

The Later Middle Ages: Crisis and Disintegration in the Fourteenth Century



A medieval illustration of Death as a reaper during the Black Death

CHAPTER OUTLINE AND FOCUS QUESTIONS

A Time of Troubles: Black Death and Social Crisis

Q What impact did the Black Death have on the society and economy of Europe?

War and Political Instability

Q What major problems did European states face in the fourteenth century?

The Decline of the Church

Q How and why did the authority and prestige of the papacy decline in the fourteenth century?

The Cultural World of the Fourteenth Century

Q What were the major developments in literature and art in the fourteenth century?

Society in an Age of Adversity

Q How did the adversities of the fourteenth century affect urban life and medical practices?

CRITICAL THINKING

Q Make an argument either for or against the idea that climate and disease played a major role in producing social, economic, and political changes in the fourteenth century.

CONNECTIONS TO TODAY

Q What similarities and differences do you see in the responses to natural disasters in the fourteenth and twenty-first centuries?

AS A RESULT OF THEIR CONQUESTS in the thirteenth and fourteenth centuries, the Mongols created a vast empire stretching from Russia in the west to China in the east. Mongol rule brought stability to the Eurasian trade routes; increased trade brought prosperity but also avenues for the spread of flea-infested rats that carried bubonic plague to both East Asia and Europe. The mid-fourteenth century witnessed one of the most destructive natural disasters in history—the Black Death. One contemporary observer named Henry Knighton, a canon of Saint Mary of the Meadow Abbey in Leicester, England, was simply overwhelmed by the magnitude of the catastrophe. Knighton began his account of the great plague with these words: “In this year [1348] and in the following one there was a general mortality of people throughout the whole world.” Few were left untouched; the plague struck even isolated monasteries: “At Montpellier, there remained out of a hundred and forty

friars only seven." Animals, too, were devastated: "During this same year, there was a great mortality of sheep everywhere in the kingdom; in one place and in one pasture, more than five thousand sheep died and became so putrefied that neither beast nor bird wanted to touch them." Knighton was also stunned by the economic and social consequences of the Black Death. Prices dropped: "And the price of everything was cheap, because of the fear of death; there were very few who took any care for their wealth, or for anything else." Meanwhile laborers were scarce, so their wages increased: "In the following autumn, one could not hire a reaper at a lower wage than eight pence with food, or a mower at less than twelve pence with food. Because of this, much grain rotted in the fields for lack of harvesting." So many people died that some towns were deserted and some villages disappeared altogether: "Many small villages and hamlets were completely deserted; there was not one house left in them, but all those who had lived in them were dead." Some people thought the end of the world was at hand.

Plague was not the only disaster in the fourteenth century. Signs of disintegration were everywhere: famine, economic depression, war, social upheaval, a rise in crime and violence, and a decline in the power of the universal Catholic Church. Periods of disintegration, however, are often fertile ground for change and new developments. Out of the dissolution of medieval civilization came a rebirth of culture that many historians have labeled the Renaissance. ◀

A Time of Troubles: Black Death and Social Crisis



FOCUS QUESTION: What impact did the Black Death have on the society and economy of Europe?

Well into the thirteenth century, Europe had experienced good harvests and an expanding population. By the end of the century, however, a period of disastrous changes had begun.

Famine and Population

For one thing, there were noticeable changes in weather patterns as Europe entered a "little ice age." Shortened growing seasons and disastrous weather conditions, including severe storms and constant rain, led to widespread famine and hunger. The great famine of 1315–1317 in northern Europe destroyed harvests and caused serious food shortages, resulting in extreme hunger and starvation. The great famine expanded to other parts of Europe in an all-too-familiar pattern, as is evident in this scene described by a contemporary chronicler:

We saw a large number of both sexes, not only from nearby places but from as much as five leagues away, barefooted and maybe even, except for women, in a completely nude state, together with their priests coming in procession at the Church of the Holy Martyrs, their bones bulging out, devoutly carrying bodies of saints and other relics to be adorned hoping to get relief.¹

Some historians estimate that famine killed 10 percent of the European population in the first half of the fourteenth century.

Europe had experienced a great increase in population in the High Middle Ages. By 1300, however, indications are that Europe had reached the upper limit in the number of people who could be supported by existing agricultural production and technology. Virtually all productive land was being farmed, including many marginal lands that needed intensive cultivation and proved easily susceptible to changing weather patterns.

There was also a movement from overpopulated rural areas to urban locations. Eighteen percent of the people in the village of Broughton in England, for example, migrated between 1288 and 1340. There is no certainty that these migrants found better economic opportunities in urban areas. We might in fact conclude the opposite, based on the reports of increasing numbers of poor people in the cities. In 1330, for example, one chronicler estimated that of the 100,000 inhabitants of Florence, 17,000 were paupers. Moreover, evidence suggests that because of the growing population, by 1300 individual peasant holdings were shrinking in size to an acreage that could no longer support a peasant family. Europe seemed to have reached an upper limit to population growth, and the number of poor appeared to have increased noticeably.

Some historians have pointed out that famine may have led to chronic malnutrition, which in turn contributed to increased infant mortality, lower birthrates, and higher susceptibility to disease because malnourished people are less able to resist infection. This, they argue, helps explain the high mortality of the great plague known as the Black Death.

The Black Death: From Asia to Europe

In the mid-fourteenth century, the disaster known as the **Black Death** struck Asia, North Africa, and Europe. Although there were several types of plague, the most common and most important form in the diffusion of the Black Death was bubonic plague, which was spread by black rats infested with fleas who were host to the deadly bacterium *Yersinia pestis*.

ROLE OF THE MONGOLS This great plague originated in Asia. After disappearing from Europe and the Middle East in the Middle Ages, bubonic plague continued to haunt areas of southwestern China. In the early 1300s, rats accompanying Mongol troops spread the plague into central China and by 1331 to northeastern China. In one province near Beijing, it was reported that 90 percent of the population died. Overall, China's population may have declined from 120 million in the mid-fourteenth century to 80 million by 1400.

In the thirteenth century, the Mongols had brought much of the Eurasian landmass under a single rule, which in turn facilitated long-distance trade, particularly along the Silk Road (see Chapter 6), now dominated by Muslim merchants from Central Asia. The movement of people and goods throughout this Eurasian landmass also facilitated the spread of the plague.

In the 1330s, there were outbreaks of plague in Central Asia; by 1339, it had reached Samarkand, a caravan stop on the Silk Road. From Central Asia, trading caravans carried the plague westward, to Caffa, on the Black Sea, in 1346, and Constantinople by 1347. Its arrival in the Byzantine Empire was noted by Emperor John VI, who lost a son: "Upon arrival in Constantinople she [the empress] found Andronikos, the youngest born, dead from the invading plague, which ... attacked almost all the seacoasts of the world and killed most of their people."² By 1348, the plague had spread to Egypt, Mecca, and Damascus as well as to other parts of the Middle East.

The Black Death in Europe

The Black Death of the mid-fourteenth century was the most devastating natural disaster in European history, ravaging Europe's population and causing economic, social, political, and cultural upheaval (see the box on p. 302). Contemporary chroniclers lamented that parents attempted to flee, abandoning their children; one related the words of a child left behind: "Oh father, why have you abandoned me? ... Mother where have you gone?"³ People were horrified by an evil force they could not understand and by the subsequent breakdown of all normal human relations.

Symptoms of bubonic plague included high fever, aching joints, swelling of the lymph nodes, and dark blotches caused by bleeding beneath the skin. Bubonic plague was actually the least toxic form of plague but nevertheless killed 50 to 60 percent of its victims. In pneumonic plague, the bacterial infection spread to the lungs, resulting in severe coughing, bloody sputum, and the relatively easy spread of the bacillus from human to human by coughing.

The plague reached Europe in October 1347 when Genoese merchants brought it from Caffa to the island of Sicily off the coast of Italy. One contemporary wrote: "As it happened, among those who escaped from Caffa by boat, there were a few sailors who had been infected with the poisonous disease. Some boats were bound for Genoa, others went to Venice and other Christian areas. When the sailors reached these places and mixed with the people there, it was as if they had brought evil spirits with them."⁴ The plague spread quickly, reaching southern Italy and southern France and Spain by the end of 1347 (see Map 11.1). Usually, the diffusion of the Black Death followed commercial trade routes. In 1348, the plague spread through France and the Low Countries and into Germany. By the end of that year, it had moved to England, ravaging it in 1349. By the end of 1349, the plague had expanded to northern Europe and Scandinavia. Eastern Europe and Russia were affected by 1351, although mortality rates were never as high in eastern Europe as they were in western and central Europe.

Mortality figures for the Black Death were incredibly high. Italy was hit especially hard. As the commercial center of the Mediterranean, Italy possessed scores of ports where the plague could be introduced. Italy's crowded cities, whether large, such as Florence, Genoa, and Venice, with populations near 100,000, or small, such as Orvieto and Pistoia, suffered losses of 50 to 60 percent. France and England were also particularly devastated. In northern France, farming villages suffered mortality rates of 30 percent, while cities such as Rouen were more severely affected and experienced losses as high as 40 percent. In England and Germany, entire villages simply disappeared. In Germany, of approximately 170,000 inhabited locations, only 130,000 were left by the end of the fourteenth century.

It has been estimated that the European population declined by 25 to 50 percent between 1347 and 1351. If we accept the recent scholarly assessment of a European population of 75 million in the early fourteenth century, this means a death toll of 19 to 38 million people in four years. And the plague did not end in 1351. There were major outbreaks again in 1361–1362 and 1369 and then recurrences every five or six to ten or twelve years, depending on climatic and ecological conditions, until the end of the fifteenth century. The European population thus did not begin to recover until around 1500 and took several generations after that to reattain thirteenth-century levels.

LIFE AND DEATH: REACTIONS TO THE PLAGUE Natural disasters of the magnitude of the great plague produce extreme psychological reactions. Knowing they could be dead in a matter of days, people began to live for the moment; some threw themselves with abandon into sexual and alcoholic orgies. The fourteenth-century Italian writer Giovanni Boccaccio (joe-VAH-nee boh-KAH-choh) gave a classic description of this kind of reaction to the plague in Florence in the preface to his famous *Decameron*:

[Some people] held that plenty of drinking and enjoyment, singing and free living and the gratification of the appetite in every possible way, letting the devil take the hindmost, was the best preventative ... ; and as far as they could, they suited the action to the word. Day and night they went from one tavern to another drinking and carousing unrestrainedly. At the least inkling of something that suited them, they ran wild in other people's houses, and there was no one to prevent them, for everyone had abandoned all responsibility for his belongings as well as for himself, considering his days numbered.⁵

Wealthy and powerful people fled to their country estates, as Boccaccio recounted: "Still others ... maintained that no remedy against plagues was better than to leave them miles behind. Men and women without number ..., caring for nobody but themselves, abandoned the city, their houses and estates, their own flesh and blood even, and their effects, in search of a country place."⁶

The attempt to explain the Black Death and mitigate its harshness led to extreme sorts of behavior. To many people, the plague had either been sent by God as a punishment for humans' sins or been caused by the devil. Some resorted to extreme asceticism to cleanse themselves of sin and gain

Causes of the Black Death: Contemporary Views

THE BLACK DEATH WAS THE MOST terrifying natural calamity of the Middle Ages and affected wide areas of Europe, North Africa, and Asia. People were often baffled by the plague, especially by its causes, and gave widely different explanations. The first selection is taken from the preface to the *Decameron* by the fourteenth-century Italian writer Giovanni Boccaccio. The other selections are from contemporary treatises that offered widely different explanations for the great plague.

Giovanni Boccaccio, *Decameron*

In the year of Our Lord 1348 the deadly plague broke out in the great city of Florence, most beautiful of Italian cities. Whether through the operation of the heavenly bodies or because of our own iniquities which the just wrath of God sought to correct, the plague had arisen in the East some years before, causing the death of countless human beings. It spread without stop from one place to another, until, unfortunately, it swept over the West. Neither knowledge nor human foresight availed against it, though the city was cleansed of much filth by chosen officers in charge and sick persons were forbidden to enter it, while advice was broadcast for the preservation of health. Nor did humble supplications serve. Not once but many times they were ordained in the form of processions and other ways for the propitiation of God by the faithful, but, in spite of everything, toward the spring of the year the plague began to show its ravages.

On Earthquakes as the Cause of Plague

There is a fourth opinion, which I consider more likely than the others, which is that insofar as the mortality arose from natural causes its immediate cause was a corrupt and poisonous earthy exhalation, which infected the air in various parts of the world and, when breathed in by people, suffocated them and suddenly snuffed them out. . . .

It is a matter of scientific fact that earthquakes are caused by the exhalation of fumes enclosed in the bowels of the earth. When the fumes batter against the sides of the earth, and cannot get out, the earth is shaken and moves. I say that

it is the vapor and corrupted air which has been vented—or so to speak purged—in the earthquake which occurred on St. Paul's day, 1347, along with the corrupted air vented in other earthquakes and eruptions, which has infected the air above the earth and killed people in various parts of the world; and I can bring various reasons in support of this conclusion.

