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Period of European history between AD 1000 and 1350 High Middle AgesEurope and Mediterranean regionLarge mapEurope and the Mediterranean region, c. 1190 British Isles (Norway) Kingdom of Scotland Earldom of Scotland Kingdom of Scotland Kingdoms Principality of Wales (Norway) Northern Europe Kingdom of Norway (872-1397) Kingdom of Sweden Kingdom of Denmark Terra Mariana Grand Duchy of Lithuania Eastern Europe Principalities of Polotsk Territory of Novgorod Kama-Bulgarians Kievan Rus' Viatka Cumans/Cumania or Polovtsians Iberian Peninsula Kingdom of León Kingdom of Castile Kingdom of Navarre Crown of Aragon Central Europe Kingdom of France Kingdom of Germany Kingdom of Germany Kingdom of Serbia Second Bulgarian Empire Byzantine Empire Caucasia Khazar Empire Alania Kassogs Kingdom of Georgia Atabegs of Azerbaijan Kingdom of Cyprus Dominion of Shaharmen Marwanid dynasty Ayyubid dynasty Principality of Antioch County of Tripoli North Africa Almohad Caliphate The Crusades (Solid Line) Second Crusade of Louis VII and Conrad III (Line and dot) Third Crusade of Richard I, Philip II, and Fredrick I Small map Central EuropeGuelf, Hohenstaufen, and Ascanian domains in Germany about 1176 Duchy of Saxony Margravate of Brandenburg Duchy of Swabia Duchy of Bavaria The High Middle Ages, or High Medieval Period, was the period of European history between c. 1000 and c. 1300; it was preceded by the Early Middle Ages and followed by the Early Middle Ages, which ended c. 1500 according to historiographical convention.[1][2] Key historical trends of the High Middle Ages include the rapidly increasing population of Europe, which brought about great social and political change from the preceding era, and the Renaissance of the 12th century, including the first developments of rural exodus and urbanization. By 1350, the robust population increase had greatly benefited the European economy, which had reached levels that would not be seen again in some areas until the 19th century. That trend faltered in the early 14th century, as the result of numerous events which together comprised the crisis of the late Middle Ages—most notable among them being [3] and became more socially and politically organized.[4] The Carolingian Renaissance stimulated scientific and philosophical activity in Northern Europe. The first universities started operating in Bologna, Oxford, Paris, Salamanca, Cambridge and Modena. The Vikings settled in the British Isles, France and elsewhere, and Norse Christian kingdoms started developing in their Scandinavian homelands. The Magyars ceased their expansion in the 10th century, and by 1000, a Christian Kingdom of Hungary had become a recognized state in Central Europe that was forming alliances with regional powers. With the brief exception of the Mongol invasions in the 13th century, major nomadic incursions ceased. The powerful Byzantine Empire of the Macedonian and Komnenos dynasties gradually gave way to the resurrected Serbia and Bulgaria and to a successor crusader state (1204 to 1261), who continually fought each other until the end of the Latin Empire. The Byzantine Empire was reestablished in 1261 with the recapture of Constantinople from the Latins, though it was no longer a major power and would continue to falter through the 14th century, with remnants lasting until the mid 15th century, populations north of the Alps began a more intensive settlement, targeting "new" lands, some areas of which had reverted to wilderness after the end of the Western Roman Empire. In what historian Charles Higounet called the "great clearances", [5] Europeans cleared and cultivated some of the vast forests and marshes that lay across much of the continent. At the same time, settlers moved beyond the traditional boundaries of the readily across much of the continent. Germany in the process. The Catholic Church, which reached the peak of its political power around then, called armies from across Europe to a series of Crusaders occupied the Holy Land and founded the Crusaders the Seljuk Turks. The crusaders occupied the Holy Land and founded the Crusader States in the Levant. much of the Iberian Peninsula from Muslim control, and the Normans conquered southern Italy, all part of the major population increases and the resettlement patterns of the era. The High Middle Ages produced many different forms of intellectual, spiritual and artistic works. The age also saw the rise of ethnocentrism, [dubious - discuss] which evolved later into modern national identities in most of Europe, the ascent of the great Italian city-states and the rise[citation needed] and fall of the Islamic civilization of Al-Andalus. The rediscovery of the works of Aristotle, at first