

THINK AS A HISTORIAN: PRACTICE USING HISTORICAL PERSPECTIVE

When analyzing a source, identify and then evaluate the perspective of its writer. A writer's age, gender, wealth, and ethnicity are among the many influences that shape his or her view of the world, and each of these helps determine what the writer considers worth recording.

1. Which perspective about religion would a Sufi most likely express?
 - a. The obliteration of sacred Hindu sites by Muslims will result in an increase of converts to Islam.
 - b. Religion is an intimate and personal bond between an individual and a higher power that does not necessarily subscribe to a doctrine.
 - c. Connecting to a specific god in a polytheistic religion can help people reach personal salvation.
2. Which perspective about the social hierarchy would a person of a lower caste in India most likely have?
 - a. Converting to Islam might increase the opportunity to receive equal treatment.
 - b. Trade is a significant aspect to the lives of people in this caste.
 - c. Women who practice Hinduism receive better treatment than Muslim women.

WRITE AS A HISTORIAN: CONSIDER PATTERNS OF CONTINUITY AND CHANGE

A key to understanding the past is recognizing patterns of continuity and change over time. Patterns can encompass anything from the founding of empires to the quest for minority rights. *Which of the following statements would be most useful in an essay that emphasizes continuity over time and which would be best used to emphasize change over time?*

1. The Chola Kingdom and later the Vijayanagar Kingdom—each ruled large portions of Southern India.
2. Starting in the eleventh century, Muslim armies brought new religious beliefs to Northern India.
3. Religion has held a dominant place in South Asian history for more than 3,000 years.
4. One sign of this process was that Funan rulers adopted the Sanskrit word for king, *raja*, to refer to themselves.

Western Europe After Rome, 400–1450 C.E.

I should not wish to be Aristotle if this were to separate me from Christ.

—Peter Abelard, Letter 17 to Heloise (1141)

Following the breakdown of the Roman Empire in 476 C.E., Western Europe entered a period of chaos known as the Middle Ages or the medieval period. Roman rule was replaced by a collection of Germanic tribal kingdoms that fought one another for power and territory. The first 500 years of the medieval period, until 1000 C.E., are often referred to as the Early Middle Ages. Some historians, however, call this period the “Dark Ages,” because learning was less widespread than in Roman times and cities were in decline. Moreover, roads were in disrepair and the ancient practice of barter returned to replace the Roman coinage system. Nevertheless, Western Europe remained somewhat connected to the wider world in this period; coastal towns still participated in global trade by way of the Mediterranean Sea.

The years 1000 to 1450 are often called the High Middle Ages. In this later period, European learning and trade began to flourish once again. The French thinker Peter Abelard (1079–1142) quoted above exemplified this rebirth of learning in European society. Although he was the son of a knight, he chose to study philosophy, especially the logic of Aristotle. As a monk and theologian, Abelard used these logical methods to address seeming contradictions in Roman Catholic Church teachings and practices. In spite of his critical writings, Abelard remained faithful to the Church throughout his life.

Political and Social Structures of the Early Middle Ages

In contrast to the large Roman Empire of the past, smaller, less-centralized states developed in the Early Middle Ages. The *Franks*, despite their name, were not French at all but Germanic. They established an early capital in Paris. *King Clovis* (ruled 481–511) became the first monarch to unite all the Frankish tribes and was also the first Roman Catholic ruler of the Franks. However, government under his heirs was unstable. In a recurring historical pattern, succession problems haunted those who tried to establish a centralized monarchy in Western Europe. (Test Prep: Write a paragraph comparing the succession problems in medieval Europe with those that followed the death of Alexander the Great. See page 62.)

Carolingian Dynasty *Charles Martel* was a military leader of the Franks who led Christian forces of northern France, Belgium, and western Germany to defeat the Muslims at the *Battle of Tours* in 732. This victory stopped the expansion of Muslim forces into northern Europe, although most of the Iberian Peninsula, present-day Spain and Portugal, remained under Muslim control. This caliphate came to be known as Al-Andalus and is discussed in more detail in Chapter 8.

Martel founded the *Carolingian Dynasty* of the Frankish kingdom and ruled from 737 to 741. His son Pepin (ruled 752–768) consolidated his power by getting the pope to declare his right to the throne, increasing his legitimacy over rivals.

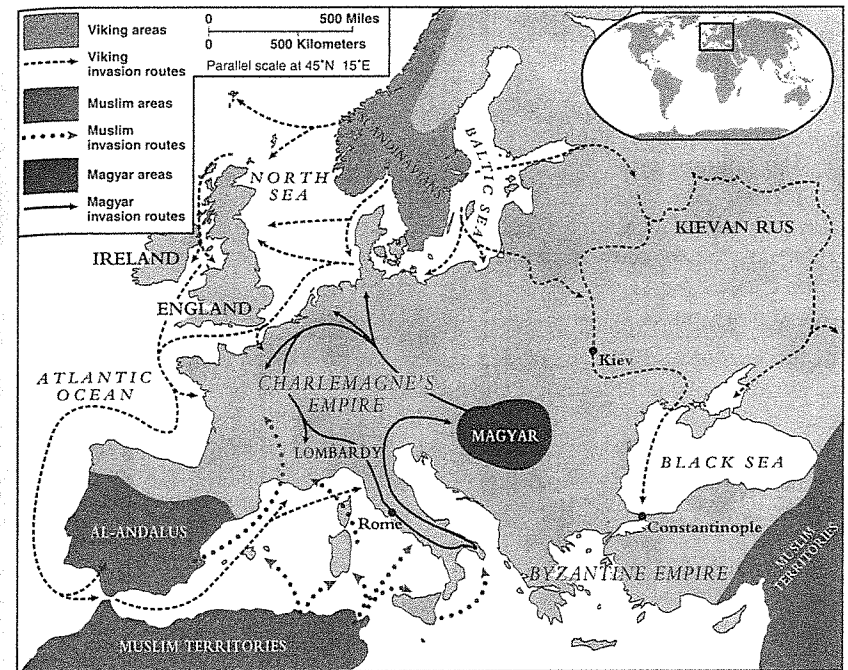
Pepin's son *Charlemagne* ruled the Frankish kingdom from 768 to 814. In exchange for conquering Lombardy in Italy, Charlemagne was named Emperor of the Romans by the pope in 800. As emperor, he led a force east that defeated the Saxons and converted them to Christianity. With relative peace established, Charlemagne encouraged church-based education and used regional administrators to help govern his empire. Although no lasting centralized government developed, Charlemagne's rule foreshadowed the coming of the *Holy Roman Empire*. The Carolingian Dynasty lasted only through its division among the grandsons of Charlemagne.

