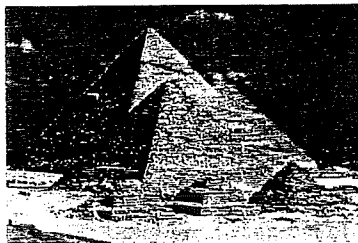


WESTERN CIVILIZATION TO 1300

ALTHOUGH EARLY CIVILIZATIONS emerged in different parts of the world, the foundations of Western civilization were laid by the Mesopotamians and the Egyptians. They developed cities and struggled with the problems of organized states. They developed writing to keep records and created literature.



They constructed monumental architecture to please their gods, symbolize their power, and preserve their culture. They developed political, military, social, and religious structures to deal with the basic problems of human existence and organization. These first literate civilizations left detailed records that allow us to view how they grappled with three of the fundamental problems that humans have pondered: the nature of human relationships, the nature of the universe, and the role of divine forces in that cosmos. Although later peoples in Western civilization would provide different answers from those of the Mesopotamians and Egyptians, it was they who first posed the questions, gave answers, and wrote them down. Human memory begins with these two civilizations.

By 1500 B.C.E., much of the creative impulse of the Mesopotamian and Egyptian civilizations was beginning to wane. The entry of new peoples known as Indo-Europeans who moved into Asia Minor and Anatolia (modern Turkey) led to the creation of a Hittite kingdom that engaged in conflict with the Egyptians. The invasion of the Sea Peoples around 1200 B.C.E., however, destroyed the Hittites, severely weakened the Egyptians, and created a power vacuum that allowed a patchwork of petty kingdoms and city-states to emerge, especially in the area of Syria and Palestine. All of them were eventually overshadowed by the rise of the great empires of the Assyrians, Chaldeans, and Persians. The Assyrian Empire was the first to unite almost all of the ancient Near East. Far larger was the empire of the Great Kings of Persia. Although it owed much to the administrative organization developed by the Assyrians, the Persian Empire had its own peculiar strengths. Persian rule was tolerant as well as efficient. Conquered peoples were allowed to keep their own religions, customs, and methods of doing business. The many years of peace that the Persian Empire brought to the Near East facilitated trade and the general well-being of its peoples. Many Near Eastern peoples expressed gratitude for being subjects of the Great Kings of Persia.

The Israelites were one of these peoples. Never numerous, they created no empire and were dominated by the Assyrians, Chaldeans, and Persians. Nevertheless, they left a spiritual legacy that influenced much of the later development of Western civilization. The evolution of Hebrew monotheism

(belief in a single god) created in Judaism one of the world's great religions; it influenced the development of both Christianity and Islam. When we speak of the Judeo-Christian heritage



of Western civilization, we refer not only to the concept of monotheism but also to ideas of law, morality, and social justice that have become important parts of Western culture.

On the western fringes of the Persian Empire, another relatively small group of people, the Greeks, were creating cultural and political ideals that would also have an important impact on Western civilization. The first Greek civilization, known as the Mycenaean, took shape around 1600 B.C.E. and fell to new Greek-speaking invaders five hundred years later. By the eighth century B.C.E., the *polis*, or city-state, had become the chief focus of Greek life. Loyalty to the *polis* created a close-knit community but also divided Greece into a host of independent states. Sparta and Athens became the most important of these states. They were very different, however. Sparta created a closed, highly disciplined society, while Athens moved toward an open, democratic civilization.

The Classical Age in Greece (c. 500–338 B.C.E.) began with a mighty confrontation between the Greeks and the Persian Empire. After their victory over the Persians, the Greeks began to divide into two large alliances, one headed by Sparta and the other by Athens. Athens created a naval empire and flourished during the age of Pericles, but fear of Athens led to the Great Peloponnesian War between Sparta and Athens and their allies. For all of their brilliant accomplishments, the Greeks were unable to rise above the divisions and rivalries that caused them to fight each other and undermine their own civilization.

The accomplishments of the Greeks formed the fountainhead of Western culture. Socrates, Plato, and Aristotle established the foundations of Western philosophy. Our literary forms are largely derived from Greek poetry and drama. Greek notions of harmony, proportion, and beauty have remained the touchstones for all subsequent Western art. A rational method of inquiry, so important to modern science, was conceived in ancient Greece. Many of our political terms are Greek in origin, and so are our concepts of the rights and duties of citizenship, especially as they were conceived in Athens, the first great democracy. Especially during their Classical period, the Greeks raised and debated fundamental questions about the purpose of human existence, the structure of human



society, and the nature of the universe that have concerned Western thinkers ever since.

While the Greek city-states were pursuing their squabbles, to their north a new and powerful kingdom—Macedonia—emerged. Under King Philip II, the Macedonians defeated a Greek allied army in 338 B.C.E. and then consolidated their control over the Greek peninsula. Although the independent Greek city-states lost their freedom when they were conquered by the Macedonians, Greek culture did not die. Under the leadership of Alexander the Great, son of Philip II, both Macedonians and Greeks invaded and conquered the Persian Empire. In the conquered lands, Greeks and non-Greeks established a series of kingdoms (known as the Hellenistic kingdoms) and inaugurated the Hellenistic era.

The Hellenistic period was, in its own way, a vibrant one. New cities arose and flourished. New philosophical ideas captured the minds of many. Significant achievements occurred in art, literature, and science. Greek culture spread throughout the Near East and made an impact wherever it was carried. In some areas of the Hellenistic world, queens played an active role in political life, and many upper-class women found new avenues for expressing themselves. Although the Hellenistic era achieved a degree of political stability, by the late third century B.C.E., signs of decline were beginning to multiply, and the growing power of Rome would eventually endanger the Hellenistic world.

Sometime in the eighth century B.C.E., a group of Latin-speaking people built a small community called Rome on the Tiber River in Italy. Between 509 and 264 B.C.E., this city expanded and brought almost all of Italy under its control. Even more dramatically, between 264 and 133 B.C.E., Rome expanded to the west and east and became master of the Mediterranean Sea.

After 133 B.C.E., however, Rome's republican institutions proved inadequate for the task of ruling an empire. In the



breakdown that ensued, ambitious individuals saw opportunities for power unparalleled in Roman history and succumbed to the temptations. After a series of bloody civil wars, peace was finally achieved when Octavian defeated Antony and Cleopatra. Octavian, who came to be known by the title of Augustus, created a new system of

government that seemed to preserve the Republic while establishing the basis for a new system that would rule the empire in an orderly fashion.

After a century of internal upheaval, Augustus established a new order that began the Roman Empire, which experienced peace and prosperity between 14 and 180. During this era, trade flourished, and the provinces were governed efficiently. In the course of the third century, however, the Roman Empire came near to collapse due to invasions, civil wars, and economic decline. Although the emperors Diocletian and Constantine brought new life to the so-called Late Empire at the beginning of the fourth century, their efforts shored up the empire only temporarily. In the course of the fifth century, the empire divided into western and eastern parts.

The Roman Empire was the largest empire in antiquity. Known for their practical skills, the Romans bequeathed many achievements in language, law, engineering, and government to the future. The Romance languages of today (French, Italian, Spanish, Portuguese, and Romanian) are based on Latin. Western practices of impartial justice and trial by jury owe much to Roman law. As great builders, the Romans left monuments to their skills throughout Europe; some of them, such as aqueducts and roads, are still in use today. Aspects of Roman administrative practices survived in the Western world for centuries. The Romans also preserved the intellectual heritage of the ancient world.

During its last two hundred years, the Roman world underwent a slow transformation with the spread of Christianity. The rise of Christianity marked an important break with the dominant values of the ancient world. Christianity began as a small Jewish sect, but under the guidance of Paul of Tarsus, it became a world religion that appealed to both Jews and non-Jews. Despite persecution by Roman authorities, Christianity grew and became widely accepted by the fourth century. At the end of that century, it was made the official state religion of the Roman Empire.

The period of late antiquity that saw the disintegration of the western part of the Roman Empire also witnessed the emergence of a new European civilization in the Early Middle Ages. This early medieval civilization was formed by the coalescence of three major elements: the Germanic peoples who moved into the western part of the empire and established new kingdoms, the continuing attraction of the Greco-Roman cultural legacy, and the Christian church. Politically, a series of new Germanic kingdoms emerged in western Europe. Each fused Roman and Germanic elements to create a new society. The Christian church (or Roman Catholic Church, as it came to be called in the west) played a crucial role in the growth of the new European civilization. The church developed an organized government under the leadership of the pope. It also assimilated the Classical tradition and through its clergy brought Christianized civilization to the Germanic tribes. Especially important were the monks and nuns who led the way in converting the Germanic peoples in Europe to Christianity.

At the end of the eighth century, a new kingdom—the Carolingian Empire—came to control much of western and central Europe, especially during the reign of Charlemagne. In the long run, the creation of a western empire fostered the idea of a distinct European identity and marked a shift of power from the south to the north. Italy and the Mediterranean had been the center of the Roman Empire. The lands north of the Alps now became the political center of Europe. Western and increasingly, Europe emerged as the focus and center of Western civilization.

Building on a fusion of Germanic, Classical, and Christian elements, the Carolingian Empire was well governed but was held together primarily by personal loyalty to the strong king. The economy of the eighth and ninth centuries was based almost entirely on farming, which proved inadequate to maintain a large





monarchical system. As a result, a new political and military order—known as fief-holding—subsequently evolved to become an integral part of the political world of the Middle Ages. Fief-holding was characterized by a decentralization of political authority, as lords came to exercise legal, administrative, and military power. This transferral of public power into many private hands seemed to provide the security

that the weak central government could not provide.

The new European civilization that had emerged in the ninth and tenth centuries began to come into its own in the eleventh and twelfth centuries, and Europeans established new patterns that reached their high point in the thirteenth century. The High Middle Ages (1000–1300) was a period of recovery and growth for Western civilization, characterized by a greater sense of security and a burst of energy and enthusiasm. Climatic improvements that produced better growing conditions, an expansion of cultivated land, and technological changes combined to enable Europe's food supply to increase significantly after 1000. This increase in agricultural production helped sustain a dramatic rise in population that was physically apparent in the expansion of towns and cities.

The development of trade and the rise of cities added a dynamic new element to the civilization of the High Middle Ages. Trading activities flourished first in northern Italy and Flanders and then spread outward from these centers. In the late tenth and eleventh centuries, this renewal of commercial life led to a revival of cities. Old Roman sites came back to life, and new towns arose at major crossroads or natural harbors favorable to trading activities. By the twelfth and thirteenth centuries, both



the urban centers and the urban population of Europe were experiencing a dramatic expansion. The revival of trade, the expansion of towns and cities, and the development of a money economy did not mean the end of a predominantly rural European society, but they did open the door to new ways to

make a living and new opportunities for people to expand and enrich their lives. Eventually, they created the foundations for the development of a predominantly urban industrial society.

During the High Middle Ages, European society was dominated by a landed aristocracy whose primary function was to fight. These nobles built innumerable castles that gave a distinctive look to the countryside. Although lords and vassals seemed forever mired in endless petty conflicts, over time medieval kings began to exert a centralizing authority and inaugurated the process of developing new kinds of monarchical states. By the thirteenth century, European monarchs were solidifying their governmental institutions in pursuit of greater power. The nobles, who rationalized their warlike behavior by calling themselves the defenders of Christian society, continued to dominate the medieval world politically, economically, and socially. But quietly and surely, within this world of castles and private power, kings gradually began to

extend their public powers and developed the machinery of government that would enable them to become the centers of political authority in Europe. The actions of these medieval monarchs laid the foundation for the European kingdoms that in one form or another have dominated the European political scene ever since.



During the High Middle Ages, the power of both nobles and kings was often overshadowed by the authority of the Catholic Church, perhaps the dominant institution of the High Middle Ages. In the Early Middle Ages, the Catholic Church had shared in the challenge of new growth by reforming itself and striking out on a path toward greater papal power, both within the church and over European society. The High Middle Ages witnessed a spiritual renewal that led to numerous and even divergent paths: revived papal leadership, the development of centralized administrative machinery that buttressed papal authority, and new dimensions to the religious life of the clergy and laity. A wave of religious enthusiasm in the twelfth and thirteenth centuries led to the formation of new religious orders that worked to provide for the needs of the people, especially their concern for achieving salvation.

The economic, political, and religious growth of the High Middle Ages also gave Europeans a new confidence that enabled them to look beyond their borders to the lands and empires of the east. Only a confident Europe could have undertaken the Crusades, a concerted military effort to recover the Holy Land of the Near East from the Muslims.

Western assurance and energy, so crucial to the Crusades, were also evident in a burst of intellectual and artistic activity. New educational institutions known as universities came into being in the twelfth century. New literature, written in the vernacular language, appealed to the growing number of people in cities or at courts who could read. The study of theology, "queen of the sciences," reached a high point in the work of Thomas Aquinas. At the same time, a religious building spree—especially evident in the great Romanesque and Gothic cathedrals of the age—left the landscape bedecked with churches that were the visible symbols of Christian Europe's vitality.



Growth and optimism seemed to characterize the High Middle Ages, but underneath the calm exterior lay seeds of discontent and change. Dissent from church teaching and practices grew in the thirteenth century, leading to a climate of fear and intolerance as the church responded with inquisitorial instruments to enforce conformity to its teachings. The breakdown of the old agricultural system and the creation of new relationships between lords and peasants led to local peasant uprisings in the late thirteenth century. The Crusades ended ignominiously with the fall of the last crusading foothold in the east in 1291. By that time, more and more signs of ominous troubles were appearing. The fourteenth century would prove to be a time of crisis for European civilization.

PREPARING FOR THE AP[®] EXAMINATION

WHETHER YOU ARE TAKING an AP[®] course at your school or working on AP[®] independently, the stage is set for a great intellectual journey. As you progress and you burrow deeper and deeper into the coursework, you can see the broad concepts, events, conflicts, resolutions, and personalities that have shaped the history of our complex world. Examining the cultural, political, and economic developments that have brought great change, while at the same time acknowledging the continuities that remain throughout European history, is a thrilling task. Fleshing out those forces of change and continuity in European history is exciting. More exciting still is recognizing references to those forces when you hear about them in the media and understanding how history has shaped current world events.

But as spring approaches and the College Board examination begins to loom on the horizon, Advanced Placement[®] can seem quite intimidating, given the enormous scope and extent of the information you need to know. If you are intimidated by the College Board examination, you are certainly not alone.

The best way to approach an AP[®] examination is to master it, not let it master you. If you manage your time effectively, you will eliminate one major obstacle—learning a considerable amount of factual material. In addition, if you can think of the AP[®] test as a way to show off how your mind works, you have a leg up: attitude *does* help. If you are not one of those students, there is still much you can do to sideline your anxiety.

Setting Up a Review Schedule

If you have been steadily doing your homework and keeping up with the coursework, you are in good shape. Your teacher will have assigned AP[®] Progress Checks, short multiple-choice quizzes and practice essays for each unit, that you can do online. The key to preparing for the examination is to begin as early as possible; do not wait until the exam is just a week or two away to begin your studying. But even if you have done all that—or if it is too late to do all that—there are more ways to get it all together. This introduction to the exam will familiarize you with the types of questions you will see.

Before the Examination

By November 15, long before the exam, you need to make sure that you complete the online registration to take the test. Many schools take care of the paperwork and handle the fees for their AP[®] students, but check with your teacher or the AP[®] coordinator to make sure that you are on the registration list. (If you have a documented disability and need test accommodations, talk with your teacher or AP[®] coordinator in the fall or as early as possible.) If you are studying AP[®] independently, call AP[®] Services at the College Board for the name of the local AP[®] coordinator, who will help you through the registration process.

The evening before the exam is not a good time for cramming. If you like, look over class notes or drift through your textbook, but concentrate on the broad outlines, not the small details, of the course. Be sure to sharpen a fistful of no. 2 pencils with good erasers for the multiple-choice section of the test; set out several black or blue ballpoint pens for the document-based question, short-answer, and long-essay questions; get a watch if you don't have one (cell phones are not allowed in the testing room), and turn off its alarm. Then relax. And get a good night's sleep. An extra hour of sleep is more valuable than an extra hour of study.

On the day of the examination, make certain to eat well to provide fuel for the brain. Studies show that students who eat a good meal before testing get higher grades. You will be given a ten-minute break between Section I and Section II; the European history exam lasts for over three hours, so be prepared for a long afternoon. You do not want to be distracted by a growling stomach or hunger pangs. Be sure to wear comfortable clothes, taking along a sweater in case the heating or air-conditioning is erratic. When you get to the testing location, make certain to comply with all security procedures. Cell phones are not allowed, so leave yours at home or in your locker. A watch might be a helpful item to bring to help you keep track of time; however, be sure that you turn off all alarms and beepers, or the watch will not be allowed in the testing room. Be careful not to drink a lot of liquids, necessitating trips to the bathroom, which take up valuable test time.

Remember, preparation is key, even on the fast track. Best wishes on your journey to success—go get that 5!

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TAKING THE AP[®] EUROPEAN HISTORY EXAMINATION

THE AP[®] EUROPEAN HISTORY exam consists of four parts in two sections. Section I includes Parts A and B. Section I Part A consists of 55 multiple-choice questions that you will have 55 minutes to answer; all questions will be organized into sets of two to five questions that follow an item of stimulus material (a primary or secondary source). Section I Part B consists of three short-answer questions that you will answer in 40 minutes. Section II includes its own Part A and Part B. Section II Part A contains a document-based question assessing a particular skill, such as Causation or Continuity

and Change, as well as your ability to apply your understanding of the documents using the historical thinking skills and reasoning processes. You will be given 60 minutes to read the documents and answer the question. Section II Part B consists of three long-essay questions that focus on the same reasoning process as it applies to three different time periods; you will choose to respond to one of these in the allotted 40 minutes. Keep an eye on your watch. Watch alarms are not allowed.

