory of the Umbri and have a special flavor about them. First, because Umbria is one of the few Italian regions that has managed to remain relatively preserved from mass tourism. It is the only Italian region with no access either to the sea or international borders. For this reason, for centuries the region has remained truly authentic in its way of receiving visitors, with their natural kindness, honesty and generosity, without being corrupted and spoiled by excessive contact with outsiders. Second, precisely because of the fact that this very specific part of Umbria was inhabited by the original people of Umbria, the Umbri. In Antiquity, the Umbri were considered the gens antiquissima Italiae the most ancient people of Italy. They had their own language, which, like Etruscan, was more ancient than the Romance languages. However, the Umbri on this side of the Tiber river resisted absorption of their culture by the Etruscans, the invasions of the Romans and subsequent invaders. Gubbio Of all medieval Umbrian towns, Gubbio is the one that has best preserved its historical and cultural heritage. Spread out over the steep slopes of Monte Ingino, Gubbio is one of the Italian towns in which the harsh conditions of the Middle Ages can most easily be imagined. Especially if you visit the town on a rainy day as we did! Gubbio, Palazzo dei Consoli. The typical ceramics from Gubbio are red or green on a white background, but the many shops spread around the historic center also sell other types of ceramics made by local craftsmen. Ceramics shop in Gubbio. Tavole eugubine Not to be missed are the Tavole eugubine, seven bronze tablets inscribed in ancient Umbrian believed to date back to the IIIrd or IIInd century BC, a unique piece in the fields of linguistics. Todi Its beautiful hilltop position and its enchanting medieval atmosphere make Todi one of the most delightful little towns of Umbria. A particularity of this charming historic town is that it has retained three sets of walls dating from the Etruscan, Roman and medieval eras. Photo by Francesca Tomassetti for Slow Italy. Piazza del Popolo is lined with palaces and building with Gothic and Renaissance features. The Palazzo del Popolo is one of the oldest communal buildings in Italy dating from It houses a museum of Etruscan and Roman antiquities. Other important sights include San Fortunato and the Duomo. Church of Santa Maria della Consolazione. Spoleto Rocca Albornoziana, Spoleto. Located on the slopes of a hill crowned by the Rocca Albornoziana, Spoleto is a charming little town with narrow winding streets, palaces and numerous medieval buildings. The castles in Central Italy and Umbria specifically were not just noble residences, but served as the first urban centers, consisting of a dozen houses surrounded by high protective walls to protect their inhabitants against invaders. Salvatore and the romanesque church San Gregorio Maggiore. Ponte delle Torri, Spoleto. Photo by Cristiano Guidetti - ViaggioVero. Interesting sights in the surroundings include Monteluco, once the seat of an ancient cult. The road leading up to Monteluco is a beautiful winding road. You can take the path in either direction, but we definitely recommend to do it from South to North, i. Not only is the panorama more interesting in that direction, but this way you always have the sun in your back, which is more convenient when taking photos. The entire path covers 75km, divided into 5 stages: For maps and additional info, see here.

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Chapter 6 : Italy's history on Gothic medieval art

The Renaissance was the movement that led the way for the new age and romance of the seventeenth and eighteenth century. It reshaped people's views and interest. It was a movement in which looking back to classical literature, architecture, and sculptures allowed people to break away from traditional views, ideas, and practices into a new way.