Herman Gigas on Well Poisoning

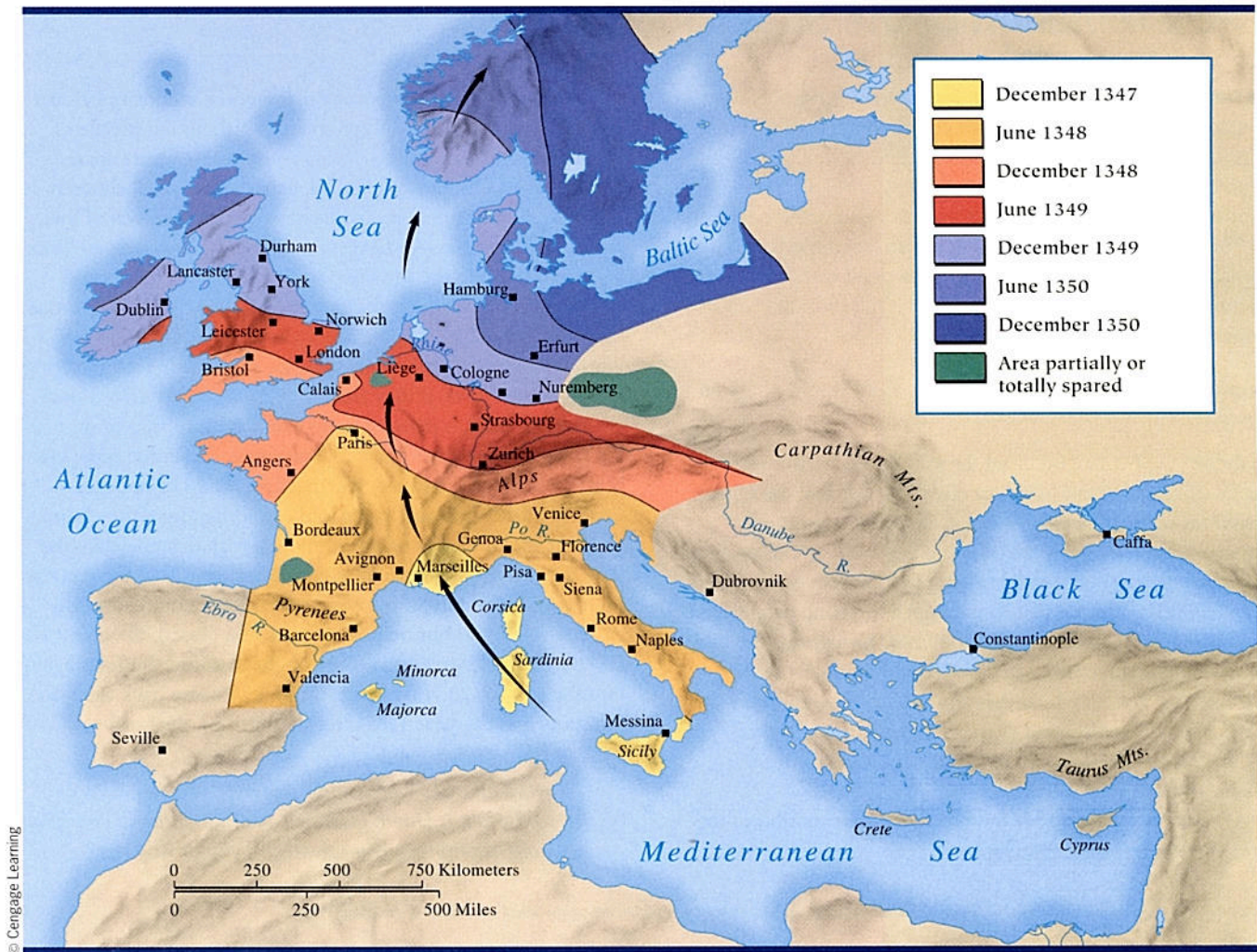
In 1347 there was such a great pestilence and mortality throughout almost the whole world that in the opinion of well-informed men scarcely a tenth of mankind survived. . . . Some say that it was brought about by the corruption of the air; others that the Jews planned to wipe out all the Christians with poison and had poisoned wells and springs everywhere. And many Jews confessed as much under torture: that they had bred spiders and toads in pots and pans, and had obtained poison from overseas; and that not every Jew knew about this wickedness, only the more powerful ones, so that it would not be betrayed. As evidence of this heinous crime, men say that the bags full of poison were found in many wells and springs, and as a result, in cities, towns and villages throughout Germany, and in fields and woods too, almost all the wells and springs have been blocked up or built over, so that no one can drink from them or use the water for cooking, and men have to use rain or river water instead. God, the lord of vengeance, has not suffered the malice of the Jews to go unpunished. Throughout Germany, in all but a few places, they were burnt. For fear of that punishment many accepted baptism and their lives were spared. This action was taken against the Jews in 1349, and it still continues unabated, for in a number of regions many people, noble and humble alike, have laid plans against them and their defenders which they will never abandon until the whole Jewish race has been destroyed.

Q What were the different explanations for the causes of the Black Death? How do you explain the differences, and what do these explanations tell you about the level of scientific knowledge in the Later Middle Ages? Why do you think Jews became scapegoats?

Sources: Giovanni Boccaccio, *Decameron*. From *The Decameron* by Giovanni Boccaccio, trans. by Frances Winwar, pp. xxii–xxiv, xxviii–xxix. Reprinted by permission of The Limited Editions Club. On Earthquakes as the Cause of Plague and Herman Gigas on Well Poisoning. From *The Black Death*, by Horrox (Ed. & Trans), Manchester University Press, Manchester, UK. Reprinted with permission.

God's forgiveness. Such were the flagellants (FLAJ-uh-lunts), whose movement became popular in 1348, especially in Germany. Groups of flagellants, both men and women, wandered from town to town, flogging themselves with whips to win the forgiveness of God, whom they believed had sent the plague to punish humans for their sinful ways. One contemporary chronicler described a flagellant procession:

The penitents went about, coming first out of Germany. They were men who did public penance and scourged themselves with whips of hard knotted leather with little iron spikes. Some made themselves bleed very badly between the shoulder blades and some foolish women had cloths ready to catch the blood and smear it on their eyes, saying it was miraculous blood. While they were doing penance, they sang very mournful



MAP 11.1 Spread of the Black Death. The plague entered Europe by way of Sicily in 1347 and within three years had killed between one-quarter and one-half of the population. Outbreaks continued into the early eighteenth century, and the European population took two hundred years to return to the level it had reached before the Black Death.

Q Is there a general pattern between distance from Sicily and the elapsed time before a region was infected with the plague?



Mass Burial of Plague Victims.

The Black Death had spread to northern Europe by the end of 1348. Shown here is a mass burial of victims of the plague in Tournai, located in modern Belgium. As is evident in the illustration, at this stage of the plague, there was still time to make coffins for the victims' burial. Later, as the plague intensified, the dead were thrown into open pits.

The Cremation of the Strasbourg Jews

IN THEIR ATTEMPT TO EXPLAIN THE widespread horrors of the Black Death, medieval Christian communities looked for scapegoats. As at the time of the Crusades, the Jews were blamed for poisoning wells and thereby spreading the plague. This selection by a contemporary chronicler, written in 1349, gives an account of how Christians in the town of Strasbourg in the Holy Roman Empire dealt with their Jewish community. It is apparent that financial gain was also an important motive in killing the Jews.

Jacob von Königshofen, "The Cremation of the Strasbourg Jews"

In the year 1349 there occurred the greatest epidemic that ever happened. Death went from one end of the earth to the other. . . . And from what this epidemic came, all wise teachers and physicians could only say that it was God's will. . . . This epidemic also came to Strasbourg in the summer of the above-mentioned year, and it is estimated that about sixteen thousand people died.

In the matter of this plague the Jews throughout the world were reviled and accused in all lands of having caused it through the poison which they are said to have put into the water and the wells—that is what they were accused of—and for this reason the Jews were burnt all the way from the Mediterranean into Germany. . . .

[The account then goes on to discuss the situation of the Jews in the city of Strasbourg.]

On Saturday . . . they burnt the Jews on a wooden platform in their cemetery. There were about two thousand people of them. Those who wanted to baptize themselves were spared. [About one thousand accepted baptism.] Many small children were taken out of the fire and baptized against the will of their fathers and mothers. And everything that was owed to the Jews was canceled, and the Jews had to surrender all pledges and notes that they had taken for debts. The council, however, took the cash that the Jews possessed and divided it among the working-men proportionately. The money was indeed the thing that killed the Jews. If they had been poor and if the lords had not been in debt to them, they would not have been burnt. . . .

Thus were the Jews burnt at Strasbourg, and in the same year in all the cities of the Rhine, whether Free Cities or Imperial Cities or cities belonging to the lords. In some towns they burnt the Jews after a trial, in others, without a trial. In some cities the Jews themselves set fire to their houses and cremated themselves.

It was decided in Strasbourg that no Jew should enter the city for 100 years, but before 20 years had passed, the council and magistrates agreed that they ought to admit the Jews again into the city for 20 years. And so the Jews came back again to Strasbourg in the year 1368 after the birth of our Lord.

Q What charges were made against the Jews in regard to the Black Death? Can it be said that these charges were economically motivated? Why or why not?

Source: From *The Jew in the Medieval World* by Jacob R. Marcus. Copyright 1972 by Atheneum. Reprinted with permission of The Hebrew Union College Press.



The Flagellants. Reactions to the plague were extreme at times. Believing that asceticism could atone for humanity's sins and win God's forgiveness, flagellants wandered from town to town flogging themselves and each other with whips as in this illustration from a fifteenth-century German manuscript.

songs about the nativity and the passion of Our Lord. The object of this penance was to put a stop to the mortality, for in that time . . . at least a third of all the people in the world died.⁷

The flagellants attracted attention and created mass hysteria wherever they went. The Catholic Church, however, became alarmed when flagellant groups began to kill Jews and attack clergy who opposed them. Some groups also developed a millenarian aspect, anticipating the imminent end of the world, the return of Jesus, and the establishment of a thousand-year kingdom under his governance. Pope Clement VI condemned the flagellants in October 1349 and urged the public authorities to crush them. By the end of 1350, most of the flagellant movement had been destroyed.

An outbreak of virulent anti-Semitism also accompanied the Black Death. Jews were accused of causing the plague by poisoning town wells. Although Jews were persecuted in Spain, the worst organized massacres, or **pogroms** (POH-grums), against this helpless minority were carried out in Germany; more than sixty major Jewish communities in Germany had been exterminated by 1351 (see the box above). Many Jews fled eastward to Russia and especially to Poland, where the king offered them protection. Eastern Europe became home to large Jewish communities.

The prevalence of death because of the plague and its recurrences affected people in profound ways. Some survivors apparently came to treat life as something cheap and transient. Violence and violent death appeared to be more common after the plague than before. Postplague Europe also demonstrated a morbid preoccupation with death. In their sermons, priests reminded parishioners that each night's sleep might be their last. Tombstones were decorated with macabre scenes of naked corpses in various stages of decomposition with snakes entwined in their bones and their innards filled with worms.

ART AND THE BLACK DEATH The Black Death made a visible impact on art. For one thing, it wiped out entire guilds of artists. At the same time, survivors, including the newly rich who patronized artists, were no longer so optimistic. Some were more guilty about enjoying life and more concerned about gaining salvation. Postplague art began to concentrate on pain and death. A fairly large number of artistic works came to be based on the *ars moriendi* (AHRs moh-ree-EN-dee), the art of dying. A morbid concern with death is especially evident in the fresco *The Triumph of Death* by Francesco Traini (frahn-CHES-koh TRAY-nee) in Pisa. On the left side of the fresco, several young nobles encounter three coffins containing decomposing bodies, while on the right young aristocrats engage in pleasant pursuits but are threatened by a grim figure of Death in the form of a witch flying through the air swinging a large scythe. Beneath her lie piles of dead citizens and clergy cut down in the prime of life.

Economic Dislocation and Social Upheaval

The population collapse of the fourteenth century had dire economic and social consequences. Economic dislocation was

accompanied by social upheaval. Between 1000 and 1300, Europe had been relatively stable. The division of society into the three estates of clergy (those who pray), nobility (those who fight), and laborers (those who work) had already begun to disintegrate in the thirteenth century, however. In the fourteenth century, a series of urban and rural revolts rocked European society.

NOBLE LANDLORDS AND PEASANTS Both peasants and noble landlords were affected by the demographic crisis of the fourteenth century. Most noticeably, Europe experienced a serious labor shortage that caused a dramatic rise in the price of labor. At Cuxham manor in England, for example, a farm laborer who had received two shillings a week in 1347 was paid seven in 1349 and almost eleven by 1350. At the same time, the decline in population depressed or held stable the demand for agricultural produce, resulting in stable or falling prices for output (although in England prices remained high until the 1380s). The chronicler Henry Knighton observed: "And the price of everything was cheap. . . . A man could buy a horse for half a mark [six shillings], which before was worth forty shillings."⁸ Because landlords were having to pay more for labor at the same time that their rents or incomes were declining, they began to experience considerable adversity and lower standards of living. In England, aristocratic incomes dropped more than 20 percent between 1347 and 1353.

Landed aristocrats responded by seeking to lower the wage rate. The English Parliament passed the Statute of Laborers (1351), which attempted to limit wages to preplague levels and forbid the mobility of peasants as well. Although such laws proved largely unworkable, they did keep wages from rising as high as they might have in a free market. Overall, the position of landlords continued to deteriorate during the late fourteenth and early fifteenth centuries. At the same time,

Francesco Traini, *The Triumph of Death*. The plague led to a morbid fascination with death that is visible in the art of the period. Shown here is the left side of Francesco Traini's fresco, which depicts a group of young aristocrats on a hunt encountering three decaying corpses in coffins. One of the nobles is shown gagging at the smell of the decomposing bodies.



Camposanto, Pisa/Erich Lessing/Art Resource, NY

conditions for peasants improved, though not uniformly throughout Europe.

The decline in the number of peasants after the Black Death accelerated the process of converting labor services to rents, freeing peasants from the obligations of servile tenure and weakening the system of manorialism. But there were limits to how much the peasants could advance. Not only did they face the same economic hurdles as the lords, but the latter attempted to impose wage restrictions and reinstate old forms of labor service. New governmental taxes also hurt. Peasant complaints became widespread and soon gave rise to rural revolts.

PEASANT REVOLT IN FRANCE In 1358, a peasant revolt, known as the *Jacquerie* (zhahk-REE), broke out in northern France. The destruction of normal order by the Black Death and the subsequent economic dislocation were important factors in causing the revolt, but the ravages created by the Hundred Years' War also affected the French peasantry (see "War and Political Instability" later in this chapter). Both the French and English forces followed a deliberate policy of laying waste to peasants' fields while bands of mercenaries lived off the land by taking peasants' produce as well.

Growing class tensions also exacerbated peasant anger. Landed nobles were eager to hold on to their politically privileged position and felt increasingly threatened in the new post-plague world of higher wages and lower prices. Many aristocrats looked on peasants with utter contempt. A French tale told to upper-class audiences contained this remarkable passage:

Tell me, Lord, if you please, by what right or title does a villein [peasant] eat beef? ... Should they eat fish? Rather let them eat thistles and briars, thorns and straw and hay on Sunday and peapods on weekdays. They should keep watch with-

out sleep and have trouble always; that is how villeins should live. Yet each day they are full and drunk on the best wines, and in fine clothes. The great expenditures of villeins come as a high cost, for it is this that destroys and ruins the world. It is they who spoil the common welfare. From the villein comes all unhappiness. Should they eat meat? Rather should they chew grass on the heath with the horned cattle and go naked on all fours.⁹

The peasants reciprocated this contempt for their so-called social superiors.

The outburst of peasant anger led to savage confrontations. Castles were burned and nobles murdered (see the box on p. 307). Such atrocities did not go unanswered, however. The *Jacquerie* soon failed as the privileged classes closed ranks, savagely massacred the rebels, and ended the revolt.

AN ENGLISH PEASANT REVOLT The English Peasants' Revolt of 1381 was the most prominent of all. It was a product not of desperation but of rising expectations. After the Black Death, the condition of the English peasants had improved as they enjoyed greater freedom and higher wages or lower rents. Aristocratic landlords had fought back with legislation to depress wages and attempted to reimpose old feudal dues. The most immediate cause of the revolt, however, was the monarchy's attempt to raise revenues by imposing a poll tax or a flat charge on each adult member of the population. Peasants in eastern England, the wealthiest part of the country, refused to pay the tax and expelled the collectors forcibly from their villages.

This action sparked a widespread rebellion of both peasants and townspeople led by a well-to-do peasant called Wat Tyler and a preacher named John Ball. The latter preached an



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Peasant Rebellion. The fourteenth century witnessed a number of revolts of the peasantry against noble landowners. Although the revolts often met with initial success, they were soon crushed. This fifteenth-century illustration shows nobles during the French *Jacquerie* of 1358 massacring the rebels in the town of Meaux, in northern France.

A Revolt of French Peasants

IN 1358, FRENCH PEASANTS ROSE UP in a revolt known as the *Jacquerie*. The relationship between aristocrats and peasants had degenerated as a result of the social upheavals and privations caused by the Black Death and the Hundred Years' War. This excerpt from the chronicle of an aristocrat paints a horrifying picture of the barbarities that occurred during the revolt.

