

The system of government in medieval Europe that revolved around the exchange of land for loyalty and military service was known as:

- a) Feudalism
- b) Manorialism
- c) Mercantilism
- d) Serfdom

The most important institution during the High Middle Ages that provided education, influenced politics, and preserved knowledge was the:

- a) Monastic order
- b) Guild
- c) University
- d) Feudal lord

The Norman Conquest of England took place in 1066 under the leadership of:

- a) William the Conqueror
- b) Charlemagne
- c) Richard the Lionheart
- d) Henry II

The Magna Carta, signed in 1215, was a document that:

- a) Limited the power of the English king
- b) Granted new rights and freedoms to serfs
- c) Established the feudal system in England
- d) Outlined the rules of the Crusades

The Gothic architectural style, characterized by pointed arches and stained glass windows, emerged during the High Middle Ages and can be seen in iconic structures such as:

- a) Notre Dame Cathedral

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Micol Long, Tjamke Snijders, Steven Vanderputten, 2025-10-01 The history of medieval learning has traditionally been studied as a vertical transmission of knowledge from a master to one or several disciples Horizontal Learning in the High Middle Ages Peer to Peer Knowledge Transfer in Religious Communities centres on the ways in which cohabiting peers learned and taught one another in a dialectical process how they acquired knowledge and skills but also how they developed concepts beliefs and adapted their behaviour to suit the group everything that could mold a person into an efficient member of the community This process of horizontal learning emerges as an important aspect of the medieval learning experience Progressing beyond the view that high medieval religious communities were closed homogeneous and fairly stable social groups the essays in this volume understand communities as the product of a continuous process of education and integration of new members The authors explore how group members learned from one another and what this teaches us about learning within the context of a high medieval community

Philosophy of Mind in the Early and High Middle

Ages Margaret Cameron, 2018-07-06 Philosophy of Mind in the Early and High Middle Ages provides an outstanding overview to a tumultuous 900 year period of discovery innovation and intellectual controversy that began with the Roman senator Boethius c480 524 and concluded with the Franciscan theologian and philosopher John Duns Scotus c1266 1308 Relatively neglected in philosophy of mind this volume highlights the importance of philosophers such as Abelard Duns Scotus and the Persian philosopher and polymath Avicenna to the history of philosophy of mind Following an introduction by Margaret Cameron twelve specially commissioned chapters by an international team of contributors discuss key topics thinkers and debates including mental perception Avicenna and the intellectual abstraction of intelligibles Duns Scotus soul will and choice in Islamic and Jewish contexts perceptual experience the systematization of the passions the complexity of the soul and the problem of unity the phenomenology of immortality morality and the self Essential reading for students and researchers in philosophy of mind medieval philosophy and the history of philosophy Philosophy of Mind in the Early and High Middle Ages is also a valuable resource for those in related disciplines such as Religion

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