Comparing Carolingians and Tang China Numerous political similarities existed between the Carolingians in France and the Tang Dynasty in China (618–907). Both used religion to legitimize their rule, placed a high value on education, and attempted to control the nobles through regional administrators. In addition, both were successful in repelling invaders. For example, Charles Martel in Europe turned back the Muslims at Tours in 732, and Li Yuan, the Duke of Tang, defeated nomadic border peoples and agrarian rebels in 615.

Despite these similarities, the two political systems faced opposite outcomes. The splitting of the Carolingian Kingdoms in 814 led to the intensification of feudalism and local power. In contrast, China entered a period of great prosperity under a strong central government. China's rulers built the Grand Canal to facilitate its rule in two ways: maintaining better contact with southern Chinese regions and providing a better way for those regions to send tribute. The Tang prosperity led to more international contacts through the now-safer Silk Road, with its fortified command posts and garrisons of soldiers. The challenging civil service exams, which required an expanded educational system in China, were unknown in Europe.

While leaders in both Western Europe and China used religion to legitimize rule, ideologies differed as a result of the religious and philosophical trends in each area. The Roman Catholic Church provided the major ideology for Western Europe, and leaders sought legitimacy through their relationships with the papacy. Chinese rulers thought to be legitimate claimed to have the Confucian Mandate of Heaven, but Confucianism and Buddhism vied for influence in China. *Empress Wu* (ruled 665–705) tried to make Buddhism a state religion, but persecution of Buddhists followed her reign, and Confucianism triumphed until the twentieth century.

EUROPE IN THE MIDDLE AGES



String of Invasions

As with the decline and fall of the Roman Empire, outside invaders pressured Western European kingdoms and contributed to the decentralization and chaos in the region. As noted earlier, Muslim armies moved up from the south until they were defeated at Tours in 732.

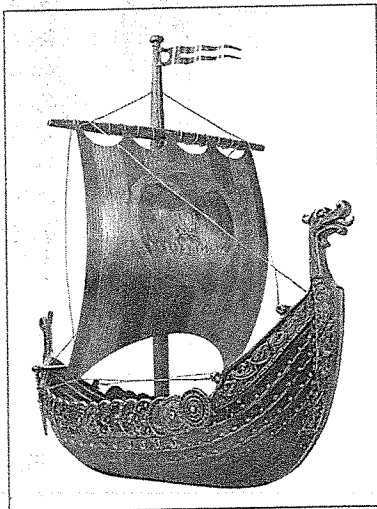
Vikings A second group of invaders Scandinavian *Vikings* (also known as *Norsemen*) came from the north. They traveled in light *longships* that enabled sailors to travel far inland on rivers as well as conduct coastal raids on seas. These longships were frightening vessels, with dragons on the prows and fierce sailors aboard. Carrying as many as fifty men each, longships had banks of oars and a single large sail.

Beginning in the ninth century, these Scandinavians, from present-day Norway, Denmark, and Sweden, landed in England and Ireland as well as in harbors up and down the European coastline, settling in coastal areas in France and Belgium. From settlements in *Iceland* they reached *Greenland*, and then a coastal area of North America that they named *Vinland*. They also made inroads into neighboring Russia along its rivers. This route was one way that Western Europe kept in touch with Constantinople and, through it, with the rest of the Arab and Islamic world. The Mediterranean trade routes were still in use as well. Byzantine and Islamic coins have been found as far northwest as Poland, perhaps evidence of a far-flung Viking trade with Kievan Rus, as discussed in Chapter 7.

Magyars A third wave of invaders, the *Magyars*, came from the east. Originally from Central Asia, the Magyars encroached on the Byzantine Empire soon after the fall of Rome and went on to settle in present-day Germany, Italy, and France. The Magyars, whose modern descendants live in Hungary, were slowly assimilated into Christianity and came under the control of the monarchs of central Europe after the tenth century.

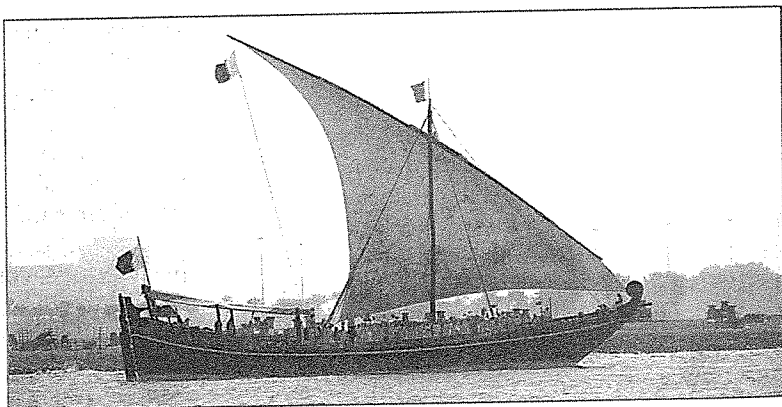
The political instability of Europe in this period might be compared with South Asia. After the fall of the Carolingian Dynasty in 888 in Western Europe, little effective political organization existed until the creation of the Holy Roman Empire in 962. Even then, much of the empire's power existed at the pleasure of the Church. Similarly, the Gupta Dynasty in South Asia collapsed in the late sixth century under pressure from the White Huns (also known as Hunas) of

Central Asia, so there was only loose political organization in India until Mahmud of Ghazni came to power in 998. A major difference between the two regions was that a single major religion unified Europeans, while multiple religions, especially Hinduism and Sunni Islam, divided South Asians.



Source: Thinkstock

The Viking longship (left) was more sturdily built than the dhow (below), which made it more durable but slower.



Source: Thinkstock

Feudalism: Political and Social Systems

While kings fought, they needed people to protect their lands. Kings paid nobles with land called *fiefs*; the amount of land owned determined a person's wealth. In return, these landowners, called *lords*, promised to fight for the king. The lords were the kings' *vassals*, people who owed service to another person. Lords could have their own vassals if they had enough land to spare. For example, lords could hire *knights* to fight for them by offering them a piece of land. The knights would be the vassals of the lords and owe the lords service. This system of obligations, called *feudalism*, was widespread in Europe from the 800s to the 1200s. (Test Prep: List the similarities and differences between the feudalism in Europe and feudalism in Japan. See page 193.)

Feudalism was a mutually beneficial relationship of free persons. Sanctioned by oaths of loyalty, the system cut down on losses to robbers and bandits, provided equipment for fighters who could hope to become knights, and gave land in return for service of the lord. A king controlled larger areas of land and could give larger fiefdoms to lords loyal to him. Local lords often represented the only law and order in their areas, and their power was absolute.

The feudal system incorporated a *code of chivalry* as a way to resolve disputes and to show etiquette. Since women were to be protected, the code put them on a pedestal while not investing them with any significant additional importance. In practice, women did not have many rights.