indirectly through medieval Jewish and Islamic philosophy,[6][7][8] led Maimonides, Ibn Sina, Ibn Rushd, Thomas Aquinas and other thinkers of the period to expand Scholasticism, a combination of Judeo-Islamic and Catholic ideologies with the ancient philosophy. For much of this period, Constantinople remained Europe's most populous city, and Byzantine art reached a peak in the 12th century. In architecture, many of the most notable Gothic cathedrals were built or completed around this period. The Bayeux Tapestry depicting the Battle of Hastings during the Norman Conquest of 1066 Main articles: England in the High Middle Ages, Bistory of Gwynedd during the High Middle Ages, and Lordship of Ireland In England, the Norman Conquest of 1066 resulted in a kingdom ruled by a Francophone nobility. The Normans invaded Ireland in 1169 and soon established themselves in most of the country, although their stronghold was the southeast. Likewise, Scotland and Wales were subdued into vassal states at about the same time, though Scotland later asserted its independence and Wales remained largely under the rule of independent native princes until the death of Llywelyn ap Gruffydd in 1282.[9] The Exchequer was founded in the 12th century under King John signed the Magna Carta into law, limiting the power of English monarchs. See also: Spain in the Middle Ages and Reconquista Miniature representing the delivery of the fortress of Uclés to the Master of Order of Santiago in 1174 A key geo-strategic development in the Iberian Peninsula was the Christian conquest of Toledo in 1085.[10] Dominated by war, the societal structures and relations in the northern Christian kingdoms were subordinated to the demands of omnipresent military conflict.[11] The territorial expansion of the northern Christian kingdoms to the south brought the creation of settlement were prioritized over potential seigneurial income;[12] military orders also played an important role in the borderlands in the southern meseta.[13] Agricultural models in areas with Mediterranean climate were generally based on biennial crop rotation.[14] Despite population growth, agricultural models in areas was incentivized by the possibility of enjoying privileges and acquiring properties.[15] Conversely, the intensive agriculture-prevalent model in Muslim-ruled lands enjoyed a certain demographic and financial edge[clarification needed], Almoravids and Almohads from northern Africa featured volatile state structures; [17] barring (unsuccessful) attempts to take Toledo, they did not stand out for carrying out an expansionist policy. [18] Main article: Italy in the Middle Ages In Italy, with the Norman conquest, the first great and powerful state was formed, the Kingdom of Sicily with hereditary monarchy. Subsequently joined to the Holy Roman Empire, it had its moment of maximum splendor with the emperor Frederick II. In the rest of Italy, independent city states grew affluent on Eastern Mediterranean maritime trade. These were in particular the thalassocracies of Pisa, Amalfi, Genoa and Venice, which played a key role in European trade from then on, making these cities become major financial centers.[19] Main articles: Denmark in the Middle Ages, Norway in the Middle Ages, Early Swedish history, and North Sea Empire From the mid-10th to the mid-10 both England and Norway. After Cnut's death in 1035, England and Norway were both lost, and with the defeat of Valdemar II in 1227, Danish predominance in the region came to an end. Meanwhile, Norway extended its Atlantic possessions, ranging from Greenland to the Isle of Man, while Sweden, under Birger Jarl, built up a power-base in the Baltic Sea. However, the Norwegian influence started to decline already in the same period, marked by the Treaty of Perth of 1266. Also, civil wars raged in Norway between 1130 and 1240. Main article: France in the Middle Ages France in the 12th century. Right: The Holy Roman Empire between 1200 and 1240. and 1250 By the time of the High Middle Ages, the Carolingian Empire had been divided and replaced by separate successor kingdoms called France and Germany, although not with their modern boundaries. France pushed to the west. The Angevin Empire controlled much of France in the 12th century and early 13th century until the French retook much of their previous territory. Main article: Germany in the Middle Ages By the time of the High Middle Ages, the Carolingian Empire had been divided and replaced by separate successor kingdoms called France and Germany, although not with their modern boundaries. the Holy Roman Empire, which reached its high-water mark of unity and political power under Kaiser Frederick Barbarossa. Main article: Georgia (1089-1125), the Kingdom of Georgia grew in strength