

11

The Later Middle Ages

1300–1450

During the later Middle Ages the last book of the New Testament, the Book of Revelation, inspired thousands of sermons and hundreds of religious tracts. The Book of Revelation deals with visions of the end of the world, with disease, war, famine, and death — often called the “Four Horsemen of the Apocalypse” — triumphing everywhere. It is no wonder this part of the Bible was so popular in this period, for between 1300 and 1450 Europeans experienced a frightful series of shocks. The climate turned colder and wetter, leading to poor harvests and famine. People weakened by hunger were more susceptible to disease, and in the middle of the fourteenth century a new disease, probably the bubonic plague, spread throughout Europe. With no effective treatment, the plague killed millions of people. War devastated the countryside, especially in France, leading to widespread discontent and peasant revolts. Workers in cities also revolted against dismal working conditions, and violent crime and ethnic tensions increased as well. Massive deaths and preoccupation with death make the fourteenth century one of the most wrenching periods of Western civilization. Yet, in spite of the pessimism and crises, important institutions and cultural forms, including representative assemblies and national literatures, emerged. Even institutions that experienced severe crisis, such as the Christian Church, saw new types of vitality. ■



Life and Death in the Late Middle Ages. In this French manuscript illumination from 1465, armored knights kill peasants while they work in the fields or take refuge in a castle. Aristocratic violence was a common feature of late medieval life, although nobles would generally not have bothered to put on their armor to harass villagers. (Musée Condé, Chantilly, France/The Bridgeman Art Library)

CHAPTER PREVIEW



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Prelude to Disaster

How did climate change shape the late Middle Ages?

The Black Death

How did the plague reshape European society?

The Hundred Years' War

What were the causes, course, and consequences of the Hundred Years' War?

Challenges to the Church

Why did the church come under increasing criticism?

Social Unrest in a Changing Society

What explains the social unrest of the late Middle Ages?

Prelude to Disaster

How did climate change shape the late Middle Ages?

Toward the end of the thirteenth century the expanding European economy began to slow down, and in the first half of the fourteenth century Europe experienced ongoing climate change that led to lower levels of food production, which had dramatic and disastrous ripple effects. Rulers attempted to find solutions but were unable to deal with the economic and social problems that resulted.

Climate Change and Famine

The period from about 1000 to about 1300 saw a warmer-than-usual climate in Europe, which underlay all the changes and vitality of the High Middle Ages. Around 1300, however, the climate changed for the worse, becoming colder and wetter. Historical geographers refer to the period from 1300 to 1450 as a “little ice age,” which they can trace through both natural and human records.

Evidence from nature emerges through the study of Alpine and polar glaciers, tree rings, and pollen left

in bogs. Human-produced sources include written reports of rivers freezing and crops never ripening, as well as archaeological evidence such as the collapsed houses and emptied villages of Greenland, where ice floes cut off contact with the rest of the world and the harshening climate meant that the few hardy crops grown in earlier times could no longer survive. The Viking colony on Greenland died out completely, though Inuit people who relied on hunting sea mammals continued to live in the far north, as they had before the arrival of Viking colonists.

Across Europe, an unusual number of storms brought torrential rains, ruining the wheat, oat, and hay crops on which people and animals almost everywhere depended. Since long-distance transportation of food was expensive and difficult, most urban areas depended for grain, produce, and meat on areas no more than a day’s journey away. Poor harvests—and one in four was likely to be poor—led to scarcity and starvation. Almost all of northern Europe suffered a **Great Famine** in the years 1315 to 1322, which contemporaries interpreted as a recurrence of the biblical “seven lean years” that afflicted Egypt.

Even in non-famine years, the cost of grain, livestock, and dairy products rose sharply, in part because diseases hit cattle and sheep. Increasing prices meant that fewer people could afford to buy food. Reduced

Death from Famine In this fifteenth-century painting, dead bodies lie in the middle of a path, while a funeral procession at the right includes a man with an adult’s coffin and a woman with the coffin of an infant under her arm. People did not simply allow the dead to lie in the street in medieval Europe, though during famines and epidemics it was sometimes difficult to maintain normal burial procedures. (Erich Lessing/Art Resource, NY)



caloric intake meant increased susceptibility to disease, especially for infants, children, and the elderly. Workers on reduced diets had less energy, which meant lower productivity, lower output, and higher grain prices.

Social Consequences

The changing climate and resulting agrarian crisis of the fourteenth century had grave social consequences. Poor harvests and famine led to the abandonment of homesteads. In parts of the Low Countries and in the Scottish-English borderlands, entire villages were deserted, and many people became vagabonds, wandering in search of food and work. In Flanders and eastern England, some peasants were forced to mortgage, sublease, or sell their holdings to richer farmers in order to buy food. Throughout the affected areas, young men and women sought work in the towns, delaying marriage. Overall, the population declined because of the deaths caused by famine and disease, though the postponement of marriages and resulting decline in offspring may have also played a part.

As the subsistence crisis deepened, starving people focused their anger on the rich, speculators, and the Jews, who were often targeted as creditors fleecing the poor through pawnbroking. (As explained in Chapter 10, Jews often became moneylenders because Christian authorities restricted their ownership of land and opportunities to engage in other trades.) Rumors spread of a plot by Jews and their agents, the lepers, to kill Christians by poisoning wells. Based on "evidence" collected by torture, many lepers and Jews were killed, beaten, or heavily fined.

Meanwhile, the international character of trade and commerce meant that a disaster in one country had serious implications elsewhere. For example, the infection that attacked English sheep in 1318 caused a sharp decline in wool exports in the following years. Without wool, Flemish weavers could not work, and thousands were laid off. Without woolen cloth, the businesses of Flemish, Hanseatic, and Italian merchants suffered. Unemployment encouraged people to turn to crime.

Government responses to these crises were ineffectual. The three sons of Philip the Fair who sat on the French throne between 1314 and 1328 condemned speculators who held stocks of grain back until conditions were desperate and prices high, and they forbade the sale of grain abroad. These measures had few actual results, however. In England, Edward II (r. 1307–1327) also condemned speculators after his attempts

to set price controls on livestock and ale proved futile. He did try to buy grain abroad, but little was available, and such grain as reached southern English ports was stolen by looters and sold on the black market. The king's efforts at famine relief failed.

The Black Death

How did the plague reshape European society?

Colder weather, failed harvests, and resulting malnourishment left Europe's population susceptible to disease, and unfortunately for the continent, a virulent one appeared in the mid-fourteenth century. Around 1300 improvements in ship design had allowed year-round shipping for the first time. European merchants took advantage of these advances, and ships continually at sea carried all types of cargo. They also carried vermin of all types, especially insects and rats, both of which often harbored pathogens. Rats, fleas, and cockroaches could live for months on the cargo carried along the coasts, disembarking at ports with the grain, cloth, or other merchandise. Just as modern air travel has allowed diseases such as AIDS and the H1N1 virus to spread quickly over very long distances, medieval shipping allowed the diseases of the time to do the same. The most frightful of these diseases, carried on Genoese ships, first emerged in western Europe in 1347; the disease was later called the **Black Death**.

Great Famine A terrible famine in 1315–1322 that hit much of Europe after a period of climate change.

Black Death Plague that first struck Europe in 1347 and killed perhaps one-third of the population.

Chronology

1300–1320	Little ice age
1309–1376	Babylonian Captivity; papacy in Avignon
1310–1320	Dante writes <i>Divine Comedy</i>
1315–1322	Great Famine in northern Europe
1320s	First large-scale peasant rebellion in Flanders
1337–1453	Hundred Years' War
1347	Black Death arrives in Europe
1358	Jacquerie peasant uprising in France
1366	Statute of Kilkenny
1378–1417	Great Schism
1381	English Peasants' Revolt
1387–1400	Chaucer writes <i>Canterbury Tales</i>

Pathology

Most historians and microbiologists identify the disease that spread in the fourteenth century as the bubonic plague, which is caused by the bacillus *Yersinia pestis*. The disease normally afflicts rats. Fleas living on the infected rats drink their blood and then pass the bacteria that cause the plague on to the next rat they bite. Usually the disease is limited to rats and other rodents, but at certain points in history—perhaps when most rats have been killed off—the fleas have jumped from their rodent hosts to humans and other animals. One of these instances appears to have occurred in the Eastern Roman Empire in the sixth century, when a plague killed millions of people. Another was in China and India in the 1890s, when millions again died. Doctors and epidemiologists closely studied this outbreak, identified the bacillus as bubonic plague, and learned about the exact cycle of infection for the first time.

The fourteenth-century outbreak showed many similarities to the nineteenth-century one, but also some differences. There are no reports of massive rat die-offs in fourteenth-century records. The medieval plague was often transmitted directly from one person to another through coughing and sneezing (what epidemiologists term *pneumonic* transmission) as well as through fleabites. The fourteenth-century outbreak spread much faster than the nineteenth-century epidemic and was much more deadly, killing as much as one-third of the population when it first reached an area. These differences have led a few historians to question whether the Black Death was actually not the bubonic plague but a different disease, perhaps something like the Ebola virus. Other scholars counter that the differences could be explained by variant strains of the disease or improvements in sanitation and public health that would have significantly limited the mortality rate of later outbreaks, even in poor countries such as India. These debates fuel continued study of medical aspects of the plague, with scientists using innovative techniques such as studying the tooth pulp of bodies in medieval cemeteries to see if it contains DNA from plague-causing agents.

Though there is some disagreement about exactly what kind of disease the plague was, there is no dispute about its dreadful effects on the body. The classic symptom of the bubonic plague was a growth the size of a nut or an apple in the armpit, in the groin, or on the neck. This was the boil, or *bubo*, that gave the disease its name and caused agonizing pain. If the bubo was lanced and the pus thoroughly drained, the victim had a chance of recovery. If the boil was not lanced, however—and in the fourteenth century, it rarely was—the next stage was the appearance of black spots or blotches caused by bleeding under the skin. (This

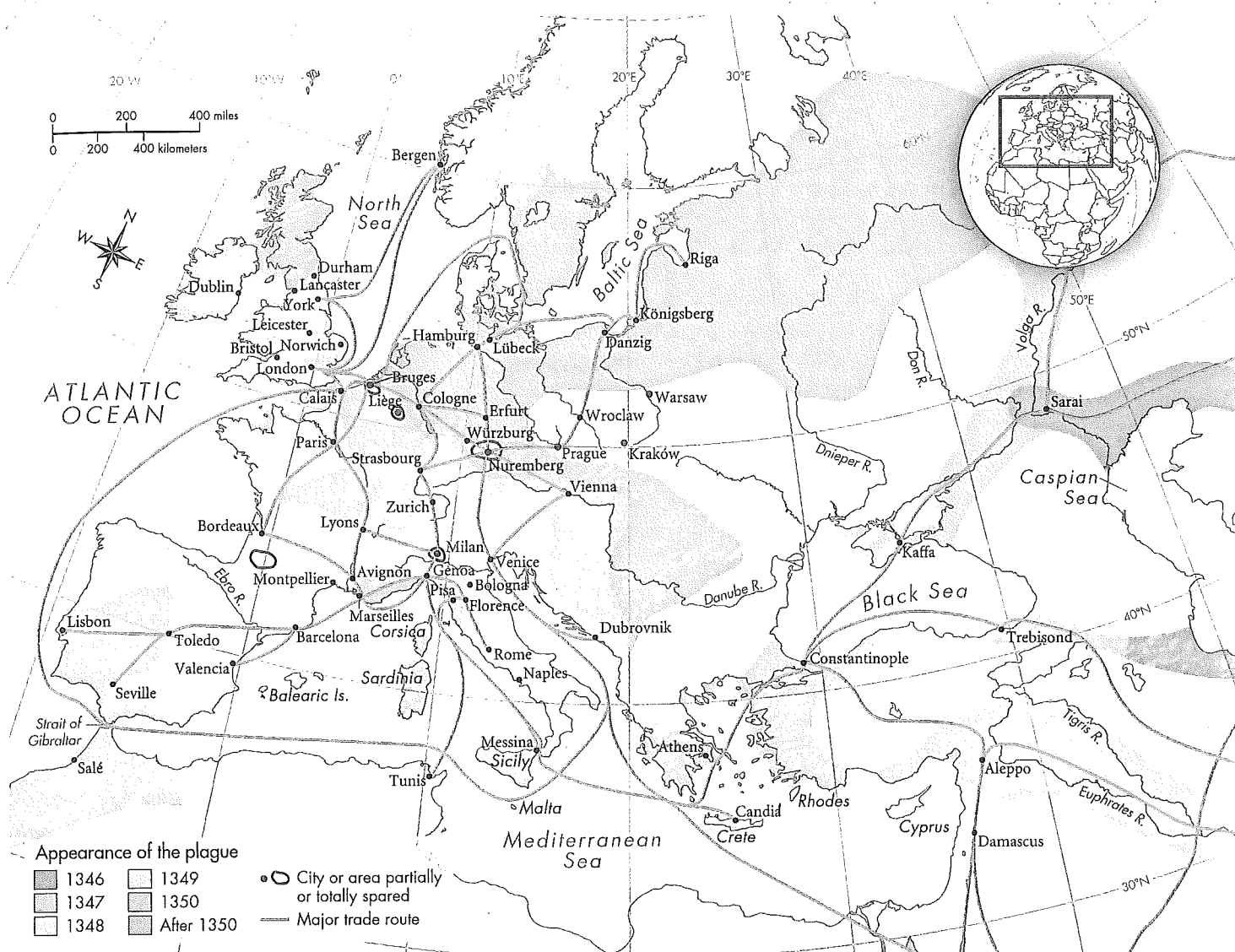
syndrome did not give the disease its common name; contemporaries did not call the plague the Black Death. Sometime in the fifteenth century the Latin phrase *atra mors*, meaning “dreadful death,” was translated as “black death,” and the phrase stuck.) Finally, the victim began to cough violently and spit blood. This stage, indicating the presence of millions of bacilli in the bloodstream, signaled the end, and death followed in two or three days. The coughing also released those pathogens into the air, infecting others when they were breathed in and beginning the deadly cycle again on new victims.