Manorial System Large fiefs or estates were also referred to as *manors*. The *manorial system* provided both economic self-sufficiency and defense. Manor grounds were small villages that often included a church, a blacksmith shop, a mill, and presses for making cider, wine, or oil, in addition to the homes of peasants known as *serfs*. Serfs, while not slaves, were tied to the land, and they could not marry or travel without permission from their lords. In exchange for protection provided by the lord of the manor, they paid tribute in the form of crops, labor or, in rare cases, coins. Children born to serfs also became serfs.

Less than ten percent of land was cultivated in the Early Middle Ages and climatic conditions were wet and cold. As both weather and technology improved around the ninth century, the amount of arable or farmable land gradually increased. Agriculture became more efficient toward the end of the Middle Ages due to several developments. The *three-field system*, in which crops were rotated in and out of three fields, came into use.

- One field was planted to wheat or rye, crops that provided food.
- A second field was planted to legume plants such as peas, lentils, or beans. These plants made the soil more fertile by adding nitrogen to it.
- A third field was allowed to remain fallow, or unused, each year.

Technological developments included windmills and several new types of plows. Heavier plows with wheels were developed to deal with the type of soil in areas north of the Alps, while lighter plows were sufficient for the soil in southern Europe. Drawn at first by oxen, the plows became more efficient and

swift after the invention of the *horse collar* to yoke teams of horses. Riding horses became easier, too, when the use of *stirrups* spread from Central Asia to Europe about the seventh century. Stirrups distributed the rider's weight more evenly over the horse's back, saving the horse discomfort and back injury while helping the rider to be more secure.

The manor produced everything that people living on it required, limiting the need for trade or contact with outsiders. Many serfs spent their entire life on a single manor, unaware of what was happening in the rest of Europe. A serf might not see more than 100 different people in an entire lifetime.

The languages that almost everyone understood—Latin and German—evolved as areas developed their own *dialects*, or regional ways of speaking. Over time, the Latin dialects developed into new *vernacular languages*, such as French, Italian, and Spanish. Latin remained the formal language used by clergy, scholars, and lawyers, while the vernacular languages were used by common people. Literary works developed in these new languages as well.

Comparing Social Classes in Europe and Asia Social classes were hierarchical in both Western Europe and Asia. While some similarities existed between the feudal system of Western Europe and the caste system of South Asia during the post-classical period, European feudalism allowed for more social mobility. While the practice of serfdom became hereditary in some areas, it was never as restrictive as was the position of untouchables in the Hindu caste system. In addition, knights could receive additional fiefs for services rendered to their lords, and *squires*, who served the knights, could rise to knighthood through deeds of valor. Moreover, the Church offered priests opportunities for upward mobility.

In Tang China (618–907), the emperor ruled a strong central government supported by an efficient bureaucracy. Although there was a class of aristocrats, there were few large estates as land ownership was more widespread than in Europe. Merchants were not as frowned upon as they were in Western Europe, as profit-making was not despised to the extent that it was by the Catholic Church. A scholar-gentry class also developed under the Tangs.

Organized religions in both Western Europe and South Asia provided some opportunities for women through convent life in the Christian areas and Jainist or Buddhist religious communities in South Asia. Women in Tang China were better off now than they were later under the Song Dynasty (960–1279) when foot-binding came into fashion.

Roman Catholic Church during the Middle Ages

In 1054, the Christian Church experienced a division, often called the *Great Schism*, and split into two branches: the Roman Catholic and the Orthodox. The Roman Catholic Church continued to dominate Western Europe until the Reformation in the sixteenth century, while the Orthodox Church was strong farther east, into Russia. (See page 134 for more on the Great Schism.)

The Roman Catholic Church was extremely influential during the Middle Ages. Indeed, it was the only authority that covered much of Europe. Many

factors helped the Church keep its influence. First, few people knew how to read or write. Most Church staff, however, were literate. If common people needed something written or read, they asked a Church official to do it. Most manors had a small church and a priest on the grounds.

The Church established the first universities in Europe. Because the Church led in the area of education, most of the great thinkers of the Middle Ages were Church leaders. All artists, even the great ones, worked for the Church. The insides of Church buildings were decorated quite beautifully with paintings, statues, and stained-glass windows. Most artwork focused on religious themes as it was one way to educate the illiterate serf and peasant class.

In addition, the Church held power in the feudal system. If a lord displeased the Church, the Church could discipline or pressure the lord in various ways. For example, it might cancel religious services for his serfs. This distressed the serfs, who would pressure the lord to do what the Church wanted.

Organized similarly to the Roman Empire, the Roman Catholic Church had an extensive hierarchy of regional *bishops*, who owed allegiance to the *pope*, the supreme bishop in Rome. The bishops selected and supervised local *priests*. Missionaries spread Christianity through Europe, providing a common identity even as regional monarchies and vernacular languages developed.

To consolidate power, a Roman document called the *Donation of Constantine* from the eighth century provided the Church with “evidence” that the pope should assume political as well as spiritual authority. The Donation of Constantine was later discovered to be forged. Nevertheless, the influence and power of the papacy increased as exemplified by the pope An example of the papal authority was his ability to inspire members of the aristocracy of Europe to embark on the Crusades, beginning in 1095, discussed later in the chapter.

After the Great Schism in 1054, the authority and influence of the papacy in the West seemed assured. However, that influence waned when French pope Clement V was selected. He refused to relocate to Rome and established instead the papacy in France from 1309 to 1377. This period of nearly 70 years is sometimes referred to as the *Babylonian Captivity*, a reference to the Jewish exile in the sixth century B.C.E. During this period, a second candidate for pope and then a third arose for the head of the Church—all at the same time.

Monasticism Although clergy withdrew to monasteries to meditate and pray, they remained part of the economies of Western Europe. The monasteries had the same economic functions of agriculture and protection as other manors. Although they took vows of poverty and supported charities in their communities, the clergy also wielded considerable political influence, and some monasteries became quite wealthy. Wealth and political power led to corruption. The *Cluniac Reforms*, originating from the monastery at Cluny, France, in the eleventh century, attempted to reform the Church from within. Eventually, corruption, as well as theological disagreements, drove reformers such as John Wycliffe, John Huss, and Martin Luther to part ways with the Catholic Church. (Test Prep: Write a paragraph comparing this period in Church history with the Reformation. See page 278.)

Political Trends in the Later Middle Ages

Stronger monarchies that developed in the later Middle Ages displayed two common characteristics that increased the power of the monarchy at the expense of feudal lords: a growing bureaucracy to carry out the monarch's decisions and an organized army that was controlled by the monarch. In many instances, the desire of people for representation and the desire of monarchs for strong absolutist government conflicted. Sometimes the desire for power also created tension between monarchs and the pope.

