2026-2027 Summer Research for AP European History

An Examination of the Late Middle Ages and Early Renaissance Period

Introduction and Directions

In the Fall Semester, we will begin our examination of European History with the Italian Renaissance (1375 – 1527). However, to understand this rebirth of Greco-Rome culture and why this period was so important we need to look at the period just before it. This era was called the Late Middle Ages. This tumultuous epoch involved terrible diseases, wars, and a breakdown of the Catholic Church. However, as is often the case in history, the tragic times bred positive results. The high death toll was also the death of feudalism in Western Europe. The weakening of the Catholic Church led to the strengthening of nation states. Perhaps even more importantly the opening of the Renaissance period led to increased literacy and scholarship

The first section below involves some research questions that will give you an overview of the late middle ages and early Renaissance Period. In the second section you will use primary and secondary source analysis and research activities we will examine the Late Middle Ages in European History. In the following section, you will find a pattern to follow called HIPO that is helpful when analyzing sources and a series of research questions These questions can easily be researched using the internet and in some cases I provided you with the necessary links. You will not be doing the HIPO analysis in full for each document below. I took parts of the process and placed them in question form.

This assignment *must be typed in nothing larger than 12-font* and will be due the week that we start school so do not procrastinate. It will be worth a test score and my standard point deduction is *30 points off per day late*.

Part 1

The sections below are broken up into key events of the Late Middle Ages. You will do a brief research section followed by a document section where you will respond to document based questions.

The Black Death http://www.eyewitnesstohistory.com/plague.htm

1. What type of disease was the Black Plague (a.k.a. "The Bubonic Plague) and what was thought to have been the primary mode of transmission?

2. What role did geography play in the spreading of the disease from 1347 – 1350?

3. What parts of Europe seemed to have avoided at least the worst of the plague? Offer your own analysis of why this may have been the case?

4. Giovanni Boccoccio was one of our most reliable chroniclers of the time period. Find a primary source called *The Decameron* and discuss what Boccoccio tells us about the people's reaction to the disease. What did they think caused it?

5. How did medical science (the term "science" did not even exist) attempt to deal with this terrible sickness?

6. Examine the social and economic impacts that resulted from the spread of the plague. This should be a fairly long response.

7. While many major cities suffered terribly during the plague, there were also some positives that resulted. Find evidence to support this assertion.

8. While unquestionably, many Europeans doubted the existence of God as a result of the plague others reacted differently. In fact, the Catholic Church itself ultimately profited for the period. Explain why this may have been true.

9. Explain why the plague led to the rise of more powerful kings and nation-states by the 16th century.

10. What factors may account for the fact that the Bubonic Plague, while making brief reappearances never again became the scourge that it was between 1347 – 1350? (keeping in mind that an understanding of microbiology and virology would be exist for another 600 years).

Document 1

"In the year of the Lord 1348 there was a very great pestilence in the city and district of Florence. It was of such a fury and so tempestuous that in houses in which it took hold previously healthy servants who took care of the ill died of the same illness. Almost none of the ill survived past the fourth day. Neither physicians nor medicines were effective. Whether because these illnesses were previously unknown or because physicians had not previously studied them, there seemed to be no cure. There was such a fear that no one seemed to know what to do. When it took hold in a house it often happened that no one remained who had not died. And it was not just that men and women died, but even sentient animals died. Dogs, cats, chickens, oxen, donkeys sheep showed the same symptoms and died of the same disease. And almost none, or very few, who showed these symptoms, were cured. The symptoms were the following: a bubo in the groin, where the thigh meets the trunk; or a small swelling under the armpit; sudden fever; spitting blood and saliva (and no one who spit blood survived it). It was such a frightful thing that when it got into a house, as was said, no one remained. Frightened people abandoned the house and fled to another. Those in town fled to villages. Physicians could not be found because they had died like the others. And those who could be found wanted vast sums in hand before they entered the house. And when they did enter, they checked the pulse with face turned away. They inspected the urine from a distance and with something odoriferous under their nose. Child abandoned the father, husband the wife, wife the husband, one brother the other, one sister the other. In all the city there was nothing to do but to carry the dead to a burial. And those who died had neither confessor nor other sacraments. And many died with no one looking after them. And many died of hunger because when someone took to bed sick, another in the house, terrified, said to him: "I'm going for the doctor." Calmly walking out the door, the other left and did not return again. Abandoned by people, without food, but accompanied by fever, they weakened. There were many who pleaded with their relatives not to abandon them when night fell. But [the