Here is a chart that shows the breakdown of the exam:

	Multiple-Choice Questions	Short-Answer Questions	Document-Based Question (Essay)	Long-Essay Question (Essay)
Weight	40% of exam	20% of exam	25% of exam	15% of exam
Number of Questions	55	3	1	Long-Essay Question: choose one of three questions.
Time Allowed	55 minutes	40 minutes	100 minutes for reading and writing	
Suggested Pace	approx. 45 seconds per question	approx. 10 minutes per question	Suggested time: 15 minutes for reading and planning and 45 minutes to write	40 minutes to plan and write

Themes in AP[®] European History

The College Board has identified seven themes that run through the AP[®] European History course: **THEME 1: INTERACTION OF EUROPE AND THE WORLD (INT)**—Motivated by a variety of factors, Europe's interaction with the world led to political, economic, social, and cultural exchanges that influenced both European and non-European societies. **THEME 2: ECONOMIC AND COMMERCIAL DEVELOPMENTS (ECD)**—Economic development, especially the development of capitalism, played an important role in Europe's history, often having significant social, political, and cultural effects. **THEME 3: CULTURAL AND INTELLECTUAL DEVELOPMENTS (CID)**—The creation and transmission of knowledge, including the relationship between traditional sources of authority and the development of differing world views, had significant political, intellectual, economic, cultural, and social effects on European and world societies. **THEME 4: STATES AND OTHER INSTITUTIONS OF POWER (SOP)**—European states and nations developed governmental and civil institutions from 1450 to the present to organize society and consolidate political power, with a variety of social, cultural, and economic effects. **THEME 5: SOCIAL ORGANIZATION AND DEVELOPMENT (SCD)**—Economic, political, and

cultural factors have influenced the form and status of family, class, and social groups in European history, affecting both the individual and society. **THEME 6: NATIONAL AND EUROPEAN IDENTITY (NEI)**—Definitions and perceptions of regional, cultural, national, and European identity have developed and been challenged over time, with varied and often profound effects on the political, social, and cultural order in Europe. **THEME 7: TECHNOLOGICAL AND SCIENTIFIC INNOVATION (TSI)**—Scientific and technological innovations have increased efficiency, improved daily life, and shaped human development and interactions, having both intended and unintended consequences. A theme won't appear in every chapter of the textbook, but it will be relevant in each of the nine units of the course, and all are weighted equally on the AP[®] exam. The nine units are as follows: Unit 1: Renaissance and Exploration; Unit 2: Age of Reformation; Unit 3: Absolutism and Constitutionalism; Unit 4: Scientific, Philosophical, and Political Developments; Unit 5: Conflict, Crisis, and Reaction in the Late 18th Century; Unit 6: Industrialization and Its Effects; Unit 7: 19th-Century Perspectives and Political Developments; Unit 8: 20th-Century Global Conflicts; Unit 9: Cold War and Contemporary Europe. The themes and units give you a real assist in writing long essays; they provide the big idea, which you support with your historical facts.

AP® Historical Thinking Skills and Reasoning Processes

Besides themes, the College Board has also identified nine AP® historical thinking skills and reasoning processes. You will need to demonstrate mastery of these skills and processes while answering exam questions. The questions on the AP® test all involve application of one or more of these historical thinking skills and reasoning processes, so reviewing the use of the skills and processes will help you score better on the AP® exam.

AP® Historical Thinking Skills

Skill 1: Developments and Processes

Identify and explain historical developments and processes.

- 1.A Identify a historical concept, development, or process.
- 1.B Explain a historical concept, development, or process.

Skill 2: Sourcing and Situation

Analyze sourcing and situation of primary and secondary sources.

- 2.A Identify a source's point of view, purpose, historical situation, and/or audience.
- 2.B Explain the point of view, purpose, historical situation, and/or audience of a source.
- 2.C Explain the significance of a source's point of view, purpose, historical situation, and/or audience, including how these might limit the use(s) of a source.

Skill 3: Claims and Evidence in Sources

Analyze arguments in primary and secondary sources.

- 3.A Identify and describe a claim and/or argument in a text-based or non-text-based source.
- 3.B Identify the evidence used in a source to support an argument.
- 3.C Compare the arguments or main ideas of two sources.
- 3.D Explain how claims or evidence support, modify, or refute a source's argument.

Skill 4: Contextualization

Analyze the context of historical events, developments, or processes.

- 4.A Identify and describe a historical context for a specific historical development or process.
- 4.B Explain how a specific historical development or process is situated within a broader historical context.

Skill 5: Making Connections

Using historical reasoning processes (comparison, causation, continuity and change) analyze patterns and connections between and among historical developments and processes.

- 5.A Identify patterns among or connections between historical developments and processes.

- 5.B Explain how a historical development or process relates to another historical development or process.

Skill 6: Argumentation

Develop an argument.

- 6.A Make a historically defensible claim.
- 6.B Support an argument using specific and relevant evidence.
 - Describe specific examples of historically relevant evidence.
 - Explain how specific examples of historically relevant evidence support an argument.
- 6.C Use historical reasoning to explain relationships among pieces of historical evidence.
- 6.D Corroborate, qualify, or modify an argument using diverse and alternative evidence in order to develop a complex argument. This argument might:
 - Explain nuance of an issue by analyzing multiple variables.
 - Explain relevant and insightful connections within and across periods.
 - Explain the relative historical significance of a source's credibility and limitations.
 - Explain how or why a historical claim or argument is or is not effective.

AP® History Reasoning Processes

Process 1: Comparison

- 1.i: Describe similarities and/or differences between different historical developments or processes.
- 1.ii: Explain relevant similarities and/or differences between specific historical developments and processes.
- 1.iii: Explain the relative historical significance of similarities and/or differences between different historical developments or processes.

Process 2: Causation

- 2.i: Describe causes and/or effects of a specific historical development or process.
- 2.ii: Explain the relationship between causes and effects of a specific historical development or process.
- 2.iii: Explain the difference between primary and secondary causes and between short- and long-term effects.
- 2.iv: Explain how a relevant context influenced a specific historical development or process.
- 2.v: Explain the relative historical significance of different causes and/or effects.

Process 3: Continuity and Change

- 3.i: Describe patterns of continuity and/or change over time.
- 3.ii: Explain patterns of continuity and/or change over time.
- 3.iii: Explain the relative historical significance of specific historical developments in relation to a larger pattern of continuity and/or change.

Strategies for the Multiple-Choice Section

Here are some rules of thumb to help you work your way through the multiple-choice questions:

- **Multiple-choice scoring.** Each correct answer is worth 1 point; you will not lose points for incorrect answers. Therefore, it is worthwhile to answer every question, even if you have to guess. There are four possible answers for each question. If you cannot narrow down the choices at all, you have a 25 percent chance of guessing correctly. If you can eliminate even just one response, it will always improve your chances of guessing correctly. Your best strategy is to go through the entire multiple-choice section, answering all questions to which you know the answers. If you skip a question, be careful to skip that line on the answer sheet as well. Then go back and work on the questions you skipped. Leave yourself enough time to fill in answers—even if they are guesses—for all unanswered items before the time expires.
- **Read the question carefully.** Pressured for time, many students make the mistake of reading the questions too quickly or merely skimming them. By reading a question carefully, you may immediately have some idea about the correct answer. You can then look for it in the responses. Careful reading is especially important in EXCEPT or NOT questions because, unlike the typical multiple-choice question, all the answers are right except for one.
- **Eliminate any answer that you know is wrong.** You can write on the multiple-choice questions in the test book. As you read through the responses, draw a line through any answer you know is wrong.
- **Read all of the possible answers, then choose the most accurate response.** AP® exams are written to test your precise knowledge of a subject. Sometimes there are a few probable answers, but one of them is more accurate. For example, a question dealing with the Berlin Conference of 1885 may have an answer that seems correct: "It was a conference of European nations." There may be an even better answer, however, one that is more specific to the topic: "It allowed European nations to carve up Africa for their economic gain."
- **Avoid absolute responses.** These answers often include the words "always" or "never." For example, the statement "Great Britain always led in the race for industrial growth" is an overstatement because although Britain led in industrialization during the nineteenth century, it gradually gave way to the United States.
- **Mark and skip tough questions.** If you are hung up on a question, mark it in the margin of the question book and go back to it later. (Do not forget to skip that question on your answer sheet too.) But be sure to answer all of the questions before the time is up, because there is no penalty for incorrect answers.

Types of Multiple-Choice Questions

There are various kinds of multiple-choice questions, and all will require you to review a primary or secondary source and to answer questions drawn from the source and from your knowledge of European history.

It is important to remember that the answers to these questions may not be directly answered in the documents you are given. To answer these questions correctly, you have to draw on your knowledge related to the document—including historical context—and apply the historical skills you have learned in this course.

Here are some suggestions for how to approach each kind of stimulus.

Photograph/Illustration/Cartoon Questions

These questions require you to interpret a picture in order to gain information in a different way. A good approach is to examine the picture before you read the question and possible responses. Look for symbolism in the image; symbols are especially used in cartoons and paintings. Ask yourself what the artist or photographer is trying to convey. For example:

1. Which of the following statements is the most accurate description of Rembrandt's *The Night Watch*, below?
 - (A) The painting shows that the Dutch Republic was controlled by the urban gentry and rural estate owners who promoted trade and commerce.
 - (B) These Puritans are preparing to leave for the New World.
 - (C) This play being performed by the Amsterdam Theater Company shows the importance of theater in Dutch society.
 - (D) This painting shows that Dutch women were not involved in business.

ANSWER: (A) This painting shows one of Amsterdam's local militias. The focus on the protection of Amsterdam and its merchant oligarchy emphasizes the importance of the urban gentry and the prosperity created by trade and commerce in the Netherlands. Although their dress might lead you to assume they are Puritans (English Calvinists), they are not; they are probably Dutch Reformed, another Calvinist faith.

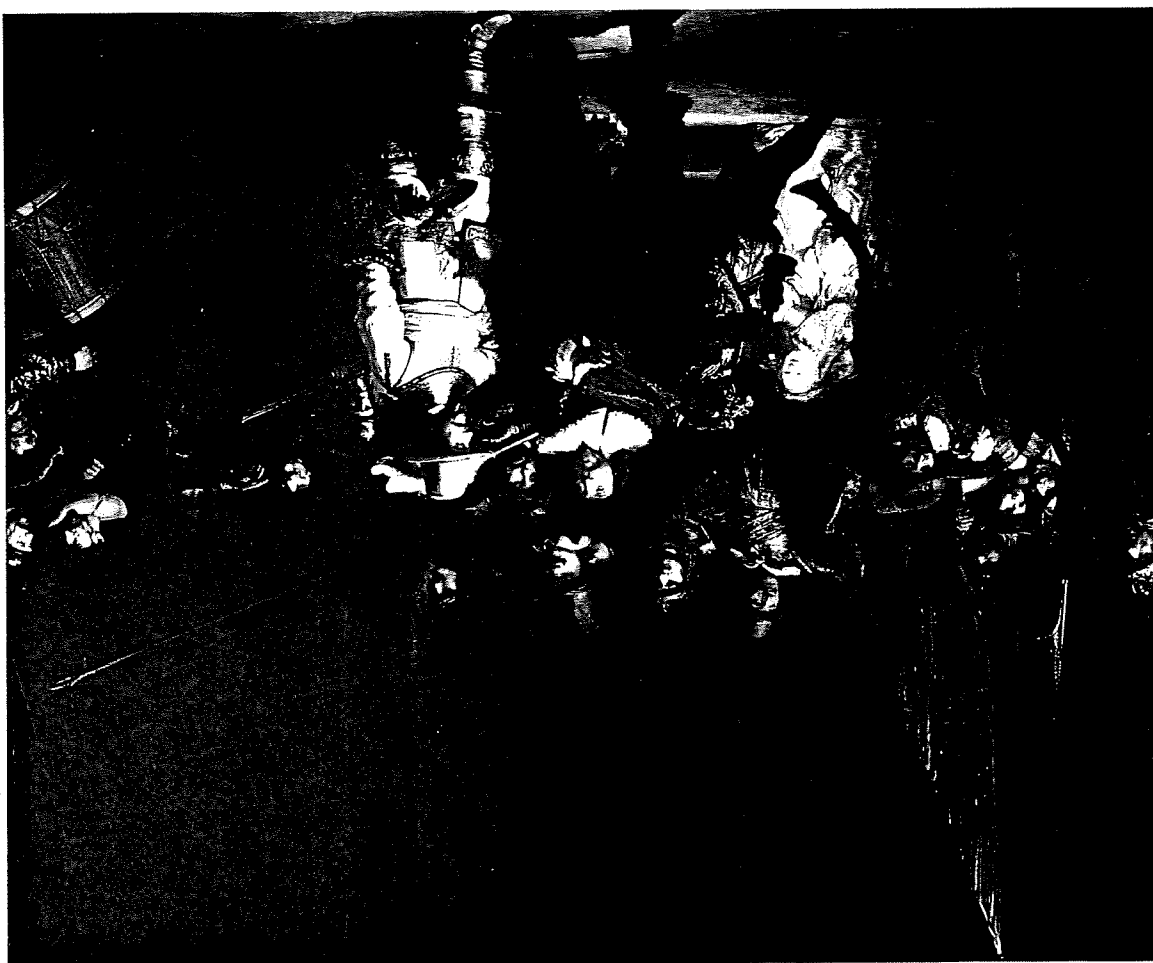
Chart/Graph Questions

These questions require you to examine the data on a chart or graph. While these questions are not difficult, spending too much time interpreting a chart or graph can slow you down. To avoid this, first read the question and all of the possible answers so that you know what you are looking for. Before you look at the chart, you may be able to eliminate some obviously incorrect responses. For example, analyze this chart on emigration:

Source: Robert Gildea, *Barricades and Borders: Europe, 1800–1914* (Oxford, 1987), p. 283.

Numbers in the chart represent millions of people.

	1876–1880	1881–1885	1886–1890	1891–1895	1896–1900	1901–1905	1906–1910
Europe	94	196	213	185	147	271	322
Ireland	650	1,422	1,322	988	759	743	662
Great Britain	102	174	162	119	88	127	172
Denmark	157	380	401	338	117	292	275
Norway	432	1,105	819	597	312	903	746
Sweden	301	705	759	587	249	496	347
Germany	108	379	207	163	47	50	44
Belgium	—	—	86	50	23	57	69
Netherlands	32	136	111	76	25	45	58
France	8	14	49	14	13	12	12
Spain	—	280	437	434	446	391	758
Portugal	258	356	423	609	417	464	694
Italy	396	542	754	842	974	1,706	1,938
Austria	48	90	114	182	182	355	469
Hungary	—	92	156	134	205	437	616
Russia	6	13	42	47	32	63	67



DEA Picture Library/Getty Images

- Which of the following statements does the above table best support?
 - The rate of emigration from northern Europe fell dramatically between 1876 and 1910.
 - Compared with other European nations, Russia saw the greatest growth in the rate of emigration between 1876 and 1910.
 - The overall number of emigrants from Germany dropped because of the impact of World War I.
 - During the late nineteenth century, Irish emigration reflected the country's independence from Great Britain.

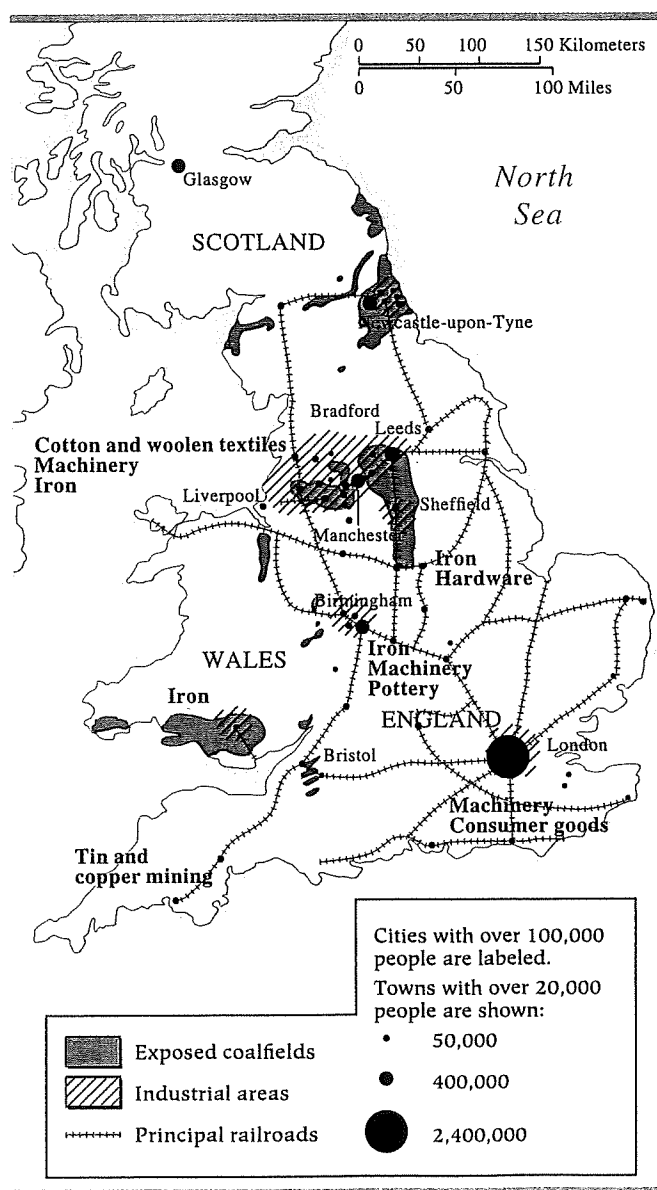
ANSWER: (B) After analyzing the table, option A can be eliminated because emigration in the north actually grew during this time. Option C is incorrect because World War I did not begin until 1914, four years after the table's timeframe. Option D is incorrect because the Irish during this time were fleeing restrictive British policies and various waves of economic downturns

caused by potato famines; Ireland did not become independent of Great Britain until the twentieth century. Because Russia's emigration rate grew over 1,000 percent, much more than that of any other country in the table, option B is the correct answer.

Interpreting a Map

For history students, maps are used to describe not just geography but social and political organization as well. **Asked to interpret a map, you can pick up a lot of information just by looking at the key.**

- This map of Great Britain in 1850 shows
 - how poor Scotland was at that time.
 - that very large cities grew only where there were rich coal deposits.
 - that the Irish produced cotton and woolen textiles.
 - the dependence on coal as fuel in the growth of industrial areas.



ANSWER: (D) The map shows the importance of coal as an energy source for British factories during the Industrial Revolution. As Britain shifted from water to coal as a source of power, factories no longer had to be situated along rivers and streams. Thus, factories and the towns that built up around them could be located near the new source of power. Although some large cities grew near coal deposits, they grew in other places as well.

