

**Chapter 1 : The medieval foundation of England. ( edition) | Open Library**

*The Foundation for Medieval Genealogy (FMG) was established in to promote the study of genealogy and prosopography for the period before AD, and to publish the results of those studies. Although we are based in the UK our membership is world-wide.*

Much of the work of translation was carried out at Barcelona, Tarazona, Sagovia, Leon, Pamplona, as well as beyond the Pyrenees at Toulouse, Beziers, Narbonne, and Marseilles, in the first quarter of the twelfth century. Later, after , the chief centre became Toledo, due to the patronage of Raymond, the archbishop of Toledo. Gerbert of Aurillac, born into the tenth century, was one of the first to profit from the Arab learning. Through Bishop Lupitus of Barcelona, he acquired instruments and books on Arab mathematics and science, apparently amazing his contemporaries with the skills he learned. Early in the twelfth century the whole of Euclid's Elements of Geometry was translated, then his Data and Optics and Algebra. The Arabs had also ruled in Sicily from until , and there the Muslim population remained largely intact after the Norman conquest. There, in the middle of the twelfth century, Edrisi wrote his compendium of Arabic geography, and Eugene of Palermo translated the Optics of Ptolemy from the Arabic. North Africa was the source of additional books on mathematics. From this foundation, the mathematician Leonard of Pisa was able to write his Liber Abaci along with solutions of quadratic and cubic equations. Astronomical texts were mainly copies of Bede and Helperic in Europe. As late as , Philippe de Thaon wrote his Cumpoz from the Latin tradition. The next year, Walcher of Malvern began to figure in degrees, minutes, and seconds, as he had learned to do from a Spanish Jew, Petrus Alphonsi. Adelard of Bath was a translator of both Arabian and Greek works. The range of his interests can be judged from his writings, which include texts on trigonometry, astrology, Platonic philosophy, falconry, and chemistry. What he acquired from the Arabs was a rationalist's mentality, what we would call secular thinking. He developed a feel for observation and experiment. In a letter to his nephew, he wrote: If reason is not to be the universal judge, it is given to each to no purpose. Constantine the African, a Benedictine monk of Monte Cassino, was at work in the eleventh century translating important medical works, which inspired a revival of studies at the first modern medical school in Europe, at Salerno. Advances in medical science required the medical knowledge of the ancient world, especially Hippocrates and Galen. Constantine the African translated some of their teaching, his versions constituting most of the twenty six treatises of the medical library of Hildesheim in . Most of their writings came to the west, however, in the later twelfth century through the Arabic versions translated by Gerard of Cremona. Medieval Islamic Science In Islamic thought, there were three schools which dominated. Firstly, there was the Peripatetic school which followed Aristotle. Secondly, was the school which followed Plato, called the Aprioristic school by Pines. Thirdly was the school of the Mathematicians. Of course, the mathematicians placed a great emphasis upon the validity of the mathematical description of the world. The other two schools shared an interest in phenomena and in the description of phenomenon, seeking knowledge of experience rather than knowledge of causes. The main reason that the Apriorists could become so concerned with phenomenon was that many of their leading spokesmen, like Al-Rhazi, were physicians whose medical attitude was dependant upon observation. It must be emphasised that the natural sciences, medicine, geography, alchemy, mathematics, and other such pursuits were utterly peripheral to the whole mainstream of Islamic scholarship. Mohamedanism was not hostile to these sciences, and so they developed normally, but they developed only as a means of further glorifying the whole culture, religion, philosophy, and vision, of Islam. Their scientific work was valid in their own eyes only because it fit well with the whole truth, which was their vision of God and His universe. The science of the Arabs was chiefly Greek in origin, either by being direct translations of Greek works, or through Syrian or Hebrew copies. However, this body of ancient works was improved upon, developed, by the Arabs under the patronage of generations of benevolent Caliphs. Many of our scientific words in the West are derived from the Arab manuscripts. The medical works which were translated often came with glossaries of botanical terms in Greek and Arabic. Ophthalmology first developed in Egypt, where such words as Retina and cataract originated. The words algebra, zero, cipher, almanac, zenith, azimuth, alchemy, alcohol, alkali,