relatives] said to the sick person, "So that during the night you did not have to awaken those who serve you and who work hard day and night, take some sweetmeats, wine or water. They are here on the bedstead by your head; here are some blankets." And when the sick person had fallen asleep, they left and did not return. If it happened that he was strengthened by the food during the night he might be alive and strong enough to get to the window. If the street was not a major one, he might stand there a half hour before anyone came by. And if someone did pass by, and if he was strong enough that he could be heard when he called out to them, sometimes there might be a response and sometimes not, but there was no help. No one, or few, wished to enter a house where anyone was sick, nor did they even want to deal with those healthy people who came out of a sick person's house. And they said to them: "He is stupefied, do not speak to him!" saying further: "He has it because there is a bubo in his house." They call the swelling a bubo. Many died unseen. So they remained in their beds until they stank. And the neighbors, if there were any, having smelled the stench, placed them in a shroud and sent them for burial. The house remained open and yet there was no one daring enough to touch anything because it seemed that things remained poisoned and that whoever used them picked up the illness.

At every church, or at most of them, they dug deep trenches, down to the waterline, wide and deep, depending on how large the parish was. And those who were responsible for the dead carried them on their backs in the night in which they died and threw them into the ditch, or else they paid a high price to those who would do it for them. The next morning, if there were many [bodies] in the trench, they covered them over with dirt. And then more bodies were put on top of them, with a little more dirt over those; they put layer on layer just like one puts layers of cheese in a lasagna.

The beccamorti [literally translated meaning "vultures"] who provided their service, were paid such a high price that many were enriched by it. Many died from [carrying away the dead] , some rich, some after earning just a little, but high prices continued. Servants, or those who took care of the ill, charged from one to three florins per day and the cost of things grew. The things that the sick ate, sweetmeats and sugar, seemed priceless. Sugar cost from three to eight florins per pound. And other confections cost similarly. Capons and other poultry were very expensive and eggs cost between twelve and twenty-four pence each; and he was blessed who could find three per day even if he searched the entire city. Finding wax was miraculous. A pound of wax would have gone up more than a florin if there had not been a stop put [by the communal government] to the vain ostentation that the Florentines always make [over funerals]. Thus it was ordered that no more than two large candles could be carried[in any funeral] . Churches had no more than a single bier which usually was not sufficient. Spice dealers and beccamorti sold biers, burial palls, and cushions at very high prices. Dressing in expensive woolen cloth as is customary in [mourning] the dead, that is in a long cloak, with mantle and veil that used to cost women three florins climbed in price to thirty florins and would have climbed to 100 florins had the custom of dressing in expensive cloth not been changed. The rich dressed in modest woolens, those not rich sewed [clothes] in linen. Benches on which the dead were placed cost like the heavens and still the benches were only a hundredth of those needed. Priests were not able to ring bells as they would have liked. Concerning that [the government] issued ordinances discouraging the sounding of bells, sale of burial benches, and limiting expenses. They could not sound bells, sell benches, nor cry out announcements because the sick hated to hear of this and it discouraged the healthy as well. Priests and friars went [to serve] the rich in great multitudes and they were paid such high prices that they all got rich. And therefore [the authorities] ordered that one could not have more than a prescribed number [of clerics] of the local parish church. And the prescribed number of friars was six. All fruits with a nut at the center, like unripe plums and unhusked almonds, fresh broadbeans, figs and every useless and unhealthy fruit, were forbidden entrance into the city. Many processions, including those with relics and the painted tablet of Santa Maria Inpruneta, went through the city crying our "Mercy" and praying and then they came to a stop in the piazza of the Priors. There they made peace concerning important controversies, injuries and deaths. This [pestilence] was a matter of such great discouragement and fear that men gathered together in order to take some comfort in dining together. And each evening one of them