Interpreting a Primary Text Source

Primary sources provide a historian's best window on the past and should be read carefully. Particularly when dealing with sources from the sixteenth or seventeenth century, be sure that you understand the author's meaning. Give careful consideration to the intended audience and, if you are familiar with the author listed, keep in mind his or her actions, beliefs, and motivations. Take any dates given to help you place the passage in context.

David Davies, *The Case of Labourers in Husbandry Stated and Considered*

The depriving of all landed property has beggared multitudes. It is plainly agreeable to sound policy, that as many individuals as possible in a state should possess an interest in the soil; because this attaches them strongly to the country and its constitution, and makes them zealous and resolute in defending them. But the gentry of this kingdom seem to have lost sight of this wise and salutary policy. Instead of giving to labouring people a valuable stake in the soil, the opposite measure has so long prevailed, that but few cottages, comparatively, have now any land about them. Formerly many of the lower sort of people [had land on which] they raised for themselves a considerable part of their subsistence. . . . But since these small parcels of ground have been swallowed up in the contiguous farms and enclosures, and the cottages themselves have been pulled down, the families which used to occupy them are crowded together in decayed farmhouses, with hardly ground enough about them for a cabbage garden; and being thus reduced to be mere hirelings, they are of course very liable to come to want. . . .

Thus an amazing number of people have been reduced from a comfortable state of partial independence to the precarious condition of hirelings, who, when out of work, must immediately come to their parish [for welfare]. And the great plenty of working hands always to be had when wanted, having kept down the price of labour below its proper level, the consequence is universally felt in the increased number of dependent poor.

Source: From David Davies, *The Case of Labourers in Husbandry Stated and Considered* (London, 1795), pp. 55–56.

1. Which of the following changes in 18th-century England was most likely the topic of Davies's concern?
 - (A) Migration to rural areas
 - (B) Immigration to England from colonial holdings
 - (C) Enclosure of common lands
 - (D) Starvation of English city dwellers

ANSWER: (C) In this passage, Davies is discussing the hardships created for small farmers by the enclosure of common lands by English noblemen. Between 1604 and 1914, the British Parliament enacted over 5,200 individual enclosure acts that

effectively ended the use of common lands, forcing many farming families off of the land and into growing cities where many survived as factory workers. Answer choices A and B are incorrect. Although choice D sounds logical, the significant change that led to the growing poverty of the small farmers was C, the enclosure of common lands.

Interpreting a Secondary Source

Secondary sources reveal historians' thoughts about the past, and often present an argument about causes or impacts of historical events. When presented with one or two sources, first identify the author's argument, then try to contextualize the issue. What era is being discussed? What was happening at that time?

This chapter must be one of pessimism. The Treaty includes no provisions for the economic rehabilitation of Europe—nothing to make the defeated Central Empires into good neighbors, nothing to stabilize the new States of Europe, nothing to reclaim Russia; nor does it promote in any way a compact of economic solidarity amongst the Allies themselves; no arrangement was reached at Paris for restoring the disordered finances of France and Italy, or to adjust the systems of the Old World and the New.

Source: John Maynard Keynes, British economist, *The Economic Consequences of the Peace*, 1920.

1. Leaders of which of the following nations would have been least likely to agree with the perspective advanced by John Maynard Keynes?
 - (A) France
 - (B) Germany
 - (C) The United States
 - (D) England

ANSWER: (A) In this document, John Maynard Keynes advanced the argument that the Treaty of Versailles did not provide the basis for a lasting peace in Europe. Since the nation that most vehemently wanted to punish Germany for World War I was France, French leaders would have been the most likely to disagree with the statement by Keynes.

Short-Answer Questions

You are required to write responses to a total of three short-answer questions in the provided 40 minutes. Your score on this portion will count for 20 percent of your final exam score. Each question will consist of three parts. The first question will test the skill of Interpretation: Analyzing Secondary Sources and will come from the time period 1600–present. The second question will test either the skill of Causation or the skill of Continuity and Change over Time and will also come from the time period 1600–present. These two questions are required. Students have a choice between Question 3 or Question 4, which will both test the skill not tested by Question 2. Question 3 will come from the period 1450–1815, and Question 4 will come from the period 1815–present. Allowing you to demonstrate the content that you know best. Each question will require you to use your knowledge about European history to respond to a stimulus such as a

primary or secondary source, a map or image, or a general statement (without a stimulus) about European history. You **do not need to develop and defend a thesis—however, bulleted answers will automatically receive a zero.** Instead, focus on answering the questions fully (**and in complete sentences**) and on including evidence or examples to support your response. The questions are designed to give you the freedom to choose from a wide range of possible examples. This means that you can pick from what you might have studied in depth in class or what you might have read more about, rather than worrying about knowing one specific fact or event. Be sure to write legibly so that you earn credit for your responses

For example, you might be asked to answer a question such as the following:

1. Compare England and France in the seventeenth century.
 - (A) Briefly explain ONE political difference between England and France in the 17th century.
 - (B) Briefly explain ONE economic similarity between England and France in the 17th century.
 - (C) Briefly explain ONE reason for the political difference you identified in Part A.

ANSWER: A good answer to Part A would identify the fact that while France was consolidating power and moving toward absolutism in the 17th century, England was moving toward a constitutional monarchy. The answer to this part should explain, in three to four full sentences, that the two politically divergent systems were well-established by the end of the 17th century.

A good answer to Part B would explain that while the two nations differed politically in the 17th century, both pursued an economy based on mercantilism. The answer to this part should point out the colonization of the New World and the role of mercantilism in the prosperity of both nations. This answer should also be written in three to four full sentences.

A good answer to Part C would explain that the development of a constitutional monarchy in England occurred as a result of the growing power of an assertive Parliament and the long tradition of parliamentary power, dating back to the Magna Carta, while absolutism in France resulted from a search for order following the French religious wars of the 16th century. This answer should also be written in three to four full sentences.

See the short-answer questions found at the end of each chapter for more examples of these questions.

Strategies for Section II

You are required to write essays for one document-based question and one long-essay question in Section II of the AP® European History examination. Section II Part A presents the document-based question (DBQ). It is mandatory and will count as 25 percent of your final score. For the DBQ, you are given 55 minutes to read the documents,

organize your answer, and write your response. The essay will ask you to use your disciplinary practices and reasoning skills in addition to analysis of one or more of the themes of European History. In Section II Part B, you will respond to one of three long-essay questions, both of which will focus on the same disciplinary practice or reasoning skill as applied to different time periods. You will be asked to choose one question to answer in the given 40-minute time period. Your score on this portion will count for 15 percent of your final score.

The Document-Based Question (DBQ)

The DBQ is considered by many students to be the most complex and challenging component of the AP® examination. As its name implies, the DBQ presents you with a wide variety of primary-source information in the form of a series of seven documents. Primary sources are contemporaneous with a time period or event and include everything from maps, political cartoons, photographs, and illustrations to speeches, essays, books, documentaries, and editorials. In order to earn the highest scores, DBQ essays must incorporate outside information that is not included in the documents.

Both the long-essay and the document-based question essay require you to utilize your knowledge of the topic. But with the DBQ, your essay needs to be grounded in the documents as well. Your goal is to demonstrate your ability to analyze the purpose, point of view, and substance of each document, and then combine this information with your own general knowledge in an analytical essay.

The document-based question, which will come from the time period between 1600 and 2001, is worth up to 7 points. Be sure to write legibly, so that readers can give you credit for your response.

A quality DBQ essay, according to the AP® European History rubric, does all of the following:

- **Thesis/Claim (1 point).** To get this point, the student must respond to the question with an evaluative thesis that makes a historically defensible claim. An acceptable thesis is one that makes an analytical argument that responds specifically to what the prompt is calling for you to address in the DBQ. You must not simply restate the question; your thesis must reflect your analysis of the documents. A generic statement such as “There were many political, economic, and social causes of ...” would not be an acceptable thesis. As well, your thesis does not have to be stated in one sentence. Writing a “thesis paragraph” is an excellent way to show the full range of your thesis. Remember that your thesis must directly address all parts of the prompt; addressing only some parts of it will not earn you this point. The thesis point is an important one to earn: you need a solid thesis to guide your essay. The second point in this category is equally important, because your essay needs to illustrate your ability to make a logical argument that supports your thesis and your ability to

support that argument with evidence from the documents and from outside information. A well-supported argument will show your understanding of the complexities of the documents and the differing perspectives presented on the topic of your essay.

- **Contextualization (1 point).** To earn the Contextualization point, you must describe a broader historical context relevant to the prompt. The response must relate the topic of the prompt to broader historical events, developments, or processes that occur before, during, or after the time frame of the question. This point is not awarded for merely a phrase or reference. To earn the point for contextualization, you must explicitly connect historical events to the broader historical context in which they occurred (0–1 point). For example, when analyzing a historical event, *discuss other things that were happening around the same time that might have had an impact on the reasons why the event occurred or the ways that people reacted to it.*
- **Evidence (0–3 points).** To earn the first point in this category, you must use at least three of the documents. To get the second point, you must use six of the seven documents to support your thesis or argument, and to get the third point, you must use at least one additional piece of the specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt. To get credit for using a document, you cannot simply list the document number in a sentence or make a laundry list that does nothing more than summarize the content of each document; you must talk about each document individually and must use the documents as supporting evidence.
- **Reasoning and Analysis (2 points).** To earn the Document Analysis Point, you must analyze the sourcing of at least THREE of the documents. It is essential that you consider how characteristics such as class, gender, nationality, profession, and the like shaped the views of a document's author. The type of document or purpose of the document can also be important in determining the point of view and the reliability of the author. For example, a diary entry might be more truthful than a public document because the diarist would not expect the entry to be subject to public scrutiny. It is not enough to say what point of view you see presented in a document; you must also account for *why* that point of view exists in the source. In addition, ask yourself how the point of view affects the document's content. A good place to begin looking

for clues to the point of view is the source line of the document. The source line indicates the author or speaker in the document and the date of the document and helps you place the document in a larger historical context. It is also important to consider how that historical context impacts the content, perspective, and purpose of the document. The source line often has other important pieces of information about the document. *Read and analyze the source line BEFORE you read the document!* That will help you more easily write about the point of view rather than just write about the gist of what the document says.

The second point in this category is for Reasoning. To get this point, you need to demonstrate a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question. If the essay is a Causation essay, analyzing more and less important causes, short- and long-term causes, the changing of causes over time, or the relative importance of causes due to their effects would gain a complexity point. In a comparison question that asks for similarities, analyzing differences could also gain the complexity point. If the question asks about differences, make sure to note that there are similarities as well or that the differences changed over time. *Now you are getting the idea.*

AP® Tip

In order to earn all of the points for the DBQ, you cannot “double dip.” For example, the information you use for contextualization cannot be the same piece of information that you use for the historical context of one of the documents or the analysis of outside evidence. Earning each of the different points requires the use of your knowledge of the time period and some outside evidence, but you must use different examples for each point to successfully earn all of the points.

Take a look at this DBQ, which contains six documents. (The question on the exam will have seven documents.)

1. Using the documents, evaluate the responsibility of various nations for the outbreak of World War I.

Document 1

Source: Europe in 1914.



Document 2

Source: Telegram from Kaiser Wilhelm II of Germany to Tsar Nicholas II of Russia, July 31, 1914.

... While this action was proceeding your troops were mobilized against Austro-Hungary, my ally, thereby, as I have already pointed out to you, my mediation has been made almost illusory. ... I now receive authentic news of serious preparations for war on my Eastern frontier. Responsibility for the safety of my empire forces preventive measures of defence upon me. In my endeavours to maintain the peace of the world I have gone to the utmost limit possible. The responsibility for the disaster which is now threatening the whole civilized world will not be laid at my door. In this moment it still lies in your power to avert it. Nobody is threatening the honour or power of Russia. ...

Document 3

Source: "How Germany Attacked Our Commerce," in *The Great War Magazine*:
The Standard History of the All-Europe Conflict, Part II, October 31, 1914.

The greatest war of modern times, and perhaps in the whole history of the human race, was begun by Germany using the crime of a schoolboy as an excuse.

Document 4

Source: German Chancellor Theobald von Bethmann-Hollweg in a speech to the Reichstag, August 1914.

Where the responsibility in this greatest of all wars lies is quite evident to us. Outwardly responsible are the men in Russia who planned and carried into effect the general mobilization of the Russian army. But in reality and truth the British Government is responsible. The London Cabinet could have made war impossible if they had unequivocally told Petersburg that England was not willing to let a continental war of the Great Powers result from the Austro-Hungarian conflict with Serbia. . . . Therefore, England, together with Russia (I have spoken about Russia on the 4th of August), is answerable before God and man for this catastrophe which has come over Europe and over mankind.

Document 5

Source: Article 231, The Versailles Treaty, June 28, 1919.

The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.

Document 6

Source: Sidney Bradshaw Fay, American historian, *The Origins of the World War*, 1928, revised edition 1930.

None of the Powers wanted a European War. Their governing rulers and ministers, with very few exceptions, all foresaw that it must be a frightful struggle, in which the political results were not absolutely certain. . . . Nevertheless, a European war broke out. Why? Because in each country political and military leaders did certain things, which led to mobilizations and declarations of war, or failed to do certain things which might have prevented them. In this sense, all the European countries, in a greater or lesser degree, were responsible.

AP® Tip

Do not wait until you've read the documents to develop your own personal knowledge. Even before reading the documents, take a few minutes to brainstorm information that you can recall about the topic. If time permits, organize this information so that you can construct the essay while incorporating the documents into the essay. When the document information is similar to what you have brainstormed, present that knowledge as it is expressed in the documents. Possibly the document material can be used to help you analyze other issues.

Your first step is to brainstorm the information that you know about the prompt and then analyze each document in order to come up with evidence to create your thesis. What is the meaning of the document? What or who is the source, and how does that affect his point of view? The source provides

important clues to the position being put forth in the document. As you analyze the meaning or significance of the document, jot down margin notes—generalizations that relate to the document, the prompt, or the point of view in the document. For example:

- **Margin note for Document 1.** Shows the alliances that existed on the eve of World War I. Did these alliances affect actions taken in the days before war broke out?
- **Margin note for Document 2.** Shows the German Kaiser attempting to maintain peace and blaming the imminent outbreak of war on Russian mobilization. He might be biased because he doesn't want Germany to be blamed for the war.
- **Margin note for Document 3.** Clearly blames Germany for the war—biased because it is a patriotic weekly magazine that probably would have been running articles written to gather public support for the war. Is it propaganda?
- **Margin note for Document 4.** Clearly blames England and Russia for the war. This document and Document 2, both German, might exhibit the hidden agenda of justifying German actions surrounding the outbreak of war.

- **Margin note for Document 5.** Clearly blames the war on Germany and the Triple Alliance—probably biased because it was written by the winners of the war and used to justify the reparations imposed on Germany. The winners would not have blamed themselves for the war. This document is similar to Document 3.
- **Margin note for Document 6.** Written a decade after the war ended, this source blames all of the great powers for the war. This author might be more unbiased because he was an American and a historian who was using hindsight to understand, not justify, the actions of the various nations.

Once you have analyzed the documents, combine the evidence from the documents with the information you have brainstormed to create your thesis and arguments. Often the prompt may give you a hint to help you figure out the arguments that you can use to address the prompt. Here the prompt suggests that one way to group the documents is to categorize them by which country or countries they blame for the war. For example, Documents 3 and 5 blame Germany, an Alliance power; Documents 2 and 4 blame England and Russia, two of the Entente powers. Each of these groups contains two logically connected documents that are relevant to the prompt, so these groups of documents suggest two arguments that could be used to build your thesis. What should go in a third argument? You have several choices. You could create a third argument by connecting Documents 1 and 6. Document 6 assigns responsibility to all of the great powers; Document 1 indicates that this assumption could be true because all of the major powers had formed entangling alliances before the war. Another possibility for the third group would be to connect Document 6 with Documents 4 and 5. In this case, the assumption that all of the great powers contributed to the outbreak of war would be corroborated by the accusations made in Documents 4 and 5. Remember that usually there are many ways to group the documents; you just need to be sure that your groups are logical and explicit and appropriate to the prompt.

After identifying the arguments that can be created from the documents and combining them with outside evidence, you need to address the intended audience, purpose, historical context, or point of view for each of the documents that you use in your essay. For example, you could point out that Bethmann-Hollweg, speaking before the Reichstag and probably asking the legislature for money to fight the war, wanted to convince the Reichstag that the war was necessary in order to maintain German honor and security. He would need to blame England and Russia for the war and paint them as threats to Germany. Just stating that Bethmann-Hollweg used his speech to blame England and Russia for the war does not adequately define the purpose or demonstrate point of view. You must analyze the particular perspective or purpose of the author *and* also explain the reasons for that viewpoint in order to get credit for this portion of the document analysis. A good strategy is to analyze the intended audience, purpose, historical context, or point of view of all of the documents, ensuring you have reasonable attempts for all or all but one of the documents, because you want to earn as many points as possible for analysis and argumentation.

Once you have analyzed the documents and constructed your groups, you should use this information to help you write an analytical thesis. *Make sure your thesis answers the prompt with an argument, and does not just repeat the prompt.* For example, the thesis “Various powers were responsible for the outbreak of World War I” would not be acceptable. Here is a better one: “There are various perspectives concerning which nations should be assigned responsibility for the outbreak of World War I. Members of the winning Triple Entente often blamed Germany and her allies, assigning blame and demanding reparations, while members of the losing Triple Alliance claimed that the war was actually perpetrated by members of the Triple Entente. Finally, from hindsight, some historians have concluded that all of the great powers shared responsibility for the catastrophe that raged across the European continent from 1914 to 1918.” This thesis paragraph suggests a variety of evidentiary claims and demonstrates the range of the documentary sources, providing the reader with a roadmap that is much more than a simple restatement of the prompt. With good planning at the beginning, your DBQ should be in great shape.

There are sample DBQs in the Appendix of the textbook and an online Answer Key with ideas for how to write them. Use these questions to get practice analyzing and writing document-based question essays.

Long-Essay Questions

The AP® European History exam concludes by asking students to write one long essay. You will be required to choose one question for your long-essay response from three possible prompts. The key to choosing a question is to determine how much evidence you can provide in the essay. Plan to devote 40 minutes to this essay.

Like the DBQ, there is no single “correct” answer for these essay questions; however, unlike the DBQ, you will not be given any documents upon which to base your answer. Your essay will come from your own store of knowledge of European history.