Capetian France When the Carolingian Dynasty split into three sections in 987, the western Frankish nobles chose Hugh Capet as their king. The area was called Gaul by the Romans and had been part of Charlemagne's empire; by the time Hugh Capet became king, it was called the "Kingdom of the French." In spite of his title, however, Capet held little real power. It would be left to later kings, such as Philip II (ruled 1180–1223), to develop the first real bureaucracy.

Not until Philip IV (ruled 1285–1314) did the first *Estates-General*—a body to advise the king that included representatives from each of the three legal classes, or *estates*, in France: the clergy, nobility, and commoners—meet. Although the French kings consulted this Estates-General when necessary, they did not exact regular taxes from the upper two estates, the clergy and nobility. Consequently, the Estates-General had little power. The clergy and nobility felt little responsibility to protect a government that they were not financing, a problem that only continued to increase in France up to the eve of the French Revolution of 1789.

Holy Roman Empire The German king *Otto I* was crowned Holy Roman Emperor in 962, hearkening back to Charlemagne's designation as Emperor of the Romans. Otto's successors survived the power struggle with the papacy over the *lay investiture controversy* of the eleventh and twelfth centuries. The dispute was over whether a secular leader, rather than the pope, could invest bishops with the symbols of office. It was finally resolved in the Concordat of Worms of 1122, when the Church achieved autonomy from secular authorities. The Holy Roman Empire remained vibrant until it was virtually destroyed during the Thirty Years' War (1618–1648), from which it never recovered. The Empire came to an end with Napoleon's invasion in 1806.

Norman England The *Normans* were descendents of Vikings who settled in the northwest corner of France, a region known as Normandy. In 1066, a monarch of Normandy known as *William the Conqueror* invaded England and ruled kingdoms on both sides of the English Channel. He presided over a tightly organized feudal system, using royal sheriffs as his administrative officials. William also standardized law codes issued by his royal court.

In time, objections to the power of William and his successor Norman monarchs were responsible for limits on that power in England. First, the *Magna Carta*, signed by King John in 1215 under pressure from leading nobles, required the king to observe certain rights, such as the right to a jury

trial before a noble could be sentenced to prison. Also, the nobles won the right to be consulted on the issue of scutage (a form of tax placed on a knight who wanted to "buy out" of military service). Finally, the first *English Parliament* was formed in 1265. These developments increased the rights of the English nobility, but not of the general population.

In the first full parliamentary meeting in 1265, the *House of Lords* represented the nobles and Church hierarchy, while the *House of Commons* was made up of elected representatives of wealthy townspeople. Eventually the power of these two legislative bodies in England became stronger than that of similar bodies on the European continent. The course of English feudalism led to modern democracy for the individual. By contrast, Japanese feudalism developed on a similar course, but it emphasized rights of the group rather than protection of the individual through checks on those in authority.

In the *Hundred Years' War* (1337–1453), the tables were turned between the rival monarchies: this time England invaded France. Although the English retained only the port of Calais in France as a result of the war, a strong sense of unity evolved in both countries during the period. Another result of the war was the spreading use of gunpowder. Invented by the Chinese and brought to the Middle East by Mongols, gunpowder was in use in Europe by the fourteenth century. The Mongols also popularized the use of horses in Europe.

In addition to conquering England, the Normans in the eleventh century also conquered Sicily, taking control of that Mediterranean island from Muslims. In the same century, other Christian forces began taking control of Spain from Muslim rulers. This *reconquista* or reconquest was finally completed in 1492.

High Middle Ages

By the year 1000, the growth of new states and Europeans' increasing interest in foreign goods were leading Western Europe toward a more expansive and progressive period. Both the development of new states and greater trade were brought about in part by the Christian Crusades and the weakening of feudalism at the local and regional levels. These social and political changes would culminate in a new form of monarchy, and a spirit of Renaissance or rebirth, both of which would greatly affect three key areas: commerce, class relations, and gender roles. European lords and knights were ready to stop fighting one another and had retreated from actual battles in favor of more *tourneys*, organized competitions that included *jousts*, combat between knights using blunt weapons, which also became social occasions.

Christian Crusades

Just as Europeans fought to drive Muslims out of Europe, they also sought to reclaim control of the *Holy Land*, the region of Palestine in the Middle East that contains sites of spiritual significance to Jews, Christians, and Muslims. European Christians had enjoyed access to these lands for centuries, even after they came under the control of Muslims. This access was reduced, however, when the Seljuk Turks took control of the region around 1071.

Social and economic trends of the eleventh century added to the pressure among Europeans to invade the Middle East. Rules of *primogeniture*, in which the eldest brother in a family inherited the entire estate, left a generation of younger sons with little access to wealth and land. The landed nobles saw a military campaign as a way to divert the ambitions of these restless nobles as well as unemployed peasants, who often pillaged the lands of neighboring lords. Furthermore, merchants began to desire unfettered access to trade routes through the Middle East. The combination of these religious, social, and economic pressures resulted in a series of European military campaigns between 1095 and the 1200s in the Middle East known as the *Crusades*.

Politics shaped the manner in which the Crusades were conducted. Tensions between popes and kings and between different rulers strengthened the intention of the Church to take control. The Church could also use its spiritual authority to recruit believers. Sinners were promised heaven and, of more immediate concern, relief from their required acts of atonement and penance, if they would join the Crusade. Support also came for the Eastern branch of Christianity as well. Alarmed by news of the persecution and massacre of Christian pilgrims by Seljuk Turks, the Orthodox patriarch at Constantinople appealed to Pope Urban II to help retake the Holy Land from Islamic control.

The First Crusade Of the four major Crusades, only the first was a clear victory for the forces of Christendom. They conquered Jerusalem in July 1099. However, when Muslim forces under Saladin regained control of Jerusalem in 1187. (Test Prep: Create a timeline tracing the spread of Islam up through the Crusades. See pages 147 and 152.)

The Fourth Crusade During the fourth and last major Crusade (1202–1204), *Venice*, a wealthy city-state in northern Italy, had a contract to transport Crusaders to the Middle East, which they referred to as the Levant. However, Venice was not paid all of what was due, so the Venetians persuaded the Crusader debtors first to sack Zara, an Italian city, and then Constantinople, a major trade competitor of Venice. The Fourth Crusade never made it to the Holy Land. Eventually, Islamic forces prevailed in the Levant.