elixir, syrup, bazaar, tariff, arsenal, and the Arabic numerals, all come to us from Islam. As far as the other natural sciences are concerned, the Arabs made their contributions in each field of study. Al- Biruni was especially perceptive of geological processes as he saw them indicated in natural formations. Referring to having found sea fossils inland, he wrote: In a similar way, sea has turned into land, and land into sea; which changes, if they happened before the existence of man, are not known and if they took place later they are not remembered because with the length of time the record of events breaks off especially if this happens gradually. This only a few can realise. Islamic learning in the middle ages was so far in advance of the European traditions that the usage of Islamic knowledge by Europe cannot be seen as other than a wholesale adoption of an entire foundation of knowledge upon which the Later Renaissance was constructed. In addition to the scholastic contributions, such as the philosophy of Aristotle, there are four specific areas of scientific specialisation which merit particular attention, in the form of a specific review; the four most telling fields of Arabic science being medicine, astronomy, physics and chemistry.

## Chapter 2 : Founding of Moldavia - Wikipedia

*Sir Arthur Wynne Morgan Bryant was an English historian, columnist for The Illustrated London News and man of affairs. His books included studies of Samuel Pepys, accounts of English eighteenth- and nineteenth-century history, and a life of George V. Bryant's historiography was often based on an.*

A brief treatment of the Middle Ages follows. For full treatment, see Europe, history of: The term and its conventional meaning were introduced by Italian humanists with invidious intent. It would seem unnecessary to observe that the men and women who lived during the thousand years or so preceding the Renaissance were not conscious of living in the Middle Ages. A fewâ€” Petrarch was the most conspicuous among themâ€”felt that their lot was cast in a dark time, which had begun with the decline of the Roman Empire. They were making a gesture of their sense of freedom, and yet, at the same time, they were implicitly accepting the medieval conception of history as a series of well-defined ages within a limited framework of time. In such a scheme, the thousand years from the 5th to the 15th century might well be regarded as a distinct respectable period of history, which would stand out clearly in the providential pattern. Throughout European history, however, there has never been a complete breach with medieval institutions or modes of thought. The sack of Rome by Alaric the Visigoth in ce had enormous impact on the political structure and social climate of the Western world, for the Roman Empire had provided the basis of social cohesion for most of Europe. Although the Germanic tribes that forcibly migrated into southern and western Europe in the 5th century were ultimately converted to Christianity , they retained many of their customs and ways of life. The changes in forms of social organization they introduced rendered centralized government and cultural unity impossible. Many of the improvements in the quality of life introduced during the Roman Empire, such as a relatively efficient agriculture, extensive road networks , water-supply systems, and shipping routes, decayed substantially, as did artistic and scholarly endeavours. This decline persisted throughout the Migration period , a historical period sometimes called the Dark Ages , Late Antiquity, or the Early Middle Ages. The Migration period lasted from the fall of Rome to about the year , with a brief hiatus during the flowering of the Carolingian court established by Charlemagne. Apart from that interlude, no large political structure arose in Europe to provide stability. Two great kingdoms, Germany and Italy , began to lose their political unity almost as soon as they had acquired it; they had to wait until the 19th century before they found it again. The only force capable of providing a basis for social unity was the Roman Catholic Church. The Middle Ages therefore present the confusing and often contradictory picture of a society attempting to structure itself politically on a spiritual basis. This attempt came to a definitive end with the rise of artistic, commercial, and other activities anchored firmly in the secular world in the period just preceding the Renaissance. Charlemagne holding an orb and a sword; miniature from a 15th-century manuscript. Christendom was thought to consist of two distinct groups of functionaries: Supreme authority was wielded by the pope in the first of these areas and by the emperor in the second. In practice, the two institutions were constantly sparring, disagreeing, or openly warring with each other. The emperors often tried to regulate church activities by claiming the right to appoint church officials and to intervene in doctrinal matters. The church, in turn, not only owned cities and armies but often attempted to regulate affairs of state. This tension would reach a breaking point in the late 11th and early 12th centuries during the clash between Emperor Henry IV and Pope Gregory VII over the question of lay investiture. The balance of economic power slowly began to shift from the region of the eastern Mediterranean to western Europe. The Gothic style developed in art and architecture. Towns began to flourish, travel and communication became faster, safer, and easier, and merchant classes began to develop. Agricultural developments were one reason for these developments; during the 12th century the cultivation of beans made a balanced diet available to all social classes for the first time in history. The population therefore rapidly expanded, a factor that eventually led to the breakup of the old feudal structures. The classic formulations of Gothic architecture and sculpture were achieved. Many different kinds of social units proliferated, including guilds, associations, civic councils, and monastic chapters, each eager to obtain some measure of autonomy. The crucial legal concept of representation developed, resulting in the political assembly whose members had

