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George Cavendish

Life of Cardinal Wolsey George Cavendish,1825

Medieval People Eileen Edna Power,1963 An account of six persons during the Middle Ages: a Frankish peasant; Marco Polo, the Venetian traveler; Madame Eglentyne, prioress of Chaucer's Canterbury Tales; a middle-class Parisian housewife; two English merchants, one engaged in the wool trade and the other an Essex clothier ... A hitherto unpublished essay ... has been added ... [which] describes the barbarian conquest of Rome--Page 4 of cover.

Reliques of Ancient English Poetry Thomas Percy, Henry Benjamin Wheatley,1876

The Wallace Anne McKim,2003-08-01 The Wallace catalogs the sheer brutality of war. We are regaled with such detailed accounts of the sacking of towns and the burning down of buildings full of screaming inhabitants that the smells and sounds, as well as the terrible sights, of war are graphically conveyed in language which seems designed not only to express Wallace's rage and Hary's antipathy but also to incite hatred of the English in his readers.

Thomas Wolsey, Late Cardinal George Cavendish,2000

The Black Hawk War Frank Everett Stevens,1903

The Armourer and His Craft Charles John Ffoulkes,2008-12-01 As soon as the armed man realized that iron and steel were the best defences for his body, he would naturally insist that some sort of a guarantee should be given him of the efficacy of the goods supplied by his armourer. This system of proving

armour would be effected by using those weapons commonly in use, and these, in the early times, were the sword, the axe, the lance, the bow, and the crossbow. The latter seems to have been the more common forms of proof, though as late as the seventeenth century we have evidence that armour was proved with the estramaon or sword blow. -from The Proof of Armour Not a history of defensive armor but rather a guide to the actual making of armor, as well as the regulations that governed the artisans who made it, this is a fascinating-and practical-handbook on the production, selling, and wearing metal traditional medieval body armor. First published in 1912, this classic book-by British historian and author CHARLES JOHN FFOULKES (1868-1947), curator of London's Royal Armouries-draws on records of the time to detail the tools and appliances of the trade, the decoration and cleaning of armor, the use of leather and fabrics, and much more to offer a complete reference for readers of period fiction and history, wargamers, costumers, and anyone fascinated by the craft of the armorer. This replica of the 1912 edition is complete with all of the original diagrams, illustrations, and photos.

What Do Science, Technology, and Innovation Mean from Africa? Clapperton Chakanetsa Mavhunga, 2017-06-16 Explorations of science, technology, and innovation in Africa not as the product of "technology transfer" from elsewhere but as the working of African knowledge. In the STI literature, Africa has often been regarded as a recipient of science, technology, and innovation rather than a maker of them. In this book, scholars from a range

of disciplines show that STI in Africa is not merely the product of “technology transfer” from elsewhere but the working of African knowledge. Their contributions focus on African ways of looking, meaning-making, and creating. The chapter authors see Africans as intellectual agents whose perspectives constitute authoritative knowledge and whose strategic deployment of both endogenous and inbound things represents an African-centered notion of STI. “Things do not (always) mean the same from everywhere,” observes Clapperton Chakanetsa Mavhunga, the volume's editor. Western, colonialist definitions of STI are not universalizable. The contributors discuss topics that include the trivialization of indigenous knowledge under colonialism; the creative labor of chimurenga, the transformation of everyday surroundings into military infrastructure; the role of enslaved Africans in America as innovators and synthesizers; the African ethos of “fixing”; the constitutive appropriation that makes mobile technologies African; and an African innovation strategy that builds on domestic capacities. The contributions describe an Africa that is creative, technological, and scientific, showing that African STI is the latest iteration of a long process of accumulative, multicultural knowledge production. Contributors Geri Augusto, Shadreck Chirikure, Chux Daniels, Ron Eglash, Ellen Foster, Garrick E. Louis, D. A. Masolo, Clapperton Chakanetsa Mavhunga, Neda Nazemi, Toluwalogo Odumosu, Katrien Pype, Scott Remer

The Language of Faith in Southern Africa: Spirit World, Power, Community,

Holism Hermen Kroesbergen, 2019-12-12 The aim of this book is to provide a way to do justice to an African language of faith. In systematic theology, anthropology and philosophy of religion, similar debates about how to interpret an African language of faith are ongoing. Trying to avoid the "othering" discourses of past generations, scholars are careful to take seriously what people in Africa say without portraying people's beliefs as weird or backward. Yet, in their desperate attempts to avoid othering, these theologians, anthropologists and philosophers often painfully misconstrue the language of faith in Africa. Understanding the language of faith in Southern Africa is not an easy task. How should we take seriously the form of language that often seems so strange and different? I argue that, after African inculturation theology and black liberation theology, a better way to make sense of being a Christian in Southern Africa is to pay close attention to people's language of faith. The way in which people speak of the spirit world or powers in Africa appears strange to outsiders, and the sense of community and the holistic worldview differentiates the African way of life from its Euro-American counterparts. When proper attention is paid to the use of concepts like spirit world, power, community and holism, language of faith in Southern Africa is neither as strange as it may seem, nor as romantic. By investigating these distinguishing concepts that colour language of faith in Southern Africa, this book contributes to future projects of both fellow theologians who try to construct a contemporary African theology and those

who are interested in theology in Africa given the well-known southward shift of the centre of gravity of Christianity.