Jean Froissart, *Chronicles*

There were very strange and terrible happenings in several parts of the kingdom of France. . . . They began when some of the men from the country towns came together in the Beauvais region. They had no leaders and at first they numbered scarcely 100. One of them got up and said that the nobility of France, knights and squires, were disgracing and betraying the realm, and that it would be a good thing if they were all destroyed. At this they all shouted: "He's right! He's right! Shame on any man who saves the nobility from being wiped out!"

They banded together and went off, without further deliberation and unarmed except for pikes and knives, to the house of a knight who lived nearby. They broke in and killed the knight, with his lady and his children, big and small, and set fire to the house. Next they went to another castle and did much worse; for, having seized the knight and bound him securely to a post, several of them violated his wife and daughter before his eyes. Then they killed the wife, who was pregnant, and the daughter and all the other children, and finally put the knight to death with great cruelty and burned and razed the castle.

They did similar things in a number of castles and big houses, and their ranks swelled until there were a good 6,000 of them. Wherever they went their numbers grew, for all the men of the same sort joined them. The knights and squires fled before them with their families. They took their wives and daughters many miles away to put them in safety, leaving their houses open with their possessions inside. And those evil men, who had come together without leaders or arms, pillaged and burned everything and violated and killed all the ladies and girls without mercy, like mad dogs. Their barbarous acts were worse than anything that ever took place between Christians and Saracens [Muslims]. Never did men commit such vile deeds. They were such that no living creature ought to see, or even imagine or think of, and the men who committed the most were admired and had the highest places among them. I could never bring myself to write down the horrible and shameful things which they did to the ladies. But, among other brutal excesses, they killed a knight, put him on a spit, and turned him at the fire and roasted him before the lady and her children. After about a dozen of them had violated the lady, they tried to force her and the children to eat the knight's flesh before putting them cruelly to death.



Why did the peasants react so strongly against their aristocratic lords? Do you think this is an unbiased account? Why or why not?

Source: From *CHRONICLES* by Froissart, translated by Geoffrey Brereton (Penguin Classics, 1968, Revised 1978). Translation copyright © Geoffrey Brereton, 1968. Reproduced by permission of Penguin Books, Ltd.

effective message against the noble class, as recounted by the French chronicler Jean Froissart (ZHAHNH frwah-SAR):

Good people, things cannot go right in England and never will, until goods are held in common and there are no more villeins and gentlefolk, but we are all one and the same. In what way are those whom we call lords greater masters than ourselves? How have they deserved it? Why do they hold us in bondage? If we all spring from a single father and mother, Adam and Eve, how can they claim or prove that they are lords more than us, except by making us produce and grow the wealth which they spend?¹⁰

The revolt was initially successful as the rebels burned down the manor houses of aristocrats, lawyers, and government officials and murdered several important officials, including the archbishop of Canterbury. After the peasants marched on London, the young King Richard II, age fifteen, promised to accept the rebels' demands if they returned to their homes. They accepted the king's word and dispersed, but the king reneged and with the assistance of the aristocrats

arrested hundreds of the rebels. The poll tax was eliminated, however, and in the end most of the rebels were pardoned.

REVOLTS IN THE CITIES Revolts also erupted in the cities. Commercial and industrial activity suffered almost immediately from the Black Death. An oversupply of goods and an immediate drop in demand led to a decline in trade after 1350. Some industries suffered greatly. Florence's woolen industry, one of the giants, produced 70,000 to 80,000 pieces of cloth in 1338; in 1378, it was yielding only 24,000 pieces. Bourgeois merchants and manufacturers responded to the decline in trade and production by attempting to restrict competition and resist the demands of the lower classes.

In urban areas, where capitalist industrialists paid low wages and managed to prevent workers from forming organizations to help themselves, industrial revolts broke out throughout Europe. Ghent experienced one in 1381, Rouen in 1382. Most famous, however, was the revolt of the *ciompi* (CHAHM-pee) in Florence in 1378. The *ciompi* were wool workers in Florence's most prominent industry. In the 1370s,

not only was the woolen industry depressed, but the wool workers saw their real wages decline when the coinage in which they were paid was debased. Their revolt won them some concessions from the municipal government, including the right to form guilds and be represented in the government. But their newly won rights were short-lived; authorities ended *ciompi* participation in the government by 1382.

Although the peasant and urban revolts sometimes resulted in short-term gains for the participants, the uprisings were quickly crushed and their gains lost. Accustomed to ruling, the established classes easily formed a united front and quashed dissent. Nevertheless, the rural and urban revolts of the fourteenth century ushered in an age of social conflict that characterized much of later European history.

War and Political Instability



FOCUS QUESTION: What major problems did European states face in the fourteenth century?

Famine, plague, economic turmoil, social upheaval, and violence were not the only problems of the fourteenth century. War and political instability must also be added to the list. Of all the struggles that ensued in the fourteenth century, the Hundred Years' War was the most famous and the most violent.

Causes of the Hundred Years' War

In 1259, the English king, Henry III, had relinquished his claims to all the French territories previously held by the English monarchy except for one relatively small possession known as the duchy of Gascony. As duke of Gascony, the English king pledged loyalty as a vassal to the French king. But this territory gave rise to numerous disputes between the

kings of England and France. By the thirteenth century, the Capetian monarchs had greatly increased their power over their more important vassals, the great lords of France. Royal officials interfered regularly in the affairs of the vassals' fiefs, especially in matters of justice. Although this policy irritated all the vassals, it especially annoyed the king of England, who considered himself the peer of the French king.

A dispute over the right of succession to the French throne also complicated relations between the French and the English. In the fourteenth century, the Capetian dynasty failed to produce a male heir for the first time in almost four hundred years. In 1328, the last son of King Philip IV died without a male heir. The closest male relative in line to the throne was King Edward III of England (1327–1377), whose mother was Isabella, the daughter of Philip IV (see Chart 11.1). Known for her strong personality (she was nicknamed the “she-wolf of France”), Isabella, with the assistance of her lover, led a revolt against her husband, King Edward II, overthrew him, and ruled England until her teenage son, Edward III, took sole control of the throne in 1330. As the son of the daughter of King Philip IV, King Edward III of England had a claim to the French throne, but the French nobles argued that the inheritance of the monarchy could not pass through the female line and chose a cousin of the Capetians, Philip, duke of Valois (*val-WAH*), as King Philip VI (1328–1350).

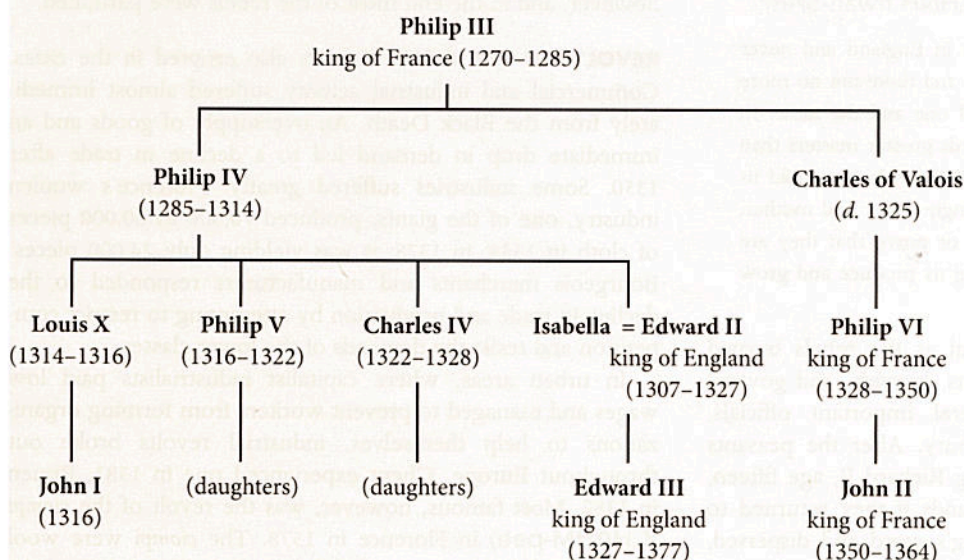
The immediate cause of the war between France and England was yet another quarrel over Gascony. In 1337, when Edward III, the king of England and duke of Gascony, refused to do homage to Philip VI for Gascony, the French king seized the duchy. Edward responded by declaring war on Philip, the “so-called king of France.” There is no doubt that the personalities of the two monarchs also had much to do with the outbreak of the Hundred Years' War. Both Edward and Philip loved luxury and shared a desire for the glory and prestige that came from military engagements. Both were only

too willing to use their respective nation's resources to satisfy their own desires. Moreover, for many nobles, the promise of plunder and territorial gain was an incentive to follow the disruptive path of their rulers.

Conduct and Course of the War

The Hundred Years' War began in a burst of knightly enthusiasm. Trained to be warriors, knights viewed the clash of battle as the ultimate opportunity to demonstrate their fighting abilities. But this struggle would change the nature of warfare, for as it dragged on, it was not knights but peasant foot soldiers who increasingly determined the

CHART 11.1 Background to the Hundred Years' War: Kings of France and England



outcomes of battles. The French army of 1337, with its heavily armed noble cavalry, resembled its twelfth- and thirteenth-century forebears. The noble cavalymen considered themselves the fighting elite and looked with contempt on the foot soldiers and crossbowmen, their social inferiors.

The English army, however, had evolved differently and had included peasants as paid foot soldiers since at least Anglo-Saxon times. Armed with pikes, many of these foot soldiers had also adopted the longbow, invented by the Welsh. The longbow had a more rapid speed of fire than the more powerful crossbow. Although the English made use of heavily armed cavalry, they relied even more on large numbers of foot soldiers.

EARLY PHASES OF THE WAR Edward III's early campaigns in France achieved little. When Edward renewed his efforts in 1346 with an invasion of Normandy, Philip responded by raising a large force to crush the English army and met Edward's forces at Crécy (k-ray-SEE), just south of Flanders. The larger French army followed no battle plan but simply attacked the English lines in a disorderly fashion. The arrows of the English archers devastated the French cavalry. As Jean Froissart described it, "The English continued to shoot [their longbows] into the thickest part of the crowd, wasting none of their arrows. They impaled or wounded horses and riders, who fell to the ground in great distress, unable to get up again [because of their heavy armor] without the help of several men."¹¹ It was a stunning victory for the English. Edward followed up by capturing the French port of Calais (ka-LAY) to serve as a staging ground for future invasions.

The Battle of Crécy was not decisive, however. The English simply did not possess the resources to subjugate all of France. Truces, small-scale hostilities, and some major

operations were combined in an orgy of seemingly incessant struggle. The English campaigns were waged by Edward III and his son Edward, the prince of Wales, known as the Black Prince. The Black Prince's campaigns in France were devastating (see the box on p. 310). Avoiding pitched battles, his forces deliberately ravaged the land, burning crops and entire unfortified villages and towns and stealing anything of value. For the English, such campaigns were profitable; for the French people, they meant hunger, deprivation, and death. When the army of the Black Prince was finally forced to do battle, the French, under their king, John II (1350–1364), were once again defeated. This time even the king was captured. This Battle of Poitiers (pwah-TYAY) (1356) ended the first phase of the Hundred Years' War. Under the Peace of Brétigny (bray-tee-NYEE) (1359), the French agreed to pay a large ransom for King John, the English territories in Gascony were enlarged, and Edward renounced his claims to the throne of France in return for John's promise to give up control over English lands in France. This first phase of the war made it clear that despite their victories, the English were not really strong enough to subdue all of France and make Edward III's claim to the French monarchy a reality.

Monarchs, however, could be slow learners. The Treaty of Brétigny was never really enforced. In the next phase of the war, in the capable hands of John's son Charles V (1364–1380), the French recovered what they had previously lost. The English returned to plundering the French countryside and avoiding pitched battles. That pleased Charles, who did not want to engage in set battles, preferring to use armed bands to reduce the English fortresses systematically.

By 1374, the French had recovered their lost lands, although France itself continued to be plagued by "free companies" of mercenaries who, no longer paid by the English,



Battle of Crécy. This fifteenth-century manuscript illustration depicts the Battle of Crécy, the first of several military disasters suffered by the French in the Hundred Years' War, and shows why the English preferred the longbow to the crossbow. At the left, the French crossbowmen have to stop shooting and prime their weapons by cranking the handle, while the English archers continue to shoot their longbows (a skilled archer could launch ten arrows a minute).

The Hundred Years' War

IN HIS ACCOUNT OF THE Hundred Years' War, the fourteenth-century French chronicler Jean Froissart described the sack of the fortified French town of Limoges by the Black Prince, Edward, the prince of Wales. It provides a vivid example of how noncombatants fared during the war.

Jean Froissart, *Chronicles*

For about a month, certainly not longer, the Prince of Wales remained before Limoges. During that time he allowed no assaults or skirmishes, but pushed on steadily with the mining. The knights inside and the townspeople, who knew what was going on, started a countermine in the hope of killing the English miners, but it was a failure. When the Prince's miners who, as they dug, were continually shoring up their tunnel, had completed their work, they said to the Prince: "My lord, whenever you like now we can bring a big piece of wall down into the moat, so that you can get into the city quite easily and safely."

The Prince was very pleased to hear this. "Excellent," he said. "At six o'clock tomorrow morning, show me what you can do."

When they knew it was the right time for it, the miners started a fire in their mine. In the morning, just as the Prince had specified, a great section of the wall collapsed, filling the moat at the place where it fell. For the English, who were armed and ready waiting, it was a welcome sight. Those on foot could enter as they liked, and did so. They rushed to the gate, cut through the bars holding it and knocked it down.

They did the same with the barriers outside, meeting with no resistance. It was all done so quickly that the people in the town were taken unawares. Then the Prince, the Duke of Lancaster, the Earl of Cambridge, Sir Guichard d'Angle, with all the others and their men burst into the city, followed by pillagers on foot, all in a mood to wreak havoc and do murder, killing indiscriminately, for those were their orders. There were pitiful scenes. Men, women, and children flung themselves on their knees before the Prince, crying: "Have mercy on us, gentle sir!" But he was so inflamed with anger that he would not listen. Neither man nor woman was heeded, but all who could be found were put to the sword, including many who were in no way to blame. I do not understand how they could have failed to take pity on people who were too unimportant to have committed treason. Yet they paid for it, and paid more dearly than the leaders who had committed it.

There is no man so hard-hearted that, if he had been in Limoges on that day, and had remembered God, he would not have wept bitterly at the fearful slaughter which took place. More than 3,000 persons, men, women, and children, were dragged out to have their throats cut. May God receive their souls, for they were true martyrs.

Q What does this account reveal about the nature of late medieval warfare and its impact on civilian populations?

Source: From *CHRONICLES* by Froissart, translated by Geoffrey Brereton (Penguin Classics, 1968, Revised 1978). Translation copyright © Geoffrey Brereton, 1968. Reproduced by permission of Penguin Books, Ltd.

simply lived off the land by plunder and ransom. Nevertheless, for the time being, the war seemed over, especially when a twenty-year truce was negotiated in 1396.