plena potestasâ€”full powerâ€”to make decisions binding upon the communities that had selected them. Intellectual life, dominated by the Roman Catholic Church, culminated in the philosophical method of Scholasticism , whose preeminent exponent, St. Thomas Aquinas , achieved in his writings on Aristotle and the Church Fathers one of the greatest syntheses in Western intellectual history. Chartres Cathedral, Chartres, France, completed midth century. [Learn More](#) in these related Britannica articles:

*Foundation is a grid-less, sprawling medieval city building simulation with a heavy focus on organic development, monument construction and resource management.*

In a ground-breaking new collaborative project the national libraries of Britain and France will work together to create two innovative new websites that will make manuscripts decorated before the year available freely. The British Library will create a bilingual website intended for a general audience that will feature highlights from the most important of these manuscripts and articles commissioned by leading experts in the field. Both websites will be online by November. Before the introduction of printing to Europe, all books were written by hand as manuscripts. All manuscripts – whether they are luxurious biblical or liturgical manuscripts, copies of classical literature or patristic, theological, historical or scientific texts – are valuable historical documents that can deepen and expand our understanding of the political, social and cultural life of the eras in which they were made. Their research value is inestimable. As a result of France and England being so closely entwined through periods of war, conquest and alliance and, in the medieval period, both nations claiming territory in France at times, both libraries have particularly strong holdings of French manuscripts produced in France or in Britain but written in French or Latin. This new project will add to the growing numbers of manuscript material available in full online as part of wider programmes to make these cultural treasures available to everyone around the world. At the British Library, over 8,000 items are currently available on our Digitised Manuscripts website. This exciting project is made possible by a generous grant from The Polonsky Foundation. The Polonsky Foundation is a UK-registered charity which primarily supports cultural heritage, scholarship in the humanities and social sciences, and innovation in higher education and the arts. Its founder and chairman, Dr Leonard S. The focus on the digitisation project will be on manuscripts produced on either side of the English Channel between and The manuscripts from this period open up a window on a time of close cultural and political exchange during which scribes moved and worked in what is now France, Normandy and England. Online access to these manuscripts will support new research into how manuscripts – and people – travelled around Europe in this period. New connections will be made possible by studying the two collections side by side. So a 9th-century, a 10th-century and a late 12th-century Gospel-book all have colourful illuminated initials with geometric patterns, floral decoration or animals heads, yet their execution is very different. The script, colours, style and subjects of the illumination all provide clues to the time and place of their composition. With the digitisation of manuscripts all these features may be studied and enjoyed in detail. As well as making manuscripts freely available online, the project will be part of a wider programme of activities aimed at researchers and the general public. A number of the manuscripts digitised will be displayed in a major international exhibition on Anglo-Saxon England to be held at the British Library from October to February, which will highlight connections between Anglo-Saxon England and the Continent. An illustrated book showcasing beautiful and significant manuscripts from the collections will also be produced. Another output will be a film on the digitisation project that, together with the other aspects of the public programme, will open up new paths into collections for a variety of audiences. The original version of this blog post in the British Library Medieval Manuscripts Blog can be found [here](#).