Top "Renaissance," French for "rebirth," perfectly describes the intellectual and economic changes that occurred in Europe from the fourteenth through the sixteenth centuries. During the era known by this name, Europe emerged from the economic stagnation of the Middle Ages and experienced a time of financial growth. Also, and perhaps most importantly, the Renaissance was an age in which artistic, social, scientific, and political thought turned in new directions http: Nor did the change take place at the same time everywhere in Europe. The Renaissance began in Italy around Later, its new styles of art, writing, and thought spread northward to the Netherlands, France, Germany, and England. The bustling cities of northern Italy seem to be in a different world from the feudal villages of northern Europe, but both existed at the same time WH, p. New values shaped the Renaissance. Celebration of the individual - Artists in the Middle Ages did their work skillfully. In general, however, they did not win fame as individuals. The glassmakers, stonemasons, and wood-carvers of the great cathedrals worked for the glory of God, not for personal glory. From this time on, we know the names of people who created works of art. Fame was the final reward for superior talent WH, p. Love of classical learning - Renaissance scholars despised the art and literature of the Middle Ages and loved the writings of ancient Greece and Rome. Scholars who studied classical texts were called humanists, from the Latin word *humanitas*. Under the influence of the humanists, all painting, sculpture, and architecture carried on the traditions of ancient Greece and Rome WH, p. Enjoyment of worldly pleasures - In contrast to the Middle Ages where devoutly religious people proved their piety by wearing poor, rough clothing and living on the plainest foods, Renaissance humanists suggested that a person might love and enjoy life without offending God WH, p. Giotto painted human figures that looked real and lifelike, with bodies and faces that seemed fully rounded. His style created an illusion of depth, which was a departure from the stiff-looking figures painted throughout the Middle Ages. Written in a complex pentameter form, *terza rima*, it is a magnificent synthesis of the medieval outlook, picturing a changeless universe ordered by God. Through it Dante established Tuscan as the literary language of Italy and gave rise to a vast literature http:

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Chapter 7 : Culture of Italy - Wikipedia

Geoffrey Chaucer () wrote the famous Canterbury Tales, a collection of medieval tales told by pilgrims on their way to Canterbury Cathedral, an English shrine. The tales represent most types of literature being written or sung in the fourteenth century.

However, it was not above all a literary as the author, Frankforter, suggests. Although the scholars of the age did search out old and forgotten works. According to the author the Humanists were the intellectual leaders of the Renaissance. During the Renaissance people were focused on the individual and life. The Renaissance was full of new ideas. People were able to break away from the church with the invention of the printing press and the translation of major works, particularly the translation of the Bible, into the vernacular. The printing press allowed for greater access to literature and understanding of the Bible. The Renaissance was very tolerable of religion, and a break from the traditional form of the church did not mean that people separated themselves from religious teachings and ideas. In fact, during the Renaissance there was a large number of religious paintings and sculptures. The humanists also valued a normal life and thought that people should get married, and have families, and focus on life and enjoy its pleasures. In earlier years this had not been the case. It seemed as if people did not appreciate literature as they did in the Renaissance. One reason may have been that before the Renaissance many books had not been printed in the vernacular. Most books had been printed in Latin or Greek, and had to be interpreted to the common people by means of the church, or other highly educated scholars. They believed that people should also write in the language that was familiar to the people. His treatise urged scholars to break away from tradition and write in the vernacular. His other two works were poems and prose which had ideas of passion and dreams rooted in them. His works theology were medieval, but their links to human nature and love were clues of the growing Renaissance. Petrarch was more of a Renaissance writer than Dante. It showed his passion for ancient works and its incorporation into the age of the Renaissance. The printing press was a major invention of the Renaissance age that allowed more people to study and afford books. The vernacular literature helped the Renaissance to spread beyond the humanists. They really allowed of the spirit and ideas of the Renaissance to be displayed in everyday life. The Renaissance was greatly focused on the individual and the classics. Sculptors, artists, and architects combined classical ideas with the humanists idea of emphasis on the individual. Renaissance sculptors focused on creating their subjects as they would be in a particular moment. Two major sculptors of the age were Donatello and Michelangelo. Florentine sculptor Donatello carved statues that were meant to stand alone, and be viewed from every angle. The sculpture has the form of the idealistic human body shows the focus on the individual. Filippo Brunelleschi ones one of the first great architects if the Renaissance. Michelangelo was the true embodiment of the perfect Renaissance man a sculptor, painter, architect, and a poet. Most earlier painters would work on wooden boards or walls with wet plaster with tempera a medium that dried quickly and did not blend well. They were also some of the first artists to practice and experiment landscape painting. The Northern artists also invented the use of the canvas as their surface for painting. Italy was introduced to oil painting and painting on canvas in the late fifteenth century. The Renaissance was also an era where people had a craving for luxury. It was a movement in which looking back to classical literature, architecture, and sculptures allowed people to break away from traditional views, ideas, and practices into a new way to look at things and a new way of thinking.