Effects of Crusades Knowledge of the world beyond Western Europe increased as Crusaders encountered both the Byzantine and Islamic cultures. The encounter also increased demand in Europe for newfound wares from the East. In opening up to global trade, however, Western Europeans also opened themselves to disease. The plague, referred to as the *Black Death*, was introduced to Europe by way of trading routes. A major epidemic broke out between 1347 and 1351. Additional outbreaks occurred over the succeeding decades. As many as 25 million people in Europe may have died from the plague. With drastically reduced populations, economic activity declined in Europe. In particular, a shortage of people to work on the land had lasting effects on the feudal system.

The Crusades posed a temporary answer to some of the growing challenges to the Church from reformers and monarchs. The pope's call for military conquests of the Holy Land brought fighting forces of Western Europe together under the Christian banner and stopped squabbling among local rulers. For the longer term,

exposure to new ideas from Byzantium and the Muslim world would contribute to the Renaissance and the subsequent rise of secularism.

Economic and Social Change

The Crusades were just part of the changes occurring in Europe. Other forces were also causing an increase in trade and knowledge.

Commerce Local economic self-sufficiency in Europe gradually gave way to an interest in goods from other European areas and from far-flung ports. The Crusades helped pave the way, as lords and their armies of knights brought back fabrics and spices from the East. Despite the inroads on the Byzantine Empire by the Ottoman Turks, the Silk Road trade routes remained in operation, as did sea routes across the Mediterranean Sea and the Indian Ocean. China was still eager for Europe's gold and silver, and Europe was growing more eager than ever for silk, tea, and rhubarb. Global trade increased. Although Europeans had not yet found a route around the Cape of Good Hope at the southern tip of Africa, they had been making overland trips across Europe for many centuries.

In the late thirteenth century *Marco Polo*, an Italian native from Venice, visited the court of Kublai Khan. Polo's captivating descriptions of the customs of the people he met intrigued Europeans. For example, he wrote a history of the Mongols in which he described their practice of multiple marriages and of drinking mare's milk. Curiosity about Asia skyrocketed, stimulating interest in *cartography*, or mapmaking.

Social Change Growth in commerce caused the development of a small *bourgeoisie*, a middle class, also known as *burghers*. The social pyramid of Western Europe thus evolved to have clergy and nobility at the top, large numbers of urban poor and serfs at the bottom, and a growing middle class of shopkeepers, merchants, craftspeople, and small landholders in the middle. The early beginnings of a middle class took shape as Europe joined the Byzantine Empire and Muslim nations in long-distance exchanges of money and goods. Social structures became more fluid, with new emphasis on economics rather than on purely Christian ideals or on military defense and conquest.

Changes in Agriculture Population growth in the Middle Ages after the tenth century resulted from decreases in Viking raids and improvements in agricultural methods for producing food. This agricultural surplus encouraged the growth of towns and of markets that could operate more frequently than just on holidays. The need for more labor on the manors, particularly after the fourteenth-century plagues, gave serfs more bargaining power with lords. Urban growth was hampered after about 1300 by a five-century cooling of the climate known as the *Little Ice Age*. Lower temperatures reduced agricultural productivity, so people had less to trade and cities grew more slowly.

Hanseatic League In the thirteenth century, cities in northern Germany and in Scandinavia formed a commercial alliance called the *Hanseatic League*. Controlling trade in the North Sea and the Baltic Sea, member cities of the league, such as Lubeck, Hamburg, and Riga, were able to drive out pirates

and monopolize trade in goods such as timber, grain, leather, and salted fish. League ships would leave the Baltic and North Seas and round the Atlantic Coast of Western Europe, proceeding to the ports of the Mediterranean, where they might pick up valuable goods from Arab caravans. The league lasted until the mid-seventeenth century, when national governments became strong enough to protect their merchants.

Guilds Associations of craftspeople or merchants, *guilds* originated in the towns. Each occupation was separately organized into its own guild. These organizations regulated rules for apprenticeships, helped families of injured or killed workers, and exercised some degree of quality control. Since economic influence was centered in the guilds, they could apply pressure against a local lord or monarch. The centralized states of the High Middle Ages were not yet ready to take on the regulatory and social functions exercised by such groups, so the guilds retained much of their power until early modern times.

Urban Life Dirty and unsanitary, the streets of medieval towns were dangerous for passersby as slop pails were dumped from windows and the resulting raw sewage on the ground spawned rats and fleas. Fire was an ever-present threat since buildings were constructed mostly of wood in the upper stories. Overcrowding was a severe problem because buildings huddled within defensive walls had no room to expand. In most of Western Europe, roughly 5 percent of the population lived in towns, but in the Italian peninsula and the Low Countries in the thirteenth century, the number was around 20 percent.

Towns that could afford it had an outstanding feature—a cathedral in the new Gothic style, which replaced a style common since the mid-eleventh century known as *Romanesque*. Rectangular in shape with stone vaulted ceilings, *Romanesque cathedrals* rested upon massive pillars and walls, and windows were few and narrow. These traits created a dark and forbidding appearance. Beginning in the middle of the twelfth century, the new *Gothic cathedrals* were lighter and airier, featuring architectural details such as arches; spires; stained-glass windows; *gargoyles*, which were exaggerated carvings of humans or animals designed to serve as water spouts; and *flying buttresses*, in which the buttresses, or supports, were extended outward from the wall to a stone foundation, rather than running alongside the wall.

Gender Roles Women found their rights eroding as a wave of patriarchal thinking and writing accompanied the movement from an agricultural society to a more urban one. Men thought that less education was necessary for women, even though women often managed manor accounts. However, Christine de Pisan of Venice strongly challenged the idea that women could not be literate. She herself wrote prose and poetry in praise of women's accomplishments, including *The Book of the City of Ladies*. Women in religious orders had more opportunities to demonstrate their administrative skills than most other women of the time.

Some women were allowed to become guild members and artisans, although not all had property rights. Women in Islamic societies tended to enjoy higher levels of equality, particularly in parts of Africa and Southeast Asia.

Learning Scholarship in the medieval period was almost entirely in the hands of the Church and its clergy. For example, medical advances were almost unknown in Western Europe, since Church authorities believed that sin was the cause of illness. In their minds there was little need to look for other answers.

Nevertheless, had it not been for scribes in the monasteries, few manuscripts would have been saved and much more classical literature would have been lost in the days before the revival of learning in the Renaissance. Aristotle's writings were the foundation for most of the learning of the period, along with Saint Jerome's translation of the Bible into Latin, called the *Vulgate Bible*, created in the late Roman Empire period.

Scholasticism Like Peter Abelard, author of the quotation that opened the chapter, *Thomas Aquinas* in the thirteenth century tried to reconcile Aristotelian knowledge with Christian faith, a system of study called *Scholasticism*. He argued that faith was not endangered by logical thinking. Aquinas's view would open the way for the secularism and Christian humanism of the Renaissance, as well as for the later Enlightenment ideas of progress, reason, and natural law.