Spread of the Disease

Plague symptoms were first described in 1331 in southwestern China, then part of the Mongol Empire. Plague-infested rats accompanied Mongol armies and merchant caravans carrying silk, spices, and gold across Central Asia in the 1330s. The rats then stowed away on ships, carrying the disease to the ports of the Black Sea by the 1340s. One Italian chronicler told of more dramatic means of spreading the disease as well: Mongol armies besieging the city of Kaffa on the shores of the Black Sea catapulted plague-infected corpses over the walls to infect those inside. The city’s residents dumped the corpses into the sea as fast as they could, but they were already infected.

In October 1347 Genoese ships brought the plague from Kaffa to Messina, from which it spread across Sicily. Venice and Genoa were hit in January 1348, and from the port of Pisa the disease spread south to Rome and east to Florence and all of Tuscany. By late spring southern Germany was attacked. Frightened French authorities chased a galley bearing plague victims away from the port of Marseilles, but not before plague had infected the city, from which it spread to southern France and Spain. In June 1348 two ships entered the Bristol Channel and introduced it into England, and from there it traveled northeast into Scandinavia. The plague seems to have entered Poland through the Baltic seaports and spread eastward from there (Map 11.1).

Medieval urban conditions were ideal for the spread of disease. Narrow streets were filled with refuse, human excrement, and dead animals. Houses whose upper stories projected over the lower ones blocked light and air. Houses were beginning to be constructed of brick, but many wood, clay, and mud houses remained. A determined rat had little trouble entering such a house. In addition, people were already weakened by famine, standards of personal hygiene remained frightfully low, and the urban populace was crowded together. Fleas and body lice were universal afflictions: everyone from peasants to archbishops had them. One more bite did not cause much alarm, and the associa-



MAPPING THE PAST

Map 11.1 The Course of the Black Death in Fourteenth-Century Europe

The bubonic plague spread across Europe after beginning in the mid-1340s, with the first cases of disease reported in Black Sea ports.

ANALYZING THE MAP When did the plague reach Paris? How much time passed before it spread to the rest of northern France and southern Germany? Which cities and regions were spared?

CONNECTIONS How did the expansion of trade contribute to the spread of the Black Death?

tion between rats, fleas, and the plague was unknown. Mortality rates can be only educated guesses because population figures for the period before the arrival of the plague do not exist for most countries and cities. Of a total English population of perhaps 4.2 million, probably 1.4 million died of the Black Death. Densely populated Italian cities endured incredible losses. Florence lost between one-half and two-thirds of its population when the plague visited in 1348. Islamic parts of Europe were not spared, nor was the rest of the Muslim world. The most widely accepted estimate for western Europe and the Mediterranean is that the plague killed about one-third of the population in the

first wave of infection. (Some areas, including such cities as Milan, Liege, and Nuremberg, were largely spared, primarily because city authorities closed the gates to all outsiders when plague was in the area, and enough food had been stored to sustain the city until the danger had passed.)

Nor did central and eastern Europe escape the ravages of the disease. One chronicler records that, in the summer and autumn of 1349, between five hundred and six hundred died every day in Vienna. As the Black Death took its toll on the Holy Roman Empire, waves of emigrants fled to Poland, Bohemia, and Hungary, taking the plague with them. In the Byzantine Empire

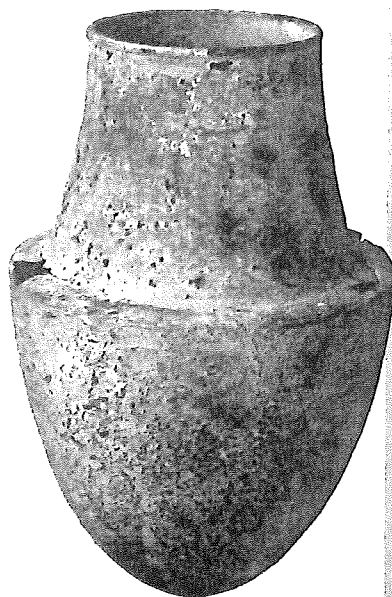
LIVING IN THE PAST

Treating the Plague

Medieval physicians based treatments for the plague on their understanding of how the body worked, as do doctors in any era. Fourteenth-century people—lay, scholarly, and medical—attributed the disease to “poisons” in the air that caused the fluids in the body to become unbalanced. The imbalance in fluids led to illness, an idea that had been the core of Western ideas about the primary cause of disease since the ancient Greeks. Certain symptoms of the plague, such as boils that oozed and blood-filled coughing, were believed to be the body’s natural reaction to too much fluid.

Doctors thus recommended preventive measures that would block the poisoned air from entering the body, such as burning incense or holding strong-smelling herbs or

other substances, like rosemary, juniper, or sulfur, in front of the nose. Treatment concentrated on ridding the body of poisons and bringing the fluids into balance. As one fifteenth-century treatise put it, “everyone over seven should be made to vomit daily” and twice a week wrap up in sheets to “sweat copiously.” The best way to regain health, however, was to let blood: “as soon as [the patient] feels an itch or pricking in his flesh [the physician] must use a goblet or cupping horn to let blood and draw down the blood from his heart, and this should be done two or three times at intervals of one or two days at the most.” Letting blood was considered the most effective way to rebalance the fluids and to flush the body of poisons.



From ancient times to the nineteenth century, physicians often used cups such as this (above) to aid in bloodletting. The cup was heated to create a vacuum and then placed on the skin, where it would draw blood to the surface before a vein was cut. (doctor: Private Collection/Archives Charmet/The Bridgeman Art Library; cup: Courtesy of the Trustees of the British Museum)



the plague ravaged the population. The youngest son of Emperor John VI Kantakouzenos died just as his father took over the throne in 1347. “So incurable was the evil,” wrote John later in his history of the Byzantine Empire, “that neither any regularity of life, nor any bodily strength could resist it. Strong and weak

bodies were all similarly carried away, and those best cared for died in the same manner as the poor.”¹

Across Europe the Black Death recurred intermittently from the 1360s to 1400. It reappeared from time to time over the following centuries as well, though never with the same virulence because by then Europe-



A plague doctor is depicted in a seventeenth-century German engraving published during a later outbreak of the dreaded disease. The doctor is fully covered, with a coat waxed smooth so that poisons just slide off. The beaked mask contains strong-smelling herbs, and the stick, beaten on the ground as he walks along, warns people away. (akg-images)

QUESTIONS FOR ANALYSIS

1. In the background of the plague doctor engraving, the artist shows a group of children running away as the plague doctor approaches. What aspects of his appearance or treatment methods contributed to this reaction?
2. Many people who lived through the plague reported that it created a sense of hopeless despair. Do the quotations from medical treatises and the objects depicted here support this idea? Why or why not?

Source: Quotations from Rosemary Horrox, *The Black Death* (Manchester: Manchester University Press, 1994), p. 194.

ans now had some resistance. Improved standards of hygiene and strictly enforced quarantine measures also lessened the plague's toll, but only in 1721 did it make its last appearance in Europe, in the French port of Marseilles. And only in 1947, six centuries after the arrival of the plague in Europe, did the American mi-

crobiologist Selman Waksman discover an effective treatment, streptomycin. Plague continues to infect rodent and human populations sporadically today.

Care of the Sick

Fourteenth-century medical literature indicates that physicians tried many different methods to prevent and treat the plague. People understood that plague and other diseases could be transmitted person to person, and they observed that crowded cities had high death rates, especially when the weather was warm and moist. We now understand that warm, moist conditions make it easier for germs to grow and spread, but fourteenth-century people thought in terms of "poisons" in the air or "corrupted air" coming from swamps, unburied animals, or the positions of the stars. Their treatments thus focused on ridding the air and the body of these poisons and on rebalancing bodily fluids. (See "Living in the Past: Treating the Plague," at left.)

People tried anything they thought might help. Perhaps loud sounds like ringing church bells or firing the newly invented cannon would clean poisoned air. Medicines made from plants that were bumpy or that oozed liquid might work, keeping the more dangerous swelling and oozing of the plague away. Magical letter and number combinations, called cryptograms, were especially popular in Muslim areas. They were often the first letters of words in prayers or religious sayings, and they gave people a sense of order when faced with the randomness with which the plague seemed to strike.

It is noteworthy that, in an age of mounting criticism of clerical wealth (see page 341), the behavior of the clergy during the plague was often exemplary. Priests, monks, and nuns cared for the sick and buried the dead. In places like Venice, from which even physicians fled, priests remained to give what ministrations they could. Consequently, their mortality rate was phenomenally high. The German clergy, especially, suffered a severe decline in personnel in the years after 1350.

There were limits to care, however. The Italian writer Giovanni Boccaccio (1313–1375), describing the course of the disease in Florence in the preface to his book of tales, *The Decameron*, identified what many knew—that the disease passed from person to person:

This pestilence was so powerful that it was transmitted to the healthy by contact with the sick, the way a fire close to dry or oily things will set them aflame. And the evil of the plague went even further: not only did talking to or being around the sick bring infection and a common death, but also touching the clothes of the sick or anything touched or used by them seemed to communicate this very disease to the person involved.²

To avoid contagion, wealthier people often fled cities for the countryside, though sometimes this simply spread the plague faster. Some cities tried shutting their gates to prevent infected people and animals from coming in, which worked in a few cities. They also walled up houses in which there was plague, trying to isolate those who were sick from those who were still healthy. In Boccaccio's words, "Almost no one cared for his neighbor . . . brother abandoned brother . . . and—even worse, almost unbelievable—fathers and mothers neglected to tend and care for their children."³

Economic, Religious, and Cultural Effects

Economic historians and demographers sharply dispute the impact of the plague on the economy in the late fourteenth century. The traditional view that the plague had a disastrous effect has been greatly modified. By the mid-1300s the population of Europe had grown somewhat beyond what could easily be supported by available agricultural technology, and the dramatic drop in population allowed less fertile land to be abandoned. People turned to more specialized types of agriculture, such as raising sheep or wine grapes, which in the long run proved to be a better use of the land.

The Black Death did bring on a general European inflation. High mortality produced a fall in production, shortages of goods, and a general rise in prices. The price of wheat in most of Europe increased, as did the costs of meat, sausage, and cheese. This inflation continued to the end of the fourteenth century. But labor shortages resulting from the high mortality caused by the plague meant that workers could demand better wages, and the broad mass of people who survived enjoyed a higher standard of living. The greater demand for labor also meant greater mobility for peasants in rural areas and for artisans in towns and cities.

The plague also had effects on religious practices. Despite Boccaccio's comments about family members' coldness, people were saddened by the loss of their loved ones, especially their children. Not surprisingly, some people sought release from the devastating affliction in wild living, but more became more deeply pious. Rather than seeing the plague as a medical issue, they interpreted it as the result of an evil within themselves. God must be punishing them for terrible sins, they thought, so the best remedies were religious ones: asking for forgiveness, praying, trusting in God, making donations to churches, and trying to live better lives. John VI Kantakouzenos reported that in Constantinople, "many of the sick

Flagellants In this manuscript illumination from 1349, shirtless flagellants scourge themselves with whips as they walk through the streets of the Flemish city of Tournai. The text notes that they are asking for God's grace to return to the city after it had been struck with the "most grave" illness. (Private Collection/The Bridgeman Art Library)



Dance of Death

In this fifteenth-century fresco from a tiny church in Croatia, skeletons lead people from all social classes in a procession.



(Vladimir Bugarin, photographer)

EVALUATE THE EVIDENCE

1. Based on their clothing and the objects they are carrying, who are the people shown in the fresco? What does this suggest was the artist's message about death?
2. Paintings such as this clearly provide evidence of the preoccupation with death in this era, but does this work highlight other social issues as well? If so, what are they?

turned to better things in their minds . . . they abstained from all vice during that time and they lived virtuously; many divided their property among the poor, even before they were attacked by the disease.”⁴ In Muslim areas, religious leaders urged virtuous living in the face of death: give to the poor, reconcile with your enemies, free your slaves, and say a proper good-bye to your friends and family.

Believing that the Black Death was God's punishment for humanity's wickedness, some Christians

turned to the severest forms of asceticism and frenzied religious fervor, joining groups of **flagellants** (FLA-juh-luhnts), who whipped and scourged themselves as penance for their and society's sins.

Groups of flagellants traveled from town to town, often growing into unruly mobs. Officials worried that they would provoke violence and riots, and ordered groups to disband or forbade them to enter cities.

flagellants People who believed that the plague was God's punishment for sin and sought to do penance by flagellating (whipping) themselves.

Along with seeing the plague as a call to reform their own behavior, however, people also searched for scapegoats, and savage cruelty sometimes resulted. As in the decades before the plague, many people believed that the Jews had poisoned the wells of Christian communities and thereby infected the drinking water. Others thought that killing Jews would prevent the plague from spreading to their town, a belief encouraged by flagellant groups. These charges led to the murder of thousands of Jews across Europe, especially in the cities of France and Germany. In Strasbourg, for example, several hundred Jews were publicly burned alive. Their houses were looted, their property was confiscated,

and the remaining Jews were expelled from the city.

Hundred Years' War A war between England and France from 1337 to 1453, with political and economic causes and consequences.

The literature and art of the late Middle Ages reveal a people gripped by morbid concern with death. One highly popular literary and artistic motif, the Dance

of Death, depicted a dancing skeleton leading away living people, often in order of their rank. (See “Primary Source 11.1: Dance of Death,” page 331.) In the words of one early-fifteenth-century English poem:

Death spareth not low nor high degree
Popes, Kings, nor worthy Emperors
When they shine most in felicity
He can abate the freshness of their flowers
Eclipse their bright suns with his showers . . .
Sir Emperor, lord of all the ground,
Sovereign Prince, and highest of nobles
You must forsake your round apples of gold
Leave behind your treasure and riches
And with others to my dance obey.⁵

The years of the Black Death witnessed the foundation of new colleges at old universities and of entirely new universities. The foundation charters explain the shortage of priests and the decay of learning as the reasons for their establishment. Whereas older universities such as those at Bologna and Paris had international student bodies, these new institutions established in the wake of the Black Death had more national or local constituencies. Thus the international character of medieval culture weakened, paving the way for schism (SKIH-zuhm) in the Catholic Church even before the Reformation.

As is often true with devastating events, the plague highlighted central qualities of medieval society: deep religious feeling, suspicion of those who were different, and a view of the world shaped largely by oral tradition, with a bit of classical knowledge mixed in among the educated elite.

The Hundred Years' War

What were the causes, course, and consequences of the Hundred Years' War?