Chapter 8 : Italian Literature: From The Romans To The Middle Ages

Ancient and Medieval Traditions of Political Thought Marsilius of Padua at the Intersection of VASILEIOS SYROS is a Senior Research Fellow of the Academy of Finland at the Finnish Centre Antony Black, School of Humanities, University of Dundee Marsilius of Padua of Political Thought and Conceptual Change.

Medieval Gothic Art in Italy Italian text by AnnaLisa Limardi - Translation and adaptation by Domenico Russumanno The passage from Romanesque to Gothic in architecture is marked by the increasing height of buildings, the appearance of the pointed arch, the slimming down of bulk and the growing complexity of ribbing. The characteristic forms that were to define Gothic architecture grew out of Romanesque architecture and developed at several different geographic locations, as the result of different influences and structural requirements. However Italian Gothic had a different character from the rest of Europe: Great Gothic churches and cathedral grew up all over Italy. Siena Cathedral, the Divine Beauty. Heart of the art, history and tradition of Siena. The basilica of San Francesco in Assisi, which was begun in , is built into the side of a hill and comprises two churches known as the Upper Church and the Lower Church, and a crypt where the remains of the saint are interred. The interior of the Upper Church is an important early example of the Gothic style in Italy. The range and quality of the works gives the basilica a unique importance in demonstrating the development of Italian art of this period. Orvieto Cathedral - Classic piece of religious construction. Construction began in and completed in The most exciting and eye-catching part is its golden frontage, which is decorated by large bas-reliefs and statues with the symbols Angel, Ox, Lion, Eagle of the Evangelists, standing on the cornice above the sculptured panels on the piers. The bas-reliefs on the piers depict biblical stories from the Old and New Testament. They are considered among the most famous of all 14th-century sculpture. It is situated on the Piazza di Santa Croce, less than a km away from the Duomo. The Basilica is the largest Franciscan church in the world. Its most notable features are its sixteen chapels, many of them decorated with frescoes by Giotto and his pupils, and its tombs and cenotaphs. One of the most impressive projects of the Renaissance. Work started in on the site of an earlier cathedral dedicated to Saint Reparata, and completed structurally in The huge brick edifice presents the classic Italian Gothic style and was built to hold large congregations. It is dedicated to John and Paul, not the Biblical Apostles of the same names, but two obscure martyrs of the Early Christian church in Rome, whose names were recorded in the 3rd century but whose legend is of a later date. The Franciscans were granted land to build a church in , but the building was not completed until Work almost immediately began on its much larger replacement, the current church, which took over a century to build. The campanile, the second tallest in the city after that of San Marco, was completed in It is dedicated to the Assumption Assunzione della Beata Vergine. Altar - Interior details. The last great examples of this style, drawing closer to the taste of northern Europe, are the basilica of St Petronio, with three naves, in Bologna and Milan Cathedral with five. It is the fifteenth largest church in the world, metres long and 66 metres wide, while the vault reaches 45 metres inside and 51 metres in the facade. The first stone of construction was laid June 7, Works lasted for several centuries. Completed in after the completion of the first version of the facade, in the first pair of side chapels were begun. The series were completed only in According to tradition, Pope Pius IV halted such a majestic project. The facing of the main facade remains unfinished: The interior houses a Madonna with Saints. The Gothic cathedral took nearly six centuries to complete. It is the 5th-largest church in the world and the second largest in Italy. The first cathedral, the "new basilica" basilica nova dedicated to St Thecla, was completed by An adjoining basilica was erected in The old baptistery, the Battistero Paleocristiano, dates to and still can be visited under the Milan Cathedral. When a fire damaged the cathedral and basilica in , they were rebuilt as the Duomo. Construction began in The roof is open to tourists for a fee , which allows many a close-up view of some spectacular sculpture that would otherwise be unappreciated. The roof of the cathedral is renowned for the forest of openwork pinnacles and spires, set upon delicate flying buttresses. Even the transepts have aisles. The nave columns are The huge