Religious Orders Various groups of monks and nuns, usually living in vowed communities, known as *religious orders* of the Catholic Church, advanced Europe's progress, both by keeping learning alive and by promoting practical advice, such as better agricultural methods. Orders such as Benedictines, Franciscans, Dominicans, and Knights Templar followed their own regulations while combining clerical, missionary, and secular duties.

After their founding during the Crusades, the *Knights Templar* combined the functions of knights and monks. They not only fought to reclaim the Holy Land from the Muslims but also cared for the sick and injured. To the north, the *Teutonic Knights* fought pagan Slavs near the Baltic Sea and introduced Christian missions and churches there.

Universities Often sharing books when attending lectures, students at the *University of Paris* in the twelfth century could study liberal arts or theology. In response to disputes between students and townspeople, universities set up *colleges*, boardinghouses for scholars, which were sometimes divided according to students' nationality or discipline. The university granted students licenses to teach after they completed years of study and passed an examination.

Cambridge and *Oxford* universities were founded in England in the twelfth century, preceded in Europe only by a university in Italy at Salerno, the *Salerno Medical School*, founded in the ninth century. Teaching at Salerno was based on knowledge handed down from the time of Hippocrates, Greek physician Galen (129–217 C.E.), who lived in the area that is now Turkey, and on medical information available from ongoing learning in the Arab world. Although Galen was a skilled surgeon for his time and advanced in the study of anatomy, anatomy in that period was almost wholly based on a study of animals rather than humans.

Comparing European and Abbasid Universities Both Western European universities and the cultural centers of the Abbasids with their capital in Baghdad were interested in recording and preserving classical works from Greece and

Rome. In the case of the Abbasid culture, this classical knowledge was combined with new developments coming from India, as well as from other parts of the Islamic world. The Western universities used Latin as the language of pedagogy and focused on liberal arts such as rhetoric, in addition to theological studies. Arabic and Persian were the languages of the Abbasids; their new ideas in math and science used a number system originally from India but later called “Arabic” numbers. Arabic became the language of science for this time period.

As noted above, medical advances were slow to arrive in Western Europe. By contrast, the best hospitals in the world were in the Arabic-speaking world. One reason for the difference may be due to religious sanctions. The Muslims did autopsies and conducted research with human cadavers; in Europe the church prohibited operating on cadavers.

A Persian, *Avicenna* (980–1037), is probably the best-known scholar of the time and is sometimes called “the father of modern medicine.” He wrote *Canon of Medicine*, which for 600 years served as a reference book for medical students and doctors. Manuscripts of this work have survived in both Latin and Arabic translations.

The advances of the Southwest and East Asian civilizations were ahead of those in medieval Europe, although Western Europe was quick to catch up after its slower start. Absorbing new goods and ideas would lead Europeans to vast exploration and expansion in the coming centuries, using Asian technology such as paper and agricultural tools. Muslims believed that Europeans were backward and even dirty. Europeans believed Muslims were pagan infidels; some considered them inhuman. As Western Europeans became more open to new ideas and as more unified political units looked toward protection and expansion of their own trade, conflict seemed inevitable.

Renaissance

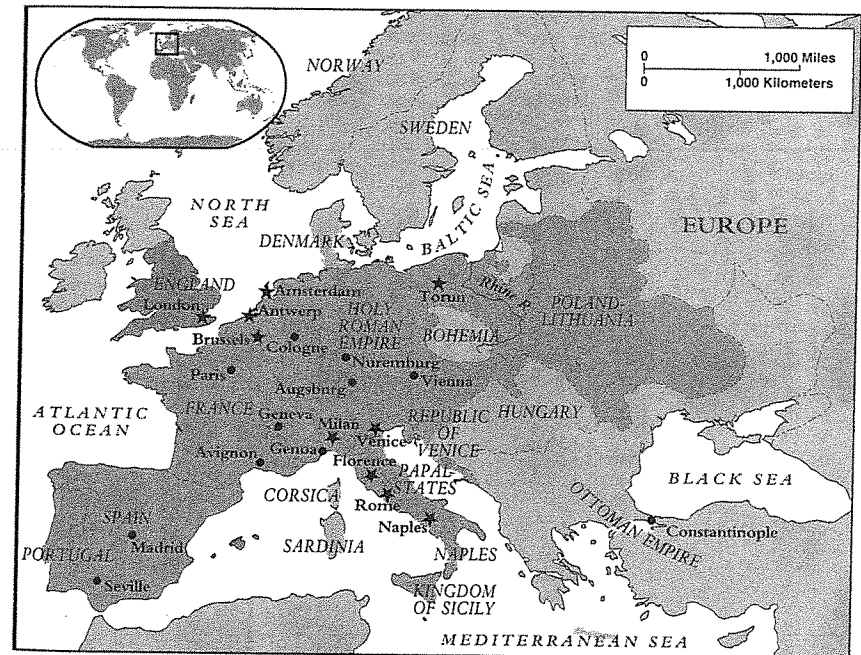
The expansion of trade, as well as the growth of an agricultural surplus in Western Europe, led to a revival of interest in learning and the arts. In addition, a growing middle class with access to money was able to patronize craftspeople and teachers. The *Renaissance* was characterized by a revival of interest in classical Greek and Roman literature, art, civic virtue, culture. Scholars recovered and studied decaying manuscripts and wrote secular literature. Part of the Renaissance was *humanism*, the focus on individuals rather than God. Humanists focused on education and reform. For example, handbooks of behavior flourished in the fifteenth and sixteenth centuries, as people began to consider not only their place in heaven but also their place in the world. Cultural changes in the Renaissance, such as the increased use of vernacular language, propelled the rise of powerful monarchies, the centralization of governments, and the birth of nationalism. (Test Prep: List some of the elements of classical Greece and Rome revived by the Renaissance. See pages 56 and 79.)

Southern Renaissance In the city-states of Italy and in Spain, the focus of the Renaissance was still clearly under Church domination and patronage. For example, the writer *Dante Alighieri* (1265–1321) used a religious framework for *The Divine Comedy*, which features hell, purgatory, and heaven. Nevertheless, the inquiring spirit of the Renaissance is apparent in Dante’s reverence for pagan writers, fearlessness in his criticism of corrupt Church officials, and, most important, his use of the Italian vernacular rather than Latin.

The Renaissance popes were the patrons of famous artists of the Renaissance, and many of the most important sculptures and paintings have religious subjects. As the Renaissance in the south continued until the sixteenth century, a close connection with the Church remained, even as secular thought grew.

