

### 1: George Huppert (Author of After the Black Death)

*The Black Death is a fascinating topic in history and the foci of many books. But what about the aftermath of the Black Death? Huppert discusses the aftermath of the plague, offering a succinct social history that is interesting and informative.*

Indiana University Press Format Available: Praise for the first edition: To give a sense of immediacy and vividness to the long period in such a short space is a major achievement. The book begins with a description of family and community structure, social conflict, and religious beliefs. Once the fundamental traits of both rural and urban society are noted, it considers the elites, armed rebellion, poverty, criminality, sexual behavior, and marriage practices. For this second edition, George Huppert has added a new chapter on the incessant warfare that was characteristic of this age and on its transformation by the new commercial capitalism. He has also thoroughly revised and updated the bibliographical essay. *Interdisciplinary Studies in History*, Harvey J. Graff, General Editor Author by: Charles G Dyer Language: A corroded biological weapon releases its deadly load into the atmosphere and wipes out the human population of the Network. If not for the leadership of Valda, a sophisticated and self-improved android, the other androids would cease to function. She rallies them to improve the Nubs that form the Network and she pushes the Livestock Specialists into cloning humans from the samples on hand. Despite having advanced technology and expertise, the androids need human wombs. Militia patrols extend their search areas. A surveillance aircraft is deployed. The first human found is a male loner, not what Valda wants but he has his uses. Women are found and brought out of their miserable existences into the pampered luxury of the Nubs. They are convinced, either by acceptance of what they were told or by hypnosis, to be party to the cloning experiment. The newly acquired women are given an education and coached to serve as the future mothers and teachers of the new generation of the Few. Driven by the desire to learn and improve herself, Valda continues to ring in changes. Even the plans of meticulous androids can fail. Valda has to cope with disgruntled women as well as her experiments

### 2: after the plague | Download eBook PDF/EPUB

*This item: After the Black Death: A Social History of Early Modern Europe (Interdisciplinary Studies in History by George Huppert Paperback \$ In Stock. Ships from and sold by www.enganchecubano.com*

Wednesday, February 12, George Huppert "After the Black Death", Chapter 1 Huppert uses the example of Sennely, France, to illustrate what life was like in the small-self sufficient villages typical on the 17th century Europe. This village was self-sufficient out of necessity, since there was no good transportation or trade networks then. There was a fragile balance between resources and population, and malnutrition was therefore a big threat. Malnutrition in turn made people more vulnerable to disease, so there was a lot of death in these villages. Because of this, people in the villages had to have a different idea of death - they were more exposed to it, and death ruled the lives of the villagers. Marriage was often caused by death. The way that the social system in the villages worked was stratified. Leaseholders of land were called "yeomen". They were better-off farmers. They were also known as "laboueurs" in French. The larger farms were the only reason that small villages like Sennely could support its population, many of whom owned no land. On the level underneath these rich farmers were "locataires", or tenant farmers. Below them were "journaliers", or hired hands. This was how the social levels worked as far as farming went. In addition, the local elite were priests, estate managers, artisans and innkeepers. The church was a large part of the social life in these small villages, not necessarily because the villagers were super devout, but because the church was a community meeting place. It was the main source of social life. For example, village men organized fraternities through the church; in these group, social status and wealth were forgotten. But this was not the norm. There was a lot of inequality, and Huppert says that living conditions of the peasant families were comparable to modern-day wage laborers living in housing projects. Orphans were taken in by legal guardians appointed by the community, and used for labor. In fact, all children were made to work for their communities; they often worked on the farms of richer property owners. Population growth was the largest constraint for these communities. After the Black Death of 1347-1351, in which as much as one-third of the European population died, there was more available land but also labor shortages. Because of the population constraint, women put off childbearing and marriage until a later age, like their late teens and early twenties. This gave women more autonomy over their lives and bodies, as it was necessary for them to have some reproductive control for the good of the community. I found this to be really interesting. Even back in a time where life was hard for everyone, the hardship itself helped women have rights.