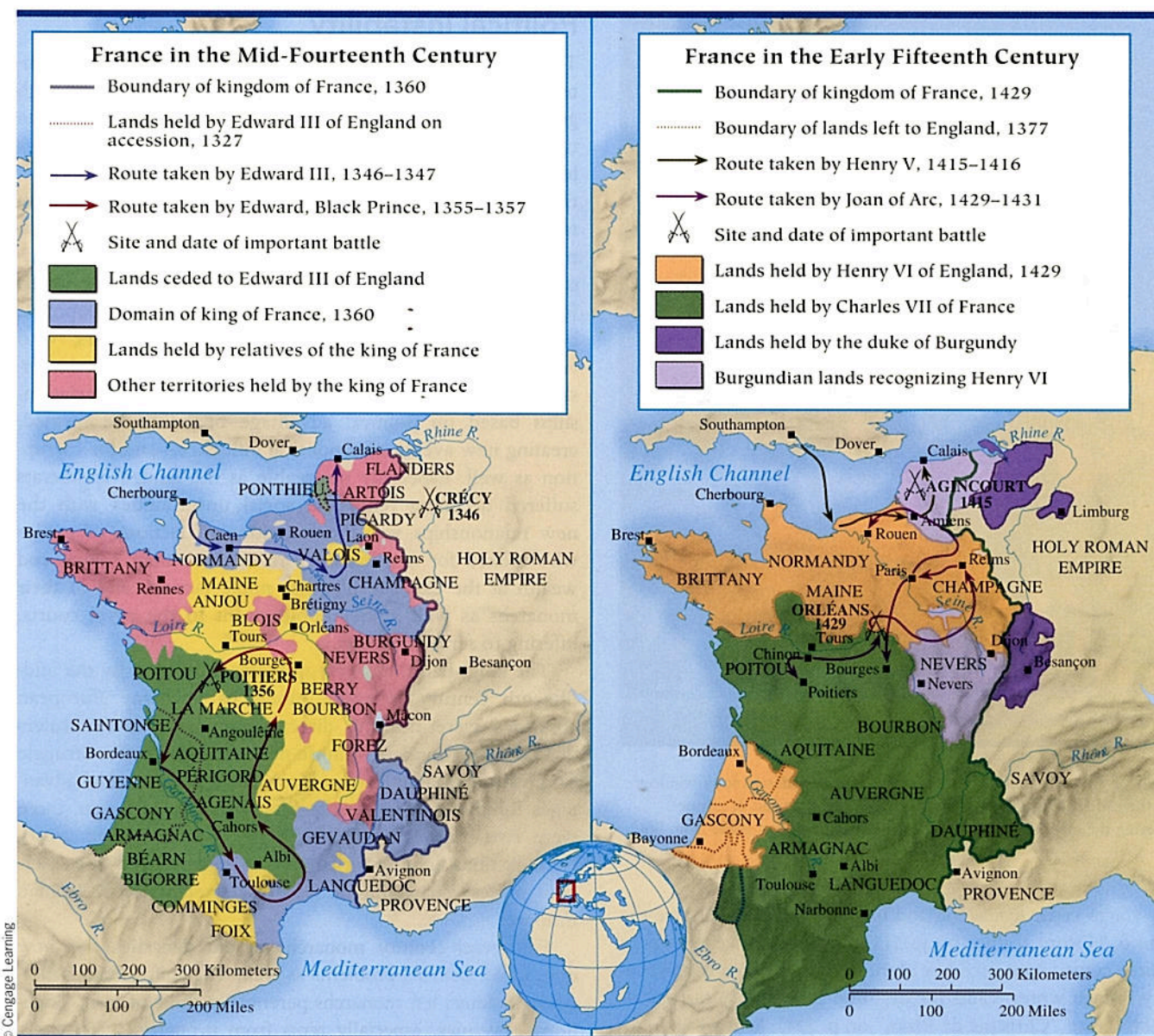
RENEWAL OF THE WAR In 1415, however, the English king, Henry V (1413–1422), renewed the war at a time when the French were enduring civil war as the dukes of Burgundy and Orléans (or-lay-AHN) competed to control the weak French king, Charles VI (1380–1422). In the summer of 1413, Paris exploded with bloody encounters. Taking advantage of the chaos, Henry V invaded France in 1415. At the Battle of Agincourt (AH-zhen-koor) (1415), the French suffered a disastrous defeat, and 1,500 French nobles died when the heavy, armor-plated French knights attempted to attack across a field turned to mud by heavy rain. Altogether, French losses were 6,000 dead; the English lost only three hundred men.

Henry went on to reconquer Normandy and forge an alliance with the duke of Burgundy, which led Charles VI to agree to the Treaty of Troyes (TRWAH) in 1420. By this treaty, Henry V was married to Catherine, daughter of

Charles VI, and recognized as the heir to the French throne. By 1420, the English were masters of northern France (see Map 11.2).

The seemingly hopeless French cause fell into the hands of Charles the dauphin (DAH-fin or doh-FAN) (heir to the throne), the son of Charles VI, who, despite being disinherited by the Treaty of Troyes, still considered himself the real heir to the French throne. The dauphin governed the southern two-thirds of French lands from Bourges. Charles was weak and timid and was unable to rally the French against the English, who in 1428 had turned south and were besieging the city of Orléans to gain access to the valley of the Loire. The French monarch was saved, quite unexpectedly, by a French peasant woman.

JOAN OF ARC Joan of Arc was born in 1412 to well-to-do peasants from the village of Domrémy in Champagne. Deeply religious, Joan experienced visions and came to believe that her favorite saints had commanded her to free France and have the dauphin crowned as king. In February 1429, Joan



MAP 11.2 The Hundred Years' War. This long, exhausting struggle began in 1337 and dragged on until 1453. The English initially gained substantial French territory, but in the later phases of the war, France turned the tide, eventually expelling the English from all Continental lands except the port of Calais.

Q What gains had the English made by 1429, and how do they correlate to proximity to England and the ocean?

made her way to the dauphin's court, where her sincerity and simplicity persuaded Charles to allow her to accompany a French army to Orléans. Apparently inspired by the faith of the peasant girl, the French armies found new confidence in themselves and liberated Orléans, changing the course of the war. Within a few weeks, the entire Loire valley had been freed of the English. In July 1429, fulfilling Joan's other task, the dauphin was crowned king of France and became Charles VII (1422–1461). In accomplishing the two commands of her angelic voices, Joan had brought the war to a decisive turning point.

Joan did not live to see the war concluded, however. She was captured by the Burgundian allies of the English in 1430. Wishing to eliminate the "Maid of Orléans" for obvious political reasons, the English turned Joan over to the Inquisition on charges of witchcraft. In the fifteenth century, spiritual visions were thought to be inspired by either God or the devil. Because Joan dressed in men's clothing, it was easy for her enemies to believe that she was in league with the "prince of darkness." She was condemned to death as a heretic and burned at the stake in 1431, at the age of nineteen. To the end, as the flames rose up around her, she declared that



Joan of Arc. Pictured here in a fifteenth-century design for a window for the cathedral of Orléans, Joan of Arc is seen in a suit of armor entering the city. There are no known portraits of Joan made from life.

her voices came from God and had not deceived her (see the Film & History feature on p. 313). Twenty-five years later, a church court exonerated her of these charges. To a contemporary French writer, Christine de Pizan (kris-TEEN duh pee-ZAHN) (see “Christine de Pizan” on p. 324), Joan was a feminist heroine (see the box on p. 315). In 1920, she was made a saint of the Roman Catholic Church.

END OF THE WAR Joan of Arc’s accomplishments proved decisive. Although the war dragged on for another two decades, defeats of English armies in Normandy and Aquitaine ultimately led to French victory. Important to the French success was the use of the cannon, a new weapon made possible by the invention of gunpowder. The Chinese had invented gunpowder in the eleventh century and devised a simple cannon by the thirteenth century. The Mongols greatly improved this technology, developing more accurate cannons and cannonballs; both spread to the Middle East by the thirteenth century and to Europe by the fourteenth.

The deaths of England’s best commanders and the instability of the English government under King Henry VI (1422–1471) also contributed to England’s defeat. By 1453, the only part of France that was left in English hands was the coastal town of Calais, which remained English for another century.

Political Instability

The fourteenth century was a period of adversity for the internal political stability of European governments. Although government bureaucracies grew ever larger, at the same time the question of who should control the bureaucracies led to internal conflict and instability. Like the lord-serf relationship, the lord-vassal relationship based on land and military service was being replaced by a contract based on money. Especially after the Black Death, money payments called *scutage* (SKYOO-tij) were increasingly substituted for military service. Monarchs welcomed this development because they could now hire professional soldiers, who tended to be more reliable anyway. As lord-vassal relationships became less personal and less important, new relationships based on political advantage began to be formed, creating new avenues for political influence—and for corruption as well. Especially noticeable as the landed aristocrats suffered declining rents and social uncertainties with the new relationships was the formation of factions of nobles who looked for opportunities to advance their power and wealth at the expense of other noble factions and of their monarchs as well. Other nobles went to the royal courts, offering to serve the kings.

The kings had their own problems, however. By the mid-fifteenth century, reigning monarchs in many European countries were not the direct descendants of the rulers of 1300. The founders of these new dynasties had to struggle for position as factions of nobles vied to gain material advantages for themselves. As the fifteenth century began, there were two claimants to the throne of France, two aristocratic factions fighting for control of England, and three German princes struggling to be recognized as Holy Roman Emperor.

Fourteenth-century monarchs of old dynasties and new ones faced financial problems as well. The shift to using mercenary soldiers left monarchs perennially short of cash. Traditional revenues, especially rents from property, increasingly proved insufficient to meet their needs. Monarchs attempted to generate new sources of revenues, especially through taxes, which often meant going through parliaments. This opened the door for parliamentary bodies to gain more power by asking for favors first. Although unsuccessful in most cases, the parliaments simply added another element of uncertainty and confusion to fourteenth-century politics. Turning now to a survey of western and central European states (eastern Europe will be examined in Chapter 12), we can see how these disruptive factors worked.

The Growth of England’s Political Institutions

The fifty-year reign of Edward III (1327–1377) was important for the evolution of English political institutions in the fourteenth century. Parliament increased in prominence and developed its basic structure and functions during Edward’s reign. Due to his constant need for money to fight the Hundred Years’ War, Edward came to rely on Parliament to levy

Joan of Arc (1948)

The Messenger: The Story of Joan of Arc (1999)

JOAN OF ARC IS ONE OF HISTORY'S best-known figures. Already by the time of her death she was a heroine, and in the nineteenth century, the French made her into an early nationalist. The Catholic Church recognized her as a saint in 1920, and a dozen films have been made about her short life. Born into a peasant family in Domrémy, France, Joan believed that, beginning at age thirteen, she had heard the voices of Saints Michael, Catherine, and Margaret telling her that she would play an important role in the liberation of France from the English invaders. Joan made her way to the court of the dauphin, the heir to the French throne, who agreed to let her accompany the royal army to Orléans, where she supposedly played a major role in the liberation of the city. In keeping with her prophecies, she then accompanied the dauphin to Reims, where he was crowned as King Charles VII. Although the king sought to end the war by negotiation, Joan continued to fight until she was captured by the Burgundians, allies of the English. Sold to the English, she was put on trial as a heretic in a French ecclesiastical court dominated by the English. Worn out by questioning, she renounced her voices but shortly afterward recanted and reaffirmed them. The English authorities then burned her at the stake as a relapsed heretic. Historians agree on many facts about Joan but differ in interpreting them; so too do movie producers.

Based on a play by Maxwell Anderson, the 1948 film version of Joan's story was directed by Victor Fleming. The movie follows the main historical facts that are known about Joan (Ingrid Bergman). Joan's voices are accepted as an important part of a spiritually determined young woman: "What I am commanded to do, I do." The film does deviate at times from the historical record: one member of the ecclesiastical court is shown opposing the trial, which did not happen. The dauphin (José Ferrer) is presented as a weak individual who nevertheless accepts Joan's offer of help. The movie ends in typical Hollywood fashion with a dramatic burning at the stake as Joan dies in a glorious blaze of heavenly sunbeams: "My victory is my martyrdom," she proclaims at the end.

The Messenger, directed by Luc Besson, presents a more contemporary and fictionalized approach to Joan (Milia Jovovich). The brutality of war is rendered in realistically bloody detail. Joan's early life is reworked for the sake of the movie's theme. The movie introduces revenge as a possible motive by having Joan witness the rape and murder of her sister by an English mercenary—she must kill the English to avenge her sister's death. After this traumatic incident, her voices become more strident—God needs her for a higher



Joan (Ingrid Bergman) prepares for battle.



Joan (Milia Jovovich) rides into battle.

Sierra Pictures/The Kobal Collection at Art Resource, NY

Gaumont/Jack English/The Kobal Collection at Art Resource, NY

(Continued)

(Film & History continued)

calling and she must answer that call. Joan becomes both a divinely and a madly driven person. Joan convinces the dauphin (John Malkovich) to support her, but after he is crowned, he is quite willing to have her captured by the enemy to get rid of her. After her capture, Joan is put on trial, which is one of the most accurate sequences of the film. But in another flight of fancy, the movie shows Joan wrestling mentally with a figure (Dustin Hoffman) who acts as her conscience. She is brought to the horrible recognition that perhaps she did not fight for God, but "I fought out of

revenge and despair." Besson raises issues that he does not resolve. Did Joan possibly suffer from intellectual disabilities or even mental illness? Were her visions a calling from God or a figment of her active imagination? Was she a devout, God-driven Christian or simply a paranoid schizophrenic? Nevertheless, whatever her motivations, she dies as heroically as Ingrid Bergman's Joan, although considerably more realistically, as the flames are shown igniting her body at the end of the movie.

new taxes. In return for regular grants, Edward made several concessions, including a commitment to levy no direct tax without Parliament's consent and to allow Parliament to examine the government accounts to ensure that the money was being spent properly. By the end of Edward's reign, Parliament had become an important component of the English governmental system.

During this same period, Parliament began to assume the organizational structure it has retained to this day. The Great Council of barons became the House of Lords and evolved into a body composed of the chief bishops and abbots of the realm and aristocratic peers whose position in Parliament was hereditary. The representatives of the shires and boroughs, who were considered less important than the lay and ecclesiastical lords, held collective meetings and soon came to be regarded as the House of Commons. Together, the House of Lords and House of Commons constituted Parliament. Although the House of Commons did little beyond approving measures proposed by the Lords, during Edward's reign the Commons did begin the practice of drawing up petitions, which, if accepted by the king, became law.

After Edward III's death, England began to experience the internal instability of aristocratic factionalism that was racking other European countries. The early years of the reign of Edward's grandson, Richard II (1377–1399), began inauspiciously with the peasant revolt that ended only when the king made concessions. Richard's reign was troubled by competing groups of nobles who sought to pursue their own interests. One faction, led by Henry of Lancaster, defeated the king's forces and then deposed and killed him. Henry of Lancaster became King Henry IV (1399–1413). In the fifteenth century, factional conflict would lead to a devastating series of civil wars.

The Problems of the French Kings

At the beginning of the fourteenth century, France was the most prosperous monarchy in Europe. By the end of the century, much of its wealth had been dissipated, and rival factions of aristocrats had made effective monarchical rule virtually impossible.

The French monarchical state had always had an underlying inherent weakness that proved its undoing in difficult times. Although the Capetian monarchs had found ways to enlarge their royal domain and extend their control by developing a large and effective bureaucracy, the various territories that made up France still maintained their own princes, customs, and laws. The parliamentary institutions of France provide a good example of France's basic lack of unity. The French parliament, known as the Estates-General and composed of representatives of the clergy, the nobility, and the **Third Estate** (everyone else), usually represented only the north of France, not the entire kingdom. The southern provinces had their own estates, and local estates existed in other parts of France. Unlike the English Parliament, which was evolving into a crucial part of the English government, the French Estates-General was simply one of many such institutions.