and expelled the Seljuk Empire from its lands. David's decisive victory in the Battle of Didgori (1121) against the Seljuk Turks, as a result of which Georgia recaptured its lost capital Tbilisi, marked the beginning of the Georgian Golden Age. David's granddaughter Queen Tamar continued the upward rise, successfully neutralizing internal opposition and embarking on an energetic foreign policy aided by further decline of the hostile Seljuk Turks. Relying on a powerful military élite, Tamar was able to build on the successes of her predecessors to consolidate an empire which dominated vast lands spanning from present-day southern Russia on the Black Sea to the Caspian Sea. Georgia remained a leading regional power until its collapse under the Mongol attacks within two decades after Tamar's death. Main article: Kingdom of Hungary in the Middle Ages King Saint Stephen I of Hungary, and ruled by the Arpád dynasty for the following centuries. King Saint Ladislaus completed the work of King Saint Stephen. He consolidated the Hungarian state power and strengthened the influence of Christianity. His charismatic personality, strategic leadership and military talents resulted the termination of internal power struggles and foreign military threats. The Kingdom of Hungary expanded to the Adriatic coast and entered a personal union with Croatia in 1102, by establish other vassal states, Hungary became a small empire that extended its control over the Southeast Europe and the Carpathian region. The Hungary became a small empire that extended its control over the Southeast Europe and the Carpathian region. single family. Main article: Grand Duchy of Lithuania During the High Middle Ages Lithuania emerged as a Duchy of Lithuania in the early 13th century, then briefly becoming the Kingdom of Lithuania from 1251 to 1263. After the assassination of its first Christian king Mindaugas Lithuania was known as Grand Duchy of Lithuania. Unconquered during the Lithuanian Crusade, Lithuania itself rapidly expanded to the East due to conquests and became one of the largest states in Europe. Poland in the Middle Ages and History of Poland during the Piast dynasty In the mid-10th century Poland emerged as a duchy after Mieszko I, the rule of Bolesław I the Brave, Poland became a kingdom. The Pontic steppes, c. 1015 Main articles: Komnenian restoration, Second Bulgarian Empire, Serbian Grand Principality, Principalit Croatia in the union with Hungary The High Middle Ages saw the height and decline of the Slavic state of Kievan Rus' and emergence of Cumania. Later, the Mongol invasion in the 13th century had a great impact on the east of Europe, as many countries of the region were invaded, pillaged, conquered or vassalized. During the first half of this period (c. 1025—1185), Byzantine Empire dominated the Southeast Europe, and under the Komnenian emperors there was a revival of prosperity and urbanization; however, their domination of Southeast Europe was coming to an end with a successful Vlach-Bulgarian rebellion in 1185, and henceforth the region was divided between the Byzantines in Greece, some parts of Macedonia, and Thrace, the Bulgarians in Moesia and most of Thrace and Macedonia, and the Serbs to the northwest. Eastern and Western churches had formally split in the 11th century, in 1204 the Fourth Crusade treacherously captured Constantinople This severely damaged the Byzantines, and their power was ultimately weakened by the Seljuks and the rising Ottoman Empire in the 14-15th century. The power of the Latin Empire, however, was short-lived after the Crusader army was routed by Bulgarian Emperor Kaloyan in the Battle of Adrianople (1205). Main article: Medieval Warm Period The Medieval Warm Period, the period from the 10th century to about the 14th century in Europe, was a relatively warm and gentle interval ended by the generally colder Little Ice Age which would continue until the Middle of the 19th century. Farmers grew wheat well north into Scandinavia, and wine grapes in northern England, although the maximum expansion of vineyards appeared to occur within the Little Ice Age period. During this time, a high demand for wine and steady volume of alcohol consumption inspired a viticulture revolution of progress.[20] The relative protection from famine during this time allowed Europe's population to increase, despite the famine in 1315 that killed 1.5 million people. This increased population contributed to the founding of new towns and an increase in industrial and economic activity during the use of a heavier plow, horses instead of oxen, and a three-field system that allowed the cultivation of a greater variety of crops than the earlier two-field system—notably legumes, the growth of which prevented the depletion of a greater variety of crops than the earlier two-field system. Christianity grew more prominent in medieval Europe. The Codes of Chivalry promoted the ideal knight to be selfless, faithful, and fierce against those who threaten the weak.