The plague ravaged populations in Asia, North Africa, and Europe; in western Europe a long international war that began a decade or so before the plague struck and lasted well into the next century added further misery. England and France had engaged in sporadic military hostilities from the time of the Norman conquest in 1066, and in the middle of the fourteenth century these became more intense. From 1337 to 1453 the two countries intermittently fought one another in what was the longest war in European history, ultimately dubbed the **Hundred Years' War**, though it actually lasted 116 years.

Causes

The Hundred Years' War had a number of causes, including disagreements over rights to land, a dispute over the succession to the French throne, and economic conflicts. Many of these revolved around the duchy of Aquitaine, a province in southern France that became part of the holdings of the English crown when Eleanor of Aquitaine married King Henry II of England in 1152 (see Chapter 9; a duchy is a territory ruled by a duke). In 1259 Henry III of England had signed the Treaty of Paris with Louis IX of France, affirming English claims to Aquitaine in return for becoming a vassal of the French crown. French policy in the fourteenth century was strongly expansionist, however, and the French kings resolved to absorb the duchy into the kingdom of France. Aquitaine therefore became a disputed territory.

The immediate political cause of the war was a disagreement over who would inherit the French throne after Charles IV of France, the last surviving son of Philip the Fair, died childless in 1328. With him ended the Capetian dynasty of France. Charles IV had a sister—Isabella—but her son was Edward III, king of England. An assembly of French high nobles, meaning to exclude Isabella and Edward from the French throne, proclaimed that “no woman nor her son could succeed to the [French] monarchy.” French lawyers defended the position with the claim that the exclusion of women from ruling or passing down the right to rule was part of Salic law, a sixth-century law code of the Franks (see Chapter 7), and that Salic law itself was part of the fundamental law of France. They used this invented tradition to argue that Edward should be barred from the French throne. (The ban on female

succession became part of French legal tradition until the end of the monarchy in 1789.) The nobles passed the crown to Philip VI of Valois (r. 1328–1350), a nephew of Philip the Fair.

In 1329 Edward III formally recognized Philip VI's lordship over Aquitaine. Eight years later, Philip, eager to exercise full French jurisdiction there, confiscated the duchy. Edward III interpreted this action as a gross violation of the treaty of 1259 and as a cause for war. Moreover, Edward argued, as the eldest directly surviving male descendant of Philip the Fair, he deserved the title of king of France. Edward III's dynastic argument upset the feudal order in France: to increase their independent power, many French nobles abandoned Philip VI, using the excuse that they had to transfer their loyalty to a different overlord, Edward III. One reason the war lasted so long was that it became a French civil war, with some French nobles, most importantly the dukes of Burgundy, supporting English monarchs in order to thwart the centralizing goals of the French kings. On the other side, Scotland—resisting English efforts of assimilation—often allied with France; the French supported Scottish raids in northern England, and Scottish troops joined with French armies on the continent.

The governments of both England and France manipulated public opinion to support the war. The English public was convinced that the war was waged for one reason: to secure for King Edward the French crown he had been unjustly denied. Edward III issued letters to the sheriffs describing the evil deeds of the French in graphic terms and listing royal needs. Philip VI sent agents to warn communities about the dangers of invasion. Kings in both countries instructed the clergy to deliver sermons filled with patriotic sentiment. Royal propaganda on both sides fostered a kind of early nationalism, and both sides developed a deep hatred of the other.

Economic factors involving the wool trade and the control of Flemish towns were linked to these political issues. The wool trade between England and Flanders served as the cornerstone of both countries' economies; they were closely interdependent. Flanders technically belonged to the French crown, and the Flemish aristocracy was highly sympathetic to that monarchy. But the wealth of Flemish merchants and cloth manufacturers depended on English wool, and Flemish burghers strongly supported the claims of Edward III. The disruption of commerce with England threatened their prosperity.

The Hundred Years' War

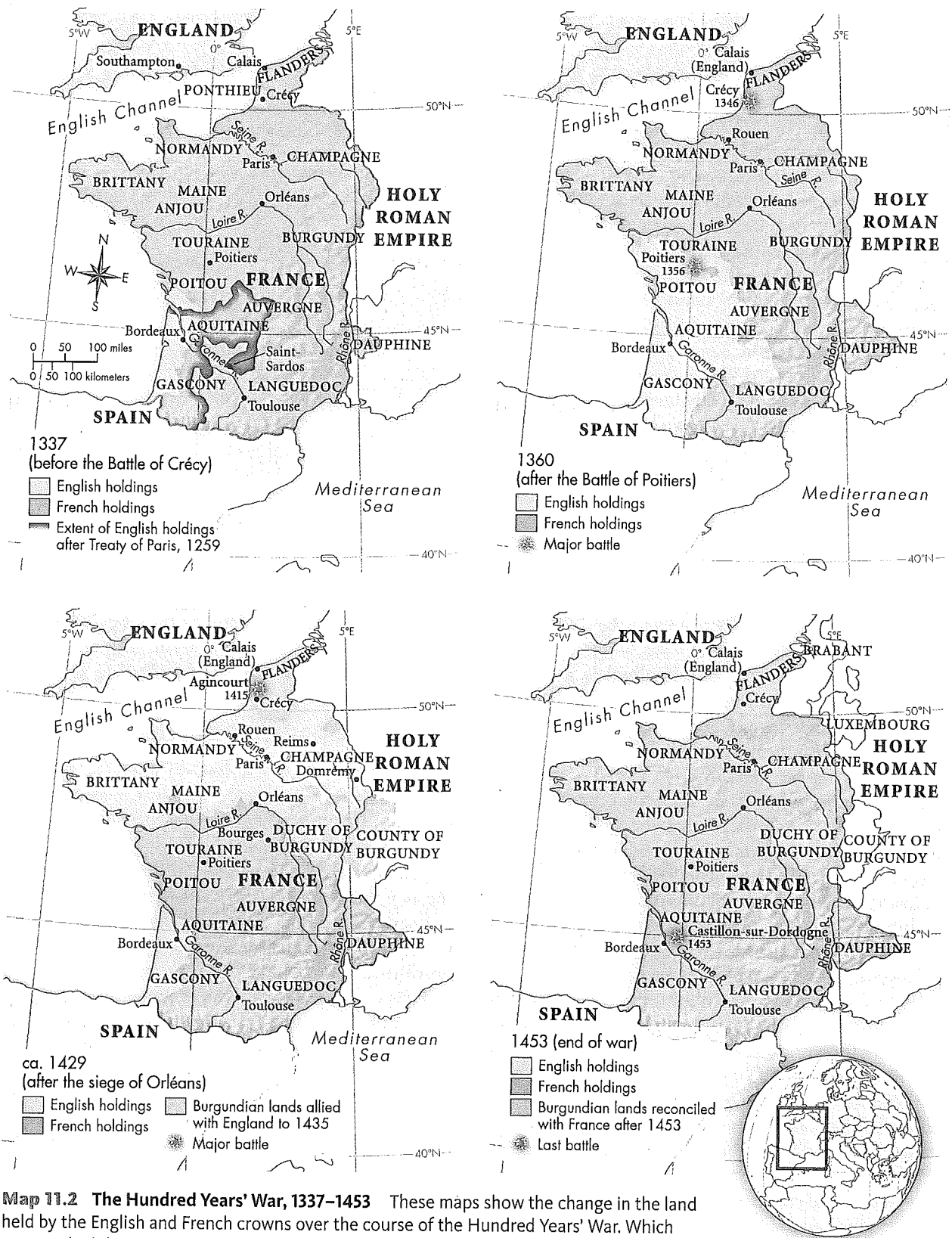
1337	Philip VI of France confiscates Aquitaine; war begins
1346	English longbowmen defeat French knights at Crécy
1356	English defeat French at Poitiers
1370s–1380s	French recover some territory
1415	English defeat the French at Agincourt
1429	French victory at Orléans; Charles VII crowned king
1431	Joan of Arc declared a heretic and burned at the stake
1440s	French reconquer Normandy and Aquitaine
1453	War ends
1456	Joan cleared of charges of heresy and declared a martyr

The war also presented opportunities for wealth and advancement. Poor and idle knights were promised regular wages. Criminals who enlisted were granted pardons. The great nobles expected to be rewarded with estates. Royal exhortations to the troops before battles repeatedly stressed that, if victorious, the men might keep whatever they seized.

English Successes

The war began with a series of French sea raids on English coastal towns in 1337, but the French fleet was almost completely destroyed when it attempted to land soldiers on English soil, and from that point on the war was fought almost entirely in France and the Low Countries (Map 11.2). It consisted mainly of a series of random sieges and cavalry raids, fought in fits and starts, with treaties along the way to halt hostilities.

During the war's early stages, England was highly successful. At Crécy in northern France in 1346, English longbowmen scored a great victory over French knights and crossbowmen. Although the aim of longbowmen was not very accurate, the weapon allowed for rapid reloading, and an English archer could send off three arrows to the French crossbowman's one. The result was a blinding shower of arrows that unhorsed the French knights and caused mass confusion. The roar of English cannon—probably the first use of artillery in the Western world—created further panic. This was not war according to the chivalric rules that Edward III would have preferred. Nevertheless, his son, Edward the Black Prince, used the same tactics ten years later to smash the French at Poitiers, where he captured the French king and held him for ransom.



Map 11.2 The Hundred Years' War, 1337–1453 These maps show the change in the land held by the English and French crowns over the course of the Hundred Years' War. Which year marked the greatest extent of English holdings in France?

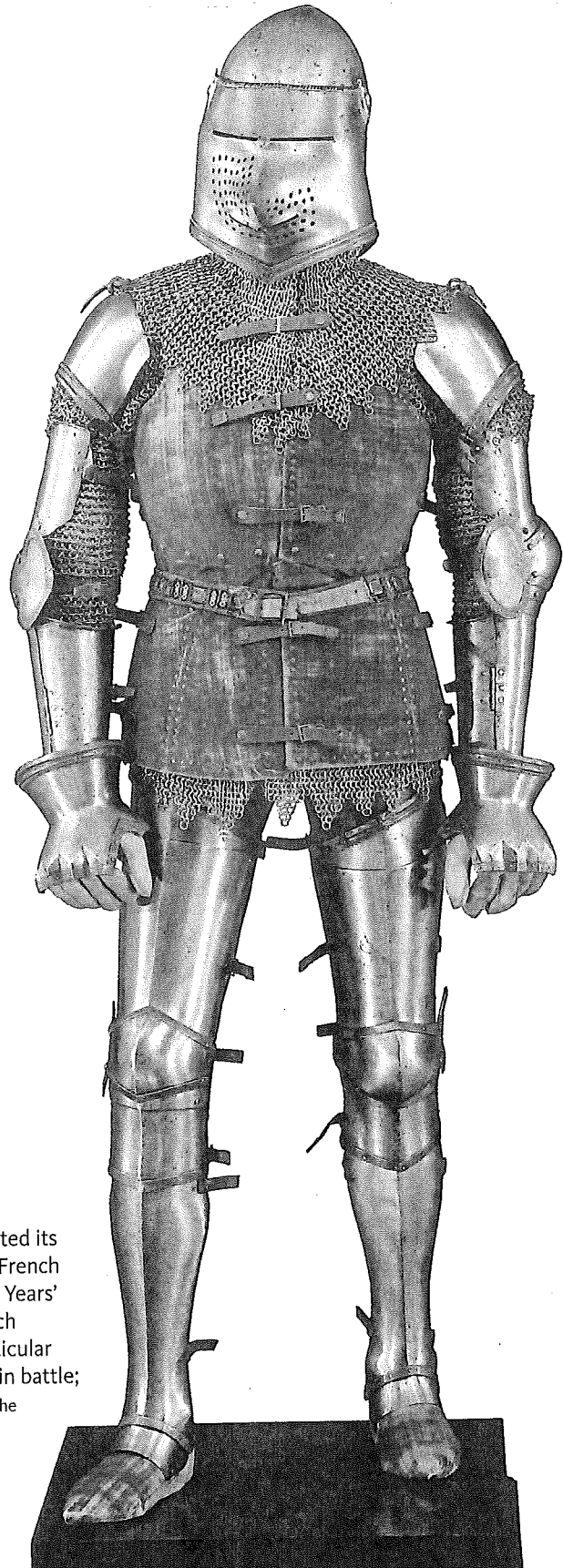
Edward was not able to take all of France, but the English held Aquitaine and other provinces, and allied themselves with many of France's nobles. After a brief peace, the French fought back and recovered some territory during the 1370s and 1380s, and then a treaty again halted hostilities as both sides concentrated on conflicts over power at home.

War began again in 1415 when the able English soldier-king Henry V (r. 1413–1422) invaded France. At Agincourt (AH-jihn-kort), Henry's army defeated a much larger French force, again primarily through the skill of English longbowmen. Henry followed up his triumph at Agincourt with the reconquest of Normandy, and by 1419 the English had advanced to the walls of Paris (see Map 11.2). Henry married the daughter of the French king, and a treaty made Henry and any sons the couple would have heir to the French throne. It appeared as if Henry would indeed rule both England and France, but he died unexpectedly in 1422, leaving an infant son as heir. The English continued their victories, however, and besieged the city of Orléans (or-lay-AHN), the only major city in northern France not under their control. But the French cause was not lost.

