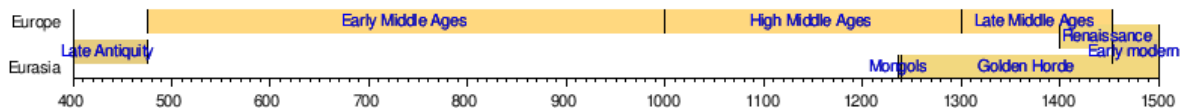


# Medieval Europe

The **Medieval** is the longest major era in **European** history. It is also exceedingly complex. It divides into two parts:

- Early Middle Ages
- High Middle Ages



## Countries Involved

The Middle ages are mostly associated with western countries such as France, Spain & Italy. Such countries start to unite and thus shape nationally. In each territory there is happening a complex process of:

- Religion
- Culture
- Civilizations
- Empires

## The Middle Ages

### Intro:

- The Middle Ages (adjectival form: medieval or mediæval) was a period of European history from the 5th century to the 15th century. The period followed the fall of the Western Roman Empire in 476, and preceded the Early Modern Era.
- It is the middle period in a three-period division of history: Classic, Medieval, and Modern. The term "Middle Ages" (*medium aevum*) was coined in the 15th century and reflects the view that this period was a deviation from the path of classical learning, a path supposedly reconnected by Renaissance scholarship.
- The Early Middle Ages saw the continuation of trends set in Late Antiquity, depopulation, deurbanization, and increased barbarian

invasion. North Africa and the Middle East, once part of the Eastern Roman Empire, were conquered by Islam.

❖ All dates used are referred as: **AD**

## Development of concept

- Medieval historians did not, of course, think of themselves as being in the middle of history. Instead, they wrote history from a universal and theological perspective. They divided history into periods such as the "Six Ages" or the "Four Empires", with the present period being the last before the end of the world. They considered the Roman period, especially the time of the Apostles, a historical peak, followed by a long slide toward the Apocalypse.

## Start & end of the Middle ages

The beginning and end of medieval is still unknown, as there is a lap between antiquity & modernity. Middle Ages( medieval) are seem to be erupt at different stages from a country to another. Moreover, estimates to the start and end of the middle ages differ:

START

❖ 476 :

The most commonly given start date for the Middle Ages is 476, a date first given by Leonardo Bruni ( an italian humanist) . This was when Romulus Augustus, the last Roman emperor in the West, abdicated.

- The western empire had already lost its military power by this time and Romulus Augustus was only a puppet emperor, so many historians object that this convention ascribes undue significance to an arbitrary year.

❖ 410

Biondo used the sack of Rome in 410 by the Goths as the beginning of the period.

- Scandinavia: In the history of Scandinavia, the Middle Ages followed prehistory during the 11th century, when the rulers converted to Christianity and substantial written records began to appear.

- Estonia & Latvia: A similar shift from prehistory to the Middle Ages occurred in Estonia and Latvia during the 13th century.

END

### 1453

For Europe as a whole, the conquest of Constantinople by the Turks in 1453 is commonly used as the end date of the Middle Ages. Depending on the context, other events, such as

- the invention of the moveable type printing press by Johann Gutenberg c. 1455,
- the fall of Muslim Spain or
- Christopher Columbus's voyage to America (both 1492), can be used.
- Italy: For Italy, 1401, the year the contract was awarded to build the north doors of the Florence Baptistery, is often used.
- Spain: For Spain, the death of King Ferdinand II (1516) is used.<sup>[7]</sup>
- England: In contrast, English historians often use the Battle of Bosworth Field (1485) to mark the end of the period.

## BEFORE THE MIDDLE AGES

- The Roman Empire

### STRENGTH

The Roman Empire reached its greatest territorial extent during the 2nd century. They called their internal sea "Mare Nostrum". It was an Empire achieved by a city which later grew into a huge metropolis which numbered more than 1 million residents. The Roman Empire applied the universality of law, trade, urbanization, stability and security. It then brought "Pax Romana" meaning peace throughout empires, since it was the greatest power in the Mediterranean.

### DECLINE

The following two centuries witnessed the slow decline of Roman control over its outlying territories. The Emperor Diocletian split the empire into separately administered eastern and western halves in 286 AD. The division between east and west

was encouraged by Constantine, who refunded the city of Byzantium as the new capital, Constantinople, in 330.