[21] Household heavy cavalry (knights) became common in the 11th century across Europe, and tournaments were invented. Tournaments allowed knights to establish their family name while being able to gather vast wealth and renown through victories. In the 12th century, the Cluny monks promoted ethical warfare and inspired the formation of orders of chivalry, such as the Templar Knights. Inherited titles of nobility were established during this period. In 13th-century Germany, knighthood became another inheritable title, although one of the less prestigious, and the trend spread to other countries. Main article: Christianity in the Middle Ages The East-West Schism of 1054 formally separated the Christian church into two parts: Roman Catholicism in Western Europe and Eastern Orthodoxy in the east. It occurred when Pope Leo IX and Patriarch Michael I excommunicated each other, mainly over the filioque, an addition to the creed concerning the origin of the Holy Spirit, as well as disputes as to the existence of papal authority over the four Eastern patriarchs, use of unleavened bread in the liturgy, and fasting days. Main article: Crusades After the successful siege of Jerusalem in 1099, Godfrey of Bouillon, leader of the First Crusade, became the first ruler of the Kingdom of Jerusalem. The Catholic Crusades occurred between the 11th and 13th centuries. Fatimid Caliphate. The Fatimids had captured Palestine in AD 970, lost it to the Seljuk Turks in 1073 and recaptured it in 1098, just before they lost it again in 1099 as a result of the First Crusade. Main article: Military order (religious society) In the context of the crusades, monastic military orders were founded that would become the template for the late medieval chivalric orders. The Knights Templar were a Christian military order founded after the First Crusade to help protect Christian pilgrims from hostile locals and highway bandits. The order was deeply involved in banking, and in 1307 Philip the Fair (Philippine le Bel) had the entire order arrested in France and dismantled on charges of alleged heresy. The Knights Hospitaller were originally a Christian organization founded in Jerusalem in 1080 to provide care for poor, sick, or injured pilgrims to the Holy Land. After Jerusalem was taken in the First Crusade, it became a religious/military order that was charged with the care and defence of the Crusader states. After the Holy Lands were eventually taken by Muslim forces, it moved its operations to Rhodes, and later Malta. The Teutonic Knights were a German religious order formed in 1190, in the city of Acre, to aid Christian pilgrims on their way to the Holy Lands the order moved to Transylvania in 1211 and later, after being expelled, invaded pagan Prussia with the intention of Christianizing the Baltic region. Yet, both before and after the Order's main pagan opponent, Lithuania, converted to Christianizing the Baltic region. Knights' power hold, which became considerable, was broken in 1410, at the Battle of Grunwald, where the Order suffered a devastating defeat against a joint Polish-Lithuanian army. After Grunwald, the Order declined in power until 1809 when it was officially dissolved. There were ten crusades in total. Main article: Scholasticism Left: Albert Magnus. Right: Thomas Aquinas The new Christian method of learning was influenced by Anselm of Canterbury (1033-1109) from the rediscovery of the works of Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Muslim Philosophy (Maimonides, Avicenna, and Averroes) and then through Aristotle's own works brought back from Byzantine and Averroes) and the avertee of the second secon Muslim libraries; and those whom he influenced, most notably Albertus Magnus, Bonaventure and Abélard. Many scholastics believed in empiricism, and logic. They opposed Christian mysticism, and the Platonist-Augustinian belief that the mind is an immaterial substance. The most famous of the scholastics was Thomas Aquinas (later declared a "Doctor of the Church"), who led the move away from the Platonic and Augustinian and towards Aristotelianism. Aquinas developed a philosophy of mind by writing that the mind was at birth a tabula rasa ("blank slate") that was given the ability to think and recognize forms or ideas through a divine spark. Other notable scholastics included Muhammad Averroes, Roscelin, Abélard, Peter Lombard, and Francisco Suárez. One of the main questions during this time was the problem of universals. Prominent opponents of various aspects