**Chapter 4 : Polonsky Foundation | Medieval Art Research**

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Foundation Charter of Cluny, From the tenth century there were successive waves of monastic reform - Cluniac, Cistercian, Mendicant and so forth. The founding of the abbey of Cluny in marked the onset of this period. It ends with some truly magnificent curses. To all right thinkers it is clear that the providence of God has so provided for certain rich men that, by means of their transitory possessions, if they use them well, they may be able to merit everlasting rewards. As to which thing, indeed, the divine word, showing it to be possible and altogether advising it, says: I, William, count and duke by the grace of God, diligently pondering this, and desiring to provide for my own safety while I am still able, have considered it advisable - nay, most necessary, that from the temporal goods which have been conferred upon me I should give some little portion for the gain of my soul. I do this indeed in order that I who have thus increased in wealth may not, per chance, at the last be accused of have having spent all in caring for my body, but rather may rejoice, when fate at last shall snatch all things away, in having reserved something for myself. Which end, indeed, seems attainable by no more suitable means than that, following the precept of Christ "I will make his poor my friends" Luke xvi. And this is my trust, this is my hope, indeed, that although I myself am unable to despise all things, nevertheless by receiving despisers of this world, whom I believe to be righteous, I may receive the reward of the righteous. Therefore be it known to all who live in the unity of the faith and who await the mercy of Christ, and to those who shall succeed them and who shall continue to exist until the end of the world, that, for the love of God and of our Saviour Jesus Christ, I hand over from my own rule to the holy apostles, Peter, namely, and Paul, the possessions over which I hold sway, the town of Cluny, namely, with the court and demesne manor, and the church in honour of St. Mary the mother of God and of St. Peter the prince of the apostles, together with all the things pertaining to it, the villis, indeed, the chapels, the serfs of both sexes, the vines, the fields, the meadows, the woods, the waters and their outlets, the mills, the incomes and revenues, what is cultivated and what is not, all in their entirety. Which things are situated in or about the country of Macon, each one surrounded by its own bounds.. I give, moreover, all these things to the aforesaid apostles - I William and my wife Ingelberga - first for the love of God; then for the soul. Of my lord king Odo, or my father and mother; for myself and my wife - for the salvation, namely, of our souls and bodies;- and not least for that of Ava who left me these things in her will; for the souls of our brothers and sisters and nephews, and of all our relatives of both sexes; for our faithful ones who adhere to our service; for the advancement, also, and integrity of the catholic religion. Finally, since all of us Christians are held together by one bond of love and faith, let this donation be for all, - for the orthodox namely, of past, present or future times. I give these things, moreover, with this understanding, that in Cluny a regular monastery shall be constructed in honour of the holy apostles Peter and Paul, and that there the monks shall congregate and live according to the rule of St. Benedict, and that they shall possess, hold, have and order these same things unto all time. In such wise, however, that the venerable house of prayer which is there shall be faithfully frequented with vows and supplications, and the celestial converse shall be sought and striven after with all desire and with the deepest ardour; and also that there shall be sedulously directed to God prayers, beseechings and exhortations as well for me as for all, according to the order in which mention has been made of them above. And let the monks themselves, together with all the aforesaid possessions, be under the power and dominion of the abbot Berno, who, as long as he shall live, shall preside over them regularly according to his knowledge and ability. But after his death, those same monks shall have power and permission to elect any one of their order whom they please as abbot and rector, following the will of God and the rule promulgated by St. Benedict-in such wise that neither by the intervention of our own or of any other power may they be impeded from making a purely canonical election. Every five years, moreover, the aforesaid monks shall pay to the church of the apostles at Rome ten shillings to supply them with lights; and they shall have the protection of those same apostles and the defence of the