Also like the DBQ, there is not a required length for the long essay. A good rule of thumb is to write a standard four- to five-paragraph essay that directly addresses all parts of the prompt thoroughly.

You will be given your choice of three long-essay prompts. Choose the one that you know you can answer well. The three prompts will focus on the same history reasoning process, either Causation, Continuity and Change, or Comparison.

An essential aspect of writing an effective essay is understanding the tasks required. The following is a list of terms often used in prompts. These terms have shades of meaning that suggest how to construct your essay.

- **Analyze.** Break the topic into its parts and determine the relationship between those parts.
- **Assess.** Determine a judgment regarding a specific claim or statement, prompting you to take sides on a topic.
- **Compare.** Discuss both similarities and differences.
- **Contrast.** Discuss differences, although similarities may be noted.
- **Describe.** Give an account that presents a detailed word picture.

- **Discuss.** Present an argument that examines different sides or opinions regarding a specific topic.
- **Evaluate.** Discuss the advantages and disadvantages, and the positive and negative aspects of a topic.
- **Explain.** Clarify a topic by presenting a cause or reason.
- **To what extent.** Argue a topic in terms of "how much."

Unlike the DBQ the long essay is graded on a scale from 0 to 6. Once you have selected your questions, keep the following in mind as you write:

- **Manage your time.** You only have 40 minutes to write this essay, so make sure that you are efficient in your planning. Use about 10 minutes to plan your essay and 25 minutes to do the writing, to ensure that you don't run out of time.
- **Address the entire prompt.** Make sure that you answer ALL parts of the question, even if you have little evidence.
- **Create a strong thesis.** A strong thesis will give you points toward your overall score. In addition, it will provide the structure for the rest of your essay.
- **Do not simply restate the question when writing your introductory paragraph.** You need to make an argument and support that argument within your essay.
- **Write legibly.** If the reader has insurmountable difficulty reading your work, you will lose points.
- **Pay attention to chronology.** If you provide a wealth of information about the wrong time period, you will not have addressed the prompt and will not receive points for your effort.
- **Organize your essay so it flows from point to point.** Write a balanced essay, trying to devote each paragraph in the body of your essay to a single idea and supporting that idea with relevant evidence.

Finally, remember that it is "quality, not quantity" when it comes to a good essay. Each assertion should be backed up by some evidence, and more is better. Information presented effectively and clearly is better than a lot of information presented haphazardly.

A quality long essay, according to the AP® European History rubric, does all of the following:

- **Thesis (1 point).** Responds to all parts of the Question with an evaluative thesis that makes a historically defensible claim.
- **Contextualization (1 point).** Describes a broader historical context relevant to the prompt.
- **Evidence (0–2 points).** Provides specific examples of evidence relevant to the topic of the prompt for 1 point, OR Supports an argument in response to the prompt using specific and relevant examples of evidence for 2 points.
- **Analysis and Reasoning (0–2 points).** Uses historical reasoning (e.g. comparison, causation) to frame or structure an argument that addresses the prompt (1 point) OR Demonstrates a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question (2 points).

Unit Learning Objectives

As indicated earlier, the College Board has identified nine units, which are divided into topics and linked to one of the seven themes, that can guide our exploration of history. Importantly, it has also identified a series of learning objectives, and subdivided them into key concepts, to help identify important understandings that it expects students to grasp. As you study European history, refer often to these learning objectives and key concepts and ensure that you can offer analysis and factual details for each. On the AP® exam, every question will measure your understanding of one of these objectives. For a few weeks prior to the exam, it would be a good idea to thoroughly study the objectives and key concepts so that you can see the big picture.

CHAPTER 1

THE LATER MIDDLE AGES: CRISIS AND DISINTEGRATION IN THE FOURTEENTH CENTURY

MAJOR CONCEPTS

Major events of the fourteenth century played a pivotal role in the disintegration of the three main pillars of medieval life in western Europe: the **feudal system**, the **manor system**, and the **Roman Catholic Church**. (Topic 1.1) The **Black Death** caused massive social and economic upheaval, ultimately bringing about the end of serfdom in western Europe. The **Hundred Years' War**, by breaking the feudal ties that had bound them together, aided in the formation of the nation-states of England and France. Introduction of the **cannon** and the **longbow** revolutionized military tactics and paved the way for new royal armies. (Topics 1.5, 1.6) Religiously, the **French papacy** and subsequent **Great Schism** weakened the Catholic Church, causing many to question religious beliefs and church hierarchy. (Topics 1.1, 1.11) Town life and new technology changed peoples' lives as trade increased. (Topics 1.1, 1.6, 1.7, 1.11) Eastern Europe and Russia, which were not as greatly affected by these events and inventions, remained in the same medieval political, economic, and social systems for many years to come, while in the West, Renaissance thought began to flourish. (Topics 1.1, 1.2, 1.11)

AP® THEMATIC QUESTIONS TO THINK ABOUT AS YOU READ

- How did interactions with other parts of the world and the growth of trade cause the spread of the Black Death to Europe? What impact did the Black Death have on European society and economy? (INT)
- How did the new technology used in the Hundred Years' War lead to military and political change? (SOP, TSI)
- In what ways did the rulers of England, France, and the Holy Roman Empire deal with the political instability brought about by the problems of the late Middle Ages? (SOP)
- In what ways and to what extent were the city-states of northern Italy different from other nations of this period? (SOP, INT, ECD, CID)



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

- In what ways and to what extent did the Great Schism cause a loss of power in the Catholic Church? (SOP, CID)
- In what ways and to what extent were people's lives changed by new technology and inventions in the late Middle Ages? (TSI, SCD)

AS A RESULT OF THEIR CONQUESTS in the thirteenth and fourteenth centuries, the Mongols created a vast empire stretching from Russia in the west to China in the east. Mongol rule brought stability to the Eurasian trade routes; increased trade brought prosperity but also avenues for the spread of flea-infested rats that carried bubonic plague to both East Asia and Europe. The mid-fourteenth century witnessed one of the most destructive natural disasters in history—the Black Death. One contemporary observer named Henry Knighton, a canon of Saint Mary of the Meadow Abbey in Leicester, England, was simply overwhelmed by the magnitude of the catastrophe. Knighton began his account of the great plague with these words: “In this year [1348] and in the following one there was a general mortality of people throughout the whole world.” Few were left untouched; the plague struck even isolated monasteries: “At Montpellier, there remained out of a hundred and forty friars only seven.” Animals, too, were devastated: “During this same year, there was a great mortality of sheep everywhere in the kingdom; in one place and in one pasture, more than five thousand sheep died and became so putrefied that neither beast nor bird wanted to touch them.” Knighton was also stunned by the economic and social consequences of the Black Death. Prices dropped: “And the price of everything was cheap, because of the fear of death; there were very few who took any care for their wealth, or for anything else.” Meanwhile laborers were scarce, so their wages increased: “In the following autumn, one could not hire a reaper at a lower wage than eight pence with food, or a mower at less than twelve

pence with food. Because of this, much grain rotted in the fields for lack of harvesting." So many people died that some towns were deserted and some villages disappeared altogether: "Many small villages and hamlets were completely deserted; there was not one house left in them, but all those who had lived in them were dead."¹ Some people thought the end of the world was at hand.

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

A Time of Troubles: Black Death and Social Crisis



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

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

Famine and Population

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

We saw a large number of both sexes, not only from nearby places but from as much as five leagues away, barefooted and maybe even, except for women, in a completely nude state, together with their priests coming in procession at the Church of the Holy Martyrs, their bones bulging out, devoutly carrying bodies of saints and other relics to be adorned hoping to get relief.²

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

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

There was also a movement from overpopulated rural areas to urban locations. Eighteen percent of the people in the village of Broughton in England, for example, migrated between 1288

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

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

The Black Death: From Asia to Europe

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

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

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

In the 1330s, there were outbreaks of plague in Central Asia; by 1339, it had reached Samarkand, a caravan stop on the Silk Road. From Central Asia, trading caravans carried the plague westward, to Caffa, on the Black Sea, in 1346, and Constantinople by 1347. Its arrival in the Byzantine Empire was noted by Emperor John VI, who lost a son: "Upon arrival in Constantinople she [the empress] found Andronikos, the youngest born, dead from the invading plague, which . . . attacked almost all the seacoasts of the world and killed most of their people."³ By 1348, the plague had spread to Egypt, Mecca, and Damascus as well as to other parts of the Middle East.

The Black Death in Europe

The Black Death of the mid-fourteenth century was the most devastating natural disaster in European history, ravaging

Causes of the Black Death: Contemporary Views

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

Giovanni Boccaccio, *Decameron*

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

On Earthquakes as the Cause of Plague

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

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

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

Herman Gigas on Well Poisoning

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

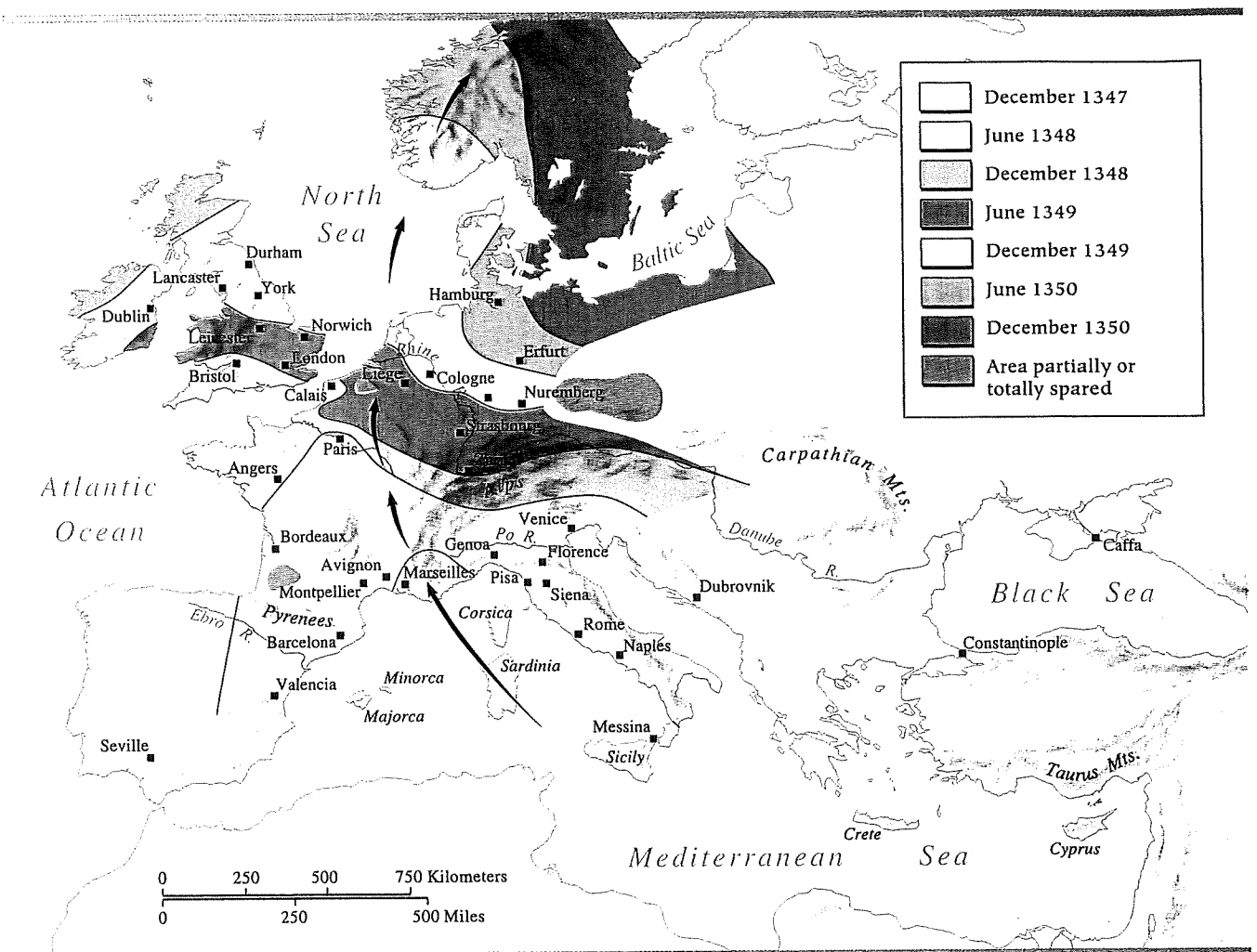
Q AP® HISTORICAL THINKING SKILL: Claims and Evidence in Sources (AP® Theme: SOP) How could Boccaccio's explanation lead to distrust of religious authorities? How much should a historian trust a confession extracted by torture?

Sources: Giovanni Boccaccio, *Decameron*, trans. F. Winwar (New York: Limited Editions, 1930), pp. xxii–xxiv, xxviii–xxix; "On Earthquakes as the Cause of Plague" and "Herman Gigas on Well Poisoning," in *The Black Death*, R. Horrox, ed., trans. (Manchester, U.K.: Manchester University Press).

Europe's population and causing economic, social, political, and cultural upheaval (see the box above). Contemporary chroniclers lamented that parents attempted to flee, abandoning their children; one related the words of a child left behind: "Oh father, why have you abandoned me? . . . Mother where have you gone?"⁴ People were horrified by an evil force they

could not understand and by the subsequent breakdown of all normal human relations.

Symptoms of bubonic plague included high fever, aching joints, swelling of the lymph nodes, and dark blotches caused by bleeding beneath the skin. Bubonic plague was actually the least toxic form of plague but nevertheless killed 50 to



MAP 1.1 Spread of the Black Death. The plague entered Europe by way of Sicily in 1347 and within three years had killed between one-quarter and one-half of the population. Outbreaks continued into the early eighteenth century, and the European population took two hundred years to return to the level it had reached before the Black Death.

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

60 percent of its victims. In pneumonic plague, the bacterial infection spread to the lungs, resulting in severe coughing, bloody sputum, and the relatively easy spread of the bacillus from human to human by coughing.

The plague reached Europe in October 1347 when Genoese merchants brought it from Caffa to the island of Sicily off the coast of Italy. One contemporary wrote: "As it happened, among those who escaped from Caffa by boat, there were a few sailors who had been infected with the poisonous disease. Some boats were bound for Genoa, others went to Venice and other Christian areas. When the sailors reached these places and mixed with the people there, it was as if they had brought evil spirits with them."⁵ The plague spread quickly, reaching southern Italy and southern France and Spain by the end of 1347 (see Map 1.1). Usually, the diffusion of the Black Death followed commercial trade routes. In 1348, the plague

spread through France and the Low Countries and into Germany. By the end of that year, it had moved to England, ravaging it in 1349. By the end of 1349, the plague had expanded to northern Europe and Scandinavia. Eastern Europe and Russia were affected by 1351, although mortality rates were never as high in eastern Europe as they were in western and central Europe.

Mortality figures for the Black Death were incredibly high. Italy was hit especially hard. As the commercial center of the Mediterranean, Italy possessed scores of ports where the plague could be introduced. Italy's crowded cities, whether large, such as Florence, Genoa, and Venice, with populations near 100,000, or small, such as Orvieto and Pistoia, suffered losses of 50 to 60 percent. France and England were also particularly devastated. In northern France, farming villages suffered mortality rates of 30 percent, while cities such as Rouen were more



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

severely affected and experienced losses as high as 40 percent. In England and Germany, entire villages simply disappeared. In Germany, of approximately 170,000 inhabited locations, only 130,000 were left by the end of the fourteenth century.

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

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

[Some people] held that plenty of drinking and enjoyment, singing and free living and the gratification of the appetite in every possible way, letting the devil take the hindmost, was the best preventative . . . and as far as they could, they suited the action to the word. Day and night they went from one tavern to another drinking and carousing unrestrainedly. At the least inkling of something that suited them, they ran wild in other people's houses, and there was no one to prevent them, for everyone had abandoned all responsibility for his belongings as well as for himself, considering his days numbered.⁶

Wealthy and powerful people fled to their country estates, as Boccaccio recounted: "Still others . . . maintained that no

remedy against plagues was better than to leave them miles behind. Men and women without number . . . caring for nobody but themselves, abandoned the city, their houses and estates, their own flesh and blood even, and their effects, in search of a country place."⁷

The attempt to explain the Black Death and mitigate its harshness led to extreme sorts of behavior. To many people, the plague had either been sent by God as a punishment for humans' sins or been caused by the devil. Some resorted to extreme asceticism to cleanse themselves of sin and gain God's forgiveness. Such were the flagellants (FLAJ-uh-lunts), whose movement became popular in 1348, especially in Germany. Groups of flagellants, both men and women, wandered from town to town, flogging themselves with whips to win the forgiveness of God, whom they believed had sent the plague to punish humans for their sinful ways. One contemporary chronicler described a flagellant procession:

The penitents went about, coming first out of Germany. They were men who did public penance and scourged themselves with whips of hard knotted leather with little iron spikes. Some made themselves bleed very badly between the shoulder blades and some foolish women had cloths ready to catch the blood and smear it on their eyes, saying it was miraculous blood. While they were doing penance, they sang very mournful songs about the nativity and the passion of Our Lord. The object of this penance was to put a stop to the mortality.⁸

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

An outbreak of virulent anti-Semitism also accompanied the Black Death. Jews were accused of causing the plague by

THE CREMATION OF THE STRASBOURG JEWS

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

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

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

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

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

Source: J. R. Marcus, *The Jew in the Medieval World* (Pittsburgh: The Hebrew Union College Press, 1972).

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

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

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

Q AP® HISTORICAL THINKING SKILL: Claims and Evidence in Sources (AP® Theme: SCD) Why might someone believe von Konigshofen's assertion that the Jews were killed for their money?



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

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

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

ART AND THE BLACK DEATH The Black Death made a visible impact on art. For one thing, it wiped out entire guilds of artists. At the same time, survivors, including the newly rich who patronized artists, were no longer so optimistic. Some



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

were more guilty about enjoying life and more concerned about gaining salvation. Post-plague art began to concentrate on pain and death. A fairly large number of artistic works came to be based on the *ars moriendi* (AHRS moh-ree-EN-dee), the art of dying. A morbid concern with death is especially evident in the fresco *The Triumph of Death* by Francesco Traini (frahN-CHES-koh TRAY-nee) in Pisa. On the left side of the fresco, several young nobles encounter three coffins containing decomposing bodies, while on the right young aristocrats engage in pleasant pursuits but are threatened by a grim figure of Death in the form of a witch flying through the air swinging a large scythe. Beneath her lie piles of dead citizens and clergy cut down in the prime of life.