- ➔ Military expenses increased steadily during the 4th century, even as Rome's neighbors became restless and increasingly powerful.
- ➔ Tribes who previously had contact with the Romans as trading partners, rivals, or mercenaries had sought entrance to the empire and access to its wealth throughout the 4th century.
- ➔ Diocletian's reforms had created a strong governmental bureaucracy, reformed taxation, and strengthened the army.<sup>[8]</sup> These reforms bought the Empire time, but they demanded money. Roman power had been maintained by its well-trained and equipped armies. These armies, however, were a constant drain on the Empire's finances.
- ➔ Military Army: As warfare became more dependent on heavy cavalry, the infantry-based Roman military started to lose its advantage against its rivals. The defeat in 378 at the Battle of Adrianople, at the hands of mounted Gothic lancers, destroyed much of the Roman army and left the western empire undefended.<sup>[8]</sup> Without a strong army, the empire was forced to accommodate the large numbers of Germanic tribes who sought refuge within its frontiers.
- ➔ The ageing population: Rome's population was slowly decreasing.
- ➔ The Actions of the Barbarians: started taking over slowly the Roman Empire.
- ➔ Religious Sack ( Sack Of Rome) : The **Sack of Rome** on 6 May 1527 was a military event carried out by the mutinous troops of Charles V, Holy Roman Emperor in Rome, then part of the Papal States. It marked a crucial imperial victory in the conflict between Charles and the League of Cognac (1526-1529) – the alliance of France, Milan, Venice, Florence and the Papacy.

## ➤ The Barbarians

Outside the borders of the Roman Empire

Beyond the borders of the Roman Empires, lived tribe's man known as the "Barbarians" and also referred to as "Germanic tribe's man".

- The Germanic People

The descendants of these peoples became, and in many areas contributed to, ethnic groups in North Western Europe:

- Scandinavians (Danes, Swedes, Norwegians, and Icelanders, but not Finns and Sami),
- Germans (including Austrians, German-speaking Swiss, and ethnic Germans),
- Dutch, and English, among others.

Migrating Germanic peoples spread throughout Europe in Late Antiquity (300-600) and the Early Middle Ages. Germanic languages became dominant along the Roman borders (Austria, Germany, Netherlands, Belgium and England), but in the rest of the (western) Roman provinces, the Germanic immigrants adopted Latin (Romance) dialects. Furthermore, all Germanic peoples were eventually Christianized to varying extents.

Europe's Germanic peoples, such as the ( They soon started to obtain a national identity)

- Franks, In France
- Saxons,
- Vandals,
- Angles,
- Lombards,
- Suebi,
- Burgundians and
- Visigoths in Spain

These all transformed the Roman Empire into Medieval Europe. Today Germanic languages are spoken through much of the world, represented principally by English, German, Dutch and the Scandinavian languages.

#### ▪ Their Aims

These were non-Romans but longed to be part of The Roman Empire, as they had contact & were influenced by their customs. Some of these men served in the Roman army and as they returned back to their tribe known as the "black forest" they carried out some of the Romans traditions and way of life.

#### ▪ The Germanic tribes men who invaded western Europe by the 5<sup>th</sup> century can be identified in various branches:

- Spain: Visigoths at Toledo ( different religion: Faith of Arius)
- Italian Peninsula: Austrogoths
- France: The Franks settled in Gaul.

Formation of Civilisations:

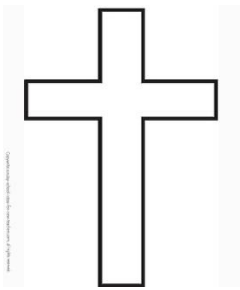
- A. Christianity
- B. Islam

There were 3 fundamental pillars that created the new civilisations:

A. *The Roman inheritance & its legacy:* The Roman Empire continued to survive even within the Germanic rule, in its forms of government, administration, law..This Germanic overtake of the Roman Empire did not completely destroy it, as there were still influences of the Romans. In fact the Germanic civilization had integrated & settled into the original customs & traditions of the Roman Empire.

B. *Christianity:* Although the Roman Empire shattered, Christianity acted as the element that held it. It meant that, there was still an international network of the church that kept the people loyal to their patriarch( the pope ).

c. *Germanic Legacy:* The **Germanic peoples** (also called *Teutonic* in older literature) are a historical ethno-linguistic group, originating in Northern Europe and identified by their use of the Indo-European Germanic languages, which diversified out of Common Germanic in the course of the Pre-Roman Iron Age.