When Philip VI (1328–1350) became involved in the Hundred Years' War with England, he found it necessary to devise new sources of revenue, including a tax on salt known as the *gabelle* (gah-BELL) and a hearth tax eventually called the *taille* (TY). These taxes weighed heavily on the French peasantry and middle class. Consequently, when additional taxes were needed to pay for the ransom of King John II after his capture at the Battle of Poitiers, the middle-class inhabitants of the towns tried to use the Estates-General to reform the French government and tax structure.

At the meeting of the Estates-General in 1357, under the leadership of the Parisian provost Étienne Marcel (ay-TYEN mahr-SEL), representatives of the Third Estate granted taxes in exchange for a promise from King John's son, the dauphin Charles, not to tax without the Estates-General's permission and to allow the Estates-General to meet on a regular basis and participate in important political decisions. After Marcel's movement was crushed in 1358, this attempt to make the Estates-General a functioning part of the French government collapsed. The dauphin became King Charles V (1364–1380) and went on to recover much of the land lost to the English. His military successes underscored his efforts to reestablish strong monarchical powers. He undermined the role of the Estates-General by getting it to grant him taxes with no fixed time limit. Charles's death in 1380 soon led to a new time of troubles for the French monarchy, however.

A Feminist Heroine: Christine de Pizan on Joan of Arc

CHRISTINE DE PIZAN, FRANCE'S "first woman of letters," was witness to the rescue of France from the hands of the English by the efforts of Joan of Arc and was also present at the coronation of Charles VII as king of France. Christine believed that a turning point had arrived in French history and that Joan—a woman—had been responsible for France's salvation. She wrote a poem to honor this great occasion. The following stanzas are taken from her poem.

Christine de Pizan, *The Poem of Joan of Arc*, July 31, 1429

*The year of fourteen twenty-nine
The sun came out to shine again.
It brings the season new and good,
Which we had not directly seen
Too long a time, while many passed
Their lives in sorrow; I am one.
But now, no longer do I grieve
Because I see what pleases me. . .*

*And you, the King of France, King Charles,
The seventh of that noble name,
Who fought a mighty war before
Good fortune came at all to you:
Do, now, observe your dignity
Exalted by the Maid, who bent
Your enemies beneath your flag
In record time (that's something new!)*

*And people thought that it would be
Impossible indeed for you
To ever have your country back,
For it was nearly lost; but now,
It's clearly yours; no matter who
Has done you wrong, it's yours once more,
And through the clever Maid who did
Her part therein—thanks be to God! . .*

*When I reflect upon your state,
The youthful maiden that you are,
To whom God gives the force and strength
To be the champion and the one
To suckle France upon her milk
Of peace, the sweetest nourishment,
To overthrow the rebel host:
The wonder passes Nature's work! . .*

*But as for us, we've never heard
About a marvel quite so great*

*For all the heroes who have lived
In history can't measure up
In bravery against the Maid,
Who strives to rout our enemies.*

*It's God does that, who's guiding her
Whose courage passes that of men . . .
By miracle has she appeared,
Divine commandment sent her here.
God's angel led her in before
The king, to bring her help to him.
There's no illusion in her case
Because it's been indeed borne out
In council (in conclusion, then,
A thing is proved by its effect). . .*

*What honor for the female sex!
God's love for it appears quite clear,
Because the kingdom laid to waste
By all those wretched people now
Stands safe, a woman rescued it
(A hundred thousand men could not
Do that) and killed the hostile foe!
A thing beyond belief before! . .*

*While ridding France of enemies,
Retaking town and castle both.
No force was ever quite so great,
If hundreds or if thousands strong!
Among our men so brave and apt
She's captain over all; such strength
No Hector or Achilles had.
All this God does, who's guiding her. . .*

*The English will be crushed through her,
And never will they rise again
For God who wills it hears the voice
Of guiltless folk they tried to harm!
The blood of those they've killed, who'll walk
No more, cries out. God wants an end
To this; instead He has resolved
To chastise them as evil men.*

Q In Christine de Pizan's view, what had Joan accomplished? Why did Christine consider those accomplishments so unusual? What does Joan's career as a soldier tell you about the culture of late medieval France?

Source: From *The Writings of Christine de Pizan*, edited by Charity Cannon Willard. Copyright © 1994 by Persea Books, Inc. Reprinted by permission of Persea Books, Inc. (New York).



CHRONOLOGY The Hundred Years' War

Outbreak of hostilities	1337
Battle of Crécy	1346
Battle of Poitiers	1356
Peace of Brétigny	1359
Death of Edward III	1377
Twenty-year truce declared	1396
Henry V (1413–1422) renews the war	1415
Battle of Agincourt	1415
Treaty of Troyes	1420
French recovery under Joan of Arc	1429–1431
End of the war	1453

The insanity of Charles VI (1380–1422), which first became apparent in 1392, opened the door to rival factions of French nobles aspiring to power and wealth. The dukes of Burgundy and Orléans competed to control Charles and the French monarchy. Their struggles created chaos for the French government and the French people. Many nobles supported the Orléanist faction, while Paris and other towns favored the Burgundians. By the beginning of the fifteenth century, France seemed hopelessly mired in a civil war. When the English renewed the Hundred Years' War in 1415, the Burgundians supported the English cause and the English monarch's claim to the throne of France.

The German Monarchy

England and France had developed strong national monarchies in the High Middle Ages. Nevertheless, by the end of the fourteenth century, they seemed in danger of disintegrating due to dynastic problems and the pressures generated by the Hundred Years' War. In contrast, the Holy Roman Empire, whose core consisted of the lands of Germany, had already begun to fall apart in the High Middle Ages. Northern Italy, which the German emperors had tried to include in their medieval empire, had been free from any real imperial control since the end

of the Hohenstaufen dynasty in the thirteenth century. In Germany itself, the failure of the Hohenstaufens ended any chance of centralized monarchical authority, and Germany became a land of hundreds of states that varied in size and power. These included princely states, such as the duchies of Bavaria and Saxony; free imperial city-states (self-

governing cities directly under the control of the Holy Roman Emperor rather than a German territorial prince), such as Nuremberg; modest territories of petty imperial knights; and ecclesiastical states, such as the archbishopric of Cologne, in which an ecclesiastical official, such as a bishop, archbishop, or abbot, served in a dual capacity as an administrative official of the Catholic Church and as secular lord over the territories of the state. Although all of the rulers of these different states had some obligations to the German king and Holy Roman Emperor, more and more they acted independently.

ELECTORAL NATURE OF THE GERMAN MONARCHY

Because of its unique pattern of development in the High Middle Ages, the German monarchy had become established on an elective rather than a hereditary basis. This principle of election was standardized in 1356 by the Golden Bull issued by Emperor Charles IV (1346–1378). This document stated that four lay princes (the count palatine of the Rhine, the duke of Saxony, the margrave of Brandenburg, and the king of Bohemia) and three ecclesiastical rulers (the archbishops of Mainz, Trier, and Cologne) would serve as electors with the legal power to elect the "king of the Romans and future emperor, to be ruler of the world and of the Christian people."¹² "King of the Romans" was the official title of the German king; after his imperial coronation, he would also have the title of emperor.

In the fourteenth century, the electoral principle further ensured that kings of Germany were generally weak. Their ability to exercise effective power depended on the extent of their own family possessions. At the beginning of the fifteenth century, three emperors claimed the throne. Although the dispute was quickly settled, Germany entered the fifteenth century in a condition that verged on anarchy. Princes fought princes and leagues of cities. The emperors were virtually powerless to control any of them.

The States of Italy

Italy, too, had failed to develop a centralized monarchical state by the fourteenth century. Papal opposition to the rule of the Hohenstaufen emperors in northern Italy had virtually guaranteed that. Moreover, southern Italy was divided into the kingdom of Naples, ruled by the French house of Anjou, and Sicily, whose kings came from the Spanish house of Aragon. The center of the peninsula remained under the rather shaky control of the papacy. Lack of centralized authority had enabled numerous city-states in northern Italy to remain independent of any political authority.

In fourteenth-century Italy, two general tendencies can be discerned: the replacement of republican governments by tyrants and the expansion of the larger city-states at the expense of the less powerful ones. Nearly all the cities of northern Italy began their existence as free communes with republican governments. But in the fourteenth century, intense internal strife led city-states to resort to temporary expedients, allowing rule by one man with dictatorial powers. Limited rule, however, soon became long-term despotism as tyrants proved willing to use force to maintain themselves in



The Holy Roman Empire in the Fourteenth Century

power. Eventually, such tyrants tried to legitimize their power by purchasing titles from the emperor (still nominally the ruler of northern Italy as Holy Roman Emperor). In this fashion, the Visconti became the dukes of Milan and the d'Este, the dukes of Ferrara.

The other change of great significance was the development of larger, regional states as the larger states conquered the smaller ones. To fight their battles, city-states came to rely on mercenary soldiers, whose leaders, called *condottieri* (kahn-duh-TYAY-ree), sold the services of their bands to the highest bidder. These mercenaries wreaked havoc on the

countryside, living by blackmail and looting when they were not actively engaged in battles. Many were foreigners who flocked to Italy during the periods of truce in the Hundred Years' War. By the end of the fourteenth century, three major states came to dominate northern Italy: the despotic state of Milan and the republican states of Florence and Venice.

DUCHY OF MILAN Located in the fertile Po valley, at the intersection of the chief trade routes from Italian coastal cities to the Alpine passes, Milan was one of the richest city-states in Italy. Politically, it was also one of the most agitated until the Visconti family established themselves as the hereditary despots of Milan in 1322. Giangaleazzo Visconti (jahn-gah-lay-AH-tsoh vees-KOHN-tee), who ruled from 1385 to



The States of Italy in the Fourteenth Century

1402, transformed this despotism into a hereditary duchy by purchasing the title of duke from the emperor in 1395. Under Giangaleazzo's direction, the duchy of Milan extended its power over all of Lombardy and even threatened to conquer much of northern Italy until the duke's untimely death before the gates of Florence in 1402.

REPUBLIC OF FLORENCE Florence, like the other Italian towns, was initially a free commune dominated by a patrician class of nobles known as the *grandi* (GRAHN-dee). But the rapid expansion of Florence's economy made possible the development of a wealthy merchant-industrialist class known as the *popolo grasso* (PAWP-oo-loh GRAH-soh)—literally the “fat people.” In 1293, the *popolo grasso* assumed a dominant role in government by establishing a new constitution known as the Ordinances of Justice. It provided for a republican government controlled by the seven major guilds of the city, which represented the interests of the wealthier classes. Executive power was vested in the hands of a council of elected priors. Around the mid-fourteenth century, revolutionary activity by the *popolo minuto*, the small shopkeepers and artisans, won them a share in the government. Even greater expansion occurred briefly when the *ciompi*, or industrial wool workers, were allowed to be represented in the government after their revolt in 1378. Only four years later, however, a counterrevolution brought



A Famous Condottiere. Many of the *condottieri* who fought in Italy were foreigners. One of the most prominent was Sir John Hawkwood, who went to Italy after fighting on the English side in the Hundred Years' War. There he led a band of mercenary soldiers in many battles. Hawkwood, known to the Italians as Giovanni Acuto, ended his career in the early 1390s fighting for the city of Florence. To honor him, the city commissioned this fresco by Paolo Uccello (PAH-oh-loh oo-CHELL-oh), which can still be seen today in the cathedral of Florence.

the “fat people” back into virtual control of the government. After 1382, the Florentine government was controlled by a small merchant oligarchy that manipulated the supposedly republican government. By that time, Florence had also been successful in a series of wars against its neighbors. It had conquered most of Tuscany and established itself as a major territorial state in northern Italy.

REPUBLIC OF VENICE The other major northern Italian state was the republic of Venice, which had grown rich from commercial activity throughout the eastern Mediterranean and into northern Europe. A large number of merchant families became extremely wealthy. In the constitution of 1297, these patricians took control of the republic. In this year, the Great Council, the source of all political power, was closed to all but the members of about two hundred families. Since all other magistrates of the city were chosen either from or by this council, these families now formed a hereditary patriciate that completely dominated the city. Although the doge (DOHJ) (or duke) had been the executive head of the republic since the Early Middle Ages, by 1300 he had become largely a figurehead. Actual power was vested in the hands of the Great Council and the legislative body known as the Senate, while an extraordinary body known as the Council of Ten, first formed in 1310, came to be the real executive power of the state. The Venetian government was respected by contemporaries for its stability. A sixteenth-century Italian historian noted that Venice had “the best government of any city not only in our own times but also in the classical world.”¹³

In the fourteenth century, Venice also embarked on a policy of expansion. By the end of the century, it had created a

commercial empire by establishing colonies and trading posts in the eastern Mediterranean and Black Sea as well as continuing its commercial monopolies in the Byzantine Empire. At the same time, Venice began to conquer the territory adjoining it in northern Italy.

The Decline of the Church



FOCUS QUESTION: How and why did the authority and prestige of the papacy decline in the fourteenth century?

The papacy of the Roman Catholic Church reached the height of its power in the thirteenth century. Theories of papal supremacy included a doctrine of “fullness of power” as the spiritual head of Christendom and claims to universal temporal authority over all secular rulers. But papal claims of temporal supremacy were increasingly out of step with the growing secular monarchies of Europe and ultimately brought the papacy into a conflict with the territorial states that it was unable to win.

Boniface VIII and the Conflict with the State

The struggle between the papacy and the monarchies began during the pontificate of Pope Boniface VIII (1294–1303). One major issue appeared to be at stake between the pope and King Philip IV (1285–1314) of France. In his desire to acquire new revenues, Philip claimed the right to tax the French clergy. Boniface VIII responded that the clergy of any state could not pay taxes to their secular ruler without the pope’s consent. Underlying this issue, however, was a basic conflict between the claims of the papacy to universal authority over both church and state, which necessitated complete control over the clergy, and the claims of the king that all subjects, including the clergy, were under the jurisdiction of the crown and subject to the king’s authority on matters of taxation and justice. In short, the fundamental issue was the universal sovereignty of the papacy versus the royal sovereignty of the monarch.

Boniface VIII asserted his position in a series of papal bulls or letters, the most important of which was *Unam Sanctam* (OO-nam SAHNK-tahm), issued in 1302. It was the strongest statement ever made by a pope on the supremacy of the spiritual authority over the temporal authority (see the box on p. 319). When it became apparent that the pope had decided to act on his principles by excommunicating Philip IV, the latter sent a small contingent of French forces to capture Boniface and bring him back to France for trial. The pope was captured in Anagni, although Italian nobles from the surrounding countryside soon rescued him. The shock of this experience, however, soon led to the pope’s death. Philip’s strong-arm tactics had produced a clear victory for the national monarchy over the papacy, and no later pope has dared renew the extravagant claims of Boniface VIII.