of the scholastic mainstream included Duns Scotus, William of Ockham, Peter Damian, Bernard of Clairvaux, and the Victorines. The late 11th century/early-mid 12th century was the height of the golden age of Christian monasticism (8th-12th century was the rise of the Mendicant order - white-robed monks Bernard of Clairvaux Main article: Mendicant orders The 13th century saw the rise of the Mendicant orders such as the: Franciscans (Friars), founded 1209 Carmelites (Hermits of the Blessed Virgin Mary of Carmel, commonly known as the White Friars), founded 1206-1214 Dominicans (Order of Preachers, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits of St. Augustine, commonly called the Blessed Virgin Mary of Carmelites (Hermits o called the Austin Friars), founded 1256 Christian heresies existed in Europe before the 11th century, mass-movement heresies appeared. The roots of this can be partially sought in the rise of urban cities, free merchants, and a new money-based economy. The rural values of monasticism held little appeal to urban people who began to form sects more in tune with urban culture. The first large-scale heretical movements in Western Europe originated in the newly urbanized areas such as southern France and northern Italy and were probably influenced by the Bogomils and other dualist movements. These heresies were on a scale the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and as such the response was one of elimination for some (such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Catholic Church had never seen before and such as the Ca Pope so as not to be confused with actual heretical movements such as the Waldensians. Cathars being expelled from Carcassonne in 1209 Main article: Catharism was a movement with Gnostic elements that originated around the middle of the 10th century, branded by the contemporary Roman Catholic Church as heretical. It existed throughout much of Western Europe, but its origination was in Languedoc and surrounding areas in southern France. The name Cathar stems from Greek katharos, "pure". One of the first recorded uses is Eckbert von Schönau who wrote on heretics from Cologne in 1181: "Hos nostra Germania catharos appellat." ([In] our Germany [one] calls these [people] "Cathars".) The Cathars are also called Albigensians. This name originates from the end of the 12th century, and was used by the chronicler Geoffroy du Breuil of Vigeois in 1181. The name refers to the southern town of Albi (the ancient Albiga). The designation is hardly exact, for the centre was at Toulouse and in the neighbouring districts. The Albigensians were strong in southern France, northern Italy, and the southwestern Holy Roman Empire. The Bogomils were strong in the Southeastern Europe, and became the result of struggle between a good (spiritual) force and an evil (material) force and that the world was of the evil force, though it could be controlled or defeated through asceticism and good works. Albigensian Crusade, Simon de Montfort, Montségur, Château de Quéribus Main article: Waldensians Peter Waldo of Lyon was a wealthy merchant who gave up his riches around 1175 after a religious experience and became a preacher. He founded the Waldensians which became a Christian sect believing that all religious practices should have strictly scriptural bases. Waldo was denied the right to preach his sermons by the Third Lateran Council in 1179, which he did not obey and continued to speak freely until he was excommunicated in 1184. Waldo was critical of the Christian clergy saying they did not live according to the word. He rejected the practice of selling indulgences (simony), as well as the common saint cult practices of the day. Waldensians are considered a forerunner to the Protestantism with the outbreak of the wider and became a part of the wider and becam Reformed tradition after the views of John Calvin and his theological successors in Geneva proved very similar to their own theological thought. Waldensian churches still exist, located on several continents. Lübeck, de facto capital of the Hanseatic League In Northern Europe, the Hanseatic League, a federation of free cities to advance trade by sea, was founded in the 12th century, with the foundation of the city of Lübeck, which would later dominate the League, in 1158-1159. Many northern cities of the Holy Roman Empire were, for instance, Bruges and the Polish city of Gdańsk (Danzig), as well as Königsberg, capital of the monastic state of the Teutonic Knights. In Bergen, Norway and Veliky Novgorod, Russia the league had factories and middlemen. In this period the Germans started colonising Europe beyond the Empire, into Prussia and Silesia. In the late 13th century, a Venetian explorer named Marco Polo