Northern Renaissance By 1400, the Renaissance spirit was established in northern Europe as well, where there was great emphasis on piety among *lay people*, those who were not members of the clergy. At the same time, there was an increasing interest in understanding the physical world. *Geoffrey Chaucer*, writing in *The Canterbury Tales* in the late 1300s, portrayed a microcosm of middle-class occupations in England, including several Church positions. His social satire of monks who loved hunting and overly sentimental nuns provided an example of humanism in that Chaucer focused on worldly secular life while still acknowledging the importance of the Church and occupations connected with it. Like Dante a century earlier, Chaucer chose a vernacular, Middle English, for this work, although many of his other writings were in Latin.

LEADING CITIES DURING THE RENAISSANCE IN EUROPE



Subsequent events in northern Europe reflect the influence of the Renaissance—for example, on the political front, the development of newly centralized monarchies in England and France. Northern Renaissance art differed from the religious and classical art of Italy, in that it often reflected middle-class occupations and peasant celebrations. A priest from the Netherlands, *Desiderius Erasmus*, author of *In Praise of Folly*, was the most influential northern humanist of the late fifteenth century. Scientists such as *Nicolaus Copernicus* (1473–1553), originally from Poland, showed the increasing interest in understanding the physical world, an interest that would sometimes lead to conflict with the Catholic Church.

HISTORICAL PERSPECTIVES: WERE THE DARK AGES DARK?

The Florentine poet *Petrarch* (1304–1374) is given credit for coining the term “Dark Ages” to describe Europe in the centuries immediately following the fall of the Western Roman Empire. According to nineteenth-century scholars such as Theodor Mommsen, in his essay “Petrarch’s Conception of the ‘Dark Ages,’” Petrarch was referring to the separation of Europe from its legacy of Greek and Roman classical literature and its failure to produce more such literature. In his book, *The Dark Ages*, the nineteenth-century essayist and historian Samuel Maitland made the argument that scholars should see the “Dark Ages” as dark in two ways: “Do we mean ages which were dark in themselves, and with respect to those who lived in them? Or, do we mean that they are dark to us, and that it is very difficult for us to form a clear idea of them?”

Twentieth-century author William Manchester wrote in *A World Lit Only by Fire* (1992), “The Dark Ages were stark in every dimension.” Manchester’s examples included the failure of monarchs to keep up the imperial infrastructure of the Romans, the omnipresence of violence and disease, and the bloodthirstiness of tribes such as the Huns. At the same time, the twentieth-century translator of medieval works A.T. Hatto called the Middle Ages “the lively centuries which we call dark.” Hatto subscribed to Maitland’s second use of the term “dark” to designate the period as simply obscure and not well understood by modern readers.

KEY TERMS BY THEME

**STATE-BUILDING:
HISTORICAL FIGURES**
King Clovis
Charles Martel
Charlemagne
Empress Wu
Otto I
William the Conqueror

**STATE-BUILDING:
STATES & PEOPLES**
Franks
Carolingian Dynasty
Holy Roman Empire
Vikings
Norsemen
Iceland
Greenland
Vinland
Magyars
Normans
Venice

STATE-BUILDING
Battle of Tours
Estates-General
estates
lay investiture controversy
Magna Carta
English Parliament
House of Lords
House of Commons
Hundred Years’ War
reconquista
Holy Land
Crusades
Knights Templar
Teutonic Knights

SOCIAL STRUCTURE
lords
vassals
knights
feudalism
serfs
squires
bishops
pope
priests
primogeniture
bourgeoisie
burghers
lay people

**CULTURE:
LITERATURE &
LEARNING**
dialects
vernacular languages
University of Paris
colleges
Cambridge
Oxford
Salerno Medical
School
Avicenna
Renaissance
humanism
Dante Alighieri
The Divine Comedy
Geoffrey Chaucer
The Canterbury Tales
Desiderius Erasmus
In Praise of Folly
Nicolaus Copernicus
Petrarch
Vulgate Bible
Thomas Aquinas
Scholasticism

**CULTURE:
ARCHITECTURE**
Romanesque
cathedrals
Gothic cathedrals
gargoyles
flying buttresses

CULTURE: RELIGION
Great Schism
Donation of
Constantine
Babylonian
Captivity
Cluniac Reforms
religious orders

CULTURE
code of chivalry
tournaments
jousts
Romanesque

ECONOMICS
manors
manorial system
Hanseatic League
guilds
cartography
Marco Polo

ENVIRONMENT
longships
fiefs
three-field system
horse collar
stirrups
Black Death
cartography
Little Ice Age

MULTIPLE-CHOICE QUESTIONS

- Which statement best describes how gunpowder technology spread throughout Eurasia?
 - The Mongols transferred knowledge of guns from China to Europe.
 - European feudal lords developed guns and then use of guns spread eastward.
 - Religious influence slowed the adoption of new weapons among Europeans.
 - Gunpowder was invented simultaneously in China and Europe.
- How was the influence of Dante and Chaucer similar?
 - Both stimulated renewed interest in classical culture.
 - Both reflected the influence of Arab thought in their writings.
 - Both encouraged people to write their own poetry.
 - Both promoted the spread of vernacular languages.
- The hierarchical organization of the Roman Catholic Church (pope, bishops, and priests) can be most closely compared to which of the following institutions?
 - European manorial system
 - International trade organizations
 - medieval universities
 - Western Roman Empire
- Which of the following occurred as a result of the Crusades?
 - Christians took control of the Holy Land for several centuries.
 - European rulers were less likely to fight one another or the pope.
 - Many Europeans immigrated permanently to Southwest Asia.
 - Exposure to new ideas contributed to the development of the Renaissance.
- One avenue of advancement for women during the Middle Ages was
 - attending universities established just for women
 - joining Christian armies of the Crusades
 - becoming administrators of Catholic convents
 - exercising extensive property rights

- Which of the following was an effect of the fall of Rome in 476 C.E. in Western Europe in the Early Middle Ages?
 - Strong nation-states with large standing armies developed.
 - Cities, transportation, and trade all declined.
 - Latin quickly disappeared as a spoken language.
 - The bubonic plague spread rapidly.

Question 7 is based on the following table.

Medieval English Society, c. 1086			
Social class	Approximate population	Percentage of population	Percent of land owned
King, nobles, and top religious leaders	200	Less than 1%	80%
Knights	1,000		
Freemen	340,000	17%	20%
Serfs	1,460,000	73%	Serfs did not own land. They farmed small holdings (15 acres or less) owned by a lord in exchange for rent or service.
Slaves	198,000	10%	Slaves did not own land.

Source: Adapted from J. P. Sommerville, "Medieval English Society," faculty.history.wisc.edu.