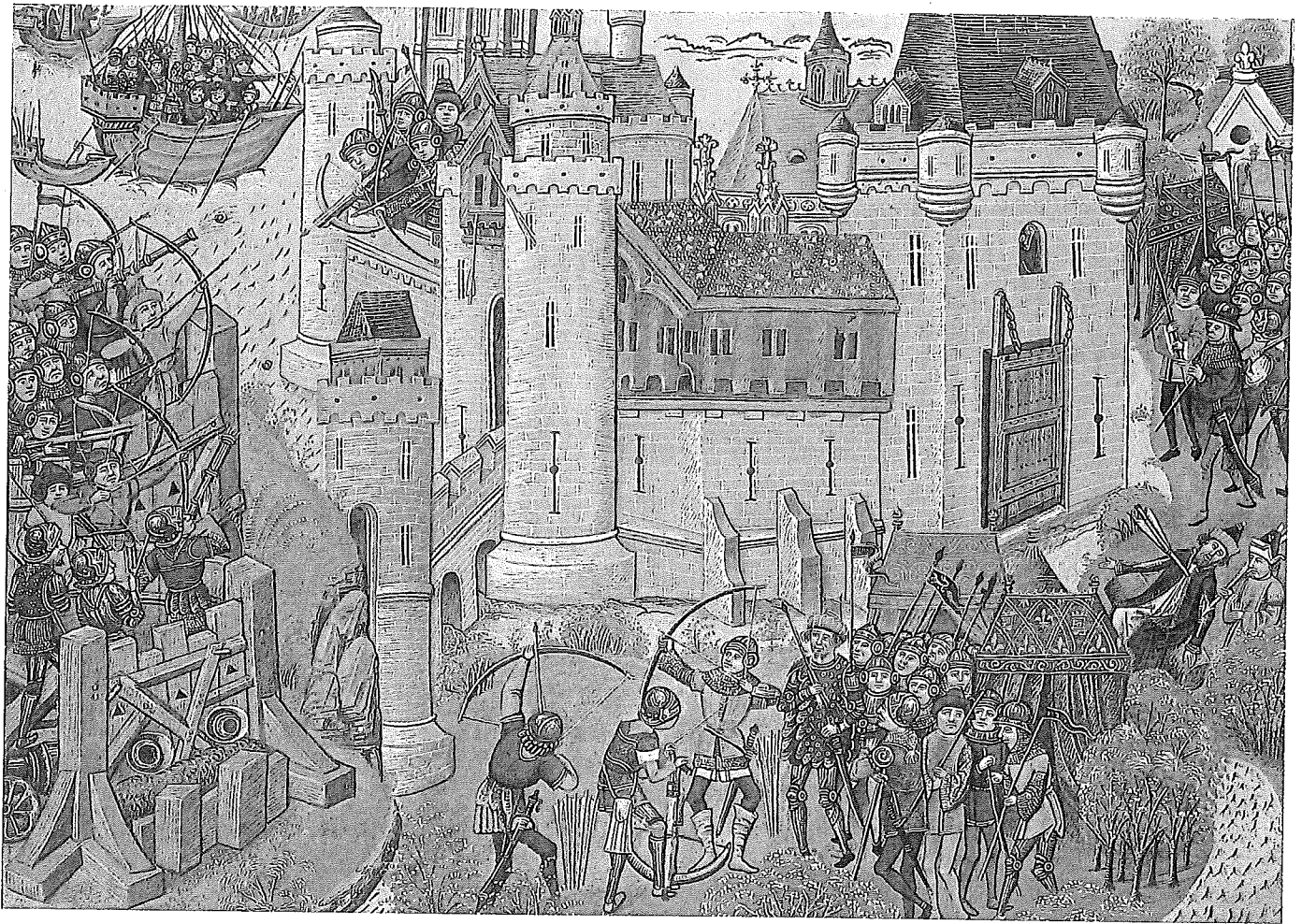
Joan of Arc and France's Victory

The ultimate French success rests heavily on the actions of Joan, an obscure French peasant girl whose vision and military leadership revived French fortunes and led to victory. (Over the centuries, she acquired the name "of Arc" — *d'Arc* in French — based on her father's name; she never used this name for herself, but called herself "the maiden" — *la Pucelle* in French.) Born in 1412 to well-to-do peasants in the village of Domrémy in Champagne, Joan grew up in a religious household. During adolescence she began to hear voices, which she later said belonged to Saint Michael, Saint Catherine, and Saint Margaret. In 1428 these voices spoke to her with great urgency, telling her that the dauphin (DOH-fuhn), the uncrowned King Charles VII, had to be crowned and the English expelled from France. Joan traveled to the French court wearing male cloth-

ing. She had an audience with Charles, who had her questioned about her angelic visions and examined to make sure she was the virgin she said she was. She secured his support to travel with the French army to Orléans dressed as a knight—with borrowed armor



Suit of Armor This fifteenth-century suit of Italian armor protected its wearer, but its weight made movement difficult. Both English and French mounted knights wore full armor at the beginning of the Hundred Years' War, but by the end they wore only breastplates and helmets, which protected their vital organs but allowed greater mobility. This particular suit has been so well preserved that it was most likely never used in battle; it may have been made for ceremonial purposes. (Image copyright © The Metropolitan Museum of Art/Art Resource; NY)



Siege of the Castle of Mortagne Medieval warfare usually consisted of small skirmishes and attacks on castles. This miniature shows the French besieging an English-held castle near Bordeaux in 1377 that held out for six months. Most of the soldiers use longbows, although at the left two men shoot primitive muskets above a pair of cannon. Painted in the late fifteenth century, the scene reflects the military technology available at the time it was painted, not at the time of the actual siege.

(© British Library Board, MS Royal 14 e. IV f. 23)

and sword. There she dictated a letter to the English ordering them to surrender:

King of England . . . , do right in the King of Heaven's sight. Surrender to The Maid sent hither by God the King of Heaven, the keys of all the good towns you have taken and laid waste in France. She comes in God's name to establish the Blood Royal, ready to make peace if you agree to abandon France and repay what you have taken. And you, archers, comrades in arms, gentles and others, who are before the town of Orléans, retire in God's name to your own country.⁶

Such words coming from a teenage girl—even one inspired by God—were laughable given the recent course of the conflict, but Joan was amazingly successful. She inspired and led French attacks, forcing the

English to retreat from Orléans. The king made Joan co-commander of the entire army, and she led it to a string of victories; other cities simply surrendered without a fight and returned their allegiance to France. In July 1429, two months after the end of the siege of Orléans, Charles VII was crowned king at Reims.

Joan and the French army continued their fight against the English and their Burgundian allies. In 1430 the Burgundians captured Joan. Charles refused to ransom her, and she was sold to the English. A church court headed by a pro-English bishop tried her for heresy, and though nothing she had done was heretical by church doctrine, she was found guilty and burned at the stake in the marketplace at Rouen. (See “Primary Source 11.2: The Trial of Joan of Arc, at right.”)

The French army continued its victories without her. Sensing a shift in the balance of power, the Bur-

The Trial of Joan of Arc

Joan's interrogation was organized and led by Bishop Pierre Cauchon, one of many French clergy who supported the English. In a number of sessions that took place over several months, she was repeatedly asked about her voices, her decision to wear men's clothing, and other issues. This extract is from the fourth session, on Tuesday, February 27, 1431; Joan is here referred to with the French spelling of her name, Jeanne.

☞ In their presence Jeanne was required by my lord the Bishop of Beauvais to swear and take the oath concerning what touched her trial. To which she answered that she would willingly swear as to what touched her trial, but not as to everything she knew. . . .

Asked whether she had heard her voice since Saturday, she answered: "Yes, indeed, many times." . . . Asked what it said to her when she was back in her room, she replied: "That I should answer you boldly." . . . Questioned as to whether it were the voice of an angel, or of a saint, or directly from God, she answered that the voices were those of Saint Catherine and of Saint Margaret. And their heads are crowned with beautiful crowns, most richly and preciously. And [she said] for [telling you] this I have leave from our Lord. . . .

Asked if the voice ordered her to wear a man's dress, she answered that the dress is but a small matter; and that she had not taken it by the advice of any living man; and that she did not take this dress nor do anything at all save by the command of Our Lord and the angels.

Questioned as to whether it seemed to her that this command to take male dress was a lawful one, she answered that everything she had done was at Our Lord's command, and if He had ordered Jeanne to take a different dress, she would have done so, since it would have been at God's command. . . .

gundians switched their allegiance to the French, who reconquered Normandy and, finally, ejected the English from Aquitaine in the 1440s. As the war dragged on, loss of life mounted, and money appeared to be flowing into a bottomless pit, demands for an end increased in England. Parliamentary opposition to additional war grants stiffened, fewer soldiers were sent, and more territory passed into French hands. At the war's end in 1453, only the town of Calais (KA-lay) remained in English hands.

What of Joan? A new trial in 1456—requested by Charles VII, who either had second thoughts about his abandonment of Joan or did not wish to be associated

Asked if she had her sword when she was taken prisoner, she said no, but that she had one which was taken from a Burgundian. . . . Asked whether, when she was before the city of Orleans, she had a standard, and of what colour it was, she replied that it had a field sown with fleurs-de-lis, and showed a world with an angel on either side, white in colour, of linen or *boucassin* [a type of fabric], and she thought that the names JESUS MARIA were written on it; and it had a silk fringe. . . . Asked which she preferred, her sword or her standard, she replied that she was forty times fonder of her standard than she was of her sword. . . . She said moreover that she herself bore her standard during an attack, in order to avoid killing anyone. And she added that she had never killed anyone at all. . . .

She also said that during the attack on the fort at the bridge she was wounded in the neck by an arrow, but she was greatly comforted by Saint Catherine, and was well again in a fortnight. . . . Asked whether she knew beforehand that she would be wounded, she said that she well knew it, and had informed her king of it; but that notwithstanding she would not give up her work. ☞

EVALUATE THE EVIDENCE

1. How does Joan explain the way that she chose to answer the interrogators' questions, and her decisions about clothing and actions in battle?
2. Thinking about the structures of power and authority in fifteenth-century France, how do you believe the interrogators would have regarded Joan's answers?

Source: *The Trial of Joan of Arc*, translated with an introduction by W. S. Scott (Westport, Conn.: Associated Booksellers, 1956), 76, 77, 79–80, 82, 83. © 1956, The Folio Society.

with a condemned heretic—was held by the pope. It cleared her of all charges and declared her a martyr. She became a political symbol of France from that point on, and sometimes also a symbol of the Catholic Church in opposition to the government of France. In 1920, for example, she was canonized as a saint shortly after the French government declared separation of church and state in France. Similarly, Joan has been (and continues to be) a symbol of deep religious piety to some, of conservative nationalism to others, and of gender-bending cross-dressing to others. Beneath the pious and popular legends is a teenage girl who saved the French monarchy, the embodiment of France.

Aftermath

In France thousands of soldiers and civilians had been slaughtered and hundreds of thousands of acres of rich farmland ruined, leaving the rural economy of many areas a shambles. These losses exacerbated the dreadful losses caused by the plague. The war had disrupted trade and the great trade fairs, resulting in the drastic reduction of French participation in international commerce. Defeat in battle and heavy taxation contributed to widespread dissatisfaction and aggravated peasant grievances.

The war had wreaked havoc in England as well, even though only the southern coastal ports saw actual battle. England spent the huge sum of over £5 million on the war effort, and despite the money raised by some victories, the net result was an enormous financial loss. The government attempted to finance the war by raising taxes on the wool crop, which priced wool out of the export market.

In both England and France, men of all social classes had volunteered to serve in the war in the hope of acquiring booty and becoming rich, and some were successful in the early years of the war. As time went on, however, most fortunes seem to have been squandered as fast as they were made. In addition, the social order was disrupted because the knights who ordinarily served as sheriffs, coroners, jurymen, and justices of the peace were abroad.

The war stimulated technological experimentation, especially with artillery. Cannon revolutionized warfare, making the stone castle no longer impregnable. Because only central governments, not private nobles, could afford cannon, their use strengthened the military power of national states.

The long war also had a profound impact on the political and cultural lives of the two countries. Most notably, it stimulated the development of the English Parliament. Between 1250 and 1450 **representative assemblies** flourished in many European countries. In the English Parliament, German *diets*, and Spanish *cortes*, deliberative practices developed that laid the foundations for the representative institutions of modern democratic nations. While representative assemblies declined in most countries after the fifteenth century, the English Parliament endured. Edward III's constant need for money to pay for the war compelled him to summon not only the great barons and bishops, but knights of the shires and citizens from the towns as

representative assemblies
Deliberative meetings of lords and wealthy urban residents that flourished in many European countries between 1250 and 1450.

well. Parliament met in thirty-seven of the fifty years of Edward's reign.

The frequency of the meetings is significant. Representative assemblies were becoming a habit. Knights and wealthy urban resi-

dents—or the “Commons,” as they came to be called—recognized their mutual interests and began to meet apart from the great lords. The Commons gradually realized that they held the country's purse strings, and a parliamentary statute of 1341 required parliamentary approval of most new taxes. By signing the law, Edward III acknowledged that the king of England could not tax without Parliament's consent.

In England, theoretical consent to taxation and legislation was given in one assembly for the entire country. France had no such single assembly; instead, there were many regional or provincial assemblies. Why did a national representative assembly fail to develop in France? Linguistic, geographical, economic, legal, and political differences remained very strong. People tended to think of themselves as Breton, Norman, Burgundian, and so on, rather than French. In addition, provincial assemblies, highly jealous of their independence, did not want a national assembly. The costs of sending delegates to it would be high, and the result was likely to be increased taxation and a lessening of their own power. Finally, the initiative for convening assemblies rested with the king, but some monarchs lacked the power to call them, and others, including Charles VI, found the very idea of representative assemblies thoroughly distasteful.

In both countries, however, the war did promote the growth of nationalism—the feeling of unity and identity that binds together a people. After victories, each country experienced a surge of pride in its military strength. Just as English patriotism ran strong after Crécy and Poitiers, so French national confidence rose after Orléans. French national feeling demanded the expulsion of the enemy not merely from Normandy and Aquitaine but from all French soil. Perhaps no one expressed this national consciousness better than Joan when she exulted that the enemy had been “driven out of *France*.”

Challenges to the Church

Why did the church come under increasing criticism?

In times of crisis or disaster, people of all faiths have sought the consolation of religion. In the fourteenth century, however, the official Christian Church offered little solace. Many priests and friars helped the sick and the hungry, but others paid more attention to worldly matters, and the leaders of the church added to the sorrow and misery of the times. In response to this lack of leadership, members of the clergy challenged the power of the pope, and laypeople challenged the authority of

Raimon de Cornet on the Avignon Papacy

Criticism of the church during the period of the Avignon papacy included learned treatises, but also works written for a more popular audience. In this poem, probably written in the 1330s, Raimon de Cornet, a troubadour poet from southern France who was himself a priest, criticizes the entire church hierarchy: pope, cardinals, and bishops.

¶ I see the pope his sacred trust betray,
For while the rich his grace can gain away,
His favors from the poor are aye withholden.
He strives to gather wealth as best he may,
Forcing Christ's people blindly to obey,
So that he may repose in garments golden.
The vilest traffickers in souls are all
His chapmen, and for gold a prebend's stall
He'll sell them, or an abbacy or miter [the hat of a bishop].
And to us he sends clowns and tramps who crawl
Vending his pardon briefs from cot to hall —
Letters and pardons worthy of the writer,
Which leaves our pokes [money-pouches], if not our
souls, the lighter.