### 3: After the black death : a social history of early modern Europe / George Huppert - Details - Trove

1 *George Huppert's After the Black Death: A Social History of Early Modern Europe is an interdisciplinary analysis of European society from the fourteenth to the eighteenth century.*

Makeup of the population, author states was: Bourgeois and Feudal vs. Bourgeois were the members of the craft fellowship. Commune is the union of the all crafts. Around acres in perimeter, and 13, inhabitants. Main business was cloth and cloth trade. Cities were the giants in the marketplace and capable of the growth. Fear that poor will raise in the social structure lead to the impossibly high prices. Page 28 Obligado "a contractor with which a counselor made a trade contract. European cities were independent when compared to Asian or Middle Eastern urban centers. Communal government laws reached household too. Local city officials had a right to: Power to make war Power to mint a coin Power to provide poor relief Power to regulate religious worship Power to provide formal education Power to restrict the rights of the citizenship Power to repress insurrection Apparatus of the government described as consisting mainly of the citizen volunteers. Married established their own household. Women had status not subject to males. Pg 32 In Coventry, there were nine times more widows as widowers heading the households. Household belonged mainly to the Craft due to the fact it was taxed, or it was called upon for military service. Unity was one of the key struggles among regular householders. Inequality between social classes for example, such as the case with the rich masters and the poorer outlined on page To transition from the Craft office to the public office, it must had been prepared through membership in citywide religious brotherhoods that embraced all of the Crafts. Pg 34 Sundays were the rest days. Marriage was not possible if the couple was not financially secure. Pg 38 Members of the community were the criminals. Unmarried men sexual needs were satisfied with establishment of a municipal brothel. It provided clients with cheap sex and good cheer. Municipal brothels were all government sanctioned. Career of a prostitute: Abbeys of Fools pg They targeted old men who took young wives. Youth clubs integration to the community was not smooth, but it plays huge role in history of humanity. Page 40 Chapter IV: Unity of the commune in major cities were under heavy attack in the 16th Century. Factors that effected the strength of the unity of the commune were: Heresy, immigration, and royal interference and different interpretation of Holy Scripture such as Catholics, Lutherans, Calvinists, and other religious sects. Immigrants needed in the urban labor force, but had trouble integrating into the community. Page 41 Government began to have large-scale wars, which increased taxation. The result was heavy debts, and autonomy tradition threatened. The commune could protect from anything except usurpation of all power within the cities. Elected council was representative of the population. He learned to manipulate the constitution to restrict membership to the wealthy. In , the bridge between Crafts and city government was harmed. Frankfurt was city targeted by social case study of social changes experienced by cities in 16th century. Anger resulted from not inclusion of common people taking part in political process, which lead to the revolts. The last occurred in failure, in The results only reinforced the power of the wealthy families. Artisans and other people felt threatened by Jews. Jewish community several thousand strong, could petition for permanent residence but NO citizenships. Others such as Lutherans, Calvinists, Fremdle, Burger etc. Author states that artisans instead of taking pride in work prided itself on having work left behind. How to become an elite citizen , page The elite made governing a craft. Elite learned how to maintain their wealth regardless of direct involvement in commerce. It was found that its more profitable to lend money to the royal treasuries rather than ti invest in commerce. Instead, people with wealth invested in land and urban real estate, which proved to be reliable and steady. Lead to the realization of where all the money were: Requirements to become a tax collector, page Have a capitol Such behavior was similar to the French and Spanish too. The elite created what was never seen before, a class of the revolutionized, highly educated rentiers of capitalists in government service. Contemporary social historians are in dilemma of such phenomena. Question where to place such class in hierarchy of social analysis was responded by multiple political theories. One of them was Medieval political theory. Two types of people: Bourgeois fought for the highest position of the realm based on nobility, page It granted them the right to buy patents of nobility. Since the King owed so much money,

bourgeois advanced. The Standard Nobility test, late 16th Century: Lived nobly at least without working for 3 generations Feudal nobility inherited from the honor in the battle Urban nobility stayed within its own class. New class was hated by everyone, page European society remained feudal until French Revolution in Author argues that some families might indeed had completely embraced the noble life wholeheartedly. There are three factors that conflict with such argument: Marriage between rentiers and nobility was rare; New Own lifestyle was nothing like of nobility Urban elite connection to the office holding, which required capital and education. A law degree was another new requirement. Lots of money were spend on schooling which turned merchants into rentiers and officeholders. Since the 14th Century, schooling became big part of life. What was taught, for example: Latin, Greek, poetry and philosophy in the collegium, was only for expected students useful for rising in the world and not artisans. Everyone enough educated learned French” the language of the power, while others swam in the local dialect. Graduates of the municipal school stayed in their class and thus reinforced their stereotypes. Their new professions require relocation from their native city. Starting with 16th Century, cities, which took pride in producing their own leadership, lost much of their autonomy to royal administration. Old way of life falls into decay. Page 55 Author gives term Letrados to the new generation of new sort, which will become architects of modern culture and the modern state. Tax exemption, privileged by two estates, such as the clergy and the nobility, due to the constant high royal taxation was justified by mythical division of labor. Tax Exemptions, pg