Economic Dislocation and Social Upheaval

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

NOBLE LANDLORDS AND PEASANTS Both peasants and noble landlords were affected by the demographic crisis of the fourteenth century. Most noticeably, Europe experienced a serious labor shortage that caused a dramatic rise in the price of labor. At Cuxham manor in England, for example, a farm laborer who had received two shillings a week in 1347 was paid seven in 1349 and almost eleven by 1350. At the same time, the decline in population depressed or held stable the demand for agricultural produce, resulting in stable or falling prices for output (although in England prices remained high until the

1380s). The chronicler Henry Knighton observed: "And the price of everything was cheap. . . . A man could buy a horse for half a mark [six shillings], which before was worth forty shillings."⁹ Because landlords were having to pay more for labor at the same time that their rents or incomes were declining, they began to experience considerable adversity and lower standards of living. In England, aristocratic incomes dropped more than 20 percent between 1347 and 1353.

Landed aristocrats responded by seeking to lower the wage rate. The English Parliament passed the Statute of Laborers (1351), which attempted to limit wages to pre-plague levels and forbid the mobility of peasants as well. Although such laws proved largely unworkable, they did keep wages from rising as high as they might have in a free market. Overall, the position of landlords continued to deteriorate during the late fourteenth and early fifteenth centuries. At the same time, conditions for peasants improved, though not uniformly throughout Europe.

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

PEASANT REVOLT IN FRANCE In 1358, a peasant revolt, known as the *Jacquerie* (zhahk-REE), broke out in northern France. The destruction of normal order by the Black Death and the subsequent economic dislocation were important factors in causing the revolt, but the ravages created by the Hundred Years' War also affected the French peasantry (see "War and Political Instability" later in this chapter). Both the French

and English forces followed a deliberate policy of laying waste to peasants' fields while bands of mercenaries lived off the land by taking peasants' produce as well.

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

Tell me, Lord, if you please, by what right or title does a villein [peasant] eat beef? . . . Should they eat fish? Rather let them eat thistles and briars, thorns and straw and hay on Sunday and peapods on weekdays. They should keep watch without sleep and have trouble always; that is how villeins should live. Yet each day they are full and drunk on the best wines, and in fine clothes. The great expenditures of villeins come as a high cost, for it is this that destroys and ruins the world. It is they who spoil the common welfare. From the villein comes all unhappiness. Should they eat meat? Rather should they chew grass on the heath with the horned cattle and go naked on all fours.¹⁰

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

The outburst of peasant anger led to savage confrontations. Castles were burned and nobles murdered (see the box on p. 9). Such atrocities did not go unanswered, however. The *Jacquerie* soon failed as the privileged classes closed ranks, savagely massacred the rebels, and ended the revolt.

AN ENGLISH PEASANT REVOLT The English Peasants' Revolt of 1381 was the most prominent of all. It was a product not of desperation but of rising expectations. After the Black Death, the condition of the English peasants had improved as they

enjoyed greater freedom and higher wages or lower rents. Aristocratic landlords had fought back with legislation to depress wages and attempted to reimpose old feudal dues. The most immediate cause of the revolt, however, was the monarchy's attempt to raise revenues by imposing a poll tax or a flat charge on each adult member of the population. Peasants in eastern England, the wealthiest part of the country, refused to pay the tax and expelled the collectors forcibly from their villages.

This action sparked a widespread rebellion of both peasants and townspeople led by a well-to-do peasant called Wat Tyler and a preacher named John Ball. The latter preached an effective message against the noble class, as recounted by the French chronicler Jean Froissart (ZHAHNH frwah-SAR):

Good people, things cannot go right in England and never will, until goods are held in common and there are no more villeins and gentlefolk, but we are all one and the same. . . . If we all spring from a single father and mother, Adam and Eve, how can they claim or prove that they are lords more than us, except by making us produce and grow the wealth which they spend?¹¹

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

REVOLTS IN THE CITIES Revolts also erupted in the cities. Commercial and industrial activity suffered almost immediately



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

Loyset Liédet/Jean Froissart/Art Media/HIP/The Image Works

A REVOLT OF FRENCH PEASANTS

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

Jean Froissart, *Chronicles*

There were very strange and terrible happenings in several parts of the kingdom of France. . . . They began when some of the men from the country towns came together in the Beauvais region. They had no leaders and at first they numbered scarcely 100. One of them got up and said that the nobility of France, knights and squires, were disgracing and betraying the realm, and that it would be a good thing if they were all destroyed. . . .

They banded together and went off, without further deliberation and unarmed except for pikes and knives, to the house of a knight who lived nearby. They broke in and killed the knight, with his lady and his children, big and small, and set fire to the house. . . .

They did similar things in a number of castles and big houses, and their ranks swelled until there were a good 6,000 of them.

Source: Froissart, *Chronicles*, trans. G. Brereton (London: Penguin Classics, 1968; revised 1978).

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

In urban areas, where capitalist industrialists paid low wages and managed to prevent workers from forming organizations to help themselves, industrial revolts broke out throughout Europe. Ghent experienced one in 1381, Rouen in 1382. Most famous, however, was the revolt of the *ciompi* (CHAHM-pee) in Florence in 1378. The *ciompi* were wool workers in Florence's most prominent industry. In the 1370s, not only was the woolen industry depressed, but the wool workers saw their real wages decline when the coinage in which they were paid was debased. Their revolt won them some concessions from the municipal government, including the right to form guilds and be represented in the government. But their newly won rights were short-lived; authorities ended *ciompi* participation in the government by 1382.

Although the peasant and urban revolts sometimes resulted in short-term gains for the participants, the uprisings were quickly crushed and their gains lost. Accustomed to ruling, the established classes easily formed a united front and quashed

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

Q AP® HISTORY REASONING PROCESS: Causation (AP® Theme: SCD) *What might have been the peasants' complaints against their lords? How did the Black Death contribute to their unrest?*

dissent. Nevertheless, the rural and urban revolts of the fourteenth century ushered in an age of social conflict that characterized much of later European history.

War and Political Instability

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

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

Causes of the Hundred Years' War

In 1259, the English king, Henry III, had relinquished his claims to all the French territories previously held by the English monarchy except for one relatively small possession known as the duchy of Gascony. As duke of Gascony, the English king pledged loyalty as a vassal to the French king. But this territory gave rise to numerous disputes between the kings of England and France. By the thirteenth century, the Capetian monarchs had greatly increased their power over their more important vassals, the great lords of France. Royal officials interfered

regularly in the affairs of the vassals' fiefs, especially in matters of justice. Although this policy irritated all the vassals, it especially annoyed the king of England, who considered himself the peer of the French king.

A dispute over the right of succession to the French throne also complicated relations between the French and the English. In the fourteenth century, the Capetian dynasty failed to produce a male heir for the first time in almost four hundred years. In 1328, the last son of King Philip IV died without a male heir. The closest male relative in line to the throne was King Edward III of England (1327–1377), whose mother was Isabella, the daughter of Philip IV (see Chart 1.1). Known for her strong personality (she was nicknamed the “she-wolf of France”), Isabella, with the assistance of her lover, led a revolt against her husband, King Edward II, overthrew him, and ruled England until her teenage son, Edward III, took sole control of the throne in 1330. As the son of the daughter of King Philip IV, King Edward III of England had a claim to the French throne, but the French nobles argued that the inheritance of the monarchy could not pass through the female line and chose a cousin of the Capetians, Philip, duke of Valois (val-WAH), as King Philip VI (1328–1350).

Conduct and Course of the War

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

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

The English army, however, had evolved differently and had included peasants as paid foot soldiers since at least Anglo-Saxon times. Armed with pikes, many of these foot soldiers had also adopted the longbow. The longbow was first used by the Welsh, but the English, recognizing the power of the longbow used against them, soon adopted its use. English archery laws in the thirteenth and fourteenth centuries also decreed that all English men should possess a bow and arrow and practice on Sundays and holidays. A well-trained longbowman could shoot ten to twelve arrows per minute, a more rapid speed of fire than the more powerful crossbow. And the arrows could pierce the armor of a knight at ranges of more than 250 yards. Although the English made use of heavily armed cavalry, they relied even more on large numbers of foot soldiers.

EARLY PHASES OF THE WAR Edward III's early campaigns in France achieved little. When Edward renewed his efforts in 1346 with an invasion of Normandy, Philip responded by raising a large force to crush the English army and met Edward's forces at Crécy (kRAY-SEE), just south of Flanders. Recent estimates are a French army of 30,000 warriors meeting an English army of 15,000 men. The larger French army followed no battle plan but simply attacked the English lines in a disorderly fashion. The

arrows of the English archers devastated the French cavalry. It was a stunning victory for the English. The Battle of Crécy determined that the six-foot longbow would become a dominant battlefield weapon at the time. Edward followed up by capturing the French port of Calais (ka-LAY) to serve as a staging ground for future invasions.

The Battle of Crécy was not decisive, however. The English simply did not possess the resources to subjugate all of France. Truces, small-scale hostilities, and some major operations were combined in an orgy of seemingly incessant struggle. The English campaigns were waged by Edward III and his son Edward, the prince of Wales, known as the Black Prince. The Black Prince's campaigns in France were devastating. Avoiding pitched battles, his forces deliberately ravaged the land,

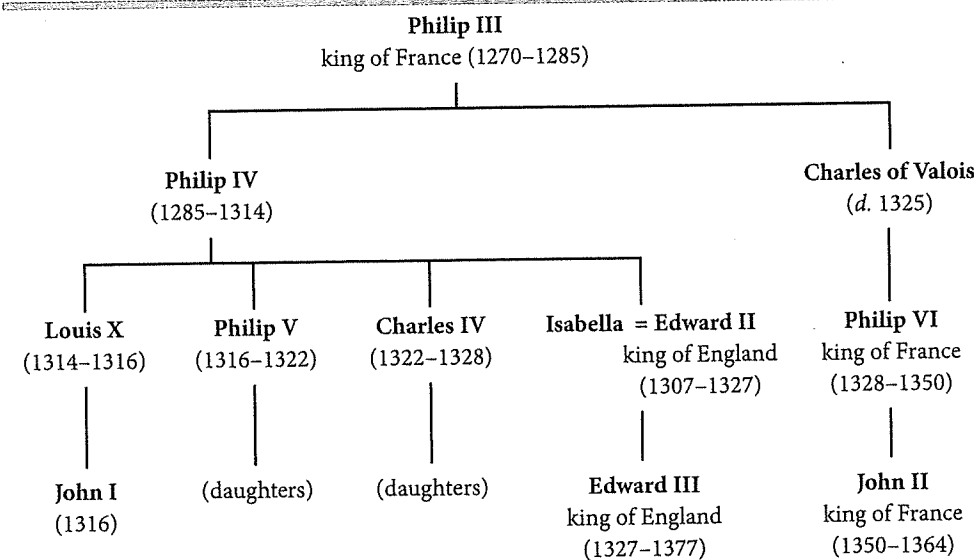


Chart 1.1 Background to the Hundred Years' War: Kings of France and England. The immediate cause of the war between France and England was yet another quarrel over Gascony. In 1337, when Edward III, the king of England and duke of Gascony, refused to do homage to Philip VI for Gascony, the French king seized the duchy. Edward responded by declaring war on Philip, the “so-called king of France.” There is no doubt that the personalities of the two monarchs also had much to do with the outbreak of the Hundred Years' War. Both Edward and Philip loved luxury and shared a desire for the glory and prestige that came from military engagements. Both were only too willing to use their respective nation's resources to satisfy their own desires. Moreover, for many nobles, the promise of plunder and territorial gain was an incentive to follow the disruptive path of their rulers.



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

burning crops and entire unfortified villages and towns and stealing anything of value. For the English, such campaigns were profitable; for the French people, they meant hunger, deprivation, and death.

The army of the Black Prince was finally forced to do battle near Poitiers. Although the opposing forces were smaller than those at the Battle of Crécy, the results were again similar. French casualties included two thousand killed and two thousand captured, including their king, John II (1350–1364). This Battle of Poitiers (pwah-TYAY) (1356) ended the first phase of the Hundred Years' War. Under the Peace of Brétigny (bray-tee-NYEE) (1359), the French agreed to pay a large ransom for King John, the English territories in Gascony were enlarged, and Edward renounced his claims to the throne of France in return for John's promise to give up control over English lands in France. This first phase of the war made it clear that despite their victories, the English were not really strong enough to subdue all of France and make Edward III's claim to the French monarchy a reality.

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

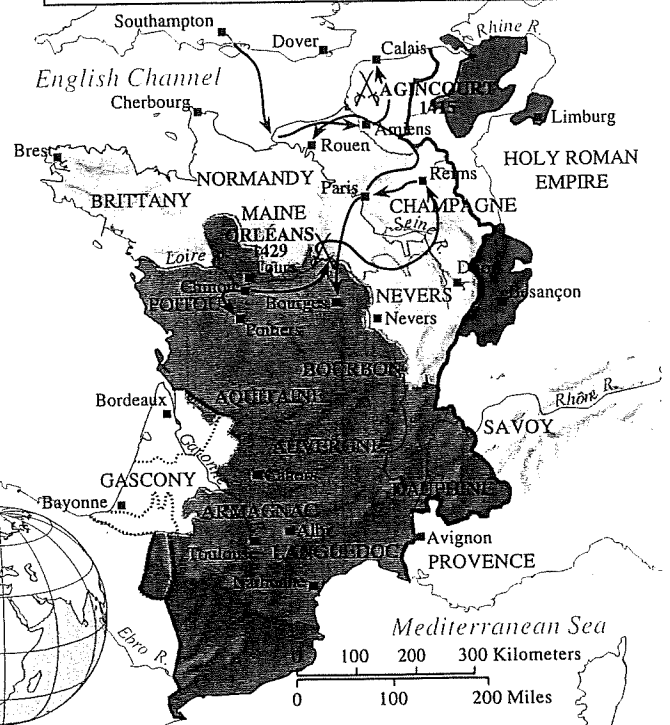
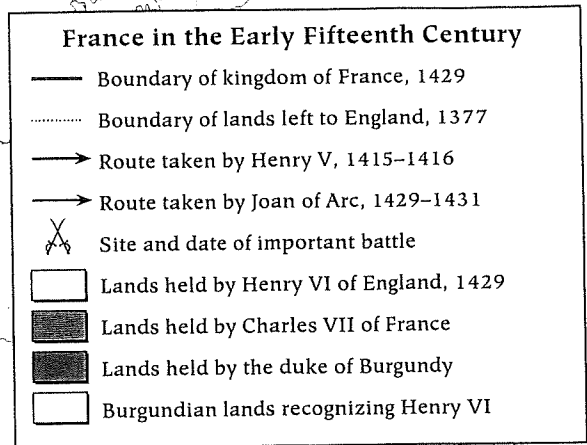
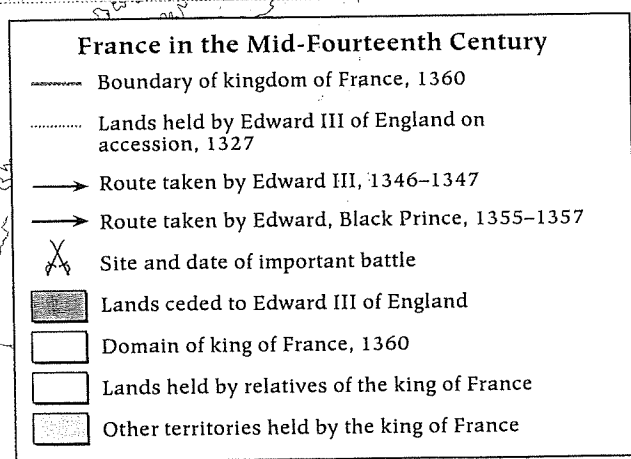
By 1374, the French had recovered their lost lands, although France itself continued to be plagued by "free companies" of mercenaries who, no longer paid by the English, simply lived off the land by plunder and ransom. Nevertheless, for the time being, the war seemed over, especially when a twenty-year truce was negotiated in 1396.

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

Henry went on to reconquer Normandy and forge an alliance with the duke of Burgundy, which led Charles VI to agree to the Treaty of Troyes (TRWAH) in 1420. By this treaty, Henry V was married to Catherine, daughter of Charles VI, and recognized as the heir to the French throne. By 1420, the English were masters of northern France (see Map 1.2).

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

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



MAP 1.2 The Hundred Years' War. This long, exhausting struggle began in 1337 and dragged on until 1453. The English initially gained substantial French territory, but in the later phases of the war, France turned the tide, eventually expelling the English from all Continental lands except the port of Calais.

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

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

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



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

God and had not deceived her (see “Film & History” above). Twenty-five years later, a church court exonerated her of these charges. To a contemporary French writer, Christine de Pizan (kris-TEEN duh pee-ZAHN), Joan was a feminist heroine (see the box on p. 14). In 1920, she was made a saint of the Roman Catholic Church.

END OF THE WAR Joan of Arc’s accomplishments proved decisive. The war dragged on for another two decades, during which time the devastation of France continued (see the box on p. 15). However, defeats of English armies in Normandy and Aquitaine ultimately led to French victory. Important to the French success was the use of the cannon, a new weapon made possible by the invention of gunpowder. The Chinese had invented gunpowder in the eleventh century and devised a simple cannon by the thirteenth century. The Mongols greatly improved this technology, developing more accurate cannons and cannonballs; both spread to the Middle East and Europe by the thirteenth century.

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

FILM & HISTORY

Watch *Joan of Arc* (1948) and *The Messenger: The Story of Joan of Arc* (1999), two films on one of history’s best-known figures. The 1948 film version of Joan’s story follows the main historical facts that are known about Joan. Joan’s voices are accepted as an important part of a spiritually determined young woman. *The Messenger* presents a more contemporary and fictionalized approach to Joan. The brutality of war is rendered in realistically bloody detail, and the movie introduces revenge as a possible motive by having Joan witness the rape and murder of her sister by an English mercenary—she must kill the English to avenge her sister’s death. After this traumatic incident, her voices become more strident.