No better is each honored cardinal.
From early morning's dawn to evening's fall,
Their time is passed in eagerly contriving
To drive some bargain foul with each and all.
So if you feel a want, or great or small,
Or if for some preferment [church position] you are
striving,
The more you please to give the more 't will bring,
Be it a purple cap or bishop's ring.

And it need ne'er in any way alarm you
That you are ignorant of everything
To which a minister of Christ should cling,
You will have revenue enough to warm you —
And, bear in mind, the lesser gifts won't harm you.

Our bishops, too, are plunged in similar sin,
For pitilessly they flay the very skin
From all their priests who chance to have fat livings.
For gold their seal official you can win
To any writ, no matter what's therein.
Sure God alone can make them stop their thievings.
'T were hard, in full, their evil works to tell,
As when, for a few pence, they greedily sell
The tonsure [the haircut of a monk or priest] to some
mountebank or jester,
Whereby the temporal courts are wronged as well,
For then these tonsured rogues they cannot quell,
Howe'er their scampish doings may us pester,
While round the church still growing evils fester. ¶

EVALUATE THE EVIDENCE

1. What actions of the church hierarchy does Raimon de Cornet view as particularly worthy of criticism?
2. How did popular poems such as this one both reflect and shape attitudes toward the church in the fourteenth century?

Source: James Harvey Robinson, *Readings in European History*, vol. 1 (Boston: Ginn and Company, 1904), pp. 375–376.

the church itself. Women and men increasingly relied on direct approaches to God, often through mystical encounters, rather than on the institutional church.

The Babylonian Captivity and Great Schism

Conflicts between the secular rulers of Europe and the popes were common throughout the High Middle Ages, and in the early fourteenth century the dispute between King Philip the Fair of France and Pope Boniface VIII became particularly bitter (see Chapter 9). After Boniface's death, in order to control the church and its policies, Philip pressured the new pope, Clement V, to settle permanently in Avignon in southeastern France. The popes lived in Avignon from 1309 to 1376, a period in church history often called the

Babylonian Captivity (referring to the seventy years the ancient Hebrews were held captive in Mesopotamian Babylon).

The Babylonian Captivity badly damaged papal prestige. The seven popes at Avignon concentrated on bureaucratic and financial matters to the exclusion of spiritual objectives, and the general atmosphere was one of luxury and extravagance, which was also the case at many bishops' courts. (See "Primary Source 11.3: Raimon de Cornet on the Avignon Papacy," above.) The leadership of the church was cut off from its historic roots and the source of its ancient authority, the city of Rome. In 1377 Pope Gregory XI brought the papal court back to Rome but died shortly

Babylonian Captivity The period from 1309 to 1376 when the popes resided in Avignon rather than in Rome. The phrase refers to the seventy years when the Hebrews were held captive in Babylon.

afterward. Roman citizens pressured the cardinals to elect an Italian, and they chose a distinguished administrator, the archbishop of Bari, Bartolomeo Prignano, who took the name Urban VI.

Urban VI (pontificate 1378–1389) had excellent intentions for church reform, but he went about it in a tactless manner. He attacked clerical luxury, denouncing individual cardinals and bishops by name, and even threatened to excommunicate some of them. The cardinals slipped away from Rome and met at Anagni. They declared Urban's election invalid because it had come about under threats from the Roman mob, and excommunicated the pope. The cardinals then elected Cardinal Robert of Geneva, the cousin of King Charles V of France, as pope. Cardinal Robert took the name Clement VII. There were thus two popes in 1378—Urban at Rome and Clement VII (pontificate 1378–1394) at Avignon. So began the **Great Schism**, which divided Western Christendom until 1417.

The powers of Europe aligned themselves with Urban or Clement along strictly political lines. France naturally recognized the French pope, Clement. England, France's long-time enemy, recognized the Italian pope, Urban. Scotland, an ally of France, supported Clement.

Great Schism The division, or split, in church leadership from 1378 to 1417 when there were two, then three, popes.

conciliarists People who believed that the authority in the Roman Church should rest in a general council composed of clergy, theologians, and laypeople, rather than in the pope alone.

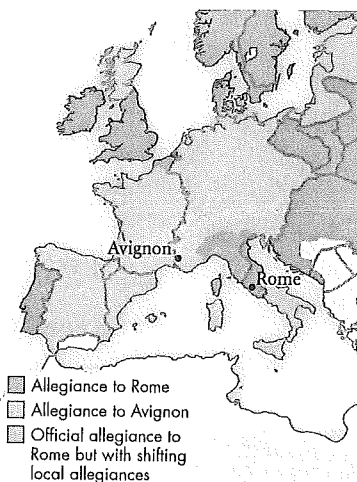
Aragon, Castile, and Portugal hesitated before deciding for Clement as well. The German emperor, hostile to France, recognized Urban. At first the Italian city-states recognized Urban; later they opted for Clement.

John of Spoleto, a professor at the law school at Bologna, eloquently summed up intellectual opinion of the schism: "The longer this schism lasts, the more it appears to be costing, and the more harm it does; scandal, mas-

sacres, ruination, agitations, troubles and disturbances."⁷ The schism weakened the religious faith of many Christians and brought church leadership into serious disrepute.

Critiques, Divisions, and Councils

Criticism of the church during the Avignon papacy and the Great Schism often came from the ranks of highly learned clergy and lay professionals. One of these was



The Great Schism, 1378–1417

William of Occam (1289?–1347?), a Franciscan friar and philosopher who predated the Great Schism but saw the papal court at Avignon during the Babylonian Captivity. Occam argued vigorously against the papacy and also wrote philosophical works in which he questioned the connection between reason and faith that had been developed by Thomas Aquinas (see Chapter 10). All governments should have limited powers and be accountable to those they govern, according to Occam, and church and state should be separate.

The Italian lawyer and university official Marsiglio of Padua (ca. 1275–1342) agreed with Occam. In his *De-*

fensor Pacis (The Defender of the Peace), Marsiglio argued against the medieval idea of a society governed by both church and state, with church supreme. Instead, Marsiglio claimed, the state was the great unifying power in society, and the church should be subordinate to it. Church leadership should rest in a general council made up of laymen as well as priests and superior to the pope. Marsiglio was excommunicated for these radical ideas, and his work was condemned as heresy—as was Occam's—but in the later part of the fourteenth century many thinkers agreed with these two critics of the papacy. They believed that reform of the church could best be achieved through periodic assemblies, or councils, representing all the Christian people. Those who argued this position were called **conciliarists**.

The English scholar and theologian John Wyclif (WIH-klih) (ca. 1330–1384) went further than the conciliarists in his argument against medieval church structure. He wrote that Scripture alone should be the standard of Christian belief and practice and that papal claims of secular power had no foundation in the Scriptures. He urged that the church be stripped of its property. He also wanted Christians to read the Bible for themselves and produced the first complete translation of the Bible into English. Wyclif's followers, dubbed Lollards, from a Dutch word for "mumble" by those who ridiculed them, spread his ideas and made many copies of his Bible. Lollard teaching allowed women to preach, and women played a significant role in the movement. Lollards were persecuted in the fifteenth century; some were executed, some recanted, and others continued to meet secretly in houses, barns, and fields to read and discuss the Bible and other religious texts in English. Bohemian students returning from study at the University of Oxford around 1400 brought Wyclif's ideas with them to Prague, the capital of what was then Bohemia and is

now the Czech Republic. There another university theologian, Jan Hus (ca. 1372–1415), built on them. He also denied papal authority, called for translations of the Bible into the local Czech language, and declared indulgences—papal offers of remission of penance—useless. Hus gained many followers, who linked his theological ideas with their opposition to the church's wealth and power and with a growing sense of Czech nationalism in opposition to the pope's international power. Hus's followers were successful at defeating the combined armies of the pope and the emperor many times. In the 1430s the emperor finally agreed to recognize the Hussite Church in Bohemia, which survived into the Reformation and then merged with other Protestant churches.

The ongoing schism threatened the church, and in response to continued calls throughout Europe for a council, the cardinals of Rome and Avignon summoned a council at Pisa in 1409. That gathering of prelates and theologians deposed both popes and selected another. Neither the Avignon pope nor the Roman pope



The Hussite Revolution, 1415–1436

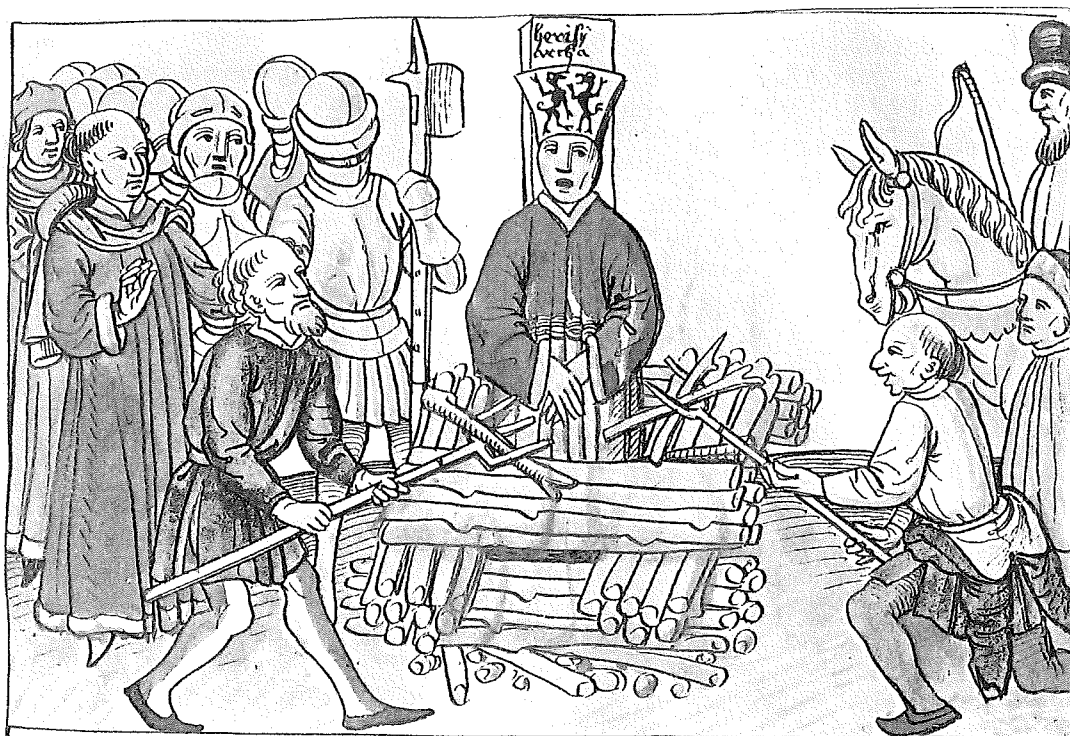
would resign, however, and the appalling result was the creation of a threefold schism.

Finally, under pressure from the German emperor Sigismund, a great council met at the imperial city of Constance (1414–1418). It had three objectives: to wipe out heresy, to end the schism, and to reform the church. Members included cardinals, bishops, abbots, and professors of theology and canon law from across Europe. The council moved first on the last point: despite being granted a safe-conduct to go to Constance by the emperor, Jan Hus was tried, condemned, and burned at the stake as a heretic in 1415. The council also eventually healed the schism. It deposed both the Roman pope and the

successor of the pope chosen at Pisa, and it isolated the Avignon pope. A conclave elected a new leader, the Roman cardinal Colonna, who took the name Martin V (pontificate 1417–1431).

Martin proceeded to dissolve the council. Nothing was done about reform, the third objective of the council. In the later part of the fifteenth century the

The Execution of Jan Hus This fifteenth-century manuscript illustration shows men placing logs around Hus at the Council of Constance, while soldiers, officials, a priest, and a cardinal look on. Hus became an important symbol of Czech independence, and in 1990 the Czech Republic declared July 6, the date of his execution in 1415, a national holiday. (The Art Archive at Art Resource)



INDIVIDUALS IN SOCIETY

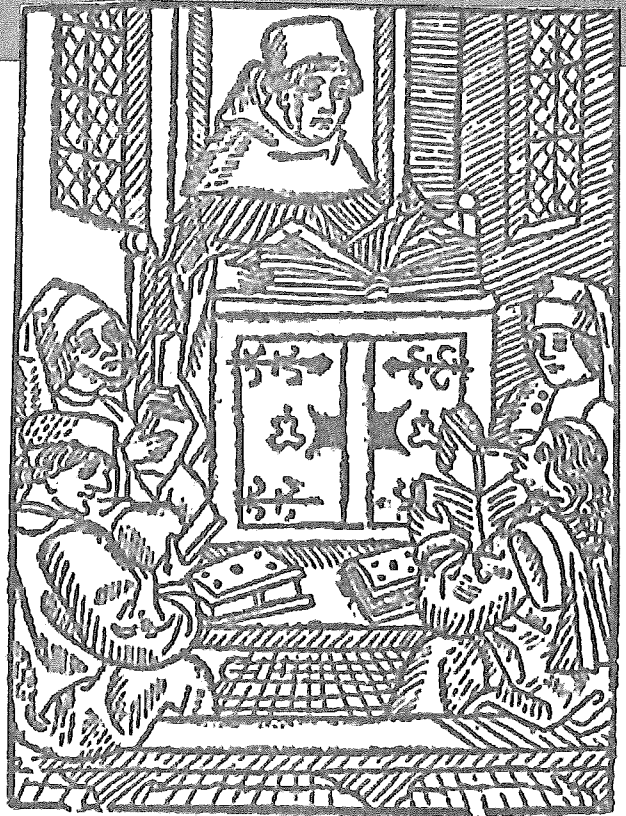
Meister Eckhart

Mysticism—the direct experience of the divine—is an aspect of many world religions and has been part of Christianity throughout its history. During the late Middle Ages, however, the pursuit of mystical union became an important part of the piety of many laypeople, especially in the Rhineland area of Germany. In this they were guided by the sermons of the churchman generally known as Meister Eckhart. Born into a German noble family, Eckhart (1260–1329?) joined the Dominican order and studied theology at Paris and Cologne, attaining the academic title of “master” (*Meister* in German). The leaders of the Dominican order appointed him to a series of administrative and teaching positions, and he wrote learned treatises in Latin that reflected his Scholastic training and deep understanding of classical philosophy.