provided dinner to ten companions and the next evening they planned to eat with one of the others. And sometimes if they planned to eat with a certain one he had no meal prepared because he was sick. Or if the host had made dinner for the ten, two or three were missing. Some fled to villas, others to villages in order to get a change of air. Where there had been no [pestilence], there they carried it; if it was already there, they caused it to increase. None of the guilds in Florence was working. All the shops were shut, taverns closed; only the apothecaries and the churches remained open. If you went outside, you found almost no one. And many good and rich men were carried from home to church on a pall by four beccamorti and one tonsured clerk who carried the cross. Each of them wanted a florin. This mortality enriched apothecaries, doctors, poultry vendors, beccamorti, and greengrocers who sold of poultices of mallow, nettles, mercury and other herbs necessary to draw off the infirmity. And it was those who made these poultices who made a lot of money. Woolworkers and vendors of remnants of cloth who found themselves in possession of cloths [after the death of the entrepreneur for whom they were working] sold it to whoever asked for it. When the mortality ended, those who found themselves with cloth of any kind or with raw materials for making cloth was enriched. But many found [who actually owned cloths being processed by workers] found it to be moth-eaten, ruined or lost by the weavers. Large quantities of raw and processed wool were lost throughout the city and countryside.

This pestilence began in March, as was said, and ended in September 1348. And people began to return to look after their houses and possessions. And there were so many houses full of goods without a master that it was stupefying. Then those who would inherit these goods began to appear. And such it was that those who had nothing found themselves rich with what did not seem to be theirs and they were unseemly because of it. Women and men began to dress ostentatiously".

Marchione di Coppo Stefani was born in Florence in 1336. He wrote his Florentine Chronicle in the late 1370s and early 1380s. Stefani, Marchione di Coppo. Cronaca fiorentina. Rerum Italicarum Scriptores, Vol. 30. , ed. Niccolo Rodolico. Citta di Castello: 1903-13

Questions

1. What is the historical context/occasion of the source?

2. Who is the speaker in the source? Do you think that this is a reliable source? Why or why not?

3. Why would this document be significant to historians?

4. What example of social distortions/breakdowns from normal traditions were mentioned in the source?

Document 2

"In the year 1349 there occurred the greatest epidemic that ever happened. Death went from one end of the earth to the other, on that side and this side of the sea, and it was greater among the Saracens (Muslims) than among the Christians. In some lands everyone died so that no one was left. Ships were also found on the sea laden with wares; the crew had all died and no one guided the ship. The Bishop of Marseilles and priests and monks and more than half of all the people there died with them. In other kingdoms and cities so many people perished that it would be horrible to describe. The pope at Avignon stopped all sessions of court, locked himself in a room, allowed no one to approach him and had a fire burning before him all the time. [This last was probably intended as some sort of disinfectant.] And from what this epidemic came, all wise teachers and physicians could only say that it was God's will. And as the plague was now here, so was it in other places, and lasted more than a whole year. This epidemic also came to Strasbourg in the summer of the above mentioned year, and it is estimated that about sixteen thousand people died.

In the matter of this plague the Jews throughout the world were reviled and accused in all lands of having caused it through the poison which they are said to have put into the water and the wells-that is what they were accused of-and for this reason the Jews were burnt all the way from the Mediterranean into Germany, but not in Avignon, for the pope protected them there.

Nevertheless, they tortured a number of Jews in Berne and Zofingen [Switzerland] who then admitted that they had put poison into many wells, and they also found the poison in the wells. Thereupon they burnt the Jews in many towns and wrote of this affair to Strasbourg, Freiburg, and Basel in order that they too should burn their Jews. But the leaders in these three cities in whose hands the government lay did not believe that anything ought to be done to the Jews. However, in Basel the citizens marched to the city-hall and compelled the council to take an oath that they would burn the Jews, and that they would allow no Jew to enter the city for the next two hundred years. Thereupon the Jews were arrested in all these places and a conference was arranged to meet at Benfeld Alsace, February 8, 1349. The Bishop of Strasbourg [Berthold II], all the feudal lords of Alsace, and representatives of the three above mentioned cities came there. The deputies of the city of Strasbourg were asked what they were going to do with their Jews. Thev answered and said that they knew no evil of them. Then they asked the Strasbourgers why they had closed the wells and put away the buckets, and there was a great indignation and clamor against the deputies from Strasbourg. So finally the Bishop and the lords and the Imperial Cities agreed to do away with the Jews. The result was that they were burnt in many cities, and wherever they were expelled they were caught by the peasants and stabbed to death or drowned. . . .
[The town-council of Strasbourg which wanted to save the Jews was deposed on the 9th-10th of February, and the new council gave in to the mob, who then arrested the Jews on Friday, the 13th.]

The Cremation of Strasbourg Jewry St. Valentine's Day, February 14, 1349 - About The Great Plague and The Burning Of The Jews. Fordham University.

Questions
1. What is the historical context/occasion being described in the source?