## Christianity

The Catholic Church, which means "universal church", was the major unifying cultural influence.

### Its History:

The **history of Christianity** is the study of the religion started by a Jewish prophet from Nazareth named Jesus. Christianity would grow into one of the major religions, impacting all other faiths and changing the course of human history.

Christianity began spreading initially from Jerusalem, and then throughout the Near East, ultimately becoming the state religion of Armenia in 301, of Ethiopia in 325, of Georgia in 337, and then the State church of the Roman Empire in 380. Becoming common to all of Europe in the Middle Ages, it expanded throughout the world during the Age of Exploration. Christianity has thus become the world's largest religion.<sup>1</sup>

-Yr300 → Catholics were persecuted. For 250 years Christians suffered from sporadic persecutions for their refusal to worship the Roman emperor, considered treasonous and punishable by execution. In spite of

these at-times intense persecutions, the Christian religion continued its spread throughout the Mediterranean Basin.<sup>[8]</sup>

Yr 400 → Christianity expands and became legalized. It enables Christians to come from the underground & practice their faith publically. The Roman persecution of Christians ended in AD 313 under the reign of Constantine the Great, and in 325 he prompted the First Council of Nicaea, the beginning of the period of the First seven Ecumenical Councils.

→By the 4<sup>th</sup> century Catholicism becomes a state religion & thus not more persecuted. They start to receive charity, most of all by means of property. Following such increase in charity, Christianity become the owner of most properties in Europe.

Yr 400-.. → Division of power between the King ( considered to be the " God") & Christianity ( spiritual God) They start to receive major help from several Kings and nobles. From here Christianity became the state religion. After its establishment, the Church adopted the same organisational boundaries as the Empire: geographical provinces, called dioceses, corresponding to imperial governmental territorial division. The bishops, who were located in major urban centres as per pre-legalisation tradition, thus oversaw each diocese.

### Christianity & the Roman Empire

As soon as the Roman Empire declines, the church start occupying the vacuum left behind. The pope becomes now the one who acquires most of the majestic power over the people in the name of the church & not in the name of the kingdom.

It becomes an international network, using Latin as the medium to connect with the people.

The Latin bible provides the formation of the medieval Christianity.

### Christianity gaining ground

*Christianity is an organized religion that bridges antiquity with the modern ages.*

*Christianity starts dealing not only with spiritual matters, but also with political & economic issues. In fact it interfered :*

- Local & governmental administration: It contained most skilled people & had state support which thus made it the base of society.
- Education: contained most educated people & literate that helped them:
  - ➔ Conquer more territories
  - ➔ They started to translate old books
  - ➔ Translate bibles ( The Bible has been translated into many languages from the biblical languages of Hebrew, Aramaic and Greek. The Latin Vulgate was dominant in Western Christianity through the Middle Ages.)
- Land collector: Many property were given to it.

### The church's Power

Christianity acquired great power amongst those already Christians & the others who weren't yet converted. Some of the power they exercised were:

- Baptism: Once baptized, one couldn't reverse such process & if so he would be excommunicated.
- Priesthood: Priest hood was a major institution in the church. Priest were to live in a monastic way by means of two main procedures:
  - ➔ Hermit: Getting yourself to find your own shelter. ( ex: cave) A person who has withdrawn from society and lives a solitary existence
  - ➔ Monasticism: Monasticism organizes individuals devoted to a life of prayer based upon vows of chastity, poverty, and obedience. It was a community of people living under own roof, without having blood connection from each other. They ought to break free from the world, however they developed a great impact on the actual society. It ought to put forward the law known as " REGULA" which was a form of guidelines introduced by the Benedict. It showed those living in the monastery how to live.



Hermits lead to the development of living in a monastic way of life without the need of being a priest. Such people were called " Monks" or " Nuns".

### Monasticism

There were many forms of monasticism in the Western Churches. These included:

1. O

r

d

e

r

s

:

M

o

#### *REGULE*

*The Benedict stated that those living in a monastic way, could pray & work hard instead of making sacrifices. It promoted manual labour, which was earlier considered to be a form of slavery. It was now a form of prayer.*

nastic communities in the West, broadly speaking, are organized into orders and congregations guided by a particular religious rule,

2. Gaul: The earliest phases of monasticism in Western Europe involved figures like Martin of Tours, who after serving in the Roman legions converted to Christianity and established a hermitage near Milan, then moved on to Poitiers where he gathered a community around his hermitag
3. Italy: Little is known about the origins of the first important monastic rule (*Regula*) in Western Europe, the anonymous Rule of the Master (*Regula magistri*), which was written somewhere south of Rome around 500. The rule adds legalistic elements not found in earlier rules, defining the activities of the monastery, its officers, and their responsibilities in great detail.

