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leadership for the early Renaissance was under the auspices of which of the following families? a. the Lombards b. the Medici c. the Visconti d. the Castiglione Answer: b

3. Which of the following events caused a climate of intellectual skepticism in middle-class men and women of the era? a.

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mph. 200 mph. 230
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property. Part of the
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Hesper Dance, live-in caretaker of Peregrine 's Rest, a graveyard founded in 1848, is a manic-depressive, introverted ex-librarian who seeks refuge from life 's disappointments by communing with the

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dead. Her lifelong ambition is to see a ghost. Inadvertently aiding her in this quest is her new assistant, Quentin Pike, world traveler, adventurer, and mapmaker, and Lydia Webkin, a septuagenarian comic book collector. Ghostly doings will ultimately unite Hesper and Quentin in romantic

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love, while Lydia, haunted by the spirit of a dead cartoonist with whom she had an affair forty years ago, attracts evil in the form of twins: Argus and Audrey Malvin, a deadly brother-and-sister team prone to grave-robbing, counterfeiting and malice. Peregrine 's Rest is full of comic book and cemetery lore,

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and Gostin spikes the spooky intrigue with deft approaches to the question of whether we are bound to our bodies, or whether something survives.

Laughter is often no laughing matter, and, as such, it deserves continued scholarly attention as a social, cultural and historical

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phenomenon. This collection of essays is a meeting ground for scholars from several disciplines, including historians, philologists, and scholars of social sciences, to discuss places and roles of laughter in history, in historical narratives, and in cultural anthropology from prehistory to the present. The common

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foci of the papers gathered in this volume are to examine laughter and its meanings, to reflect on the place of laughter in Western history and literature, to disclose laughter ' s manipulative potential in historical and literary narratives, to see it in the light of the concepts of carnivalesque and playfulness, to see it as a

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reflection of hysterical
historicizing, to see its
place in comedy, farce,
grotesque and irony,
and to see it against its
broadly understood
theoretical,
philosophical and
psychological aspects.
The book will appeal
chiefly to an academic
readership, including
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scholars, sociologists,
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