2. While speaker himself is not mentioned in the source, what guesses can we make about his position in society? What is the speaker's tone? Does he seem to be anti-Semitic? Explain your position.

3. What was probably the purpose of this source?

4. A synthesis point connects similar events to the past and/or future. Based upon the source, what would be an accurate historic synthesis point for the events being described?

Part II
The Hundred Years War is slightly beyond our time frame but it's important to the future political structures of England and France.

The Impact of the Hundred Years' War
You can find some good information at these websites
http://www.bbc.co.uk/history/british/middle_ages/hundred_years_war_01.shtml

And/or
http://spartacus-educational.com/YALD100.htm

1. What situation precipitated the crisis that came to be known as the Hundred Years' War (The war was actually 116 years long and no one called it the 100 Hundred Years War.)? Be certain to be extant in your details here.

2. What factors probably account for French disunity and thus defeats in the early phases of this series of wars?

3. What military advantages did the English soldiers possess against their French adversaries (This can include weapons and other factors)?

4. Following the Battle of Crécy (1346) much of the French nobility had died on the battlefield at the hands of skilled English bowmen. What political impact did the result of the battle have upon France?

5. What impact did Wat Tyler's Revolt have upon England in 1381?

6. Joan of Arc played a pivotal role in the eventual and somewhat surprising French victory in the last phase of the Hundred Years War. What did she do to secure this victory and, explain why instead of showing gratitude French King Charles VII had her executed in 1431?

Document 1

"The Englishmen, who were in three battles lying on the ground to rest them, as soon as they saw the Frenchmen approach, they rose upon their feet fair and easily without any haste and arranged their battles. The first, which was the prince's battle, the archers there stood in manner of a herse and the men of arms in the bottom of the battle. The earl of Northampton and the earl of Arundel with the second battle were on a wing in good order, ready to comfort the prince's battle, if need were.

The lords and knights of France came not to the assembly together in good order, for some came before and some came after in such haste and evil order, that one of them did trouble another. When the French king saw the Englishmen, his blood changed, and [he] said to his marshals: "Make the Genoways go on before and begin the battle in the name of God and Saint Denis." There were of the Genoways crossbows about a fifteen thousand, but they were so weary of going afoot that day a six leagues armed with their crossbows, that they said to their constables: "We be not well ordered to fight this day, for we be not in the case to do any great deed of arms: we have more need of rest." These words came to the earl of Alencon, who said: "A man is well at ease to be charged with such a sort of rascals, to be faint and fail now at most need." Also the same season there fell a great rain and a claps with a terrible thunder, and before the rain there came flying over both battles a great number of crows for fear of the tempest coming. Then anon the air began to wax clear, and the sun to shine fair and bright, the which was right in the Frenchmen's eyes and on the Englishmen's backs. When the Genoways were assembled together and began to approach, they made a great [shout] and cry to abash the Englishmen, but they stood still and

stirred not for all that: then the Genoways again the second time made another leap and a fell cry, and stept forward a little, and the Englishmen removed not one foot: thirdly, again they lept and cried, and went forth till they came within shot; then they shot fiercely with their crossbows. Then the English archers stept forth one pace and let fly their arrows so wholly [together] and so thick, that it seemed snow. When the Genoways felt the arrows piercing through heads arms and breasts, many of them cast down their crossbows and did cut their strings and returned discomfited. When the French king saw them fly away, he said: "Slay these rascals, for they shall let and trouble us without reason." Then ye should have seen the men at arms dash in among them and killed a great number of them: and ever still the Englishmen shot whereas they saw thickest press; the sharp arrows ran into the men of arms and into their horses, an many fell, horse and men, among the Genoways, and when they were down, they could not relieve again, the press was so thick that on overthrew another. And also among the Englishmen there were certain rascals that went afoot with great knives, and they went in among the men of arms, and slew and murdered many as they lay on the ground, both earls, barons, knights, and squires, whereof the king of England was after displeased, for he had rather they had been taken prisoners."

Source: Chronicle of Jean Froissart.
http://www.southalabama.edu/history/faculty/faust/Jean_Froissart__On_The_Hundred_Years_War_%281337-1453%29.htm

Questions
1. What is the historical context/occasion of the passage above?