Benedict of Nursia is the most influential of Western monks. He was educated in Rome but soon sought the life of a hermit in a cave at

Subiaco, outside the city. He then attracted followers with whom he founded the monastery of Monte Cassino around 520, between Rome and Naples. His Rule is shorter than the Master's, somewhat less legalistic, but much more so than Eastern rules.

4. Ireland: The first non-Roman area to adopt monasticism was Ireland, which developed a unique form closely linked to traditional clan relations, a system that later spread to other parts of Europe, especially France.

The earliest Monastic settlements in Ireland emerged at the end of the fifth century. The first identifiable founder of a monastery (if she was a real historical figure) was Saint Brigit, a saint who ranked with Saint Patrick as a major figure of the Irish church. The monastery at Kildare was a double monastery, with both men and women ruled by the Abbess, a pattern found in other monastic foundations.

Monasticism encouraged:

- Millions of missionaries were sent to convert people onto Christians.
- Monks were to read & write manuscripts.

Consequently, from here the concept of education & teaching start to emerge. In fact, due to their work these monasteries created the major site of foundations collection of books.

### The division within Christianity 5<sup>th</sup> century

Leaders of Christianity:

WEST →

Pope in Rome

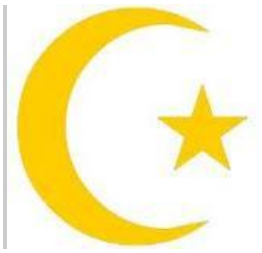
EAST → Patriarch in Constantinople

(Remained loyal to Rome)

Had little competition here, as it was the only most prestigious & powerful source in western Europe.

It had more competition.

( For a long time early Christianity was concentrated



## ISLAM

- The immigration of these people will then lead to another expansion in the Asian world. This would be the introduction of the Muslim religion.
- By the Islamic Rule the Roman Empire comes to an end.

Islam was a religion founded in the 7th Century AD by Mohammed, an Arabian merchant from the city of Mecca. In the centuries leading up to the birth of Mohammed, Christianity had become the dominant faith of the Mediterranean and its message was quickly spreading to other regions of the world via the major trade routes of the era. Mecca was an important city along these trade routes, playing a major role in the flow of goods and ideas between the trade systems of the Mediterranean and Indian Ocean. It should therefore come as no surprise that Islam would be heavily influenced by the traditions of Christianity and Judaism.

### Origin of Islam

In Arabian tribes, religion was either "Allah" or "Arabic-Christians"

→ Muhammad

Amongst the tribesmen inside Arabia, Muhammad was the one who first introduced Islam. Born in 570 in the Arabian city of Mecca,<sup>[8]</sup> he was orphaned at an early age and brought up under the care of his uncle Abu Talib. He later worked mostly as a merchant, as well as a shepherd, and was first married by age 25. Discontented with life in Mecca, he retreated to a cave in the surrounding mountains for meditation and reflection. According to Islamic beliefs it was here, at age 40, in the month of Ramadan, where he received his first revelation from God. Three years after this event Muhammad started preaching these revelations publicly, proclaiming that "God is One", that complete "surrender" to Him.

- **The Kaaba:** Muhammad's uncle possessed part of the moon referred to as the Kaaba. It had by then become an important element in Islam. The **Kaaba**, is a cube-shaped building in Mecca, Saudi Arabia, and is the most sacred site in Islam.<sup>[2]</sup> The Qur'an states that the Kaaba was constructed by Abraham and his son Ishmael, after Ishmael had

settled in Arabia<sup>[3]</sup>. The building has a mosque built around it, the Masjid al-Haram. All Muslims around the world face the Kaaba during prayers, no matter where they are.

As soon as Muhammad marries a widow he starts to discover philosophy & enhance his previous experiences of travelling. Later by 610, he starts claiming of receiving messages that revealed parts of the Koran. Eventually after his death all the messages are by then collected in a form of a book.