became one of the first Europeans to travels in Il Milione. He was followed by numerous Christian missionaries to the East, such as William of Rubruck, Giovanni da Pian del Carpine, André de Longjumeau, Odoric of Pordenone, Giovanni de' Marignolli, Giovanni di Monte Corvino, and other travellers such as Niccolò de' Conti. Main articles: Science in the Middle Ages and Medieval universities and major monasteries with library in 1250 Philosophical and scientific teaching of the Early Middle Ages was based upon few copies and commentaries of ancient Greek texts that remained in Western Roman Empire. Most of them were studied only in Latin as knowledge of Greek was very limited. This scenario changed during the Renaissance of the 12th century. The intellectual for the texts that remained in Western Roman Empire. revitalization of Europe started with the Islamic world in Spain and Sicily during the Reconquista, and the Byzantine world in Spain and Sicily during the Reconquista, and Averroes. The European universities aided materially in the translation and propagation of these texts and started a new infrastructure which was needed for scientific communities. Detail of a portrait of Hugh de Provence (wearing spectacles), painted by Tommaso da Modena in 1352 At the beginning of the 13th century there were reasonably accurate Latin translations of the main works of almost all the intellectually crucial ancient authors, [22] allowing a sound transfer of scientific ideas via both the universities and the monasteries. By then, the natural science contained in these texts began to be extended by notable scholastics such as Robert Grosseteste, Roger Bacon, Albertus Magnus and Duns Scotus. Precursors of the modern scientific method can be seen already in Grosseteste's emphasis on mathematics as a way to understand nature, and in the empirical approach admired by Bacon, particularly in his Opus Majus. Main articles: Medieval technology and Artes mechanicae During the 12th and 13th century in Europe there was a radical change in the rate of new inventions, innovations in the ways of managing traditional means of production, and economic growth. In less than a century there were more inventions developed and applied usefully than in the previous thousand years of human history all over the globe. The period saw major technological advances, including the adoption or invention of windmills, watermills, printing (though not yet with movable type), gunpowder, the astrolabe, glasses, scissors of the modern shape, a better clock, and greatly improved ships. The latter two advances made possible the dawn of the Age of Discovery. These inventions were influenced by foreign culture and society. Alfred W Crosby described some of this technological revolution in The Measure of Reality: Quantification in Western Europe, 1250-1600 and other major historians of technology have also noted it. Ships of the world in 1460, according to the Fra Mauro map. The earliest written record of a windmill is from Yorkshire, England, dated 1185. Paper manufacture began in Italy around 1270. The spinning wheel was brought to Europe (probably from India) in the 12th century. Eye glasses were invented in Italy in the late 1280s. The astrolabe returned to Europe via Islamic Spain. Fibonacci introduces Hindu-Arabic numerals to Europe with his book Liber Abaci in 1202. The West's oldest known depiction of a stern-mounted rudder can be found on church depicting Emperor Constantine Tikh Asen. The murals are among the finest achievements of the Bulgarian culture in the 13th century Main article: Medieval art Art in the High Middle Ages includes these important movements: Anglo-Saxon art was influential on the British Isles until the Norman Invasion of 1066 Romanesque architecture) Gothic art developed a distinct Germanic flavor (not to be confused with Gothic architecture). Indo-Islamic architecture begins when Muhammad of Ghor made Delhi a Muslim capital Byzantine traditions, influencing much of Eastern Europe. Illuminated manuscripts gained prominence both in the Catholic and Orthodox churches Interior of Nôtre Dame de Paris Main article: Gothic architecture The cathedral of Notre Dame de Paris, whose construction began in 1163, is one of the finer examples of the High Middle Ages architecture Gothic architecture superseded the Romanesque style by combining flying buttresses, gothic (or pointed) architecture and ribbed vaults. It was influenced by the spiritual background of the time, being religious in essence: thin horizontal lines and grates made the building strive towards the sky. Architecture was made to appear light and weightless, as opposed to the dark and bulky forms of the previous Romanesque style. It was commonly thought that light