He also began to preach in German, attracting many listeners through his beautiful language and mystical insights. God, he said, was “an overswarming being and an overbeing nothingness,” whose essence was beyond the ability of humans to express: “if the soul is to know God, it must know Him outside time and place, since God is neither in this or that, but One and above them.” Only through “unknowing,” emptying oneself, could one come to experience the divine. Yet God was also present in individual human souls, and to a degree in every creature, all of which God had called into being before the beginning of time. Within each human soul there was what Eckhart called a “little spark,” an innermost essence that allows the soul—with God’s grace and Christ’s redemptive action—to come to God. “Our salvation depends upon our knowing and recognizing the Chief Good which is God Himself,” preached Eckhart; “the Eye with which I see God is the same Eye with which God sees me.” “I have a capacity in my soul for taking in God entirely,” he went on, a capacity that was shared by all humans, not only members of the clergy or those with special spiritual gifts. Although Eckhart did not reject church sacraments or the hierarchy, he frequently stressed that union with God was best accomplished through quiet detachment and simple prayer rather than pilgrimages, extensive fasts, or other activities: “If the only prayer you said in your whole life was ‘thank you,’ that would suffice.”*

Eckhart’s unusual teachings led to charges of heresy in 1327, which he denied. The pope—who was at this point in Avignon—presided over a trial condemning him, but Eckhart appears to have died during the course of the proceedings or shortly thereafter. His writings were ordered destroyed, but his followers preserved many and spread his teachings.

In the last few decades, Meister Eckhart’s ideas have been explored and utilized by philosophers and mystics in Bud-



A sixteenth-century woodcut of Meister Eckhart teaching.
(Visual Connection Archive)

dhism, Hinduism, and neo-paganism, as well as by Christians. His writings sell widely for their spiritual insights, and quotations from them—including the one above about thank-you prayers—can be found on coffee mugs, tote bags, and T-shirts.

QUESTIONS FOR ANALYSIS

1. Why might Meister Eckhart’s preaching have been viewed as threatening by the leaders of the church?
2. Given the situation of the church in the late Middle Ages, why might mysticism have been attractive to pious Christians?



ONLINE DOCUMENT ASSIGNMENT

What does Meister Eckhart’s life tell us about the religious climate of the early fourteenth century?

Go to the Integrated Media and examine a selection of Eckhart’s writings and those of his critics. Then complete a writing assignment based on the evidence and details from this chapter.

**Meister Eckhart’s Sermons*, trans. Claud Field (London: n.p., 1909).

papacy concentrated on Italian problems to the exclusion of universal Christian interests. But the schism and the conciliar movement had exposed the crying need for ecclesiastical reform, thus laying the foundation for the great reform efforts of the sixteenth century.

Lay Piety and Mysticism

The failings of the Avignon papacy followed by the scandal of the Great Schism did much to weaken the spiritual mystique of the clergy in the popular mind. Laypeople had already begun to develop their own forms of piety somewhat separate from the authority of priests and bishops, and these forms of piety became more prominent in the fourteenth century.

In the thirteenth century lay Christian men and women had formed **confraternities**, voluntary lay groups organized by occupation, devotional preference, neighborhood, or charitable activity. Some confraternities specialized in praying for souls in purgatory, either for specific individuals or for the anonymous mass of all souls. In England they held dances, church festivals, and collections to raise money to clean and repair church buildings and to supply churches with candles and other liturgical objects. Like craft guilds, most confraternities were groups of men, but separate women's confraternities were formed in some towns, often to oversee the production of vestments, altar cloths, and other items made of fabric. All confraternities carried out special devotional practices such as prayers or processions, often without the leadership of a priest. Famine, plague, war, and other crises led to an expansion of confraternities in larger cities and many villages.

In Holland beginning in the late fourteenth century, a group of pious laypeople called the Brethren and Sisters of the Common Life lived in stark simplicity while daily carrying out the Gospel teaching of feeding the hungry, clothing the naked, and visiting the sick. They sought to both ease social problems and make religion a personal inner experience. The spirituality of the Brethren and Sisters of the Common Life found its finest expression in the classic *The Imitation of Christ* by the Dutch monk Thomas à Kempis (1380?–1471), which gained wide appeal among laypeople. It urges Christians to take Christ as their model, seek perfection in a simple way of life, and look to the Scriptures for guidance in living a spiritual life. In the mid-fifteenth century the movement had founded houses in the Netherlands, in central Germany, and in the Rhineland.

For some individuals, both laypeople and clerics, religious devotion included mystical experiences. (See "Individuals in Society: Meister Eckhart," at left.) Bridget of Sweden (1303–1373) was a noblewoman

who journeyed to Rome after her husband's death. She began to see visions and gave advice based on these visions to both laypeople and church officials. At the end of her life Bridget made a pilgrimage to Jerusalem, where she saw visions of the Virgin Mary, who described to her exactly how she was standing "with my knees bent" when she gave birth to Jesus, and how she "showed to the shepherds the nature and male sex of the child."⁸ Bridget's visions provide evidence of the ways in which laypeople used their own experiences to enhance their religious understanding; Bridget's own experiences of childbirth shaped the way she viewed the birth of Jesus, and she related to the Virgin Mary in part as one mother to another.

The confraternities and mystics were generally not considered heretical unless they began to challenge the authority of the papacy the way Wyclif, Hus, and some conciliarists did. However, the movement of lay piety did alter many people's perceptions of their own spiritual power.

confraternities Voluntary lay groups organized by occupation, devotional preference, neighborhood, or charitable activity.

Social Unrest in a Changing Society

What explains the social unrest of the late Middle Ages?

At the beginning of the fourteenth century famine and disease profoundly affected the lives of European peoples. As the century wore on, decades of slaughter and destruction, punctuated by the decimating visits of the Black Death, added further woes. In many parts of France and the Low Countries, fields lay in ruin or untilled for lack of labor. In England, as taxes increased, criticisms of government policy and mismanagement multiplied. Crime and new forms of business organization aggravated economic troubles, and throughout Europe the frustrations of the common people erupted into widespread revolts.

Peasant Revolts

Nobles and clergy lived on the food produced by peasant labor, thinking little of adding taxes to the burden of peasant life. While peasants had endured centuries of exploitation, the difficult conditions of the fourteenth and fifteenth centuries spurred a wave of peasant revolts across Europe. Peasants were sometimes joined by those low on the urban social ladder, resulting in a wider revolution of poor against rich.

The first large-scale rebellion was in the Flanders region of present-day Belgium in the 1320s (Map 11.3).

In order to satisfy peace agreements, Flemish peasants were forced to pay taxes to the French, who claimed fiscal rights over the county of Flanders. Monasteries also pressed peasants for additional money above their customary tithes. In retaliation,

Jacquerie A massive uprising by French peasants in 1358 protesting heavy taxation.

peasants burned and pillaged castles and aristocratic country houses. A French army crushed the peasant forces, however, and savage repression and the confiscation of peasant property followed in the 1330s.

In the following decades, revolts broke out in many other places. In 1358, when French taxation for the

Hundred Years' War fell heavily on the poor, the frustrations of the French peasantry exploded in a massive uprising called the **Jacquerie** (zhah-kuh-REE), after a mythical agricultural laborer, Jacques Bonhomme (Good Fellow). Peasants blamed the nobility for oppressive taxes, for the criminal banditry of the countryside, for losses on the battlefield, and for the general misery. Crowds swept through the countryside, slashing the throats of nobles, burning their castles, raping their wives and daughters, and killing or maiming their horses and cattle. Artisans and small merchants in cities and parish priests joined the peasants. Rebels committed terrible destruction, and for several weeks the nobles were on the defensive. Then the upper class united to repress the revolt with merciless ferocity.



The Statute of Laborers

The English population had declined by about one-third because of the Black Death, and rural and urban workers responded by demanding higher wages. In 1351 the English Parliament and King Edward III passed a law ordering wages to be set at their pre-plague levels, and attempting to force people to work.

Because a great part of the people and especially of the workmen and servants has now died in that pestilence, some, seeing the straights of the masters and the scarcity of servants, are not willing to serve unless they receive excessive wages, and others, rather than through labour to gain their living, prefer to beg in idleness: We, considering the grave inconveniences which might come from the lack especially of ploughmen and such labourers . . . have seen fit to ordain: that every man and woman of our kingdom of England, of whatever condition, whether bond or free, who is able bodied and below the age of sixty years, . . . if he, considering his station, be sought after to serve in a suitable service, he shall be bound to serve him who has seen fit so to seek after him; and he shall take only the wages . . . or salary which, in the places where he sought to serve, were accustomed to be paid in the twentieth year of our reign of England [1346], . . . and if any man or woman, being thus sought after in service, will not do this, the fact being proven by two faithful men before the sheriffs or the bailiffs of our lord the king, or the constables of the town where this happens to be done, — straightway through them, or some one of them, he shall be taken and sent to the next jail, and there he shall remain in strict custody until he shall find surety for serving in the aforesaid form.

Thousands of the “Jacques,” innocent as well as guilty, were cut down. That forcible suppression of social rebellion, without any effort to alleviate its underlying causes, served to drive protest underground.

In England the Black Death drastically cut the labor supply, and as a result peasants demanded higher wages and fewer manorial obligations. Their lords countered in 1351 with the Statute of Laborers, a law issued by the king that froze wages and bound workers to their manors. (See “Primary Source 11.4: The Statute of Laborers,” above.) This attempt to freeze wages could not be enforced, but a huge gap remained between peasants and their lords, and the peasants sought release for their economic frustrations in revolt. Other factors

And if a reaper or mower, or other workman or servant, of whatever standing or condition he be, who is retained in the service of any one, do depart from the said service before the end of the term agreed, without permission or reasonable cause, he shall undergo the penalty of imprisonment. . . .

Likewise saddlers, skinnners, white-tawers, cordwainers, tailors, smiths, carpenters, masons, tilers, shipwrights, carters and all other artisans and labourers shall not take for their labour and handiwork more than what, in the places where they happen to labour, was customarily paid to such persons in [1346]; and if any man take more, he shall be committed to the nearest jail in the manner aforesaid. . . .

And because many sound beggars do refuse to labour so long as they can live from begging alms, giving themselves up to idleness and sins, and, at times, to robbery and other crimes — let no one, under the aforesaid pain of imprisonment presume, under colour of piety or alms to give anything to such as can very well labour, or to cherish them in their sloth, — so that thus they may be compelled to labour for the necessities of life. ¶

EVALUATE THE EVIDENCE

1. What does the law require rural laborers, urban artisans, and the poor to do, and what penalties does it provide if they do not?
2. Why were measures such as this most likely ineffective, and how did they contribute to growing social tensions?

Source: Ernest F. Henderson, trans. and ed., *Select Historical Documents of the Middle Ages* (London: George Bell and Sons, 1892).

combined with these economic grievances to fuel the rebellion. The south of England, where the revolt broke out, had been subjected to destructive French raids during the Hundred Years' War. The English government did little to protect the region, and villagers grew increasingly frightened and insecure. Moreover, decades of aristocratic violence against the weak peasantry had bred hostility and bitterness. Social and religious agitation by the popular preacher John Ball fanned the embers of discontent. Ball's famous couplet calling for a return to the social equality that had existed in the Garden of Eden (“When Adam delved and Eve span; / Who was then the gentleman?”) reflected real revolutionary sentiment.

The English revolt was ignited by the reimposition of a tax on all adult males. Despite widespread opposition to the tax in 1380, the royal council ordered the sheriffs to collect it again in 1381. This led to a major uprising known as the **English Peasants' Revolt**, which involved thousands of people. Beginning with

English Peasants' Revolt
Revolt by English peasants in 1381 in response to changing economic conditions.

assaults on the tax collectors, the revolt in England followed a course similar to that of the *Jacquerie* in France. Castles and manors were sacked. Manorial records were destroyed. Many nobles, including the archbishop of Canterbury who had ordered the collection of the tax, were murdered. The center of the revolt lay in the highly populated and economically advanced south and east, but sections of the north also witnessed rebellions (see Map 11.3).

The boy-king Richard II (r. 1377–1399) met the leaders of the revolt, agreed to charters ensuring peasants' freedom, tricked them with false promises, and then crushed the uprising with terrible ferocity. In the aftermath of the revolt, the nobility tried to restore the labor obligations of serfdom, but they were not successful, and the conversion to money rents continued. The English Peasants' Revolt did not bring social equality to England, but rural serfdom continued to decline, disappearing in England by 1550.

Urban Conflicts

In Flanders, France, and England, peasant revolts often blended with conflicts involving workers in cities. Unrest also occurred in Italian, Spanish, and German cities. The urban revolts had their roots in the changing conditions of work. In the thirteenth century craft guilds had organized the production of most goods, with masters, journeymen, and apprentices working side by side. In the fourteenth century a new system evolved to make products on a larger scale. Capitalist investors hired many households, with each household performing only one step of the process. Initially these investors were wealthy bankers and merchants, but eventually shop masters themselves embraced the system. This promoted a greater division within guilds between wealthier masters and the poorer masters and journeymen they hired. Some masters became so wealthy from the profits of their workers that they no longer had to work in a shop themselves, nor did their wives and family members, though they still generally belonged to the craft guild.

While capitalism provided opportunities for some artisans to become investors and entrepreneurs, especially in cloth production, for many it led to a decrease in income and status. Guilds sometimes responded to crises by opening up membership, as they did in some places immediately after the Black Death, but they

more often responded to competition by limiting membership to existing guild families, which meant that journeymen who were not master's sons or who could not find a master's widow or daughter to marry could never become masters themselves. Remaining journeymen their entire lives, they lost their sense of solidarity with the masters of their craft. Resentment led to rebellion.

Urban uprisings were also sparked by issues involving honor, such as employers' requiring workers to do tasks they regarded as beneath them. As their actual status and economic prospects declined and their work became basically wage labor, journeymen and poorer masters emphasized skill and honor as qualities that set them apart from less-skilled workers.

Guilds increasingly came to view the honor of their work as tied to an all-male workplace. When urban economies were expanding in the High Middle Ages, the master's wife and daughters worked alongside him, and female domestic servants also carried out productive tasks. (See "Primary Source 11.5: Christine de Pizan, *Advice to the Wives of Artisans*," at right.) Masters' widows ran shops after the death of their husbands. But in the fourteenth century women's participation in guilds declined, despite labor shortages caused by the plague. First, masters' widows were limited in the amount of time they could keep operating a shop or were prohibited from hiring journeymen; later, female domestic servants were excluded from any productive tasks; finally, the number of daughters a master craftsman could employ was limited. When women were allowed to work, it was viewed as a substitute for charity.