### 4: Crime and Punishment: Thoughts on George Huppert's "After the Black Death."

*Huppert's book is a little masterpiece every teacher should welcome." "Renaissance Quarterly A work of genuine social history, After the Black Death leads the reader into the real villages and cities of European society.*

For the most part, life for the villagers was very difficult. There was little money and little food, and if there was a bad harvest there was not much to fall back on. Although the general assumption is that people from this time period married early, that is not the case. Couples would wait until after their parents had died to marry so that there were not as many mouths to feed. In addition, marriage was a contract, and two people did not usually marry for love. In contrast, cities were large and luxurious. There were shops filled with food and drink in excess. However, not everyone who lived in the cities lived in the lap of luxury. In essence, a city was a commune run by the bourgeoisie. They were the members of craft fellowships, the holders of the wealth, the voters. The marketplace was also a wonder to behold. Food prices were fixed, so there was no panic in the event of a bad harvest, no chance of bread riots in the streets. Craft fellowships were extremely important. All members of the husband's Craft would be present at his wedding because, of course, he would not get married unless he had a Craft. There was a strong sense of unity between the members of a Craft, but there was still a distinct hierarchy. Cities were split another way as well - into wards, or neighborhoods. One would be born into their ward, so it encompassed everyone, rich or poor, working or not, man or woman. Since the marriage age was later, there were many unmarried young men on the streets with unfulfilled needs. There were rape gangs that would ravish young, unmarried women. In an attempt to remedy the situation, public brothels were instituted and prostitution was legalized. Most cities were run by elected officials. Although, in practice, every male citizen was eligible to hold office, in reality the officials were mostly the wealthy elite. And these elite did not work. They produced nothing, so they sold nothing. But they did become rentiers sellers of rentes, or cash advances, who received annual payments and interest. But it was unclear where the rentiers fit into all this. In order to be considered noble, they had to prove that their family had lived nobly for at least three generations. However, they were disliked by nobles and commoners alike, and kept mostly to themselves. Eventually they became their own class: Like today, most people did not like to pay taxes. It was not uncommon for rebellions or protests to occur. Since it was usually the people who could not pay that were taxed the most heavily, there was some hatred for the elite and nobles. They maintained their control with violence and intimidation. This aristocracy was extremely small, and most of its wealth came from land. They often fought among themselves, competing in an attempt to increase their own status by belittling others.

### 5: After the black death : a social history of early modern Europe in SearchWorks catalog

*A work of genuine social history, After the Black Death leads the reader into the real villages and cities of European society. For this second edition, George Huppert has added a new chapter on the incessant warfare of the age and thoroughly updated the bibliographical essay.*

### 6: Crime and Punishment: "After the Black Death" by George Huppert pages

*George Huppert "After the Black Death", Chapter 1 Huppert uses the example of Sennely, France, to illustrate what life was like in the small-self sufficient villages typical on the 17th century Europe.*

### 7: After the Black Death (Audiobook) by George Huppert | [www.enganchecubano.com](http://www.enganchecubano.com)

*I found Huppert's analysis of social history after the Black death in Europe intriguing, refreshing, and strangely new. I do not claim any appreciable authority on the subject of medieval Europe, let alone the social history of this period.*

### 8: After the Black Death, Second Edition

## AFTER THE BLACK DEATH HUPPERT pdf

*More recently however, George Huppert, in *After the Black Death: A Social History of Early Modern Europe*, adds a new and potent factor to this mix. 3 Rather than.*

### 9: After the Black Death: A Social History of Early Modern Europe by George Huppert

*A work of genuine social history, "After the Black Death" leads the reader, as concretely as possible, into the real villages and cities of European society. The book begins with a description of family and community structure, social conflict, and religious beliefs.*

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