- Which statement about medieval English society is best supported by the information in the table?
 - Most of the land was controlled by very few people.
 - Only members of the aristocracy were able to own land.
 - Most people in England owned at least a small amount of land.
 - Less than half the population farmed land owned by others.
- What was the purpose of guilds in the Middle Ages?
 - to gain more legal rights for members of the nobility
 - to improve and regulate specific occupations
 - to invest in long-distance trade and shipping
 - to organize peasants to agitate for better agricultural practices

Question 9 is based on the following excerpt.

“There are many seeming contradictions and even obscurities in the innumerable writings of the church fathers. Our respect for their authority should not stand in the way of an effort on our part to come at the truth. The obscurity and contradictions in ancient writings may be explained upon many grounds, and may be discussed without impugning the good faith and insight of the fathers. . . .

“All writings belonging to this class are to be read with full freedom to criticize, and with no obligation to accept unquestioningly; otherwise the way would be blocked to all discussion, and posterity be deprived of the excellent intellectual exercise of debating difficult questions of language and presentation. But an explicit exception must be made in the case of the Old and New Testaments. In the Scriptures, when anything strikes us as absurd, we may not say that the writer erred, but that the scribe made a blunder in copying the manuscripts, or that there is an error in interpretation, or that the passage is not understood. . . .”

—from *Sic et Non (Yes and No)* by Peter Abelard, 1120

9. Which of these statements is best supported by the information in the excerpt?
- (A) Abelard strongly supported all writings of Church officials past and present.
 - (B) Abelard accepted teachings in the Bible but rejected the pope’s authority.
 - (C) Abelard left the Church because he disagreed with its teachings.
 - (D) Abelard believed that questioning some Church writings was beneficial.
10. Which statement best describes the relationship between Europeans and the Islamic world in European Middle Ages?
- (A) The two worlds remained isolated from each other.
 - (B) The Islamic world was known primarily for its piracy against European ships.
 - (C) Both cultures had negative and false views of one another.
 - (D) Europeans encouraged Muslims to attend their universities.

CONTINUITY AND CHANGE-OVER-TIME ESSAY QUESTIONS

Directions: You are to answer the following question. You should spend 5 minutes organizing or outlining your essay. Write an essay that:

- Has a relevant thesis and supports that thesis with appropriate historical evidence.
- Addresses all parts of the question.

- Uses world historical context to show continuities and changes over time.
- Analyzes the process of continuity and change over time.

1. Analyze continuities and changes in trade in ONE of the following movements in Western Europe during the Middle Ages:
- Crusades
 - Viking migrations

Questions for Additional Practice

2. Analyze continuities and change in the role of the Roman Catholic Church in Europe from 600 to 1450.
3. Analyze continuities and changes in how feudalism and the manorial system effected political structures and economies in medieval Europe.

COMPARATIVE ESSAY QUESTIONS

Directions: You are to answer the following question. You should spend 5 minutes organizing or outlining your essay. Write an essay that:

- Has a relevant thesis and supports that thesis with appropriate historical evidence.
- Addresses all parts of the question.
- Makes direct, relevant comparisons.
- Analyzes relevant reasons for similarities and differences.

1. Analyze similarities and differences in the forms of government developed by the Carolingians and ONE of the following.
- Tang Dynasty
 - Abbasid Dynasty

Questions for Additional Practice

2. Analyze similarities and differences in European art and culture life during TWO of the following periods:
- Early Middle Ages
 - High Middle Ages
 - Renaissance
3. Compare and contrast the social structures of feudalism in Europe and Japan during the period 600 to 1450.

THINK AS A HISTORIAN: PRACTICE PERIODIZATION

The way historians group events into time periods reflects what they consider important. Which *THREE* of the following statements best demonstrates an understanding of periodization?

1. In terms of trade and urbanization, the years from 476 to 1054 shared little in common with the years before or after.
2. Abelard was another great thinker in the philosophical tradition that began with Aristotle in the fourth century B.C.E. and continues with thinkers such as Alasdair MacIntyre, who was born in 1929.
3. Charlemagne's empire existed briefly; it marked a change in how people living in Europe viewed themselves.
4. The Roman Catholic Church had an extensive hierarchy of regional bishops who owed allegiance to the pope.
5. The Fourth Crusade had more in common with the economic motives of the late Middle Ages than with the religiously motivated earlier crusades.

WRITE AS A HISTORIAN: CONSIDER THE TIME

To fully understand a source, think about the context in which it was written. How did the historical circumstances affect the writer's views? Someone writing about astronomy in the 1100s would have different views than someone writing today. For each sentence, select the statement that provides the most relevant information about the context.

1. A writer in a German city in 1070 sadly predicts the decline of Christian authority.
 - a. The Great Schism in 1054
 - b. The Norman Conquest of England in 1066
2. A writer in France in 1250 sees increasing power for feudal lords.
 - a. Mongols conquer Russia in 1239
 - b. King John signed the Magna Carta in 1215
3. A writer in London in 1350 predicts the world is about to end.
 - a. The Black Death killed two to three million Europeans between 1347 and 1351.
 - b. The English and the French have been at war since 1337.

The Mongols and Transregional Empires

Swarming like locusts over the face of the earth, they [the Mongols] have brought terrible devastation to the eastern parts [of Europe], laying it waste with fire and carnage. After having passed through the land of the Saracens [Muslims], they have razed cities, cut down forests, overthrown fortresses, pulled up vines, destroyed gardens, killed townspeople and peasants.

—Matthew Paris, from the *Chronica Majora* (1240)

The *Mongols* of central Asia marched across much of Eurasia throughout the thirteenth century, leaving destruction and chaos in their wake. The reputation of the Mongols for slaughter spread even farther than their actual conquest. Matthew Paris had no firsthand knowledge of the Mongols as he wrote from the safe vantage point of a Benedictine abbey in England. Like Paris, most writers of the time focused on Mongol atrocities. However, in their quest for blood and treasure, the Mongols also sparked a period of interregional connection and exchange at a level that the world had not experienced in a thousand years.

The Mongols and Their Surroundings

In the twelfth century, the Mongols were multiple clans of nomadic pastoralists living north of the *Gobi Desert* in East Asia. Life on the arid Asian steppes was harsh, and it shaped the Mongol culture. Mongols were pastoral nomads who herded goats and sheep and were also hunter-foragers. They expected everyone, male and female, to become skilled horse riders, and they highly valued courage, in hunting and warfare. The Mongols were surrounded by other tribes—the Tatars, the Naimans, the Merkits, and the powerful Jurchen in northern China. The Mongols coveted the relative wealth of tribes and kingdoms that were located closer to the Silk Roads and had easier access to luxury goods such as silk clothing and gold jewelry. These early Mongols dressed plainly in long robes and pants made of pelts and had few possessions other than a *yurt*, a circular, felt-covered tent; horses; and some basic tools used in hunting and herding.