Sex in the City

Peasant and urban revolts and riots had clear economic bases, but some historians have suggested that late medieval marital patterns may have also played a role. In northwestern Europe, people believed that couples should be economically independent before they married. Thus not only during times of crisis such as the Great Famine, but also in more general circumstances, men and women spent long periods as servants or workers in other households, saving money for married life and learning skills, or they waited until their own parents had died and the family property was distributed.

The most unusual feature of this pattern was the late age of marriage for women. Unlike in earlier time periods and in most other parts of the world, a woman in late medieval northern and western Europe generally entered marriage as an adult in her twenties and took charge of running a household immediately. She was thus not as dependent on her husband or mother-in-law as was a woman who married at a younger age.



Christine de Pizan, Advice to the Wives of Artisans

Christine de Pizan (1364?–1430) was the daughter and wife of highly educated men who held positions at the court of the king of France. She was widowed at twenty-five with young children and an elderly mother to care for, and she decided to support her family through writing, an unusual choice for anyone in this era and unheard of for a woman. She began to write prose works and poetry, and gained commissions to write a biography of the French king Charles V, several histories, a long poem celebrating Joan of Arc's victory, and a book of military tactics. She became the first woman in Europe to make her living as a writer.

*Among Christine's many works were several in which she considered women's nature and proper role in society, a topic of debate since ancient times. Among these was *The Treasure of the City of Ladies* (1405, also called *The Book of Three Virtues*), which provides moral suggestions and practical advice on behavior and household management for women of all social classes. Most of the book is directed toward princesses and court ladies, but she also includes shorter sections for more ordinary women. Excerpted here is her advice to the wives of artisans, whose husbands were generally members of urban craft guilds, such as blacksmiths, bakers, or shoemakers.*

☐ All wives of artisans should be very painstaking and diligent if they wish to have the necessities of life. They should encourage their husbands or their workmen to get to work early in the morning and work until late, for mark our words, there is no trade so good that if you neglect your work you will not have difficulty putting bread on the table. And besides encouraging the others, the wife herself should be involved in the work to the extent that she knows all about it, so that she may know how to oversee his workers if her husband is absent, and to reprove them if they do not do well. She ought to oversee them to keep them from idleness, for through careless workers the master is sometimes ruined. And when customers come to her husband and try to drive a hard bargain, she ought to warn him solicitously to take care that he does not make a bad deal. She should advise him to be chary of giving too much credit if he does not know precisely where and to whom it is going, for in this way many come to poverty, although sometimes the greed to earn more or to accept a tempting proposition makes them do it.

In addition, she ought to keep her husband's love as much as she can, to this end: that he will stay at home more willingly and that he may not have any reason to

join the foolish crowds of other young men in taverns and indulge in unnecessary and extravagant expense, as many tradesmen do, especially in Paris. By treating him kindly she should protect him as well as she can from this. It is said that three things drive a man from his home: a quarrelsome wife, a smoking fireplace and a leaking roof. She too ought to stay at home gladly and not go every day traipsing hither and yon gossiping with the neighbours and visiting her chums to find out what everyone is doing. That is done by slovenly housewives roaming about the town in groups. Nor should she go off on these pilgrimages got up for no good reason and involving a lot of needless expense. Furthermore, she ought to remind her husband that they should live so frugally that their expenditure does not exceed their income, so that at the end of the year they do not find themselves in debt.

If she has children, she should have them instructed and taught first at school by educated people so that they may know how better to serve God. Afterwards they may be put to some trade by which they may earn a living, for whoever gives a trade or business training to her child gives a great possession. The children should be kept from wantonness and from voluptuousness above all else, for truly it is something that most shames the children of good towns and is a great sin of mothers and fathers, who ought to be the cause of the virtue and good behavior of their children, but they are sometimes the reason (because of bringing them up to be finicky and indulging them too much) for their wickedness and ruin. ☐

EVALUATE THE EVIDENCE

1. How would you describe Christine's view of the ideal artisan's wife?
2. The regulations of craft guilds often required that masters who ran workshops be married. What evidence does Christine's advice provide for why guilds would have stipulated this?
3. How are economic and moral virtues linked for Christine?

Source: Excerpts from pp. 167–168 in Christine de Pizan, *The Treasure of the City of Ladies*, translated with an Introduction by Sarah Lawson (Penguin Classics, 1985). This translation copyright © 1985 by Sarah Lawson. Reproduced by permission of Penguin Books Ltd. For more on Christine, see C. C. Willard, *Christine de Pizan: Her Life and Works* (1984), and S. Bell, *The Lost Tapestries of the City of Ladies: Christine de Pizan's Renaissance Legacy* (2004).

She also had fewer pregnancies than a woman who married earlier, though not necessarily fewer surviving children.

Men of all social groups had long tended to be older than women when they married. In general, men were in their middle or late twenties at first marriage, with wealthier urban merchants often much older. Journey-men and apprentices were often explicitly prohibited from marrying, as were the students at universities, who were understood to be in “minor orders” and thus like clergy, even if they were not intending to have careers in the church.

The prohibitions on marriage for certain groups of men and the late age of marriage for most men meant that cities and villages were filled with large numbers of young adult men with no family responsibilities who often formed the core of riots and unrest. Not surprisingly, this situation also contributed to a steady market for sexual services outside of marriage, services that in later centuries were termed prostitution. Research on the southern French province of Languedoc in the fourteenth and fifteenth centuries has revealed the establishment of legal houses of prostitution in many cities. Municipal authorities set up houses or districts for prostitution either outside the city walls or away from respectable neighborhoods. For example, authorities in Montpellier set aside Hot Street for prostitution, required women who sold sex to live there, and forbade anyone to molest them. Prostitution thus passed from being a private concern to a social matter requiring public supervision. The towns of Languedoc were not unique. Public authorities in Amiens, Dijon, Paris, Venice, Genoa, London, Florence, Rome, most of the larger German towns, and the English port of Sandwich set up brothels.

Young men associated visiting brothels with achieving manhood; for the women themselves, of course, their activities were work. Some women had no choice, for they had been traded to the brothel manager by their parents or some other person as payment for debt, or had quickly become indebted to the manager (most of whom were men) for the clothes and other finery regarded as essential to their occupation. The small amount they received from their customers did not equal what they had to pay for their upkeep in a brothel. Poor women—and men—also sold sex illegally outside of city brothels, combining this with other sorts of part-time work such as laundering or sewing. Prostitution was an urban phenomenon because only populous towns had large numbers of unmarried young men, communities of transient merchants, and a culture accustomed to a cash exchange.

Though selling sex for money was legal in the Middle Ages, the position of women who did so was always marginal. In the late fifteenth century cities be-

gan to limit brothel residents’ freedom of movement and choice of clothing, requiring them to wear distinctive head coverings or bands on their clothing so that they would not be mistaken for “honorable” women. Cities also began to impose harsher penalties on women who did not live in the designated house or section of town. A few women who sold sex did earn enough to donate money to charity or buy property, but most were very poor.

Along with buying sex, young men also took it by force. Unmarried women often found it difficult to avoid sexual contact. Many worked as domestic servants, where their employers or employers’ sons or male relatives could easily coerce them, or they worked in proximity to men. Notions of female honor kept upper-class women secluded in their homes, particularly in southern and eastern Europe, but there was little attempt anywhere to protect female servants or day laborers from the risk of seduction or rape. Rape was a capital crime in many parts of Europe, but the actual sentences handed out were more likely to be fines and brief imprisonment, with the severity of the sentence dependent on the social status of the victim and the perpetrator.

According to laws regarding rape in most parts of Europe, the victim had to prove that she had cried out and had attempted to repel the attacker, and she had to bring the charge within a short period of time after the attack had happened. Women bringing rape charges were often more interested in getting their own honorable reputations back than in punishing the perpetrators. For this reason, they sometimes asked the judge to force their rapists to marry them.

Same-sex relations—what in the late nineteenth century would be termed “homosexuality”—were another feature of medieval urban life (and of village life, though there are very few sources relating to sexual relations of any type in the rural context). Same-sex relations were of relatively little concern to church or state authorities in the early Middle Ages, but this attitude changed beginning in the late twelfth century. By 1300 most areas had defined such actions as “crimes against nature,” with authorities seeing them as particularly reprehensible because they thought they did not occur anywhere else in creation. Same-sex relations, usually termed “sodomy,” became a capital crime in most of Europe, with adult offenders threatened with execution by fire. The Italian cities of Venice, Florence, and Lucca created special courts to deal with sodomy, which saw thousands of investigations.

How prevalent were same-sex relations? This is difficult to answer, even in modern society, but the city of Florence provides a provocative case study. In 1432 Florence set up a special board of adult men, the Office of the Night, to “root out . . . the abominable vice of



City Brothel In this rather fanciful scene of a medieval brothel, two couples share baths and wine, while a third is in bed in the back, and two nobles peer in from a window across the street. Most brothels were not this elaborate, although some did have baths. Many cities also had commercial bathhouses where people paid a small fee to take a hot bath, a luxury otherwise unavailable. Bathhouses did sometimes offer sex, but their main attraction was hot water. (Bibliothèque nationale de France)

sodomy.”⁹ Between 1432 and the abolition of the board in 1502, about seventeen thousand men came to its attention, which, even over a seventy-year period, represents a great number in a population of about forty thousand. The men came from all classes of society, but almost all cases involved an adult man and an adolescent boy; they ranged from sex exchanged for money or gifts to long-term affectionate relationships. Florentines believed in a generational model in which different roles were appropriate to different stages in life. In a socially and sexually hierarchical world, the boy in the passive role was identified as subordinate, dependent, and mercenary, words usually applied to women. Florentines, however, never described the dominant

partner in feminine terms, for he had not compromised his masculine identity or violated a gender ideal; in fact, the adult partner might be married or have female sexual partners as well as male. Only if an adult male assumed the passive role was his masculinity jeopardized.

Thus in Florence, and no doubt elsewhere in Europe, sodomy was not a marginal practice, which may account for the fact that, despite harsh laws and special courts, actual executions for sodomy were rare. Same-sex relations often developed within the context of all-male environments, such as the army, the craft shop, and the artistic workshop, and were part of the collective male experience. Homoerotic relationships played



Same-Sex Relations This illustration, from a thirteenth-century French book of morals, interprets female and male same-sex relations as the work of devils. The illustration was painted at the time that religious and political authorities were increasingly criminalizing same-sex relations. (ONB/Vienna, Picture Archives, Cod. 2554, fol. 2r)

important roles in defining stages of life, expressing distinctions of status, and shaping masculine gender identity. Same-sex relations involving women almost never came to the attention of legal authorities, so it is difficult to find out how common they were. However, female-female desire was expressed in songs, plays, and stories, as was male-male desire, offering evidence of the way people understood same-sex relations.

Fur-Collar Crime

The Hundred Years' War had provided employment and opportunity for thousands of idle and fortune-seeking knights. But during periods of truce and after the war finally ended, many nobles once again had little to do. Inflation hurt them. Although many were living on fixed incomes, their chivalric code demanded lavish generosity and an aristocratic lifestyle. Many nobles thus turned to crime as a way of raising money. The fourteenth and fifteenth centuries witnessed a great deal of what we might term "fur-collar crime," a medieval version of today's white-collar crime in which those higher up the social scale prey on those who are less well-off.

This "fur-collar crime" involved both violence and fraud. Groups of noble bandits roamed the English countryside, stealing from both rich and poor. Operating like modern urban racketeers, knightly gangs

demanding that peasants pay protection money or else have their hovels burned and their fields destroyed. They seized wealthy travelers and held them for ransom. Corrupt landowners, including some churchmen, pushed peasants to pay higher taxes and extra fees. When accused of wrongdoing, fur-collar criminals intimidated witnesses, threatened jurors, and used their influence to persuade judges to support them—or used cash to bribe them outright.

Aristocratic violence led to revolt, and it also shaped popular culture. The ballads of Robin Hood, a collection of folk legends from late medieval England, describe the adventures of the outlaw hero and his merry men as they avenge the common people against fur-collar criminals—grasping landlords, wicked sheriffs, and mercenary churchmen. Robin Hood was a popular figure because he symbolized the deep resentment of aristocratic corruption and abuse; he represented the struggle against tyranny and oppression.

Ethnic Tensions and Restrictions

Large numbers of people in the twelfth and thirteenth centuries migrated from one part of Europe to another in search of land, food, and work: the English into Scotland and Ireland; Germans, French, and Flemings into Poland, Bohemia, and Hungary; Christians into Muslim Spain. Everywhere in Europe, towns recruited

people from the countryside as well (see Chapter 10). In frontier regions, townspeople were usually long-distance immigrants and, in eastern Europe, Ireland, and Scotland, ethnically different from the surrounding rural population. In eastern Europe, German was the language of the towns; in Irish towns, French, the tongue of Norman or English settlers, predominated. As a result of this colonization and movement to towns, peoples of different ethnic backgrounds lived side by side.

In the early periods of conquest and colonization, and in all regions with extensive migrations, a legal dualism existed: native peoples remained subject to their traditional laws; newcomers brought and were subject to the laws of the countries from which they came. On the Prussian and Polish frontier, for example, the law was that “men who come there . . . should be judged on account of any crime or contract engaged in there according to Polish custom if they are Poles and according to German custom if they are Germans.”¹⁰ Likewise, the conquered Muslim subjects of Christian kings in Spain had the right to be judged under Muslim law by Muslim judges.

The great exception to this broad pattern of legal pluralism was Ireland. From the start, the English practiced an extreme form of discrimination toward the native Irish. The English distinguished between the free and the unfree, and the entire Irish population, simply by the fact of Irish birth, was unfree. When English legal structures were established beginning in 1210, the Irish were denied access to the common-law courts. In civil (property) disputes, an English defendant did not need to respond to an Irish plaintiff; no Irish person could make a will. In criminal procedures, the murder of an Irishman was not considered a felony. Other than in Ireland, although native peoples commonly held humbler positions, both immigrant and native townspeople prospered during the expanding economy of the thirteenth century. But with the economic turmoil of the fourteenth century, ethnic tensions multiplied.

The later Middle Ages witnessed a movement away from legal pluralism or dualism and toward legal homogeneity and an emphasis on blood descent. The dominant ethnic group in an area tried to bar others from positions of church leadership and guild membership. Marriage laws were instituted that attempted to maintain ethnic purity by prohibiting intermarriage, and some church leaders actively promoted ethnic discrimination. As Germans moved eastward, for example, German bishops refused to appoint non-Germans to any church office, while Czech bishops closed monasteries to Germans.