was an expression of God; therefore, architectural techniques were adapted and developed to build churches that reflected this teaching. Colorful glass windows enhanced the spirit of lightness. As color was much rarer at medieval times than today, it can be assumed that these virtuoso works of art had an awe-inspiring impact on the common man from the street. movement toward heaven. Veneration of God was also expressed by the relatively large size of these buildings. A gothic cathedral therefore not only invited the visitors to elevate themselves spiritually, it was also meant to demonstrate the greatness of God. The floor plan of a gothic cathedral torresponded to the rules of scholasticism: According to Erwin Panofsky's Gothic Architecture and Scholasticism, the plan was divided into sections and uniform subsections. These characteristics are exhibited by the most famous sacral building of the time: Notre Dame de Paris. Main article: Medieval literature John the Apostle and Marcion of Sinope in an Italian illuminated manuscript, painting on vellum, 11th century A variety of cultures influenced the literature of the High Middle Ages, one of the strongest among them being Christianity. The connection to Christianity was greatest in Latin literature, which influenced the vernacular languages in the literature of the Matter of Rome. Other literaty cycles, or interrelated groups of stories included the Matter of France (stories about Charlemagne and his court), the Acritic songs dealing with the chivalry of Byzantium's frontiersmen, and perhaps the best known cycle, the Matter of Britain, which featured tales about King Arthur, his court, and related stories from Britany, Cornwall, Wales and Ireland. An anonymous German poet tried to bring the Germanic myths from the Migration Period to the level of the French and British epics, producing the Nibelungenlied. There was also a quantity of poetry and historical writings which were written during this period, such as Historia Regum Britanniae by Geoffrey of Monmouth. Despite political decline during the late 12th and much of the 13th centuries, the Byzantine scholarly tradition remained particularly fruitful over the time period. One of the most prominent philosophers of the 11th century, Michael Psellos, reinvigorated Neoplatonism on Christian foundations and bolstered the study of ancient philosophical texts, along with contributing to history, grammar, and rhetorics. His pupil and successor at the head of Philosophy at the University of Constantinople Ioannes Italos continued the Platonic line in Byzantine thought and was criticized by the Church for holding opinions it considered heretical, such as the doctrine of transmigration. Two Orthodox theologians important in the dialogue between the eastern and western churches were Nikephoros Blemmydes and Maximus Planudes. Byzantine historical tradition also flourished with the works of the brothers Niketas and Michael Choniates in the beginning of the 13th century and George Akropolites a generation later. Dating from 12th century Byzantine Empire is also Timarion, an Orthodox Christian anticipation of Divine Comedy. Around the same time southern France gave birth to Occitan literature, which is best known for troubadours who sang of courtly love. It included elements from Latin literature, which is best known for troubadours who sange time to Occitan literature, which is best known for troubadours who sange time to Occitan literature, which is best known for troubadours who sange time to Occitan literature, which is best known for troubadours who sange time to Occitan literature, which is best known for troubadours who sange time to Occitan literature, which is best known for troubadours who sange time to Occitan literature, which is best known for troubadours who sange time to Occitan literature to Occitan literature, which is best known for troubadours who sange time to Occitan literature to Occitan lite and Arab-influenced Spain and North Africa. Later its influence spread to several cultures in Western Europe, notably in Portugal and the Minnesänger in Germany. Provençal literature also reached Sicily and Northern Italy laying the foundation of the "sweet new style" of Dante and later Petrarca. Indeed, the most important poem of the Late Middle Ages, the allegorical Divine Comedy, is to a large degree a product of both the theology of Thomas Aquinas and the largely secular Occitan literature. Main article: Medieval music Musicians playing the Spanish vihuela, one with a bow, the other plucked by hand, in the Cantigas de Santa Maria of Alfonso X of Castile, 13th century Men playing the organistrum, from the Ourense Cathedral, Spain, 12th century The surviving music of the High Middle Ages is