Sierra Pictures/The Kobal Collection at Art Resource, NY



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

AP® HISTORICAL THINKING SKILL: Claims and Evidence in Sources (AP® Theme: NEI) What are the significant differences in the approaches of these two films? What impact does the years in which the films were made have on these approaches? Which one is a more accurate rendering of Joan’s life?

CHRONOLOGY

The Hundred Years’ War

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

Political Instability

The fourteenth century was a period of adversity for the internal political stability of European governments. Although government bureaucracies grew ever larger, at the same time the question of who should control the bureaucracies led to

A FEMINIST HEROINE: CHRISTINE DE PIZAN ON JOAN OF ARC

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

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

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

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

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

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

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

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

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

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

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

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

Q AP® HISTORICAL THINKING SKILL: Contextualization
(AP® Themes: NEI, CID, SOP) Why was it important for Christine de Pizan's argument in the poem to emphasize that Joan of Arc was sent by God?

Source: C. Cannon Willard, ed., *The Writings of Christine de Pizan* (New York: Persa Books, 1994).

THE HUNDRED YEARS' WAR

THE FOLLOWING EXCERPTS are taken from a collection of letters and other sources from the Hundred Years' War. They provide an excellent account of how noncombatants fared during the war. Included in the destruction were numerous churches and monasteries.

Accounts of the Hundred Years' War

The count of Arundel, John Fitz-Alain, attacked Millé and its church with fire. The women, boys, and old men took refuge in the tower of the church, but were soon surrounded by flames. The lead of the roof melted and fell in burning drops on the miserable folk below, and even the molten metal of the bells ran down upon all. All but two perished. The fire not only destroyed the church, but all the houses within a wide circuit to the number of more than seven hundred. The wretched inhabitants and the cultivators of the soil were ordered to be hung.

Out of one thousand churches in the region of Quercy, when the war with the English was done there were scarce three or four hundred left in which services could be held, so completely was everything devastated and consumed. Certain parishes . . . were entirely deserted by their former inhabitants, so that the bishop of Bourges was forced to give the lands belonging to his temporalities as fiefs to those living at a distance.

Charles VI, being dead, Charles VII succeeded to his father in the kingdom, in the year of our Lord 1422, when he was

about twenty-two years of age. In his time, owing to the long wars which had raged within and without, the lethargy and cowardliness of the officers and commanders who were under him, the destruction of all military discipline and order, the rapacity of the troopers, and general dissolution into which all things has fallen, such destruction had been wrought that from the river Loire to the Seine—even to the Somme—the farmers were dead or had fled, and almost all the fields had for many years lain without cultivation or any one to cultivate them. A few districts might indeed be excepted, where if any agriculture remained, it was because they were far from cities, towns, or castles, and in consequence the constant excursions of the despoilers could not be extended to them. . . .

We have ourselves beheld vast regions . . . well-nigh deserted, untilled, without husbandmen, grown up to weeds and briars. In many places where fruit trees could flourish these had grown up into dense forests. The vestiges of such ruin, unless the divine clemency shall aid mere human endeavor, will, it is to be feared, last for long years to come.

Q AP® HISTORICAL THINKING SKILL: Sourcing and Situation (AP® Themes: SOP, NEI) How accurate does this account appear to be? What makes it either believable or questionable? Why would the author have made such negative judgments about the French soldiers?

Source: J. H. Robinson, *Readings in European History*, vol. 1 (Boston: Ginn & Company, 1904), pp. 474–475.

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

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

control of England, and three German princes struggling to be recognized as Holy Roman Emperor.

Fourteenth-century monarchs of old dynasties and new ones faced financial problems as well. The shift to using mercenary soldiers left monarchs perennially short of cash. Traditional revenues, especially rents from property, increasingly proved insufficient to meet their needs. Monarchs attempted to generate new sources of revenues, especially through taxes, which often meant going through parliaments. This opened the door for parliamentary bodies to gain more power by asking for favors first. Although unsuccessful in most cases, the parliaments simply added another element of uncertainty and confusion to fourteenth-century politics. Turning now to a survey of western and central European states (eastern Europe will be examined in Chapter 2), we can see how these disruptive factors worked.

The Growth of England's Political Institutions

The fifty-year reign of Edward III (1327–1377) was important for the evolution of English political institutions in the fourteenth century. Parliament increased in prominence and developed its basic structure and functions during Edward's reign.

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

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

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

The Problems of the French Kings

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

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

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

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

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

The German Monarchy

England and France had developed strong national monarchies in the High Middle Ages. Nevertheless, by the end of the fourteenth century, they seemed in danger of disintegrating due to dynastic problems and the pressures generated by the Hundred Years' War. In contrast, the Holy Roman Empire, whose core consisted of the lands of Germany, had already begun to fall apart in the High Middle Ages. Northern Italy, which the German emperors had tried to include in their medieval empire, had been free from any real imperial control since the end of the Hohenstaufen dynasty in the thirteenth century. In Germany itself, the failure of the Hohenstaufens ended any chance of centralized monarchical authority, and Germany became a land of hundreds of states that varied in size and power. These included princely states, such as the duchies of Bavaria and Saxony; free imperial city-states (self-governing cities directly under the control of the Holy Roman Emperor rather than a German territorial prince), such as Nuremberg; modest territories of petty imperial knights; and ecclesiastical states, such

as the archbishopric of Cologne, in which an ecclesiastical official, such as a bishop, archbishop, or abbot, served in a dual capacity as an administrative official of the Catholic Church and as secular lord over the territories of the state. Although all of the rulers of these different states had some obligations to the German king and Holy Roman Emperor, more and more they acted independently.

ELECTORAL NATURE OF THE GERMAN MONARCHY

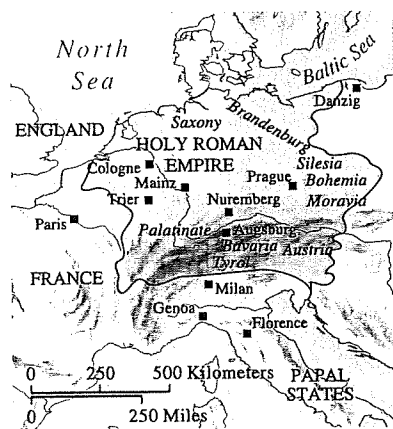
Because of its unique pattern of development in the High Middle Ages, the German monarchy had become established on an elective rather than a hereditary basis. The Golden Bull issued in 1356 by Emperor Charles IV (1346–1378) standardized this principle of election. This document stated that four lay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

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

The States of Italy

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

In fourteenth-century Italy, two general tendencies can be discerned:



The Holy Roman Empire in the Fourteenth Century

In this fashion, the Visconti became the dukes of Milan and the d'Este, the dukes of Ferrara.

The other change of great significance was the development of larger, regional states as the larger states conquered the smaller ones. To fight their battles, city-states came to rely on mercenary soldiers, whose leaders, called *condottieri* (kahn-duh-TYAY-ree), sold the services of their bands to the highest bidder. These mercenaries wreaked havoc on the countryside, living by blackmail and looting when they were not actively engaged in battles. Many were foreigners who flocked to Italy during the periods of truce in the Hundred Years' War. By the end of the fourteenth century, three major states came to dominate northern Italy: the despotic state of Milan and the republican states of Florence and Venice.

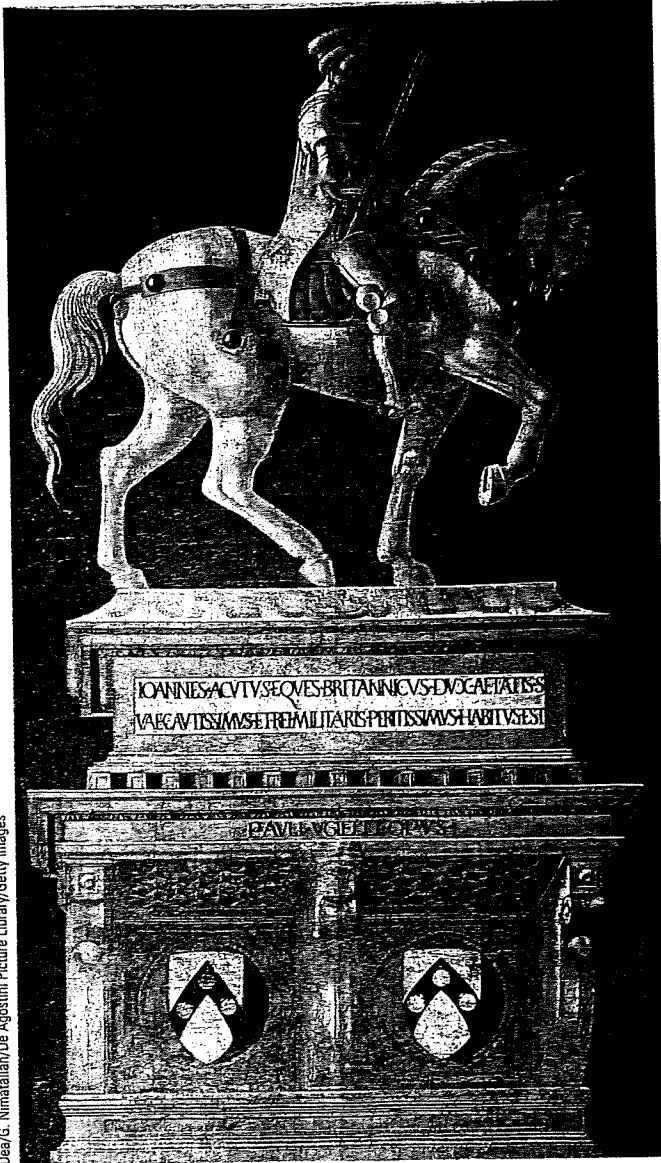
DUCHY OF MILAN Located in the fertile Po valley, at the intersection of the chief trade routes from Italian coastal cities

to the Alpine passes, Milan was one of the richest city-states in Italy. Politically, it was also one of the most agitated until the Visconti family established themselves as the hereditary despots of Milan in 1322. Giangaleazzo Visconti (jahn-gah-lay-AH-tsoh vees-KOHN-tee), who ruled from 1385 to 1402, transformed this despotism into a hereditary duchy by purchasing the title of duke from the emperor in 1395. Under Giangaleazzo's direction, the duchy of Milan extended its power over all of Lombardy and even threatened to conquer much of northern Italy until the duke's untimely death before the gates of Florence in 1402.



The States of Italy in the Fourteenth Century

REPUBLIC OF FLORENCE Florence, like the other Italian towns, was initially a free commune dominated by a patrician class of nobles known as the *grandi* (GRAHN-dee). But the rapid



Dea/G. Nimalah/De Agostini Picture Library/Getty Images

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

expansion of Florence's economy made possible the development of a wealthy merchant-industrialist class known as the *popolo grasso* (PAWP-oo-loh GRAH-soh)—literally the “fat people.” In 1293, the *popolo grasso* assumed a dominant role in government by establishing a new constitution known as the Ordinances of Justice. It provided for a republican government controlled by the seven major guilds of the city, which represented the interests of the wealthier classes. Executive power was vested in the hands of a council of elected priors. Around the mid-fourteenth century, revolutionary activity by the *popolo*

minuto, the small shopkeepers and artisans, won them a share in the government. Even greater expansion occurred briefly when the *ciompi*, or industrial wool workers, were allowed to be represented in the government after their revolt in 1378. Only four years later, however, a counterrevolution brought the “fat people” back into virtual control of the government. After 1382, the Florentine government was controlled by a small merchant oligarchy that manipulated the supposedly republican government. By that time, Florence had also been successful in a series of wars against its neighbors. It had conquered most of Tuscany and established itself as a major territorial state in northern Italy.

REPUBLIC OF VENICE The other major northern Italian state was the republic of Venice, which had grown rich from commercial activity throughout the eastern Mediterranean and into northern Europe. A large number of merchant families became extremely wealthy. In the constitution of 1297, these patricians took control of the republic. In this year, the Great Council, the source of all political power, was closed to all but the members of about two hundred families. Since all other magistrates of the city were chosen either from or by this council, these families now formed a hereditary patriciate that completely dominated the city. Although the doge (DOHJ) (or duke) had been the executive head of the republic since the early Middle Ages, by 1300 he had become largely a figurehead. Actual power was vested in the hands of the Great

CHRONOLOGY

The States of Western and Central Europe

England

Edward III	1327–1377
Richard II	1377–1399
Henry IV	1399–1413

France

Philip IV	1328–1350
John II	1350–1364
Capture at Poitiers	1356
Charles V	1364–1380
Charles VI	1380–1422

German Monarchy

Golden Bull	1356
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Italy

Florence	
Ordinances of Justice	1293
Venice	
Closing of Great Council	1297
Milan	
Visconti establish themselves as rulers of Milan	1322

Council and the legislative body known as the Senate, while an extraordinary body known as the Council of Ten, first formed in 1310, came to be the real executive power of the state. Contemporaries respected the Venetian government for its stability. A sixteenth-century Italian historian noted that Venice had "the best government of any city not only in our own times but also in the classical world."¹³

In the fourteenth century, Venice also embarked on a policy of expansion. By the end of the century, it had created a commercial empire by establishing colonies and trading posts in the eastern Mediterranean and Black Sea as well as continuing its commercial monopolies in the Byzantine Empire. At the same time, Venice began to conquer the territory adjoining it in northern Italy.

The Decline of the Church

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

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

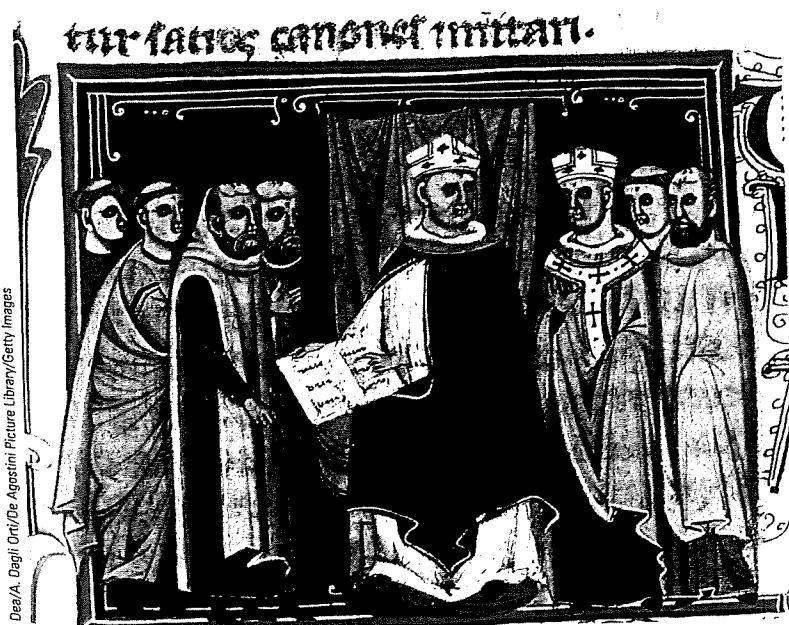
Boniface VIII and the Conflict with the State

The struggle between the papacy and the monarchies began during the pontificate of Pope Boniface VIII (1294–1303). One major issue appeared to be at stake between the pope and

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

Boniface VIII asserted his position in a series of papal bulls or letters, the most important of which was *Unam Sanctam* (OO-nam SAHNK-tahm), issued in 1302. It was the strongest statement ever made by a pope on the supremacy of the spiritual authority over the temporal authority (see the box on p. 20). When it became apparent that the pope had decided to act on his principles by excommunicating Philip IV, the latter sent a small contingent of French forces to capture Boniface and bring him back to France for trial. The pope was captured in Anagni, although Italian nobles from the surrounding countryside soon rescued him. The shock of this experience, however, soon led to the pope's death. Philip's strong-arm tactics had produced a clear victory for the national monarchy over the papacy, and no later pope has dared renew the extravagant claims of Boniface VIII.

To ensure his position and avoid any future papal threat, Philip IV brought enough pressure to bear on the college of cardinals to achieve the election of a Frenchman as pope in 1305. Using the excuse of turbulence in the city of Rome, the new pope, Clement V (1305–1314), took up residence in Avignon (ah-veen-YOHN) on the east bank of the Rhône River. Although Avignon was located in the Holy Roman Empire and was not a French possession, it lay just across the river from the territory



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

BONIFACE VIII'S DEFENSE OF PAPAL SUPREMACY

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

Pope Boniface VIII, *Unam Sanctam*

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

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

and knights, but at the will and sufferance of the priest.

One sword, moreover, ought to be under the other, and the temporal authority to be subjected to the spiritual. . . .

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

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

Q AP® HISTORY REASONING PROCESS: Causation (AP® Theme: SOP) Why did Boniface VIII make these extreme assertions of papal authority? How would European politics have changed if his ideas had been accepted?

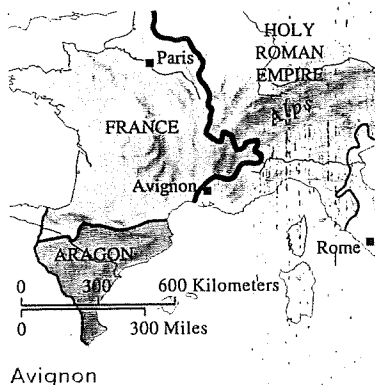
Source: E. F. Henderson, *Select Historical Documents of the Middle Ages* (London: George Bell & Sons, 1896).

of King Philip IV. Clement may have intended to return to Rome, but he and his successors remained in Avignon for the next seventy-two years, thereby creating yet another crisis for the church.

The Papacy at Avignon (1305–1377)

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

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



Other factors also contributed to the decline in papal prestige during the Avignonese residency. It was widely believed that the popes at Avignon were captives of the French monarchy. Although questionable, since Avignon did not belong to the French monarchy, it was easy to believe in view of Avignon's proximity to French lands. The Italian scholar Petrarch (see "The Development of Vernacular Literature" later in this chapter) labeled this period as the Babylonian Captivity of the church, comparing the French holding the church in captivity to the exile of the Jews into captivity in Babylon in the sixth century B.C.E. Moreover, during the seventy-two years of the Avignonese papacy, of the 134 new cardinals created by the popes, 113 were French. The papal residency at Avignon was also an important turning point in the church's attempt to adapt to the changing economic and political conditions of Europe. Like the growing monarchical states, the popes centralized their administration by developing a specialized bureaucracy. In fact, the papal bureaucracy in the fourteenth century under the leadership of the pope and college of cardinals became the most sophisticated administrative system in the medieval world.