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building is of brick construction, faced with marble from the quarries which Gian Galeazzo Visconti donated in perpetuity to the cathedral chapter. Its maintenance and repairs are very complicated. The splendor of the cathedrals contrast with the sobriety of the abbeys which also appeared throughout the peninsula, especially due to the Cistercians. Galgano, St Nicola in Agrigento. An abbey Catholic or Anglican monastery or convent are typically under the authority of an Abbot or an Abbess, serving as the spiritual father or mother of the community. In fact very often for abbey in place names it is meant not only the building itself, as well as the settlement that developed around it. The hamlet borgo that has developed round the abbey was once an independent commune called Chiaravalle Milanese, now included in Milan and referred to as the Chiaravalle district. The abbey was founded on 22 January as a daughterhouse of Clairvaux; it is one of the first examples of Gothic architecture in Italy, although maintaining some late Romanesque influences.

Chapter 9 : Culture of the Renaissance : Western Civilization II Guides

Ancient Origins articles related to History in the sections of history, archaeology, human origins, unexplained, artifacts, ancient places and myths and legends. From the powerful civilizations of Egypt, Mesopotamia, and Indus Valley, to the fearsome yet sophisticated society of the Vikings, the ancient world was a surprising and challenging place.

Strabo [15] and the Homeric Hymn to Dionysus [16] make mention of the Tyrrhenians as pirates. A link between Lemnos and the Tyrrhenians was further manifested by the discovery of the Lemnos Stele , whose inscriptions were written in a language which shows strong structural resemblances to the language of the Etruscans. Hellanicus of Lesbos records a Pelasgian migration from Thessaly to the Italian peninsula, noting that "the Pelasgi made themselves masters of some of the lands belonging to the Umbri ". And I do not believe, either, that the Tyrrhenians were a colony of the Lydians; for they do not use the same language as the latter, nor can it be alleged that, though they no longer speak a similar tongue, they still retain some other indications of their mother country. For they neither worship the same gods as the Lydians nor make use of similar laws or institutions, but in these very respects they differ more from the Lydians than from the Pelasgians. Indeed, those probably come nearest to the truth who declare that the nation migrated from nowhere else, but was native to the country, since it is found to be a very ancient nation and to agree with no other either in its language or in its manner of living. Furthermore, Dionysius of Halicarnassus is the first ancient writer who reports the endonym of the Etruscans: The Romans, however, give them other names: Livy in his *Ab Urbe Condita Libri* says the Rhaetians were Etruscans driven into the mountains by the invading Gauls, and asserts that the inhabitants of Raetia were of Etruscan origin. All are divided into a number of states. The Raeti are believed to be people of Tuscan race driven out by the Gauls , their leader was named Raetus. Genetic research[edit] Historians have no literature and no original Etruscan texts of religion or philosophy; therefore, much of what is known about this civilization derives from tomb findings. Allele sharing between the Etruscans and modern populations is highest among Germans seven haplotypes in common , the Cornish five haplotypes in common , the Turks four haplotypes in common , and the Tuscans two haplotypes in common. Padanian Etruria Etruscan territories and major spread pathways of Etruscan products Etruscan expansion was focused both to the north beyond the Apennine Mountains and into Campania. However, it is certain that the political structure of the Etruscan culture was similar to, albeit more aristocratic than, Magna Graecia in the south. The mining and commerce of metal, especially copper and iron , led to an enrichment of the Etruscans and to the expansion of their influence in the Italian peninsula and the western Mediterranean Sea. This led the Etruscans to ally themselves with Carthage , whose interests also collided with the Greeks. Though the battle had no clear winner, Carthage managed to expand its sphere of influence at the expense of the Greeks, and Etruria saw itself relegated to the northern Tyrrhenian Sea with full ownership of Corsica. Meanwhile, Rome had started annexing Etruscan cities. This led to the loss of the northern Etruscan provinces.