Roman pontiff; and those monks may, with their whole heart and soul, according to their ability and knowledge, build up the aforesaid place. We will, further, that in our times and in those of our successors, according as the opportunities and possibilities of that place shall allow, there shall daily, with the greatest zeal be performed there works of mercy towards the poor, the needy, strangers and pilgrims. It has pleased us also to insert in this document that, from this day, those same monks there congregated shall be subject neither to our yoke, nor to that of our relatives, nor to the sway of the royal might, nor to that of any earthly power. And, through God and all his saints, and by the awful day of judgment, I warn and abjure that no one of the secular princes, no count, no bishop whatever, not the pontiff of the aforesaid Roman see, shall invade the property of these servants of God, or alienate it, or diminish it, or exchange it, or give it as a benefice to any one, or constitute any prelate over them against their will. And that such an unhallowed act be more strictly prohibited to all rash and wicked men, I do adjure ye, oh holy apostles and glorious princes of the world, Peter and Paul, and thee, oh supreme pontiff, that, through the canonical and apostolical authority which ye received from God, ye do remove from participation in the holy Church an in eternal life, the robbers and invaders and alienators of these possessions which I do give to thee with joyful heart and ready will; and be ye protectors and defenders of the aforementioned place of Cluny and of the servants of God abiding there, and of all these possession - on account of the clemency and mercy of the most holy Redeemer. If anyone - which Heaven forbid, and which through the mercy of God and the protection of the holy apostles I do not think will happen - whether he be a neighbour or a stranger, no matter what his condition or power, should, though any kind of wile, attempt to do any act of violence contrary to this deed of gift which we have ordered to be drawn up for the love of almighty God and for reverence of the chief apostles Peter and Paul; first indeed let him incur the wrath of almighty God; and let God remove him from the land of the living and wipe out his name from the book of life, and let his portion be with those who said to the Lord God: Depart from us; and with Dathan and Abiron whom the earth opening its jaws swallowed up, and hell absorbed whill still alive, let him incur everlasting damnation. And being made a companion of Judas, let him be kept thrust down their with eternal tortures, and, let it seem to human eyes that he pass through the present world with impunity, let him experience in his own body, indeed, the torments of future damnation, sharing the double disaster with Heliodorus and Antiochus, of whom one being coerced with a sharp blow scarcely escaped alive; and the other, struck down by the divine will, his members putrefying and swarming with vermin, perished most miserably. And let him be a partaker in with other sacrilegious persons who presume to plunder the treasure house of God; and let him, unless he come to his senses, have as an enemy and as one who will refuse him entrance in the blessed paradise, the key-keeper of the whole hierarchy of the Church, and joined with the latter, St. Paul; both of whom, if he had wished, he might have had as holy mediators for him. But as far as the worldly law is concerned, he shall be required, the judicial power compelling him to pay a hundred pounds of gold to those he has harmed; and his attempted attack, being frustrated, shall have no effect at all. But the validity of this deed of gift, endowed with all authority, shall always remain inviolate and unshaken, together with the stipulation subjoined. Done publicly in the city of Bourges. I William, commanded this to made and drawn up and confirmed it with my own hand. Signed by Ingelberga and a number of bishops and nobles from the edition of A. Paris, , trans in Ernest F. The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history. Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

## Chapter 5 : Foundation - Polymorph Games

*The Foundation for Medieval Genealogy is pleased to host these pages on behalf of the author, Charles Cawley. The author welcomes feedback, including corrections and contributions of new, verified data.*

## Chapter 6 : THE MEDIEVAL FOUNDATION OF ENGLAND by Arthur Bryant | Kirkus Reviews

*The foundation of Wallachia (Romanian: Descăflecatul ÈšĂfrii RomĂneÈ™ti), that is the establishment of the first independent Romanian principality, was achieved at the beginning of the 14th century, through the unification of smaller political units that had existed between the Carpathian Mountains, and the Rivers Danube, Siret and Milcov.*

### Chapter 7 : Home - Foundation for Medieval Genealogy

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### Chapter 8 : The Medieval Foundation of England by Arthur Bryant

*The division of the medieval principality into two greater administrative units – Èšara de Sus ("Upper Country") and Èšara de Jos ("Lower Country") – each administered by a high official, the vornic, also implies the former existence of two polities, which were united by the Moldavian monarchs.*

### Chapter 9 : Foundation of Wallachia - Wikipedia

*Perhaps then it is the latter's English Social History which inspired The Medieval Foundation of England. Surprisingly, though, the new work is neither up to Trevelyan's standard nor Bryant's.*