At the same time, the popes attempted to find new sources of revenue to compensate for their loss of income from the Papal States and began to impose new taxes on the clergy.

Furthermore, the splendor in which the pope and cardinals were living in Avignon led to highly vocal criticism of both clergy and papacy in the fourteenth century. Avignon had become a powerful symbol of abuses within the church, and many people began to call for the pope's return to Rome.

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

The Great Schism

Catherine of Siena's admonition seemed to be heeded in 1377, when at long last Pope Gregory XI, perceiving the disastrous decline in papal prestige, returned to Rome. He died soon afterward, however, in the spring of 1378. When the college of cardinals met in conclave to elect a new pope, the citizens of Rome, fearful that the French majority would choose another Frenchman who would return the papacy to Avignon, threatened that the cardinals would not leave Rome alive unless they elected a Roman or at least an Italian as pope. Indeed, the guards of the conclave warned the cardinals that they "ran the risk of being torn in pieces" if they did not choose an Italian. Wisely, the terrified cardinals duly elected the Italian archbishop of Bari, who was subsequently crowned as Pope Urban VI (1378–1389) on Easter Sunday. Following his election, Urban VI made clear his plans to reform the papal curia and even to swamp the college of cardinals with enough new Italian cardinals to eliminate the French majority. After many of the cardinals (the French ones) withdrew from Rome in late summer and were finally free of the Roman mob, they issued a manifesto, saying that they had been coerced by the mob and that Urban's election was therefore null and void. The dissenting cardinals thereupon chose one of their number, a Frenchman, who took the title of Clement VII and promptly returned to Avignon. Since Urban remained in Rome, there were now two popes, initiating what has been called the **Great Schism** of the church.

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

The Great Schism lasted for nearly forty years and had a baleful effect on the Catholic Church and Christendom in general. The schism greatly aggravated the financial abuses that had developed within the church during the Avignonese papacy.

Two papal administrative systems (with only half the accustomed revenues) worked to increase taxation. At the same time, the schism badly damaged the faith of Christian believers in the institution of the Catholic Church as its leader. The pope was widely believed to be the leader of Christendom and, as Boniface VIII had pointed out, held the keys to the kingdom of heaven. Since each line of popes denounced the other as the Antichrist, such a spectacle could not help but undermine the institution that had become the very foundation of the church.

New Thoughts on Church and State and the Rise of Conciliarism

As dissatisfaction with the papacy grew, so did the calls for a revolutionary approach to solving the church's institutional problems. One of the most systematic was provided by Marsiglio of Padua (mar-SIL-yoh of PAD-juh-wuh) (ca. 1270–1342), rector of the University of Paris and author of a remarkable book, *Defender of the Peace*. Marsiglio denied that the temporal authority was subject to the spiritual authority, as many popes had maintained. Instead, he argued that the church was only one element of society and must confine itself solely to spiritual functions. Furthermore, Marsiglio argued, the church is a community of the faithful in which all authority is ultimately derived from the entire community. The clergy hold no special authority from God but serve only to administer the affairs of the church on behalf of all Christians. Thus, final authority in spiritual matters must reside not with the pope but with a general church council representing all members.

THE CONCILIAR MOVEMENT The Great Schism led large numbers of churchmen to take up this theory, known as **conciliarism**, in the belief that only a general council of the church could end the schism and bring reform to the church in its "head and members." The only serious issue left to be decided was who should call the council. Church law held that only a pope could convene a council. Professors of theology argued, however, that since the competing popes would not

CHRONOLOGY

The Decline of the Church

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

do so, either members of the church hierarchy or even secular princes, especially the Holy Roman Emperor, could convene a council to settle all relevant issues.

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

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

Popular Religion in an Age of Adversity

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

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

Chalking up good deeds to ensure salvation was done in numerous ways but was nowhere more evident than in the growing emphasis on indulgences. We should also note that pilgrimages, which became increasingly popular, and charitable contributions were good works that could be accomplished without the involvement of clerics, a reflection of the loss of faith in the institutional church and its clergy and another noticeable feature of popular religious life. At the same time, interest in Christian faith itself did not decline; if anything, it increased (see "Global Perspectives" on p. 23). Indeed, people sought to play a more active role in their own salvation. This is

particularly evident in the popularity of mysticism and lay piety in the fourteenth century.

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

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

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

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

Religious Imagery in the Medieval World

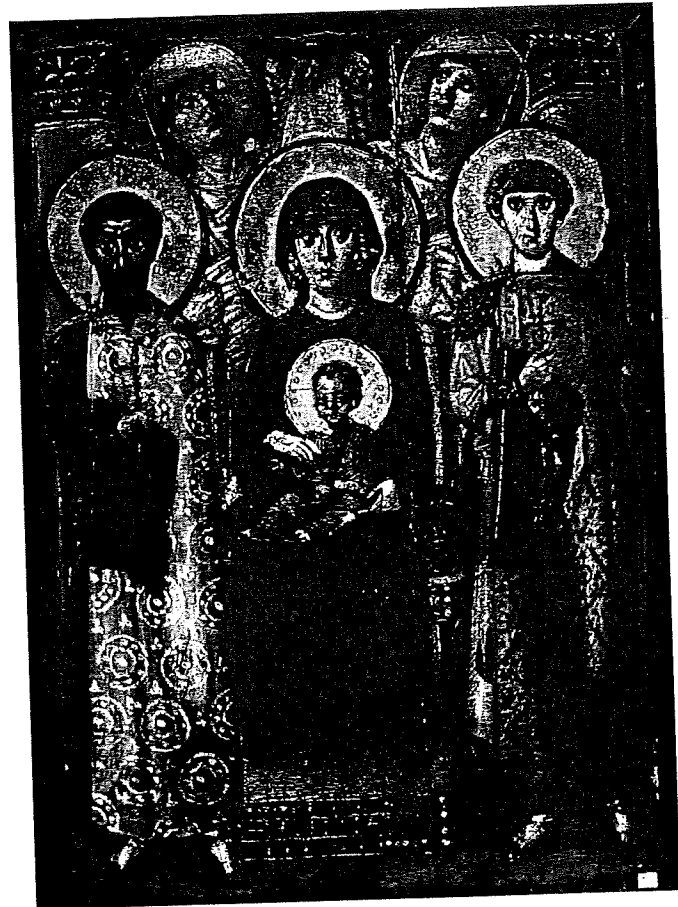
THE MIDDLE AGES WAS A GOLDEN AGE of religious art, reflecting the important role of religion itself in medieval society. These three illustrations show different aspects of medieval religious imagery. In Europe, much Christian art appeared in illuminated manuscripts. The illustration at the bottom left shows a page depicting the figure of Jesus from *The Book of Kells*, a richly decorated manuscript of the Christian gospels produced by the monks of Iona in the British Isles. Byzantine art was also deeply religious, as was especially evident in icons. At the top right is an icon of the Virgin and Child (Mary and Jesus) from the monastery of Saint Catherine at Mount Sinai in Egypt dating to around the year 600. Painted on wood, this icon shows the enthroned Virgin and Child between Saints Theodore and George with two angels behind them looking upward to a beam of light containing the hand of God. The figures are not realistic; the goal of the icon was to bridge the gap between the divine and the outer material world. Artists in the Muslim world faced a different challenge—Muslims warned against imitating God by creating pictures of living beings, thus effectively prohibiting the representation of humans, especially Muhammad. Islamic religious artists therefore used decorative motifs based on geometric patterns and the Arabic script. The scriptural panel in

the lower illustration is an artistic presentation of a verse from the Qur'an, thus blending the spiritual and artistic spheres.

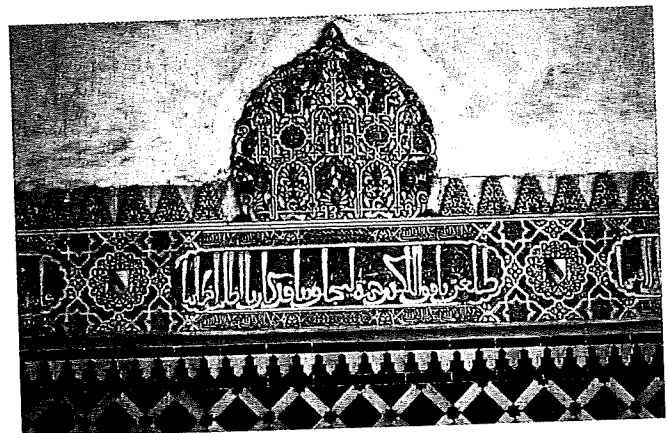
Q AP® HISTORICAL THINKING SKILL: Claims and Evidence in Sources (AP® Theme: CID) How does the art reveal different ways medieval people expressed their spirituality? How did the Islamic art appeal to the illiterate believer? How does the Islamic prohibition against images pose challenges in the modern world?



Art Resource, NY



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was their primary instrument in achieving a mystical union with God.

Changes in Theology

The fourteenth century presented challenges not only to the institutional church but also to its theological framework, especially evident in the questioning of the grand synthesis attempted by Thomas Aquinas. In the thirteenth century, differences with Aquinas were kept within a framework of commonly accepted scholastic thought. In the fourteenth century, however, the philosopher William of Occam (1285–1329) posed a severe challenge to the scholastic achievements of the High Middle Ages.

Occam posited a radical interpretation of nominalism. He asserted that all universals or general concepts were simply names and that only individual objects perceived by the senses were real. Although the mind was capable of analyzing individual objects, it could not establish any truths about the nature of external, higher reality. Reason could not be used to substantiate spiritual truths. It could not, for example, prove the statement “God exists.” For William of Occam as a Christian believer, this did not mean that God did not exist, however. It simply indicated that the truths of religion could only be known by an act of faith and were not demonstrable by reason. The acceptance of Occam’s nominalist philosophy at the University of Paris brought an element of uncertainty to late medieval theology by seriously weakening the synthesis of faith and reason that had characterized the theological thought of the High Middle Ages. Nevertheless, Occam’s emphasis on using reason to analyze the observable phenomena of the world had an important impact on the development of physical science by creating support for rational and scientific analysis. Some late medieval theologians came to accept the compatibility of rational analysis of the material world with mystical acceptance of spiritual truths.

The Cultural World of the Fourteenth Century



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

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

The Development of Vernacular Literature

Although Latin remained the language of the church liturgy and the official documents of both church and state throughout Europe, the fourteenth century witnessed the rapid growth of vernacular literature, especially in Italy. The development of an

Italian vernacular literature was mostly the result of the efforts of three writers in the fourteenth century: Dante, Petrarch (PET-rark or PET-trark), and Boccaccio. Their use of the Tuscan dialect common in Florence and its surrounding countryside ensured that it would prevail as the basis of the modern Italian language.

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

Dante’s masterpiece in the Italian vernacular was the *Divine Comedy*, written between 1313 and 1321. Cast in a typical medieval framework, the *Divine Comedy* is basically the story of the soul’s progression to salvation, a fundamental medieval preoccupation. The lengthy poem was divided into three major sections corresponding to the realms of the afterworld: hell, purgatory, and heaven or paradise. In the “Inferno” (see the box on p. 25), Dante is led by his guide, the classical author Virgil, who is a symbol of human reason. But Virgil (or reason) can lead the poet only so far on his journey. At the end of “Purgatory,” Beatrice (the true love of Dante’s life), who represents revelation—which alone can explain the mysteries of heaven—becomes his guide into “Paradise.” Here Beatrice presents Dante to Saint Bernard, a symbol of mystical contemplation. The saint turns Dante over to the Virgin Mary, since grace is necessary to achieve the final step of entering the presence of God, where one beholds “the love that moves the sun and the other stars.”¹⁶

PETRARCH Like Dante, Francesco Petrarca, known as Petrarch (1304–1374), was a Florentine who spent much of his life outside his native city. Petrarch’s role in the revival of the classics made him a seminal figure in the literary Italian Renaissance (see Chapter 2). His primary contribution to the development of the Italian vernacular was made in his sonnets. He is considered one of the greatest European lyric poets. His sonnets were inspired by his love for a married lady named Laura, whom he had met in 1327. Though honoring an idealized female figure was a long-standing medieval tradition, Laura was very human and not just an ideal. She was a real woman with whom Petrarch was involved for a long time. He poured forth his lamentations in sonnet after sonnet:

*I weary me alway with questions keen
How, why my thoughts ne’er turn from you away,
Wherefore in life they still prefer to stay,
When they might flee this sad and painful scene,
And how of the fine hair, the lovely mien,
Of the bright eyes which all my feelings sway,
Calling on your dear name by night and day,
My tongue ne’er silent in their praise has been,
And how my feet not tender are, nor tired,
Pursuing still with many a useless pace
Of your fair footsteps the elastic trace;
And whence the ink, the paper whence acquired,
Fill’d with your memories: if in this I err,
Not art’s defect but Love’s own fault it were.*¹⁷

DANTE'S VISION OF HELL

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

Dante, "Inferno," *Divine Comedy*

*Now as we were standing where the narrow path
Crosses the second mound, and of it makes
Support to bear it to the other arch.*

*Here, then, we felt the woeful groans of those
In the other gorge, sputtering with nose and mouth,
And themselves striking with their open palms.*

*The banks were crusted with a moldy paste,
Born of the breath below, and here it stuck,
Causing to eyes and nostrils rank offense.*

*So deep the depth, it needed we should mount,
If we would see the place, upon the arch,
Where to the highest point the rock rose up;*

*And there we came, and looking there, we saw
A crowd below in a dung pool immersed,
From human privies seemingly derived.*

*And while I looked beneath with searching eye,
There I saw one with head so foul with filth,
Cleric or lay person, which one I could not say*

*He cried to me, "Wherefore so eager you
Me more than the other filthy ones to scan?"
I answered him, "Because if memory holds,*

*Already have I seen you with dry hair,
[You are] Alessio Interminelli da Lucca.
Therefore I mark you more than all the rest."*

*Then, while he struck his head, again he spoke,
"Those flatteries have plunged me here below,
Of which my tongue no [excess] never knew."*

*Soon after this, my leader spoke, and said,
"A little further thrust you forth your face,
That with its eyes it may the features note*

*Of that disheveled [whore] foul and vile,
Who tears her body with her filthy nails;
Now lounging low, now on her feet upright.*

*Thais it is—the harlot who, when asked
Once by her lover, 'Do you give me great thanks?'
Answered him thus, 'Thanks marvelous indeed.'"*

And now our eyes enough of this had seen.

Q AP® HISTORICAL THINKING SKILL: Contextualization
(AP® Theme: CID) According to Dante, why was the priest in hell? What was his implicit indictment of the clergy?

Source: David Johnston, *A Translation of Dante's Inferno* (Bath, U.K.: Chronicle Office, 1867), pp. 104–105.

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

BOCCACCIO Although he too wrote poetry, Giovanni Boccaccio (1313–1375) is known primarily for his prose. Another Florentine, he also used the Tuscan dialect. While working for the Bardi banking house in Naples, he fell in love with a noble lady, and under her inspiration, he began to write prose romances. His best-known work, the *Decameron*, however, was not written until after he had returned to Florence. The *Decameron* is set at the time of the Black Death. Ten young people flee to a villa outside Florence to escape the plague and decide to while away the time by telling stories. Although the stories are not new and still reflect the acceptance of basic Christian values, Boccaccio does present the society of his time from a secular point of view. It is the seducer of women, not the knight or philosopher or pious monk, who is the real hero. Perhaps, as

some historians have argued, the *Decameron* reflects the immediate easygoing, cynical post-plague values. Boccaccio's later work certainly became gloomier and more pessimistic; as he grew older, he even rejected his earlier work as irrelevant. He commented in a 1373 letter, "I am certainly not pleased that you have allowed the illustrious women in your house to read my trifles. . . . You know how much in them is less than decent and opposed to modesty, how much stimulation to wanton lust, how many things that drive to lust even those most fortified against it."¹⁸

CHAUCER Another leading vernacular author was Geoffrey Chaucer (ca. 1340–1400), who brought a new level of sophistication to the English vernacular language in his famous *Canterbury Tales*. His beauty of expression and clear, forceful language were important in transforming his East Midland dialect into the chief ancestor of the modern English language. The *Canterbury Tales* is a collection of stories told by a group of twenty-nine pilgrims journeying from the London suburb of Southwark to the tomb of Saint Thomas à Becket at

Canterbury. This format gave Chaucer the chance to portray an entire range of English society, both high- and low-born. Among others, he presented the Knight, the Yeoman, the Prioreess, the Monk, the Merchant, the Student, the Lawyer, the Carpenter, the Cook, the Doctor, the Plowman, and, "A Good Wife was there from beside the city of Bath—a little deaf, which was a pity." The stories these pilgrims told to while away the time on the journey were just as varied as the storytellers themselves: knightly romances, fairy tales, saints' lives, sophisticated satires, and crude anecdotes.

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

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

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

CHRISTINE DE PIZAN One of the extraordinary vernacular writers of the age was Christine de Pizan (ca. 1364–1430). Because of her father's position at the court of Charles V of France, she received a good education. Her husband died when she was only twenty-five (they had been married for ten years), leaving her with little income and three small children and her mother to support. Christine took the unusual step of becoming a writer in order to earn her living (see the box on p. 14). Her poems were soon in demand, and by 1400 she had achieved financial security.

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

A New Art: Giotto

The fourteenth century produced an artistic outburst in new directions as well as a large body of morbid work influenced by the Black Death and the recurrences of the plague.



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

The city of Florence witnessed the first dramatic break with medieval tradition in the work of Giotto (JOH-toh) (1266–1337), often considered a forerunner of Italian Renaissance painting. Born into a peasant family, Giotto acquired his painting skills in a workshop in Florence. Although he worked throughout Italy, his most famous works were done in Padua and Florence.

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

Society in an Age of Adversity



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

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



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

Changes in Urban Life

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

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

By organizing brothels, city authorities could supervise as well as tax prostitutes. Officials granted charters to citizens who were allowed to set up brothels, provided they were located

only in certain areas of town. Prostitutes were also expected to wear special items of clothing—such as red hats—to distinguish them from other women. It was assumed that the regulation of prostitution made it easier to supervise and hence maintained public order.