CHRONOLOGY

The States of Western and Central Europe

<i>England</i>	
Edward III	1327–1377
Richard II	1377–1399
Henry IV	1399–1413
<i>France</i>	
Philip VI	1328–1350
John II	1350–1364
Capture at Poitiers	1356
Charles V	1364–1380
Charles VI	1380–1422
<i>German Monarchy</i>	
Golden Bull	1356
<i>Italy</i>	
<i>Florence</i>	
Ordinances of Justice	1293
<i>Venice</i>	
Closing of Great Council	1297
<i>Milan</i>	
Visconti establish themselves as rulers of Milan	1322

Boniface VIII's Defense of Papal Supremacy

ONE OF THE MOST REMARKABLE DOCUMENTS of the fourteenth century was the exaggerated statement of papal supremacy issued by Pope Boniface VIII in 1302 in the heat of his conflict with the French king Philip IV. Ironically, this strongest statement ever made of papal supremacy was issued at a time when the rising power of the monarchies made it increasingly difficult for the premises to be accepted.

Pope Boniface VIII, *Unam Sanctam*

We are compelled, our faith urging us, to believe and to hold—and we do firmly believe and simply confess—that there is one holy catholic and apostolic church, outside of which there is neither salvation nor remission of sins. . . . In this church there is one Lord, one faith and one baptism. . . . Therefore, of this one and only church there is one body and one head . . . Christ, namely, and the vicar of Christ, St. Peter, and the successor of Peter. For the Lord himself said to Peter, feed my sheep. . . .

We are told by the word of the gospel that in this His fold there are two swords—a spiritual, namely, and a temporal. . . . Both swords, the spiritual and the material, therefore, are in the power of the church; the one, indeed, to be wielded for the church, the other by the church; the one by the hand of the priest, the other by the hand of kings and knights, but

at the will and sufferance of the priest. One sword, moreover, ought to be under the other, and the temporal authority to be subjected to the spiritual. . . .

Therefore if the earthly power err it shall be judged by the spiritual power; but if the lesser spiritual power err, by the greater. But if the greatest, it can be judged by God alone, not by man, the apostle bearing witness. A spiritual man judges all things, but he himself is judged by no one. This authority, moreover, even though it is given to man and exercised through man, is not human but rather divine, being given by divine lips to Peter and founded on a rock for him and his successors through Christ himself whom he has confessed; the Lord himself saying to Peter: "Whatsoever you shall bind, etc." Whoever, therefore, resists this power thus ordained by God, resists the ordination of God. . . .

Indeed, we declare, announce and define, that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.

Q

What claims did Boniface VIII make in *Unam Sanctam*? To what extent were these claims a logical continuation of the development of the papacy in the Middle Ages? If you were a monarch, why would you object to this papal bull?

Source: From *Select Historical Documents of the Middle Ages* by Ernest F. Henderson. London: George Bell & Sons, 1896.



Pope Boniface VIII. The conflict between church and state in the Middle Ages reached its height in the struggle between Pope Boniface VIII and Philip IV of France. This fourteenth-century manuscript miniature depicts Boniface VIII promulgating his decrees.

To ensure his position and avoid any future papal threat, Philip IV brought enough pressure to bear on the college of cardinals to achieve the election of a Frenchman as pope in 1305. Using the excuse of turbulence in the city of Rome, the new pope, Clement V (1305–1314), took up residence in Avignon (ah-veen-YOHN) on the east bank of the Rhône River. Although Avignon was located in the Holy Roman Empire and was not a French possession, it lay just across the river from the territory of King Philip IV. Clement may have intended to return to Rome, but he and his successors remained in Avignon for the next seventy-two years, thereby creating yet another crisis for the church.

The Papacy at Avignon (1305–1377)

The residency of the popes in Avignon for most of the fourteenth century led to a decline in papal prestige and growing antipapal sentiment. The city of Rome was the traditional capital of the universal church. The pope was the bishop of Rome, and his position was based on being the successor to the



Avignon

Apostle Peter, traditionally considered the first bishop of Rome. It was unseemly that the head of the Catholic Church should reside elsewhere. In the 1330s, the popes began to construct a stately palace in Avignon, a clear indication that they intended to stay for some time.

Other factors also contributed to the decline in papal prestige during the Avignonese residency. It was widely believed that the popes at Avignon were captives of the French monarchy. Although questionable, since Avignon did not belong to the French monarchy, it was easy to believe in view of Avignon's proximity to French lands. Moreover, during the seventy-two years of the Avignonese papacy, of the 134 new cardinals created by the popes, 113 were French. The papal residency at Avignon was also an important turning point in the church's attempt to adapt to the changing economic and political conditions of Europe. Like the growing monarchical states, the popes centralized their administration by developing a specialized bureaucracy. In fact, the papal bureaucracy in the fourteenth century under the leadership of the pope and college of cardinals became the most sophisticated administrative system in the medieval world.

At the same time, the popes attempted to find new sources of revenue to compensate for their loss of income from the Papal States and began to impose new taxes on the clergy. Furthermore, the splendor in which the pope and cardinals were living in Avignon led to highly vocal criticism of both clergy and papacy in the fourteenth century. Avignon had become a powerful symbol of abuses within the church, and many people began to call for the pope's return to Rome.

One of the most prominent calls came from Catherine of Siena (c. 1347–1380), whose saintly demeanor and claims of visions from God led the city of Florence to send her on a mission to Pope Gregory XI (1370–1378) in Avignon. She told the pope, "Because God has given you authority and because you have accepted it, you ought to use your virtue and power; if you do not wish to use it, it might be better for you to resign what you have accepted; it would give more honor to God and health to your soul."¹⁴

The Great Schism

Catherine of Siena's admonition seemed to be heeded in 1377, when at long last Pope Gregory XI, perceiving the disastrous decline in papal prestige, returned to Rome. He died soon afterward, however, in the spring of 1378. When the college of cardinals met in conclave to elect a new pope, the citizens of Rome, fearful that the French majority would choose another Frenchman who would return the papacy to Avignon, threatened that the cardinals would not leave Rome

alive unless they elected a Roman or at least an Italian as pope. Indeed, the guards of the conclave warned the cardinals that they "ran the risk of being torn in pieces" if they did not choose an Italian. Wisely, the terrified cardinals duly elected the Italian archbishop of Bari, who was subsequently crowned as Pope Urban VI (1378–1389) on Easter Sunday. Following his election, Urban VI made clear his plans to reform the papal curia and even to swamp the college of cardinals with enough new Italian cardinals to eliminate the French majority. After many of the cardinals (the French ones) withdrew from Rome in late summer and were finally free of the Roman mob, they issued a manifesto, saying that they had been coerced by the mob and that Urban's election was therefore null and void. The dissenting cardinals thereupon chose one of their number, a Frenchman, who took the title of Clement VII and promptly returned to Avignon. Since Urban remained in Rome, there were now two popes, initiating what has been called the **Great Schism** of the church.

Europe's loyalties soon became divided: France, Spain, Scotland, and southern Italy supported Clement, while England, Germany, Scandinavia, and most of Italy supported Urban. These divisions generally followed political lines and reflected the bitter division between the English and the French in the Hundred Years' War. Because the French supported the Avignonese pope, so did their allies; their enemies, particularly England and its allies, supported the Roman pope. The need for political support caused both popes to subordinate their policies to the policies of these states.

The Great Schism lasted for nearly forty years and had a baleful effect on the Catholic Church and Christendom in general. The schism greatly aggravated the financial abuses that had developed within the church during the Avignonese papacy. Two papal administrative systems (with only half the accustomed revenues) worked to increase taxation. At the same time, the schism badly damaged the faith of Christian believers. The pope was widely believed to be the leader of Christendom and, as Boniface VIII had pointed out, held the keys to the kingdom of heaven. Since each line of popes denounced the other as the Antichrist, such a spectacle could not help but undermine the institution that had become the very foundation of the church.

New Thoughts on Church and State and the Rise of Conciliarism

As dissatisfaction with the papacy grew, so did the calls for a revolutionary approach to solving the church's institutional problems. One of the most systematic was provided by Marsiglio of Padua (mar-SIL-yoh of PAD-juh-wuh) (c. 1270–1342), rector of the University of Paris and author of a remarkable book, *Defender of the Peace*. Marsiglio denied that the temporal authority was subject to the spiritual authority, as many popes had maintained. Instead, he argued that the church was only one element of society and must confine itself solely to spiritual functions. Furthermore, Marsiglio argued, the church is a community of the faithful in which all authority is ultimately derived from the entire community. The clergy hold no special authority from God but serve only to administer the affairs of the church on behalf of all



CHRONOLOGY The Decline of the Church

Pope Boniface VIII	1294–1303
<i>Unam Sanctam</i>	1302
Papacy at Avignon	1305–1377
Pope Gregory XI returns to Rome	1377
Great Schism begins	1378
Pope Urban VI	1378–1389
Failure of Council of Pisa to end schism; election of Alexander V	1409
Council of Constance	1414–1418
End of schism; election of Martin V	1417

Christians. Thus, final authority in spiritual matters must reside not with the pope but with a general church council representing all members.

THE CONCILIAR MOVEMENT The Great Schism led large numbers of churchmen to take up this theory, known as **conciliarism**, in the belief that only a general council of the church could end the schism and bring reform to the church in its “head and members.” The only serious issue left to be decided was who should call the council. Church law held that only a pope could convene a council. Professors of theology argued, however, that since the competing popes would not do so, either members of the church hierarchy or even secular princes, especially the Holy Roman Emperor, could convene a council to settle all relevant issues.

In desperation, a group of cardinals from both camps finally convened a general council on their own. This Council of Pisa, which met in 1409, deposed the two popes and elected a new one, Alexander V. The council’s action proved disastrous, however, when the two deposed popes refused to step down. There were now three popes, and the church seemed more hopelessly divided than ever.

Leadership in convening a new council now passed to the Holy Roman Emperor, Sigismund. As a result of his efforts, a new ecumenical church council met at Constance from 1414 to 1418. Ending the schism proved a surprisingly easy task: after the three competing popes either resigned or were deposed, a new conclave elected Cardinal Oddone Colonna, a member of a prominent Roman family, as Pope Martin V (1417–1431). The Great Schism had finally been ended.

Popular Religion in an Age of Adversity

The seeming preoccupation of the popes and leading clerics with finances and power during the struggles of Boniface VIII, the Avignonese papacy, and the Great Schism could not help but lead to a decline in prestige and respect for the institutional church, especially the papacy. At the same time, in the fourteenth century, the Black Death and its recurrences made an important impact on the religious life of ordinary Christians by heightening their preoccupation with death and

salvation. The church often failed to provide sufficient spiritual comfort as many parish priests fled from the plague.

Christians responded in different ways to the adversities of the fourteenth century. First of all, there was a tendency to stress the performance of good works, including acts of charity, as a means of ensuring salvation. Bequests to hospitals and other charitable foundations increased. Family chapels were established, served by priests whose primary responsibility was to say Mass for the good of the souls of deceased family members. These chapels became even more significant as the importance of purgatory rose. Purgatory was defined by the church as the place where souls went after death to be purged of punishment for sins committed in life. In effect, the soul was purified in purgatory before it ascended into heaven. It was believed that like indulgences, prayers and private Masses for the dead could shorten the amount of time souls spent in purgatory.

All of these developments were part of a larger trend—a new emphasis in late medieval Christianity on a mechanical path to salvation. Chalking up good deeds to ensure salvation was done in numerous ways but was nowhere more evident than in the growing emphasis on indulgences. We should also note that pilgrimages, which became increasingly popular, and charitable contributions were good works that could be accomplished without the involvement of clerics, a reflection of the loss of faith in the institutional church and its clergy and another noticeable feature of popular religious life. At the same time, interest in Christianity itself did not decline. Indeed, people sought to play a more active role in their own salvation. This is particularly evident in the popularity of mysticism and lay piety in the fourteenth century.

MYSTICISM AND LAY PIETY The mysticism of the fourteenth century was certainly not new, for Christians throughout the Middle Ages had claimed to have had mystical experiences. Simply defined, **mysticism** is the immediate experience of oneness with God. It is this experience that characterized the teaching of Meister Eckhart (MY-stur EK-hart) (1260–1327), who sparked a mystical movement in western Germany. Eckhart was a well-educated Dominican theologian who wrote learned Latin works on theology, but he was also a popular preacher whose message on the union of the soul with God was typical of mysticism. According to Eckhart, such a union was attainable by all who pursued it wholeheartedly.

Eckhart’s movement spread from Germany into the Low Countries, where it took on a new form, called the **Modern Devotion**, founded by Gerard Groote (GROH-tuh) (1340–1384). After a religious conversion, Groote entered a monastery for several years of contemplation before reentering the world. His messages were typical of a practical mysticism. To achieve true spiritual communion with God, people must imitate Jesus and lead lives dedicated to serving the needs of their fellow human beings. Groote emphasized a simple inner piety and morality based on Scripture and an avoidance of the complexities of theology.

Eventually, Groote attracted a group of followers who came to be known as the Brothers of the Common Life. From

this small beginning, a movement developed that spread through the Netherlands and back into Germany. Houses of the Brothers, as well as separate houses for women (Sisters of the Common Life), were founded in one city after another. The Sisters and Brothers of the Common Life did not constitute regular religious orders. They were laypeople who took no formal monastic vows but were nevertheless regulated by rules that they imposed on their own communities. They also established schools throughout Germany and the Netherlands in which they stressed their message of imitating the life of Jesus by serving others. The Brothers and Sisters of the Common Life attest to the vitality of spiritual life among lay Christians in the fourteenth century.

UNIQUE FEMALE MYSTICAL EXPERIENCES A number of female mystics had their own unique spiritual experiences. For them, fasting and receiving the Eucharist (the communion wafer that, according to Roman Catholic doctrine, contains the body of Jesus) became the mainstay of their religious practices. Catherine of Siena, for example, gave up eating any solid food at the age of twenty-three and thereafter lived only on cold water and herbs that she sucked and then spat out. Her primary nourishment, however, came from the Eucharist. She wrote: “The immaculate lamb [Christ] is food, table, and servant. . . . And we who eat at that table become like the food [that is, Christ], acting not for our own utility but for the honor of God and the salvation of neighbor.”¹⁵ For Catherine and a number of other female mystics, reception of the Eucharist was their primary instrument in achieving a mystical union with God.

Changes in Theology

The fourteenth century presented challenges not only to the institutional church but also to its theological framework, especially evident in the questioning of the grand synthesis attempted by Thomas Aquinas. In the thirteenth century, Aquinas’s grand synthesis of faith and reason was not widely accepted outside his own Dominican order. At the same time, differences with Aquinas were kept within a framework of commonly accepted scholastic thought. In the fourteenth century, however, the philosopher William of Occam (1285–1329) posed a severe challenge to the scholastic achievements of the High Middle Ages.

Occam posited a radical interpretation of nominalism. He asserted that all universals or general concepts were simply names and that only individual objects perceived by the senses were real. Although the mind was capable of analyzing individual objects, it could not establish any truths about the nature of external, higher reality. Reason could not be used to substantiate spiritual truths. It could not, for example, prove the statement “God exists.” For William of Occam as a Christian believer, this did not mean that God did not exist, however. It simply indicated that the truths of religion could only be known by an act of faith and were not demonstrable by reason. The acceptance of Occam’s nominalist philosophy at the University of Paris brought an element of uncertainty to late medieval theology by seriously weakening the synthesis

of faith and reason that had characterized the theological thought of the High Middle Ages. Nevertheless, Occam’s emphasis on using reason to analyze the observable phenomena of the world had an important impact on the development of physical science by creating support for rational and scientific analysis. Some late medieval theologians came to accept the compatibility of rational analysis of the material world with mystical acceptance of spiritual truths.