primarily religious institutions, and the application of notation development. Early in the period, Gregorian chant was the dominant form of church music; other forms, beginning with organum, and later including clausulae, conductus, and the motet, developed using the 12th and 13th centuries that Gregorian plainchant gave birth to polyphony, which appeared in the works of French Notre Dame School (Léonin and Pérotin). Later it evolved into the ars nova (Philippe de Vitry, Guillaume de Machaut) and the musical genres of late Middle Ages. An important composer during the 12th century was the nun Hildegard of Bingen. The most significan secular movement was that of the troubadours, who arose in Occitania (Southern France) in the late 11th century. The troubadours were often itinerant, came from all classes of society, and wrote songs on a variety of topics, though with a particular focus on courtly love. minnesingers of Germany, and the composers of secular music of the Trecento in northern Italy. Main article: Medieval theatre Economic and political changes in the High Middle Ages led to the formation of guilds and the growth of towns, and this would lead to significant changes for theatre starting in this time and continuing into the Late Middle Ages. Trade guilds began to perform plays, usually religiously based, and often dealing with a biblical story that referenced their profession. For instance, a baker's guild would perform a reenactment of the Last Supper.[23] In the British Isles, plays were produced in some 127 different towns during the Middle Ages. These vernacular Mystery plays were produced in some 127 different towns during the Middle Ages. were written in cycles of a large number of plays: York (48 plays), Chester (24), Wakefield (32) and Unknown (42). A larger number of plays survive from France and Germany in this period and some type of religious dramas were performed in nearly every European country in the Late Middle Ages. Many of these plays contained comedy, devils, villains and clowns.[24] There were also a number of secular performances staged in the Middle Ages, the earliest of which is The Play of the Greenwood by Adam de la Halle in 1276. It contains satirical scenes and folk material such as faeries and other supernatural occurrences. Farces also rose dramatically in popularity after the 13th century. The majority of these plays come from France and Germany and are similar in tone and form, emphasizing sex and bodily excretions.[25] Further information: Timeline of the Middle Ages 1054 - East-West Schism 1066 - Battle of Hastings 1073-1085 - Pope Gregory VII 1071 - Henry IV's Walk to Canossa 1086 - Domesday Book 1086 - Battle of az-Zallagah 1088 - University of Bologna founded 1091 - Battle of Levounion 1096 - University of Oxford founded 1096-1099 - First Crusade 1147 - Wendish Crusade 1147 - Wendish Crusade 1147 - Wendish Crusade 1123 - First Crusade 1123 - First Crusade 1145-1149 - Second Crusade 1147 - Wendish Crusade 1147 - Wendish Crusade 1123 - First Crusade 1145-1149 - Second Crusade 1145-1149 - 1159 - foundation of the Hanseatic League 1169 - Norman invasion of Ireland 1185 - reestablishment of the Bulgarian Empire 1189-1192 - Third Crusade 1209 - Jourdation of the Franciscan Order 1209-1229 - Albigensian Crusade 1212 - Battle of Lastle Navas de Tolosa 1214 - Battle of Bouvines - Medieval France is a rising power 1215 - Magna Carta 1216 - recognition of the Dominican Order 1215 - Fourth Lateran Council 1217-1221 - Fifth Crusade 1218 - University of Salamanca founded 1223 - approval of the Franciscan Rule of Life 1228-1229 - Sixth Crusade 1230 - Prussian Crusade 1230 - Battle of Klokotnitsa 1237-1242 - Mongol invasion of Europe 1241 - Battle of Legnica and Battle of the Ice 1248-1254 - Seventh Crusade 1257 - foundation of the Collège de Sorbonne 1261 - the Byzantine Empire reconquers Constantinople. 1274 - death of Thomas Aquinas; Summa Theologica published 1277-1280 - Uprising of Ivaylo - Medieval Europe's only successful peasant uprising 1280 - death of Albertus Magnus 1291 - Acre, the last European outpost in the Near East, is captured by the Mamluks under Khalil. 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Pour la première fois, cette œuvre importante est traduite en français et présentée au public francophone. Le présent ouvrage, premier de sa série, montre combien l'étude de la Tora et de la Kabbala est à même de transformer l'être humain et le rendre meilleur. « Le langage du Zohar est de nature à élever l'Âme, même si un homme ne comprend pas toujours ce qu'il lit. C'est comme quelqu'un qui entre dans un magasin de parfums : bien qu'il n'ait rien acheté, quoi qu'il en ressort avec une agréable senteur de parfum ». Rabbi Moshé Hayim de Sodilkov.