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

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

The economic difficulties of the fourteenth century also tended to strengthen the development of gender roles. Based on the authority of Aristotle, Thomas Aquinas and other scholastic theologians had advanced the belief that according to the natural order, men were active and domineering while women were passive and submissive. As more and more lawyers, doctors, and priests, who had been trained in universities where these notions were taught, entered society, these ideas about the different natures of men and women became widely accepted. This was evident in legal systems, many of which limited the

legal capacity of women. Increasingly, women were expected to give up any active functions in society and remain subject to direction from males (see the box on p. 28). A fourteenth-century Parisian provost commented that among glass cutters, "no master's widow who keeps working at his craft after her husband's death may take on apprentices, for the men of the craft do not believe that a woman can master it well enough to teach a child to master it, for the craft is a very delicate one."²¹ Although this statement suggests that some women were, in fact, running businesses, it also reveals that they were viewed as incapable of undertaking all of men's activities. Europeans in the fourteenth century imposed a division of labor roles between men and women that persisted until the Industrial Revolution.

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

A LIBERATED WOMAN IN THE FOURTEENTH CENTURY

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

The Testimony of Grazida Lizier

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

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

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

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

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

 **AP® HISTORICAL THINKING SKILL: Sourcing and Situation**
(AP® Theme: SOP) Do you think Grazida answered her questioners truthfully? What might have happened to Grazida after the Inquisition?

Source: E. Delamotte, N. Meeker, and J. O'Barr, *Women Imagine Change* (New York: Routledge, 1977), p. 53.

Widows also occasionally carried on their husbands' shops or businesses.

MEDIEVAL CHILDREN Parents in the High and later Middle Ages invested considerable resources and affection in rearing their children. The dramatic increase in specialized roles that accompanied the spread of commerce and the growth of cities demanded a commitment to educating children in the marketable skills needed for the new occupations. Philip of Navarre noted in the twelfth century that boys ought to be taught a trade "as soon as possible. Those who early become and long remain apprentices ought to be the best masters."²² Some cities provided schools to educate the young. A chronicler in Florence related that between 8,000 and 10,000 boys and girls between the ages of six and twelve attended the city's grammar schools, a figure that probably represented half of all school-aged children. Although grammar school completed education for girls, some 1,100 boys went on to six secondary schools that prepared them for business careers, while another 600 studied Latin and logic in four other schools that readied them for university training and a career in medicine, law, or the church. In the High Middle Ages, then, urban communities demonstrated a commitment to training the young.

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

New Directions in Medicine

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

The pre-plague medicine of university-trained physicians was theoretically grounded in the classical Greek theory of the "four humors," each connected to a particular organ: blood (from the heart), phlegm (from the brain), yellow bile

(from the liver), and black bile (from the spleen). Because the four humors corresponded in turn to the four elemental qualities of the universe—air (blood), water (phlegm), fire (yellow bile), and earth (black bile)—a human being was considered a microcosm of the cosmos. Good health resulted from a perfect balance of the four humors; sickness meant that the humors were out of balance. The task of the medieval physician was to restore proper order through a number of remedies, such as rest, diet, herbal medicines, or bloodletting.

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

All of these medical practitioners proved unable to deal with the plague. When King Philip VI of France requested the opinion of the medical faculty of the University of Paris on the plague, their advice proved worthless. This failure to

understand the Black Death, however, produced a crisis in medieval medicine that resulted in some new approaches to health care.

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

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

Inventions and New Patterns

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

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

Clocks revolutionized how people thought about and used time. Throughout most of the Middle Ages, time was determined by natural rhythms (daybreak and nightfall) or church bells that were rung at more or less regular three-hour intervals, corresponding to the ecclesiastical offices of the church. Clocks made it possible for people to plan their day and organize activities around the regular striking of bells. This brought a new regularity into the lives of workers and merchants, defining urban existence and enabling merchants and bankers to see the value of time in a new way.



Photo 12/Universal Images Group/Getty Images

A Fourteenth-Century Medical Professional. This illustration depicts fourteenth-century French physician and surgeon Guy de Chauliac (right) with three patients.

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

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

CHAPTER SUMMARY

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

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

Some people escaped into alcohol, sex, and crime. Others, such as the flagellants, believing the Black Death to be a punishment from God, attempted to atone for people's sins through self-inflicted pain. In many areas, the Jews became scapegoats. Economic crises and social upheavals, including a decline in trade and industry, bank failures, and peasant revolts pitting the lower classes against the upper classes, followed in the wake of the Black Death.



Political stability also declined, especially during the Hundred Years' War, a long, drawn-out conflict between the English and the French. Armored knights on horseback formed the backbone

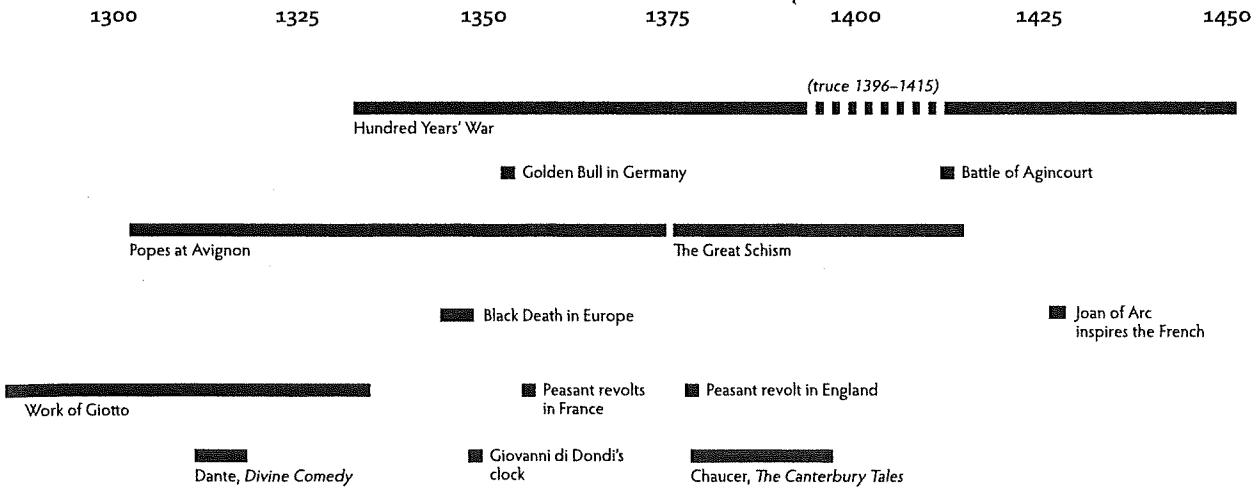
of medieval armies, but English peasants using the longbow began to change the face of war. After numerous defeats, the French cause was saved by Joan of Arc, a young peasant woman whose leadership inspired the French, who also began to rely on cannon and were victorious by 1453.

The Catholic Church, too, experienced a crisis. The confrontation between Pope Boniface VIII and Philip IV of France led to a loss of papal power and the removal of the papacy to Avignon on France's border in 1305. The absence of the popes from Rome created a new crisis, but the return of the papacy to Rome in 1377 only led to new problems with the Great Schism, which witnessed the spectacle of two competing popes condemning each other as the Antichrist. A new conciliar movement based on the belief that church councils, not popes, should rule the church finally ended the Great Schism in 1417.



All of these crises seemed to overpower Europeans in this calamitous fourteenth century. Not surprisingly, much of the art of the period depicted the Four Horsemen of the Apocalypse described in the New Testament Book of Revelation: Death, Famine, Pestilence, and War. No doubt, to some people, the last days of the world appeared to be at hand. European society, however, proved remarkably resilient. Already in the fourteenth century new ideas and practices were beginning to emerge, as often happens in periods of crisis. As we shall see in the next chapter, the pace of change began to quicken as Europe experienced a rebirth of classical culture that some historians have called the Renaissance.

CHAPTER TIMELINE



CHAPTER REVIEW

Upon Reflection

Q What were the chief factors that led to the urban and rural revolts of the fourteenth century?

Q What were the causes of the Hundred Years' War, and what were the results of the war in the fourteenth century for France and England?

Q What impact did the adversities of the fourteenth century have on Christian practices?

Key Terms

Black Death (p. 2)
pogroms (p. 6)
scutage (p. 15)
Third Estate (p. 16)
condottieri (p. 17)

Great Schism (p. 21)
conciliarism (p. 21)
mysticism (p. 22)
Modern Devotion (p. 22)

Suggestions for Further Reading

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

THE BLACK DEATH On the Black Death, see O. J. Benedictow, *The Black Death: The Complete History* (Suffolk, 2008), and J. Kelly, *The Great Mortality* (New York, 2005).

HUNDRED YEARS' WAR Good accounts of the Hundred Years' War include A. Curry, *The Hundred Years' War*, 2nd ed. (New York, 2004), and R. H. Neillands, *The Hundred Years' War*, 2nd ed. (New York, 2001). On Joan of Arc, see H. Carter, *Joan of Arc* (New York, 2015).

POLITICAL HISTORY On the political history of the period, see B. Guenee, *States and Rulers in Later Medieval Europe*, trans. J. Vale (Oxford, 1985). On medieval mercenaries, see W. Urban, *Medieval Mercenaries* (London, 2006). On the social revolts of the period, see S. K. Cohn, *Lust for Liberty: The Politics of Social Revolt in Medieval Europe, 1200–1425* (Cambridge, Mass., 2008).

CATHOLIC CHURCH A good general study of the church in the fourteenth century can be found in F. P. Oakley, *The Western Church in the Later Middle Ages* (Ithaca, N.Y., 1980). On female mystics in the later Middle Ages, see D. Elliott, *Proving Woman: A Female Spirituality and Inquisitorial Culture in the Later Middle Ages* (Princeton, N.J., 2004). On late medieval religious practices, see R. N. Swanson, *Religion and Devotion in Europe, c. 1215–1515* (Cambridge, 1995).

CULTURE A classic work on the life and thought of the later Middle Ages is J. Huizinga, *The Autumn of the Middle Ages*, trans. R. J. Payton and U. Mammitzsch (Chicago, 1996). On Dante, see B. Reynolds, *Dante: The Poet, the Political Thinker, the Man* (London, 2006). The best work on Christine de Pizan is C. C. Willard, *Christine de Pizan: Her Life and Works* (New York, 1984).

SOCIAL HISTORY On women in the later Middle Ages, see S. Shahar, *The Fourth Estate: A History of Women in the Middle Ages*, trans. C. Galai, rev. ed. (London, 2003). On childhood, see N. Orme, *Medieval Children* (New Haven, Conn., 2001). For a general introduction to the changes in medicine, see N. G. Siraisi, *Medieval and Early Renaissance Medicine* (Chicago, 1990).

Notes

1. Quoted in James B. Ross and Mary M. McLaughlin, *The Portable Medieval Reader* (New York, 1949), pp. 216–221.
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3. Quoted in C. S. Bartsocas, “Two Fourteenth-Century Descriptions of the ‘Black Death,’” *Journal of the History of Medicine* (October 1966): 395.
4. Quoted in D. Herlihy, *The Black Death and the Transformation of the West*, ed. S. K. Cohn Jr. (Cambridge, Mass., 1997), p. 9.
5. Quoted in R. Horrox, ed., *The Black Death* (Manchester, U.K., 1994), pp. 18–19.
6. Giovanni Boccaccio, *Decameron*, trans. F. Winwar (New York, 1955), p. xxv.
7. *Ibid.*, p. xxvi.
8. Jean Froissart, *Chronicles*, Geoffrey Brereton, ed., trans. (Harmondsworth, U.K., 1968), p. 111.
9. Quoted in J. B. Ross and M. M. McLaughlin, *The Portable Medieval Reader* (New York, 1949), pp. 218–219.
10. Quoted in B. W. Tuchman, *A Distant Mirror* (New York, 1978), p. 175.
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12. O. J. Thatcher and E. H. McNeal, eds., *A Source Book for Medieval History* (New York, 1905), p. 288.
13. Quoted in D. S. Chambers, *The Imperial Age of Venice, 1380–1580* (London, 1970), p. 30.
14. Quoted in R. Coogan, *Babylon on the Rhône: A Translation of Letters by Dante, Petrarch, and Catherine of Siena* (Washington, D.C., 1983), p. 115.
15. Quoted in C. W. Bynum, *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women* (Berkeley, Calif., 1987), p. 180.
16. Dante Alighieri, *Divine Comedy*, trans. D. Sayers (New York, 1962), “Paradise,” canto 33, line 145.
17. Sonnet LIV from *The Sonnets, Triumphs, and Other Poems of Petrarch*, edited by Thomas Campbell (London: George Bell and Sons, 1879), p. 78. Accessed at: <http://www.gutenberg.org/files/17650/17650-h/17650-h.htm>.
18. Quoted in M. Meiss, *Painting in Florence and Siena After the Black Death* (Princeton, N.J., 1951), p. 161.
19. Geoffrey Chaucer, *The Canterbury Tales*, in T. Morrison, ed., *The Portable Chaucer* (New York, 1949), p. 67.
20. Christine de Pizan, *The Book of the City of Ladies*, trans. E. J. Richards (New York, 1982), pp. 83–84.
21. Quoted in S. M. Stuard, “The Dominion of Gender, or How Women Fared in the High Middle Ages,” in R. Bridenthall, C. Koonz, and S. Stuard, eds., *Becoming Visible: Women in European History*, 3rd ed. (Boston, 1998), p. 147.
22. Quoted in D. Herlihy, “Medieval Children,” in B. K. Lackner and K. R. Philp, eds., *Essays on Medieval Civilization* (Austin, Tex., 1978), p. 121.
23. Quoted in J. Gimpel, *The Medieval Machine* (New York, 1976), p. 168.

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AP® REVIEW QUESTIONS FOR CHAPTER 1

Multiple-Choice Questions

QUESTIONS 1–4 REFER TO THE FOLLOWING EXCERPT.

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

—Giovanni Boccaccio, *The Decameron*, 1348–1353

1. The excerpt would be most useful to historians as a source of information about which of the following?
 - (A) The role of religion in Florence during the mid-fourteenth century
 - (B) The harshness of life in Florence during the mid-fourteenth century
 - (C) The ways in which the plague spread throughout Europe during the fourteenth century
 - (D) The role of Florence in the Italian peninsula
2. The excerpt best reflects an effort by Boccaccio to
 - (A) encourage efforts to slow down the spread of the plague.
 - (B) display that all attempts to end the plague were failures.
 - (C) explain medieval efforts to both justify and slow down the spread of the plague.
 - (D) relate the plague to humans' sinful behavior.
3. Boccaccio's reference to the spread of the plague is best understood in the context of which of the following?
 - (A) The plague spread mostly to areas that were along river routes and bodies of water.
 - (B) The plague spread mostly in eastern European cities.
 - (C) The plague spread mostly to areas that were along commercial trade routes.
 - (D) The plague spread mostly to rural areas.
4. One result of the plague was that
 - (A) the Jewish population was entirely removed from the Iberian Peninsula.
 - (B) many Jews fled eastward to Russia and Poland to escape persecution in the West.
 - (C) flagellant groups attempted to convert non-Christians in an attempt to end the plague.
 - (D) the flagellant movement grew throughout the rest of the fourteenth century.

QUESTIONS 5–7 REFER TO THE FOLLOWING EXCERPT FROM A POEM.

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

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

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

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

—Christine de Pizan,

"The Song of Joan of Arc," July 31, 1429

5. Based on the poem, it can be inferred that Christine de Pizan
 - (A) believed that Joan of Arc would be a more effective military leader than King Charles VII.
 - (B) was afraid that King Charles's future military actions would lead to defeat.
 - (C) was suspicious of King Charles.
 - (D) believed that France had gained a heroine and a new sense of nationalism as a result of the 1429 Battle of Orléans.
6. What country did Christine de Pizan consider the "rebel host" in the second to last line of the fourth stanza above?
 - (A) England
 - (B) Italy
 - (C) Spain
 - (D) The Holy Roman Empire
7. In addition to the ideas stated in the poem, another reason that the French were able to win the Hundred Years' War was
 - (A) the strong leadership that existed in France throughout the duration of the war.
 - (B) that they were able to use the longbow and crossbow more effectively than their enemies.
 - (C) the effective use of gunpowder and the cannon toward the end of the war.
 - (D) that they had more allies than their enemies.

QUESTIONS 8–10 REFER TO THE FOLLOWING EXCERPT.

"We are compelled, our faith urging us, to believe and to hold—and we do firmly believe and simply confess—that there is one holy catholic and apostolic church, outside of which there is neither salvation nor remission of sins. . . .

We are told by the word of the gospel that in His fold there are two swords—a spiritual, namely, and a temporal. . . . One sword, moreover ought to be under the other, and the temporal authority to be subjected to the spiritual. . . .

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

—Pope Boniface VIII, *Unam Sanctam*, 1302

8. Which of the following was the most immediate cause for the ideas expressed in the excerpt?
 - (A) Pope Boniface's desire to control the Italian peninsula
 - (B) Pope Boniface's desire to assert the power of the papacy over the power of a monarch
 - (C) The desire to influence the spread of Roman Catholicism into non-Catholic areas of Europe
 - (D) The desire to keep the papacy in Rome
9. One immediate result of the *Unam Sanctam* was
 - (A) increased prestige for the papacy.
 - (B) Pope Boniface's excommunication of Philip IV of France.
 - (C) acceptance of Pope Boniface's claims by most European monarchs.
 - (D) the Great Schism.

10. A major change that occurred within a few years of the *Unam Sanctam* was
 - (A) the movement of the papacy to Avignon.
 - (B) the growth of the conciliar movement.
 - (C) the defeat and exile of Philip IV of France.
 - (D) the defeat and exile of Pope Boniface.

Short-Answer Questions

QUESTION 1 REFERS TO THE FOLLOWING PAINTING.



Giotto, *Lamentation*, 1305–1306

1. Giotto's artwork represents a significant break from traditional European artwork up until this era.
 - A) Briefly explain ONE feature of this painting that was not significantly different from paintings prior to this.
 - B) Briefly explain ONE feature of Giotto's work that led to significant changes in European art.
 - C) Briefly explain ANOTHER feature of Giotto's work that led to significant changes in European art.
2. Answer all parts of the question that follows.
 - A) Briefly explain ONE important similarity between the French Peasant Revolt of 1358 known as the *Jacquerie* and the English Peasant Revolt of 1381.
 - B) Briefly explain ONE important difference between the French Peasant Revolt of 1358 known as the *Jacquerie* and the English Peasant Revolt of 1381.
 - C) Briefly analyze ONE factor that accounts for the difference you identified in part B.