The Cultural World of the Fourteenth Century



FOCUS QUESTION: What were the major developments in literature and art in the fourteenth century?

The cultural life of the fourteenth century was also characterized by ferment. In literature, several writers used their vernacular languages to produce notable works. In art, in addition to the morbid themes inspired by the Black Death and other problems of the century, the period also produced Giotto, whose paintings expressed a new realism that would be developed further by the artists of the next century.

The Development of Vernacular Literature

Although Latin remained the language of the church liturgy and the official documents of both church and state throughout Europe, the fourteenth century witnessed the rapid growth of vernacular literature, especially in Italy. The development of an Italian vernacular literature was mostly the result of the efforts of three writers in the fourteenth century: Dante, Petrarch (PEE-trark or PET-trark), and Boccaccio. Their use of the Tuscan dialect common in Florence and its surrounding countryside ensured that it would prevail as the basis of the modern Italian language.

DANTE Dante Alighieri (DAH-nay al-lih-GAIR-ee) (1265–1321) came from an old Florentine noble family that had fallen on hard times. Although he had held high political office in republican Florence, factional conflict led to his exile from the city in 1302. Until the end of his life, Dante hoped to return to his beloved Florence, but his wish remained unfulfilled.

Dante’s masterpiece in the Italian vernacular was the *Divine Comedy*, written between 1313 and 1321. Cast in a typical medieval framework, the *Divine Comedy* is basically the story of the soul’s progression to salvation, a fundamental medieval preoccupation. The lengthy poem was divided into three major sections corresponding to the realms of the afterworld: hell, purgatory, and heaven or paradise. In the “Inferno” (see the box on p. 323), Dante is led by his guide, the Classical author Virgil, who is a symbol of human reason. But Virgil (or reason) can lead the poet only so far on his journey. At the end of “Purgatory,” Beatrice (the true love of

Dante's Vision of Hell

THE *DIVINE COMEDY* OF DANTE ALIGHIERI is regarded as one of the greatest literary works of all time. Many consider it the supreme summary of medieval thought. It combines allegory with a remarkable amount of contemporary history. Indeed, forty-three of the seventy-nine people consigned to hell in the "Inferno" were Florentines. This excerpt is taken from canto 18 of the "Inferno," in which Dante and Virgil visit the eighth circle of hell, which is divided into ten trenches containing the souls of people who had committed malicious frauds on their fellow human beings.

Dante, "Inferno," *Divine Comedy*

*We had already come to where the walk
crosses the second bank, from which it lifts
another arch, spanning from rock to rock.*

*Here we heard people whine in the next chasm,
and knock and thump themselves with open palms,
and blubber through their snouts as if in a spasm.*

*Steaming from that pit, a vapor rose
over the banks, crusting them with a slime
that sickened my eyes and hammered at my nose.*

*That chasm sinks so deep we could not sight
its bottom anywhere until we climbed
along the rock arch to its greatest height.*

*Once there, I peered down; and I saw long lines
of people in a river of excrement
that seemed the overflow of the world's latrines.*

*I saw among the felons of that pit
one wraith who might or might not have been
tousured—
one could not tell, he was so smeared with shit.*

*He bellowed: "You there, why do you stare at me
more than at all the others in this stew?"*

And I to him: "Because if memory

*serves me, I knew you when your hair was dry.
You are Alessio Interminelli da Lucca.
That's why I pick you from this filthy fry."*

*And he then, beating himself on his clown's head:
"Down to this have the flatteries I sold
the living sunk me here among the dead."*

*And my Guide prompted then: "Lean forward a bit
and look beyond him, there—do you see that one
scratching herself with dungy nails, the strumpet*

*who fidgets to her feet, then to a crouch?
It is the whore Thaïs who told her lover
when he sent to ask her, 'Do you thank me much?'*

*'Much? Nay, past all believing!' And with this
Let us turn from the sight of this abyss."*



How does Dante's vision of hell reflect medieval religious thought? Why were there Florentines in hell? What lessons do you think this work was intended to teach its readers?

Source: From THE DIVINE COMEDY by Dante Alighieri, translated by John Ciardi. Copyright 1954, 1957, 1959, 1960, 1961, 1965, 1967, 1970 by the Ciardi Family Publishing Trust. Used by permission of W. W. Norton & Company, Inc.

Dante's life), who represents revelation—which alone can explain the mysteries of heaven—becomes his guide into "Paradise." Here Beatrice presents Dante to Saint Bernard, a symbol of mystical contemplation. The saint turns Dante over to the Virgin Mary, since grace is necessary to achieve the final step of entering the presence of God, where one beholds "the love that moves the sun and the other stars."¹⁶

PETRARCH Like Dante, Francesco Petrarca, known as Petrarch (1304–1374), was a Florentine who spent much of his life outside his native city. Petrarch's role in the revival of the classics made him a seminal figure in the literary Italian Renaissance (see Chapter 12). His primary contribution to the development of the Italian vernacular was made in his sonnets. He is considered one of the greatest European lyric poets. His sonnets were inspired by his love for a married lady named Laura, whom he had met in 1327. Though honoring an idealized female figure was a long-standing medieval tradition, Laura was very human and not just an ideal.

She was a real woman with whom Petrarch was involved for a long time. He poured forth his lamentations in sonnet after sonnet:

*I am as tired of thinking as my thought
Is never tired to find itself in you,
And of not yet leaving this life that brought
Me the too heavy weight of signs and rue;*

*And because to describe your hair and face
And the fair eyes of which I always speak,
Language and sound have not become too weak
And day and night your name they still embrace.*

*And tired because my feet do not yet fail
After following you in every part,
Wasting so many steps without avail,*

*From whence derive the paper and the ink
That I have filled with you; if I should sink,
It is the fault of Love, not of my art."¹⁷*

In analyzing every aspect of the unrequited lover's feelings, Petrarch appeared less concerned to sing his lady's praise than to immortalize his own thoughts. This interest in his own personality reveals a sense of individuality stronger than in any previous medieval literature.

BOCCACCIO Although he too wrote poetry, Giovanni Boccaccio (1313–1375) is known primarily for his prose. Another Florentine, he also used the Tuscan dialect. While working for the Bardi banking house in Naples, he fell in love with a noble lady, and under her inspiration, he began to write prose romances. His best-known work, the *Decameron*, however, was not written until after he had returned to Florence. The *Decameron* is set at the time of the Black Death. Ten young people flee to a villa outside Florence to escape the plague and decide to while away the time by telling stories. Although the stories are not new and still reflect the acceptance of basic Christian values, Boccaccio does present the society of his time from a secular point of view. It is the seducer of women, not the knight or philosopher or pious monk, who is the real hero. Perhaps, as some historians have argued, the *Decameron* reflects the immediate easygoing, cynical postplague values. Boccaccio's later work certainly became gloomier and more pessimistic; as he grew older, he even rejected his earlier work as irrelevant. He commented in a 1373 letter, "I am certainly not pleased that you have allowed the illustrious women in your house to read my trifles. . . . You know how much in them is less than decent and opposed to modesty, how much stimulation to wanton lust, how many things that drive to lust even those most fortified against it."¹⁸

CHAUCE Another leading vernacular author was Geoffrey Chaucer (c. 1340–1400), who brought a new level of sophistication to the English vernacular language in his famous *Canterbury Tales*. His beauty of expression and clear, forceful language were important in transforming his East Midland dialect into the chief ancestor of the modern English language. *The Canterbury Tales* is a collection of stories told by a group of twenty-nine pilgrims journeying from the London suburb of Southwark to the tomb of Saint Thomas à Becket at Canterbury. This format gave Chaucer the chance to portray an entire range of English society, both high- and low-born. Among others, he presented the Knight, the Yeoman, the Prioress, the Monk, the Merchant, the Student, the Lawyer, the Carpenter, the Cook, the Doctor, the Plowman, and, "A Good Wife was there from beside the city of Bath—a little deaf, which was a pity." The stories these pilgrims told to while away the time on the journey were just as varied as the storytellers themselves: knightly romances, fairy tales, saints' lives, sophisticated satires, and crude anecdotes.

Chaucer also used some of his characters to criticize the corruption of the church in the late medieval period. His portrayal of the Friar leaves no doubt of Chaucer's disdain for the corrupt practices of clerics. Of the Friar, he says:

*He knew the taverns well in every town.
The barmaids and innkeepers pleased his mind
Better than beggars and lepers and their kind.*¹⁹

And yet Chaucer was still a pious Christian, never doubting basic Christian doctrines and remaining optimistic that the church could be reformed.

CHRISTINE DE PIZAN One of the extraordinary vernacular writers of the age was Christine de Pizan (c. 1364–1430). Because of her father's position at the court of Charles V of France, she received a good education. Her husband died when she was only twenty-five (they had been married for ten years), leaving her with little income and three small children and her mother to support. Christine took the unusual step of becoming a writer in order to earn her living (see the box on p. 315). Her poems were soon in demand, and by 1400 she had achieved financial security.

Christine de Pizan is best known, however, for her French prose works written in defense of women. In *The Book of the City of Ladies*, written in 1404, she denounced the many male writers who had argued that women needed to be controlled by men because women by their very nature were prone to evil, unable to learn, and easily swayed. With the help of Reason, Righteousness, and Justice, who appear to her in a vision, Christine refutes these antifeminist attacks. Women, she argues, are not evil by nature, and they could learn as well as men if they were permitted to attend the same schools: "Should I also tell you whether a woman's nature is clever and quick enough to learn speculative sciences as well as to discover them, and likewise the manual arts. I assure you that women are equally well-suited and skilled to carry them out and to put them to sophisticated use once they have learned them."²⁰ Much of the book includes a detailed discussion of



Christine de Pizan. Christine de Pizan was one of the extraordinary vernacular writers of the late fourteenth and early fifteenth centuries. In this fifteenth-century French illustration from the *Works of Christine de Pizan*, she is shown giving instructions to an assistant.



Giotto, *Lamentation*. The work of Giotto marked the first clear innovation in fourteenth-century painting, making him a forerunner of the early Renaissance. This fresco was part of a series done on the walls of the Arena Chapel in Padua begun in 1305. Giotto painted thirty-eight scenes on three levels: the lives of Mary, the mother of Jesus, and her parents (top panel); the life and work of Jesus (middle panel); and his passion, crucifixion, and resurrection (bottom panel). Shown here from the bottom panel is the *Lamentation*. A group of Jesus's followers, including his mother and Mary Magdalene, mourn over the body of Jesus before it is placed in its tomb. The solidity of Giotto's human figures gives them a three-dimensional sense. He also captured the grief and despair felt by the mourners.

women from the past and present who have distinguished themselves as leaders, warriors, wives, mothers, and martyrs for their religious faith. She ends by encouraging women to defend themselves against the attacks of men, who are incapable of understanding them.

A New Art: Giotto

The fourteenth century produced an artistic outburst in new directions as well as a large body of morbid work influenced by the Black Death and the recurrences of the plague. The city of Florence witnessed the first dramatic break with medieval tradition in the work of Giotto (JOH-toh) (1266–1337), often considered a forerunner of Italian Renaissance painting. Born into a peasant family, Giotto acquired his painting skills in a workshop in Florence. Although he worked throughout Italy, his most famous works were done in Padua and Florence.

Coming out of the formal Byzantine school, Giotto transcended it with a new kind of realism, a desire to imitate nature that Renaissance artists later identified as the basic component of Classical art. Giotto's figures were solid and rounded; placed realistically in relationship to each other and their background, they conveyed three-dimensional depth. The expressive faces and physically realistic bodies gave his sacred figures human qualities with which spectators could identify. Although Giotto had no direct successors, Florentine painting in the early fifteenth century pursued even more dramatically the new direction his work represents.

Society in an Age of Adversity



FOCUS QUESTION: How did the adversities of the fourteenth century affect urban life and medical practices?

In the midst of disaster, the fourteenth century proved creative in its own way. New inventions made an impact on daily life at the same time that the effects of the plague were felt in many areas of medieval urban life.

Changes in Urban Life

One immediate by-product of the Black Death was greater regulation of urban activities by town governments. Authorities tried to keep cities cleaner by enacting new ordinances against waste products in the streets. Viewed as unhealthy places, bathhouses were closed down, leading to a noticeable decline in personal cleanliness. Efforts at regulation also affected the practice of female prostitution.

Medieval society had tolerated prostitution as a lesser evil: it was better for males to frequent prostitutes than to seduce virgins or married women. Since many males in medieval towns married late, the demand for prostitutes was high and was met by a regular supply, derived no doubt from the need of many poor girls and women to survive. The recession of the fourteenth century probably increased the supply of prostitutes, while the new hedonism prevalent after the Black Death also increased demand. As a result, cities intensified their regulation of prostitution.

A Liberated Woman in the Fourteenth Century

DURING THE HIGH AND LATER MIDDLE AGES, women were increasingly viewed as weak beings who were unable to play independent roles. One exception in the fourteenth century was Grazida Lizier, a peasant woman of Cathar background who lived in the village of Montailou in France. She expressed some radical views on religion and sexuality as recorded by a Catholic inquisitor who was questioning her about her potentially heretical views.

The Testimony of Grazida Lizier

When I was married and made love with the priest Pierre, it did not seem more proper to make love with my husband—all the same it seemed to me, and I still believe, it was as little sin with Pierre as with my husband. Did I have any qualms at the time, or think that such deeds might displease God? No, I had none, and did not think my lying with Pierre should displease any living being, since it gave joy to us both.

If my husband had forbidden it? Supposing he had—even though he never did—I still would not have thought it a sin, because of the shared joy of love. If any man whatever lies with any women (unless she is related to him by blood),

whether she's a virgin or has been seduced, whether in marriage or outside it—all such coupling of men and women gives displeasure to God, and yet I still do not think the partners sin, insofar as their joy is mutual. . . .

I don't know but I've heard it said there is a paradise, and I believe it; I've also heard there is a hell, but that I don't believe, though I won't urge it is untrue. I believe there is a paradise, for it is something good, as I've heard tell; I don't believe in hell (though I don't argue against it), for that is something evil, as people say. I've often heard that we shall rise again after death—I don't believe that, though I don't discredit it.

I still believe it is no sin when love-making brings joy to both partners. I have believed that ever since Pierre first knew me. No one taught me these ideas except myself. I haven't taught them to others—no one has ever asked me about them.

Q Why were the views of Grazida Lizier on religion and sexuality so unusual? Did her Cathar background have any impact on her views?

Source: From *Women Imagine Change* by Eugenia Delamotte, Natania Meeker, and Jean O'Barr (New York: Routledge, 1977), p. 53.

By organizing brothels, city authorities could supervise as well as tax prostitutes. Officials granted charters to citizens who were allowed to set up brothels, provided they were located only in certain areas of town. Prostitutes were also expected to wear special items of clothing—such as red hats—to distinguish them from other women. It was assumed that the regulation of prostitution made it easier to supervise and hence maintained public order.

FAMILY LIFE AND GENDER ROLES IN LATE MEDIEVAL CITIES The basic unit of the late medieval town was the nuclear family of husband, wife, and children. Especially in wealthier families, there might also be servants, apprentices, and other relatives, including widowed mothers and the husband's illegitimate children.