The most extensive attempt to prevent intermarriage and protect ethnic purity is embodied in the **Statute of Kilkenny** (1366), a law the ruling English

imposed on Ireland, which states that “there were to be no marriages between those of immigrant and native stock; that the English inhabitants of Ireland must employ the English language and bear English names; that they must ride in the English way [that is, with saddles] and have English apparel; that no Irishmen were to be granted ecclesiastical benefices or admitted to monasteries in the English parts of Ireland.”¹¹

Late medieval chroniclers used words such as *gens* (race or clan) and *natio* (NAH-tee-oh; species, stock, or kind) to refer to different groups. They held that peoples differed according to language, traditions, customs, and laws. None of these were unchangeable, however, and commentators increasingly also described ethnic differences in terms of “blood,” which made ethnicity heritable. As national consciousness grew with the Hundred Years’ War, for example, people began to speak of “French blood” and “English blood.” Religious beliefs came to be conceptualized in terms of blood as well, with people regarded as having Jewish blood, Muslim blood, or Christian blood. The most dramatic expression of this was in Spain, where “purity of blood” — having no Muslim or Jewish ancestors — became an obsession. Blood also came to be used as a way to talk about social differences, especially for nobles. Just as the Irish and English were prohibited from marrying each other, those of “noble blood” were prohibited from marrying commoners in many parts of Europe. As Europeans increasingly came into contact with people from Africa and Asia, and particularly as they developed colonial empires, these notions of blood also became a way of conceptualizing racial categories.

Literacy and Vernacular Literature

The development of ethnic identities had many negative consequences, but a more positive effect was the increasing use of the vernacular, that is, the local language that people actually spoke, rather than Latin (see Chapter 10). Two masterpieces of European culture, Dante’s *Divine Comedy* (1310–1320) and Chaucer’s *Canterbury Tales* (1387–1400), illustrate a sophisticated use of the rhythms and rhymes of the vernacular.

The *Divine Comedy* of Dante Alighieri (DAH-ny-ah-luh-GYEHR-ee) (1265–1321) is an epic poem of one hundred cantos (verses), each of whose three equal parts describes one of the realms of the next world: Hell, Purgatory, and Paradise. The Roman poet Virgil, representing reason, leads Dante through Hell, where Dante observes the torments of the damned and denounces the disorders of his own time. Passing up into

Statute of Kilkenny

Law issued in 1366 that discriminated against the Irish, forbidding marriage between the English and the Irish, requiring the use of the English language, and denying the Irish access to ecclesiastical offices.

Purgatory, Virgil shows the poet how souls are purified of their disordered inclinations. From Purgatory, Beatrice, a woman Dante once loved and who serves as the symbol of divine revelation in the poem, leads him to Paradise.

The *Divine Comedy* portrays contemporary and historical figures, comments on secular and ecclesiastical affairs, and draws on the Scholastic philosophy of uniting faith and reason. Within the framework of a symbolic pilgrimage, the *Divine Comedy* embodies the psychological tensions of the age. A profoundly Christian poem, it also contains bitter criticism of some church authorities. In its symmetrical structure and use of figures from the ancient world such as Virgil, the poem perpetuates the classical tradition, but as the first major work of literature in the Italian vernacular, it is distinctly modern.

Geoffrey Chaucer (1342–1400) was an official in the administrations of the English kings Edward III and Richard II and wrote poetry as an avocation. His

Canterbury Tales is a collection of stories in lengthy rhymed narrative. On a pilgrimage to the shrine of Saint Thomas Becket at Canterbury (see Chapter 9), thirty people of various social backgrounds tell tales. In depicting the interests and behavior of all types of people, Chaucer presents a rich panorama of English social life in the fourteenth century. Like the *Divine Comedy*, the *Canterbury Tales* reflects the cultural tensions of the times. Ostensibly Christian, many of the pilgrims are also materialistic, sensual, and worldly, suggesting the ambivalence of the broader society's concern for the next world and frank enjoyment of this one.

Beginning in the fourteenth century, a variety of evidence attests to the increasing literacy of laypeople. Wills and inventories reveal that many people, not just nobles, possessed books—mainly devotional texts, but also romances, manuals on manners and etiquette, histories, and sometimes legal and philosophical texts. In England the number of schools in the diocese of York quadrupled between 1350 and 1500. Information



Chaucer's Wife of Bath Chaucer's *Canterbury Tales* were filled with memorable characters, including the often-married Wife of Bath, shown here in a fifteenth-century manuscript. In the prologue that details her life, she denies the value of virginity and criticizes her young and handsome fifth husband for reading a book about "wicked wives." "By God, if women had but written stories, . . ." she comments, "They would have written of men more wickedness / Than all the race of Adam could redress." (Private Collection/The Bridgeman Art Library)

from Flemish and German towns is similar: children were sent to schools and were taught the fundamentals of reading, writing, and arithmetic. Laymen increasingly served as managers or stewards of estates and as clerks to guilds and town governments; such positions obviously required the ability to keep administrative and financial records.

The penetration of laymen into the higher positions of governmental administration, long the preserve of clerics, also illustrates rising lay literacy. With growing frequency, the upper classes sent their daughters to convent schools, where, in addition to instruction in singing, religion, needlework, deportment, and household management, they gained the rudiments of reading and sometimes writing.

The spread of literacy represents a response to the needs of an increasingly complex society. Trade, commerce, and expanding government bureaucracies required an increasing number of literate people. Late medieval culture remained a decidedly oral culture. But by the fifteenth century the evolution toward a more literate culture was already perceptible, and craftsmen would develop the new technology of the printing press in response to the increased demand for reading materials.

Notes

1. Christos S. Bartsocas, "Two Fourteenth Century Descriptions of the 'Black Death,'" *Journal of the History of Medicine* (October 1966): 395.
2. Giovanni Boccaccio, *The Decameron*, trans. Mark Musa and Peter Bondanella (New York: W. W. Norton, 1982), p. 7.
3. Ibid., p. 9.
4. Bartsocas, "Two Fourteenth Century Descriptions," p. 397.
5. Florence Warren, ed., *The Dance of Death* (Oxford: Early English Text Society, 1931), 10 lines from p. 8. Spelling modernized. Used by permission of Oxford University Press and the Council of the Early English Text Society.
6. W. P. Barrett, trans., *The Trial of Jeanne d'Arc* (London: George Routledge, 1931), pp. 165-166.
7. Quoted in J. H. Smith, *The Great Schism, 1378: The Disintegration of the Medieval Papacy* (New York: Weybright & Talley, 1970), p. 15.
8. Quoted in Katharina M. Wilson, ed., *Medieval Women Writers* (Athens: University of Georgia Press, 1984), p. 245.
9. Michael Rocke, *Forbidden Friendships: Homosexuality and Male Culture in Renaissance Florence* (New York: Oxford University Press, 1996), p. 45.
10. Quoted in R. Bartlett, *The Making of Europe: Conquest, Colonization and Cultural Change, 950-1350* (Princeton, N.J.: Princeton University Press, 1993), p. 205.
11. Quoted *ibid.*, p. 239.



LOOKING BACK LOOKING AHEAD

"calamitous" given to them by one popular historian. Famine, disease, and war decimated the European population, and traditional institutions, including secular governments and the church, did little or nothing or, in some cases, made things worse. Trading connections that had been reinvigorated in the High Middle Ages spread the most deadly epidemic ever experienced through western Asia, North Africa, and almost all of Europe. No wonder survivors experienced a sort of shell shock and a fascination with death.

The plague did not destroy the prosperity of the medieval population, however, and it may in fact have indirectly improved the European economy. Wealthy merchants had plenty of money to spend on luxuries and talent. In the century after the plague, Italian artists began to create new styles of painting, writers to pen new literary forms, educators to found new types of schools, and philosophers to develop new ideas about the purpose of human life. These cultural changes eventually spread to the rest of Europe, following the same paths that the plague had traveled.

The fourteenth and early fifteenth centuries were certainly times of crisis in western Europe, meriting the label

REVIEW and EXPLORE

● MAKE IT STICK



LearningCurve

After reading the chapter, go online and use LearningCurve to retain what you've read.

● Identify Key Terms

Identify and explain the significance of each item below.

Great Famine (p. 324)

Black Death (p. 325)

flagellants (p. 331)

Hundred Years' War (p. 332)

representative assemblies (p. 338)

Babylonian Captivity (p. 339)

Great Schism (p. 340)

conciliarists (p. 340)

confraternities (p. 343)

Jacquerie (p. 344)

English Peasants' Revolt (p. 346)

Statute of Kilkenny (p. 351)

● Review the Main Ideas

Answer the focus questions from each section of the chapter.

- ◆ How did climate change shape the late Middle Ages? (p. 324)
- ◆ How did the plague reshape European society? (p. 325)
- ◆ What were the causes, course, and consequences of the Hundred Years' War? (p. 332)
- ◆ Why did the church come under increasing criticism? (p. 338)
- ◆ What explains the social unrest of the late Middle Ages? (p. 343)

● Make Connections

Think about the larger developments and continuities within and across chapters.

1. The Black Death has often been compared with later pandemics, including the global spread of HIV/AIDS, which began in the 1980s. It is easy to note the differences between these two, but what similarities do you see in the course of the two diseases and their social and cultural consequences?
2. Beginning with Chapter 7, every chapter in this book has discussed the development of the papacy and relations between popes and secular rulers. How were the problems facing the papacy in the fourteenth century the outgrowth of long-term issues? Why had attempts to solve these issues not been successful?
3. In Chapter 3 you learned about the Bronze Age Collapse, and in Chapter 7 about the end of the Roman Empire in the West, both of which have also been seen as "calamitous." What similarities and differences do you see in these earlier times of turmoil and those of the late Middle Ages?

ONLINE DOCUMENT ASSIGNMENT

Meister Eckhart

What does Meister Eckhart's life tell us about the religious climate of the early fourteenth century?

You encountered Meister Eckhart's story on page 342. Keeping the question above in mind, go to the Integrated Media and examine a selection of Eckhart's writings and those of his critics. Think about why he appealed to lay audiences and what compelled church leaders to condemn his teachings. Then complete a writing assignment based on the evidence and details from this chapter.

Suggested Reading and Media Resources

BOOKS

- ♦ Allmand, Christopher. *The Hundred Years War: England and France at War, ca. 1300–1450*, rev. ed. 2005. Designed for students; examines the war from political, military, social, and economic perspectives, and compares the way England and France reacted to the conflict.
- ♦ Cohn, Samuel K. *Lust for Liberty: The Politics of Social Revolt in Medieval Europe*. 2006. Analyzes a number of revolts from across Europe in terms of the aims of their leaders and participants.
- ♦ Dunn, Alastair. *The Peasants' Revolt: England's Failed Revolution of 1381*. 2004. Offers new interpretations of the causes and consequences of the English Peasants' Revolt.
- ♦ Dyer, Christopher. *Standards of Living in the Later Middle Ages*. 1989. Examines economic realities and social conditions more generally.
- ♦ Herlihy, David. *The Black Death and the Transformation of the West*, 2d ed. 1997. A fine treatment of the causes and cultural consequences of the Black Death; the best starting point for study of the great epidemic.
- ♦ Jordan, William Chester. *The Great Famine: Northern Europe in the Early Fourteenth Century*. 1996. Discusses catastrophic weather, soil exhaustion, and other factors that led to the Great Famine and the impact of the famine on community life.
- ♦ Karras, Ruth M. *Sexuality in Medieval Europe: Doing unto Others*. 2005. A brief overview designed for undergraduates that incorporates the newest scholarship.
- ♦ Keen, Maurice. *Medieval Warfare: A History*. 1999. Traces actual battles and the art of warfare from Charlemagne to 1500.
- ♦ Kieckhefer, Richard. *Unquiet Souls: Fourteenth-Century Saints and Their Religious Milieu*. 1984. Sets the ideas of the mystics in their social and intellectual contexts.
- ♦ Lehfeldt, Elizabeth, ed. *The Black Death*. 2005. Includes excerpts from scholarly articles about many aspects of the Black Death.
- ♦ Swanson, R. N. *Religion and Devotion in Europe, c. 1215–c. 1515*. 2004. Explores many aspects of spirituality.
- ♦ Tanner, Norman. *The Church in the Later Middle Ages*. 2008. A concise survey of institutional and intellectual issues and developments.
- ♦ Tuchman, Barbara. *A Distant Mirror: The Calamitous Fourteenth Century*. 1978. Written for a general audience, it remains a vivid description of this tumultuous time.

DOCUMENTARIES

- ♦ *The Hundred Years' War* (BBC, 2012). This three-part series examines the military, political, and cultural aspects of the Hundred Years' War.
- ♦ *Michael Wood's Story of England* (BBC, 2010). This series focuses on the village of Kibworth in central England, for which extensive archives survive that give insight into daily life. Episode 3 examines the Great Famine and the Black Death, and episode 4 the Hundred Years' War and economic change.
- ♦ *The Plague* (History Channel, 2005). A documentary examining the path and impact of the plague in Europe, with first-hand accounts taken from diaries and journals.

FEATURE FILMS

- ♦ *Henry V* (Kenneth Branagh, 1989). A widely acclaimed film adaptation of Shakespeare's play about the English king and the Battle of Agincourt, with nearly every well-known English actor.
- ♦ *The Name of the Rose* (Jean-Jacques Annaud, 1986). Based on the novel by Umberto Eco about a fourteenth-century monk (played by Sean Connery), this is both a murder mystery and a commentary on issues facing the church.
- ♦ *The Reckoning* (Paul McGuigan, 2003). The story of a troupe of actors who perform a morality play for the villagers of a fourteenth-century English town, combined with a murder mystery about the death of a child.
- ♦ *The Seventh Seal* (Ingmar Bergman, 1957). A classic film about a knight who comes home from war to find plague and religious suspicion, and engages in a chess game with Death.

WEB SITES

- ♦ *Brought to Life*. A fascinating Web site on the history of medicine sponsored by the Science Museum, London, featuring thousands of objects from their medical collections. Provides multimedia introductions to topics and themes in medical history, including one on the Black Death.
www.sciencemuseum.org.uk/broughttolife/themes/diseases/black_death.aspx