***For Muslims, Islam is the upgrade of Judaism & Christianity.***

→ The 5 Pillars:

- I. The *Shahadah*,<sup>[52]</sup> which is the basic creed of Islam that must be recited under oath with the specific statement: "'ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna muḥammadan rasūlu-llāh", or "I testify that there is none worthy of worship except God and I testify that Muhammad is the Messenger of God." This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the *shahadah* in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.<sup>[53]</sup>
- II. *Salah*, or ritual prayer, which must be performed five times a day.<sup>[54]</sup>
- III. *Sawm*, or fasting during the month of Ramadan. Muslims must not eat or drink (among other things) from dawn to dusk during this month, and must be mindful of other sins.<sup>[55]</sup>
- IV. *Zakat*, or alms-giving, which is giving a fixed portion of accumulated wealth by those who can afford it to help the poor or needy, and also to assist the spread of Islam.<sup>[56]</sup>
- V. The *Hajj*, which is the pilgrimage during the Islamic month of *Dhu al-Hijjah* in the city of Mecca. Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime.

→ War between Muslims vs ..

From day one, Islam expressed the idea of Jihad meaning hard work or struggle. This will turn out to be practiced in a form of sacred war . Those who reject Islam are the main pointers to whom the Muslims ought to fight with. Islam starts spreading quickly and in a short time a new civilization is formed. Consequently, in just approx. 20yrs Muslims armies took over a large part of Syria, Persia, Egypt & also got involved in the conquest of North Africa.

→ Muslim Power

They start to govern civil & military in the lands they conquer. Despite the fact that they are the rulers, they do not impose Islam on the people but in fact religion is tolerated & other religions are given the "Caliphate" meaning the ruler ship & protection of Islamic rule. However, those of other religion

had to pay taxes for such protection by means of agriculture, households... (Example of taxes: (Jizja & Harag) Overall all, the Muslims only wanted to make Islam the fundamental religion & thus not impose it. This was a form of income for the Muslims. However, Christians were by now harassed

Basically by the 720's the Arabs rose in power & took over most of the Mediterranean such as:

- NORTH AFRICA
- BYZANTIUM ( major part of Med. Islands) ( Majorca, Malta, Crete & Sicily)
- PARTS OF THE MEDITERRANEAN ( France & Spain)

Much of the middle East was taken by the Arabs and in fact were known as the Eastern Shanks.

#### → Spread of Islam

The populations who were highly influenced with Islam undergone the process of Islamisation meaning that throughout time territories started being Muslim. However, by enlarge the Islamic rule influenced the diversity of religion to live together & tolerate each other.

In most parts where Islam spread was later gone, however it was left in Malta, Sicily & Spain until Muslim rule was withdrawn by the middle ages.

#### → Disadvantages for the expansion of Islam

By this time, there was a barrier of culture & mostly language between the countries. For example;

WEST: Latin                      EAST: Greek                      ARAB: Islam

#### → Division of Islam

Islam succeeded in uniting an Arab world of separate tribes and castes, but disagreements concerning the succession of the prophet caused a division in Islam between two groups, Sunnis and Shi'ites. The Shi'ites rejected the first three successors to Muhammad as usurpers, claiming the fourth, Muhammad's son-in-law Ali, as the rightful leader. The Sunnis (from the word tradition), the largest division of Islam (today more than 80%), believe in the legitimacy of the first three successors. Among these, other sects arose (such as the conservative Wahhabi of Saudi Arabia), as well as different schools of theology. Another development within Islam, beginning in the eighth and ninth centuries was Sufism, a form of mysticism. This movement was

influential for many centuries and was instrumental in the spread of Islam in Asia and Africa.

Islam is not a whole but divided into competing powers;

I. Baghdad: It is governed by the Abassids.

→ The **Abbasid caliphate** or, more simply, the **Abbasids** (Arabic: العباسيون / ISO 233: al-'abbāsīyūn), was the third of the Islamic caliphates. It was ruled by the Abbasid dynasty of caliphs, who built their capital in Baghdad after overthrowing the Umayyad caliphs from all but the Al Andalus region. The Abbasid caliphate was founded by the descendants of the Islamic prophet Muhammad's youngest uncle, Abbas ibn Abd al-Muttalib, in Harran in 750 CE and shifted its capital in 762 to Baghdad. It flourished for two centuries, but slowly went into decline with the rise to power of the Turkish army it had created, the Mamluks. Within 150 years of gaining control of Persia, the caliphs were forced to cede power to local dynastic emirs who only nominally acknowledged their authority. The caliphate also lost the Western provinces of Al Andalus, Maghreb and Ifriqiya to an Umayyad prince, the Aghlabids and the Fatimids, respectively. The Abbasids' rule was briefly ended for three years in 1258, when Hulagu Khan, the Mongol khan, sacked Baghdad, resuming in Mamluk Egypt in 1261, from where they continued to claim authority in religious matters until 1519, when power was formally transferred to the Ottomans and the capital relocated to Constantinople.