Before the Black Death, late marriages were common for urban couples. It was not unusual for husbands to be in their late thirties or forties and wives in their early twenties. The expense of setting up a household probably necessitated the delay in marriage. But the situation changed dramatically after the plague, reflecting new economic opportunities for the survivors and a new reluctance to postpone living in the presence of so much death.

The economic difficulties of the fourteenth century also tended to strengthen the development of gender roles. Based on the authority of Aristotle, Thomas Aquinas and other scholastic theologians had advanced the belief that according to the natural order, men were active and domineering while

women were passive and submissive. As more and more lawyers, doctors, and priests, who had been trained in universities where these notions were taught, entered society, these ideas about the different natures of men and women became widely accepted. This was evident in legal systems, many of which limited the legal capacity of women. Increasingly, women were expected to give up any active functions in society and remain subject to direction from males (see the box above). A fourteenth-century Parisian provost commented that among glass cutters, "no master's widow who keeps working at his craft after her husband's death may take on apprentices, for the men of the craft do not believe that a woman can master it well enough to teach a child to master it, for the craft is a very delicate one."²¹ Although this statement suggests that some women were, in fact, running businesses, it also reveals that they were viewed as incapable of undertaking all of men's activities. Europeans in the fourteenth century imposed a division of labor roles between men and women that persisted until the Industrial Revolution.

In practice, however, some women in the fourteenth century benefited from the effects of the Black Death. The deaths of many male workers in cities opened up new jobs for women, such as metalworkers and stevedores. In cloth making, women were allowed to assume better-paying jobs as weavers. Brewing became an all-female profession by 1450. Widows also occasionally carried on their husbands' shops or businesses.

Entertainment in the Middle Ages



MEDIEVAL PEOPLE ENGAGED IN A VARIETY of activities for entertainment. City dwellers enjoyed feast days and holidays, when minstrels and jugglers amused people with their arts and tricks. Castle life had its courtly feasts, featuring tournaments accompanied by banquets, music, and dancing. Games were popular at all levels of society; castle dwellers played backgammon, checkers, and chess. The illustration at the left, from a fifteenth-century fresco, shows a group of ladies and gentlemen playing cards.

Like children in all ages, medieval children joined with other children in playing a variety of games. A number of writers on children saw play as a basic symbol of childhood itself. In this series of illustrations from medieval manuscripts, we see children engaged in riding hobbyhorses (undoubtedly popular in a society dependent on horses), catching butterflies and playing with a spinning top, and playing a game of blind man's bluff.



MEDIEVAL CHILDREN Parents in the High and Later Middle Ages invested considerable resources and affection in rearing their children (see Images of Everyday Life above). The dramatic increase in specialized roles that accompanied the

spread of commerce and the growth of cities demanded a commitment to educating children in the marketable skills needed for the new occupations. Philip of Navarre noted in the twelfth century that boys ought to be taught a trade "as

soon as possible. Those who early become and long remain apprentices ought to be the best masters."²² Some cities provided schools to educate the young. A chronicler in Florence related that between 8,000 and 10,000 boys and girls between the ages of six and twelve attended the city's grammar schools, a figure that probably represented half of all school-aged children. Although grammar school completed education for girls, some 1,100 boys went on to six secondary schools that prepared them for business careers, while another 600 studied Latin and logic in four other schools that readied them for university training and a career in medicine, law, or the church. In the High Middle Ages, then, urban communities demonstrated a commitment to training the young.

As a result of the devastating effects of the plague and its recurrences, these same communities became concerned about investing in the survival and health of children. A number of hospitals existed in both Florence and Rome in the fourteenth century, and in the 1420s and 1430s, hospitals were established that catered only to the needs of foundlings, supporting them until boys could be taught a trade and girls could marry.

New Directions in Medicine

The medical community comprised a number of functionaries. At the top of the medical hierarchy were the physicians, usually clergymen, who received their education in the universities, where they studied ancient authorities, such as Hippocrates and Galen. As a result, physicians were highly trained in theory but had little or no clinical practice. By the fourteenth century, they were educated in six chief medical schools—Salerno, Montpellier, Bologna, Oxford, Padua, and Paris. Paris was regarded as the most prestigious.

The preplague medicine of university-trained physicians was theoretically grounded in the Classical Greek theory of the "four humors," each connected to a particular organ: blood (from the heart), phlegm (from the brain), yellow bile (from the liver), and black bile (from the spleen). Because the four humors corresponded in turn to the four elemental qualities of the universe—air (blood), water (phlegm), fire (yellow bile), and earth (black bile)—a human being was considered a microcosm of the cosmos. Good health resulted from a perfect balance of the four humors; sickness meant that the humors were out of balance. The task of the medieval physician was to restore proper order through a number of remedies, such as rest, diet, herbal medicines, or bloodletting.

Beneath the physicians in the hierarchy of the medical profession stood the surgeons, whose activities included performing operations, setting broken bones, and bleeding patients. Their knowledge was based largely on practical experience. Below surgeons were midwives, who delivered babies, and barber-surgeons, who were less trained than surgeons and performed menial tasks such as bloodletting and setting simple bone fractures. Barber-surgeons supplemented their income by shaving and cutting hair and pulling teeth. Apothecaries also constituted part of the medical establishment. They filled herbal prescriptions recommended by physicians and also prescribed drugs on their own authority.

All of these medical practitioners proved unable to deal with the plague. When King Philip VI of France requested the opinion of the medical faculty of the University of Paris on the plague, their advice proved worthless. This failure to understand the Black Death, however, produced a crisis in medieval medicine that resulted in some new approaches to health care.

One result was the rise of surgeons to greater prominence because of their practical knowledge. Surgeons were now recruited by universities, which placed them on an equal level with physicians and introduced a greater emphasis on practical anatomy into the university curriculum. Connected to this was a burgeoning of medical textbooks, often written in the vernacular and stressing practical, how-to approaches to medical and surgical problems.

Finally, as a result of the plague, cities, especially in Italy, gave increased attention to public health and sanitation. Public health laws were instituted, and municipal boards of health came into being. The primary concern of the latter was to prevent plague, but gradually they came to control almost every aspect of health and sanitation. Boards of public health, consisting of medical practitioners and public officials, were empowered to enforce sanitary conditions, report on and attempt to isolate epidemics by quarantine (rarely successful), and regulate the activities of doctors.



A Medical Textbook. This illustration is taken from a fourteenth-century surgical textbook that stressed a how-to approach to surgical problems. *Top left*, a surgeon shows how to remove an arrow from a patient; *top right*, how to open a patient's chest; *bottom left*, how to deal with an injury to the intestines; *bottom right*, how to diagnose an abscess.

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Inventions and New Patterns

Despite its problems, the fourteenth century witnessed a continuation of the technological innovations that had characterized the High Middle Ages.

THE CLOCK The most extraordinary of these inventions, and one that made a visible impact on European cities, was the clock. The mechanical clock was invented at the end of the thirteenth century but not perfected until the fourteenth. The time-telling clock was actually a by-product of a larger astronomical clock. The best-designed one was constructed by Giovanni di Dondi in the mid-fourteenth century. Dondi's clock contained the signs of the zodiac but also struck on the hour. Since clocks were expensive, they were usually installed only in the towers of churches or municipal buildings. The first clock striking equal hours was in a church in Milan; in 1335, a chronicler described it as "a wonderful clock, with a very large clapper which strikes a bell twenty-four times according to the twenty-four hours of the day and night and thus at the first hour of the night gives one sound, at the second two strikes ... and so distinguishes one hour from another, which is of greatest use to men of every degree."²³

Clocks revolutionized how people thought about and used time. Throughout most of the Middle Ages, time was determined by natural rhythms (daybreak and nightfall) or church bells that were rung at more or less regular three-hour intervals, corresponding to the ecclesiastical offices of the church. Clocks made it possible for people to plan their day and organize activities around the regular striking of bells. This

brought a new regularity into the lives of workers and merchants, defining urban existence and enabling merchants and bankers to see the value of time in a new way.

EYEGLASSES AND PAPER Like clocks, eyeglasses were introduced in the thirteenth century but not refined until the fourteenth. Even then they were not particularly effective by modern standards and were still extremely expensive. The high cost of parchment forced people to write in extremely small script; eyeglasses made it more readable. At the same time, a significant change in writing materials occurred in the fourteenth century when parchment was supplemented by much cheaper paper made from cotton rags. Although it was more subject to insect and water damage than parchment, medieval paper was actually superior to modern papers made of high-acid wood pulp.

GUNPOWDER AND CANNONS Invented earlier by the Chinese, gunpowder also made its appearance in the West in the fourteenth century. The use of gunpowder eventually brought drastic changes to European warfare. Its primary use was in cannons, although early cannons were prone to blow up, making them as dangerous to the people firing them as to the enemy. Even as late as 1460, an attack on a castle using an enormous Flemish cannon called the "Lion" proved disastrous for the Scottish king James II when the "Lion" blew up, killing the king and a number of his retainers. Continued improvement in the construction of cannons, however, soon made them extremely valuable in reducing both castles and city walls. Gunpowder made castles, city walls, and armored knights obsolete.

CHAPTER SUMMARY

In the eleventh, twelfth, and thirteenth centuries, European civilization developed many of its fundamental features. Territorial states, parliaments, capitalist trade and industry, banks, cities, and vernacular literature were all products of that fertile period. During the same time, the Catholic Church under the direction of the papacy reached its apogee.

Fourteenth-century European society, however, was challenged by an overwhelming number of crises that led to the disintegration of medieval civilization. At mid-century, one of the most destructive natural disasters in history erupted—the Black Death, a devastating plague that wiped out at least one-third of the European population, with even higher mortality rates in urban areas. Reactions varied. Some people escaped into alcohol, sex, and crime. Others, such as the flagellants,



believing the Black Death to be a punishment from God, attempted to atone for people's sins through self-inflicted pain. In many areas, the Jews became scapegoats. Economic crises and

social upheavals, including a decline in trade and industry, bank failures, and peasant revolts pitting the lower classes against the upper classes, followed in the wake of the Black Death.

Political stability also declined, especially during the Hundred Years' War, a long, drawn-out conflict between the English and the French. Armored knights on horseback formed the backbone of medieval armies, but English peasants using the longbow began to change the face of war. After numerous defeats, the French cause was saved by Joan of Arc, a young peasant woman whose leadership inspired the French, who also began to rely on cannon and were victorious by 1453.



The Catholic Church, too, experienced a crisis. The confrontation between Pope Boniface VIII and Philip IV of France led to a loss of papal power and the removal of the papacy to Avignon on France's border in 1305. The absence of the popes

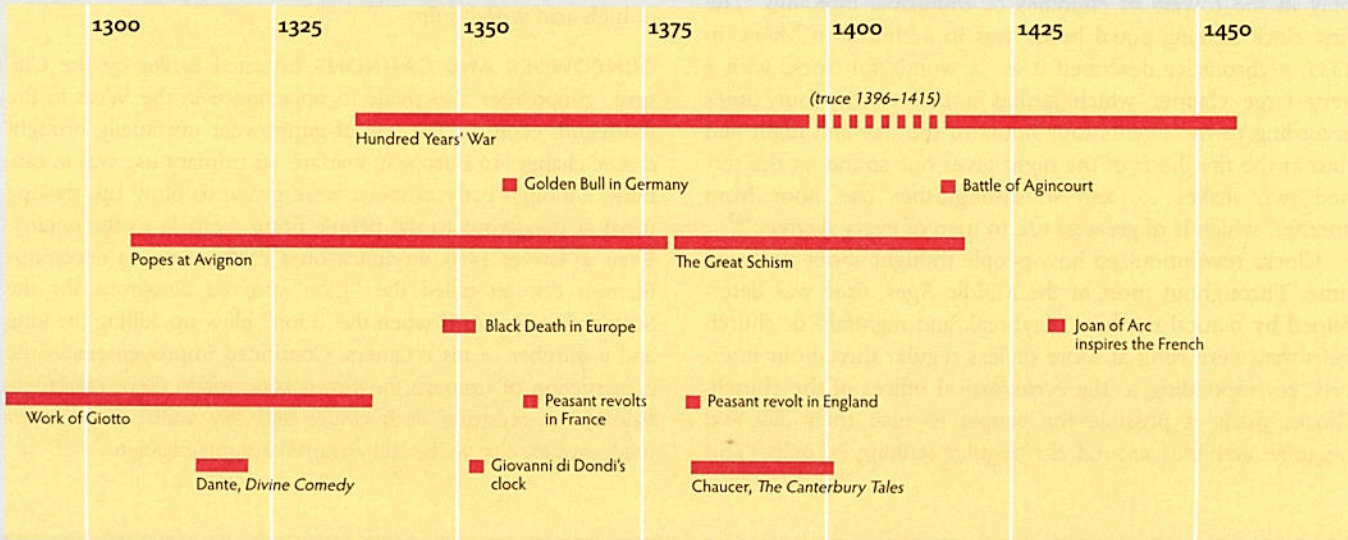
from Rome created a new crisis, but the return of the papacy to Rome in 1377 only led to new problems with the Great Schism, which witnessed the spectacle of two competing popes condemning each other as the Antichrist. A new conciliar movement based on the belief that church councils, not popes, should rule the church finally ended the Great Schism in 1417.

All of these crises seemed to overpower Europeans in this calamitous fourteenth century. Not surprisingly, much of the art of the period depicted the Four Horsemen of the Apocalypse described in the New Testament Book of Revelation: Death, Famine, Pestilence, and War. No doubt, to some

people, the last days of the world appeared to be at hand. European society, however, proved remarkably resilient. Already in the fourteenth century new ideas and practices were beginning to emerge, as often happens in periods of crisis. As we shall see in the next chapter, the pace of change began to quicken as Europe experienced a rebirth of Classical culture that some historians have called the Renaissance.



CHAPTER TIMELINE



CHAPTER REVIEW

Upon Reflection

- Q** What were the chief factors that led to the urban and rural revolts of the fourteenth century?
- Q** What were the causes of the Hundred Years' War, and what were the results of the war in the fourteenth century for France and England?
- Q** What impact did the adversities of the fourteenth century have on Christian practices?

Key Terms

Black Death (p. 300)
pogroms (p. 304)
scutage (p. 312)
Third Estate (p. 314)
condottieri (p. 317)
Great Schism (p. 320)
conciliarism (p. 321)
mysticism (p. 321)
Modern Devotion (p. 321)

Suggestions for Further Reading

GENERAL WORKS For a general introduction to the fourteenth century, see D. P. Waley and P. Denley, *Later Medieval Europe*, 3rd ed. (London, 2001), and J. Aberth, *From the Brink of the Apocalypse: Confronting Famine, War, Plague, and Death in the Later Middle Ages* (London, 2001).

THE BLACK DEATH On the Black Death, see D. Herlihy, *The Black Death and the Transformation of the West*, ed. S. K. Cohn Jr. (Cambridge, Mass., 1997), and J. Kelly, *The Great Mortality* (New York, 2005).

HUNDRED YEARS' WAR Good accounts of the Hundred Years' War include A. Curry, *The Hundred Years' War*, 2nd ed. (New York, 2004), and R. H. Neillands, *The Hundred Years' War*, 2nd ed. (New York, 2001). On Joan of Arc, see M. Warner, *Joan of Arc: The Image of Female Heroism* (New York, 1981).

POLITICAL HISTORY On the political history of the period, see B. Guenée, *States and Rulers in Later Medieval Europe*,