2. Do the point of view of the speaker reveal any bias or, is it neutral? Explain your answer.

3. What very effective English military tactic is being described by the speaker?

4. What evidence from the source shows that the battle might have gotten out of hand?

Document 2

"Tyler stayed close to the king and spoke on behalf of the other rebels. He had drawn his knife, commonly called a dagger, and kept throwing it from hand to hand like a boy playing a game. It was believed that he would take the opportunity to stab the king suddenly if the latter refused what he demanded; those who stood near the king certainly feared what would happen. The rebels asked the king that all water, parks and woods should be made common to all: so that throughout the kingdom the poor as well as the rich should be free to take game in water, fish ponds, woods and forests... When the king paused to consider these demands, Wat Tyler approached the king and spoke threateningly to him. When John de Walworth, mayor of London, noticed this, he feared the king was about to be killed and knocked Wat Tyler into the gutter with his sword. Thereupon another squire called Ralph Standish pierced his side with another sword... When Tyler was dead, he was dragged by his hands and feet like a vile thing into the nearby church of St Bartholomew."

Henry Knighton, Chronicles (c. 1390)

Questions
1. What were the demands of Wat Tyler and his supporters?

2. Why was Wat Tyler likely killed? In your opinion, was the killing a mistake or an excuse?

Part III
The Fracturing and Challenges of the Catholic Church

1. What was/is the Petrine Doctrine? Why was this a tremendous source of political power for the Catholic Papacy?

2. Define the following terms: *benefices* and the *Rota Romana*.

3. By the late 13th century many Catholics began to protest the apparent materialism of the Catholic Church. Who were the Waldensians and Albignesians? Why did the catholic Church launch a crusade against them?

4. Describe the showdown that occurred between Papacy and both the French and English kings (late 13th and early 14th Centuries. How was the Papacy weakened by this power struggle?

5. What was the papal decree known as the *Unum Sanctum* (1302)

6. What was the *Avignon Papacy* (1377) and the so-called *Great Schism* (1378 – 1417)? How or why did these events lead to a serious weakening of papal power?

7. The Conciliar Movement was a series of Church councils culminating with the Council of Basel in 1449. These meetings were aimed at reforming and standardizing Church doctrine. What were some of the results of the Conciliar Movement? In your estimation did the movement strengthen or weaken papal Power?

8. Explain why Jan Huss and John Wycliffe were accused of heresy by order of the Catholic Church. What was Huss' fate?

Document 1

"For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries. Then, according to the order of the universe, all things are not led back to order equally and immediately, but the lowest by the intermediary, and the inferior by the superior. Hence we must recognize the more clearly that spiritual power surpasses in dignity and in nobility any temporal power whatever, as spiritual things surpass the temporal. This we see very clearly also by the payment, benediction, and consecration of the tithes, but the acceptance of power itself and by the government even of things. For with truth as our witness, it belongs to spiritual power to establish the terrestrial power and to pass judgment if it has not been good. Thus is accomplished the prophecy of Jeremias concerning the Church and the ecclesiastical power: 'Behold to-day I have placed you over nations, and over kingdoms' and the rest. Therefore, if the terrestrial power err, it will be judged by the spiritual power; but if a minor spiritual power err, it will be judged by a superior spiritual power; but if the highest power of all err, it can be judged only by God, and not by man, according to the testimony of the Apostle: 'The spiritual man judgeth of all things and he himself is judged by no man' [1 Cor 2:15]. This authority, however, (though it has been given to man and is exercised by man), is not human but rather divine, granted to Peter by a divine word and reaffirmed to him (Peter) and his successors by the

One Whom Peter confessed, the Lord saying to Peter himself, 'Whatsoever you shall bind on earth, shall be bound also in Heaven' etc., [Mt 16:19]. Therefore, whoever resists this power thus ordained by God, resists the ordinance of God [Rom 13:2], unless he invent like Manicheus two beginnings, which is false and judged by us heretical, since according to the testimony of Moses, it is not in the beginnings but in the beginning that God created heaven and earth [Gen 1:1]. Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff."

Source: The Bull 'Unam Sanctam', in which Pope Boniface VIII asserted his rights against King Phillip the Fair of France, is a landmark in the history of the doctrine of Papal Primacy.
http://legacy.fordham.edu/halsall/source/B8-unam.asp

Questions

1. In the opening lines of the source what logic does the Pope use to justify his superiority over all secular leaders? What is the tone of the speaker?