Life of John Knox Thomas M'Crie, 1831

EAPC Carlos Centeno, European Association for Palliative Care, 2013

Shakespeare and Music Edward W. Naylor, 2018-09-21
Reproduction of the original: Shakespeare and Music by Edward W. Naylor

The Social History of Smoking George Latimer Apperson, 1916

Killing Time Nicholas J Saunders, 2011-11-08
The Great War of 1914-1918 now stands at the furthest edge of living memory. And yet, hardly a month passes without some dramatic and sometimes tragic discovery being made along the old killing fields of the Western Front. Graves of British soldiers buried during battle – still lying in rows seemingly arm in arm or found crouching at the entrance to a dugout; whole 'underground cities' of trenches, dugouts and shelters have been preserved in the mud; field hospitals carved out of the chalk country of the Somme marked with graffiti; unexploded bombs and gas canisters – all of these are the poignant and sometimes deadly legacies of a war we can never forget. Killing Time digs beneath the surface of war to uncover the living reality left behind. Nicholas J. Saunders brings together a wealth of discoveries to offer fresh insights into the human and often barbaric aspect of warfare. He uses discoveries in the trenches, family photographs, diaries and souvenirs to give the dead a voice. You cannot fail to be fascinated and moved by what he unearths.

The Stately Homes of England Llewellynn Frederick William Jewitt, Samuel Carter Hall, 1880

The Cultural Worlds of the Jesuits in Colonial Latin America Linda Newson, 2020-06-30 2017 marked the 250-year anniversary of the expulsion of the Jesuits from Spanish territories. The Jesuits made major contributions to the cultural and intellectual life of Latin America. When they were expelled in 1767 the Jesuits were administering over 250,000 Indians in over 200 missions. The Jesuits pioneered interest in indigenous languages and cultures, compiling dictionaries and writing some of the earliest ethnographies of the region. They also explored the region's natural history and made significant contributions to the development of science and medicine. On their estates and in the missions they introduced new plants, livestock, and agricultural techniques, such as irrigation. In addition, they left a lasting legacy on the region's architecture, art, and music. The volume demonstrates the diversity of Jesuit contributions to Latin American culture. Published works often focus on one theme or region that is approached from a particular disciplinary perspective. This volume is therefore unusual in considering not only the range of Jesuit activities but also the diversity of perspectives from which they may be approached. It includes papers from scholars of history, linguistics, religion, art, architecture, cartography, music, medicine and science.

Love and Revolution in the Twentieth-Century Colonial and Postcolonial

World G. Arunima, Patricia Hayes, Premesh Lalu, 2021-10-27 This book addresses emancipatory narratives from two main sites in the colonial world, the Indian and southern African subcontinents. Exploring how love and revolution interrelate, this volume is unique in drawing on theories of affect to interrogate histories of the political, thus linking love and revolution together. The chapters engage with the affinities of those who live with their colonial pasts: crises of expectations, colonial national convulsions, memories of anti-colonial solidarity, even shared radical libraries. It calls attention to the specific and singular way in which notions of 'love of the world' were born in a precise moment of anti-colonial struggle: a love of the world for which one would offer one's life, and for which there had been little precedent in the history of earlier revolutions. It thus offers new ways of understanding the shifts in global traditions of emancipation over two centuries.

Living for the City Miles Larmer, 2021-08-12 *Living for the City* is a social history of the Central African Copperbelt, considered as a single region encompassing the neighbouring mining regions of Zambia and the Democratic Republic of Congo. The Haut Katanga and Zambian Copperbelt mine towns have been understood as the vanguard of urban 'modernity' in Africa. Observers found in these towns new African communities that were experiencing what they wrongly understood as a transition from rural 'traditional' society – stable, superstitious and agricultural – to an urban existence characterised by

industrial work discipline, the money economy and conspicuous consumption, Christianity, and nuclear families headed by male breadwinners supported by domesticated housewives. Miles Larmer challenges this representation of Copperbelt society, presenting an original analysis which integrates the region's social history with the production of knowledge about it, shaped by both changing political and intellectual contexts and by Copperbelt communities themselves. This title is available as Open Access on Cambridge Core.

A Dictionary of English Etymology Hensleigh Wedgwood, 1859

African Pentecostalism Ogbu Kalu, 2008-03-06 In this book, Ogbu Kalu provides an overview of Pentecostalism in Africa. He shows the amazing diversity of the faith, which flourishes in many different forms in diverse local contexts, and demonstrates that African Pentecostalism is distinctly African in character, not imported from the West.

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