2. What line indicates that the Pope believed that no man has the right to judge him?

Document 2

"We are compelled to wonder and grieve that you, who, in consideration of the favors and privileges conceded to your University of Oxford by the apostolic see, and on account of your familiarity with the Scriptures, in whose sea you navigate, by the gift of God, with auspicious oar, you, who ought to be, as it were, warriors and champions of the orthodox faith, without which there is no salvation of souls, ---that you through a certain sloth and neglect allow tares to spring up amidst the pure wheat in the fields of your glorious University aforesaid; and what is still more pernicious, even continue to grow to maturity. And you are quite careless, as has been lately reported to us, as to the extirpation of these tares; with no little clouding of a bright name, danger to your souls, contempt of the Roman Church, and injury to the faith above mentioned. And what pains us the more, is that this increase of the tares aforesaid is known in Rome before the remedy of extirpation has been applied in England where they sprang up. By the insinuation of many, if they are indeed worthy of belief, deploring it deeply, it has come to our ears that John de Wycliffe, rector of the church of Lutterworth, in the diocese of Lincoln, Professor of the Sacred Scriptures (would that he were not also Master of Errors), has fallen into such a detestable madness that he does not hesitate to dogmatize and publicly preach, or rather vomit forth from the recesses of his breast, certain propositions and conclusions which are erroneous and false. He has cast himself also into the depravity of preaching heretical dogmas which strive to subvert and weaken the state of the whole church and even secular polity, some of which doctrines, in changed terms, it is true, seem to express the perverse opinions and unlearned learning of Marsilio of Padua of cursed memory, and of John of Jandun, whose book is extant, rejected and cursed by our predecessor, Pope John XXII, of happy memory. This he has done in the kingdom of England, lately glorious in its power and in the abundance of its resources, but more glorious still in the glistening piety of its faith, and in the distinction of its sacred learning; producing also many men illustrious for their exact knowledge of the Holy Scriptures, mature in the gravity of their character, conspicuous in devotion, defenders of the Catholic Church. He has polluted certain of the faithful of Christ by sprinkling them with these doctrines, and led them away from the right paths of the aforesaid faith to the brink of perdition.

Wherefore, since we are not willing, nay, indeed, ought not to be willing, that so deadly a pestilence should continue to exist with our connivance, a pestilence which, if it is not opposed in its beginnings, and torn out by the roots in its entirety, will be reached too late by medicines when it has infected very many with its contagion; we command your University with strict admonition, by the apostolic authority, in virtue of your sacred obedience, and under penalty of the deprivation of all the favors, indulgences, and privileges granted to you and your University by the said see, for the future not to permit to be asserted or proposed to any extent whatever, the opinions, conclusions, and propositions which are in variance with good morals and faith, even when those proposing strive to defend them under a certain fanciful wresting of words or of terms. Moreover, you are on our authority to arrest the said John, or cause him to be arrested and to send him under a trustworthy guard to our venerable brother, the Archbishop of Canterbury, and the Bishop of London, or to one of them."

Source: Bull of Pope Gregory XI, Against John Wycliffe
Gregory, bishop, servus servorum dei, to his beloved sons the Chancellor and University of Oxford, in the diocese of Lincoln, grace and apostolic benediction.
http://legacy.fordham.edu/halsall/source/1382wycliffe.asp

Questions
1. Who is the speaker and audience for the source above?

2. What is the tone and purpose of the passage?

3. What evidence from the passage might suggest that England is starting to rebel against papal control?

Document 3

"I, Jan Hus, in hope a priest of Jesus Christ, fearing to offend God, and fearing to fall into perjury, do hereby profess my unwillingness to abjure all or any of the articles produced against me by false witnesses. For God is my witness that I neither preached, affirmed, nor defended them, though they say that I did. Moreover, concerning the articles that they have extracted from my books, I say that I detest any false interpretation which any of them bears. But inasmuch as I fear to offend against the truth, or to gainsay the opinion of the doctors of the Church, I cannot abjure any one of them. And if it were possible that my voice could now reach the whole world, as at the Day of Judgment every lie and every sin that I have committed will be made manifest, then would I gladly abjure before all the world every falsehood and error which I either had thought of saying or actually said!

I say I write this of my own free will and choice.

Written with my own hand, on the first day of July.

Source: From: Herbert B. Workman and R. Martin Pope, eds., *The Letters of John Hus*, (London: Hodder and Stoughton, 1904), pp. 275-276

Questions

1. What is the tone and audience of the speaker in passage?

2. What seems to be the purpose of this passage?

3. Why do you think that Huss concluded by pointing out that his letter was *Written with my own hand, on the first day of July.*?