II. Iberian Peninsula: The civilization in Cordoba.

**Al-Andalus** (Arabic: الأندلس, al-'Andalus) was the Arabic name given to a nation in the parts of the Iberian Peninsula and Septimania governed by Muslims (given the generic name of Moors), at various times in the period between 711 and 1492.<sup>[1][2][3]</sup>

Following the conquest, al-Andalus was divided into five administrative areas roughly corresponding to Andalusia, Galicia and Portugal, Castile and León, Aragon and Catalonia, and Septimania.<sup>[4]</sup> As a political domain or domains, it successively constituted a province of the Umayyad Caliphate, initiated by the Caliph Al-Walid I (711-750); the Emirate of Córdoba (c. 750-929); the Caliphate of Córdoba (929-1031); and the Caliphate of Córdoba's *taifa* (successor) kingdoms.

In succeeding centuries, al-Andalus became a province of the Berber Muslim dynasties of the Almoravids and Almohads,

subsequently fragmenting into a number of minor states, most notably the Emirate of Granada. For large parts of its history, particularly under the Caliphate of Córdoba, al-Andalus was a beacon of learning, and the city of Córdoba became one of the leading cultural and economic centres in both the Mediterranean Basin and the Islamic world.

For much of its history, al-Andalus existed in conflict with Christian kingdoms to the north. In 1085, Alfonso VI of León and Castile captured Toledo, precipitating a gradual decline until, by 1236, with the fall of Córdoba, the Emirate of Granada remained the only Muslim-ruled territory in what is now Spain. The Portuguese Reconquista culminated in 1249 with the conquest of the Algarve by Afonso III. In 1238, the Emirate of Granada officially became a tributary state to the Kingdom of Castile, then ruled by King Ferdinand III. On January 2, 1492, Emir Muhammad XII surrendered the Emirate of Granada to Queen Isabella I of Castile, who along with her husband King Ferdinand II of Aragon were *Los Reyes Católicos*, or "The Catholic Monarchs". The surrender concluded al-Andalus as a political entity.

III. The Fatimid: Originated from Morocco & over run the Mediterranean coast & conquer Egypt & establish Cairo.

→ The Fatimid Islamic Caliphate was an Arabo-Berber Shia Muslim caliphate first centered in Tunisia and later in Egypt that ruled over varying areas of the Maghreb, Sudan, Sicily, Malta, the Levant, and Hijaz from 5 January 909 to 1171.

The caliphate was ruled by the Fatimids, who established the Tunisian city of Mahdia and made it their capital city, before conquering the Egyptian city of Cairo in 969, which thereafter became their capital. The 4th century AH /10th century CE has been called by Louis Massignon 'the Ismaili century in the history of Islam'.

***Islam is a mosaic of different interpretations & power.***

**Comparing the Rise of Islam to the Rise of Christianity**

It is tempting to compare the astounding spread of Christianity with that of Islam. Both faiths began as the humble teachings of a single man and both witnessed exponential, almost miraculous growth in just a few centuries. However the method by which the two faiths spread could not have been more different. For the first three centuries AD, Christianity had spread by peaceful conversion, then once it became adopted as the official religion of the Roman Empire in the 4th Century AD, Christians had sufficient power to intimidate peoples of other faiths and force them to convert. The followers of Islam on the other hand used military force from the very beginning of their history, even during the life of Mohammed himself. Towns were conquered, and Islam was established as the dominant religion whether the inhabitants liked it or not. Christians and Jews were treated a little fairer than followers of other religions as they were considered Abrahamic Faiths and would be tolerated as long as they paid the Dhimmi, a special tax that Jews and Christians had to pay the Islamic state in order to practice their religion.

## Political Unity of the West

*At this time history is divided into 3 phases:*

- I. Narrative of how Western Europe developed
- II. Internal history of the Franks themselves.
- III. The story of the dynasty.

### The Frankish Empire

→ History of the Frankish Empire

Francia or Frankia, later also called the Frankish Empire (Latin: *imperium Francorum*), Frankish Kingdom (Latin: *regnum Francorum*, "Kingdom of the Franks"), Frankish Realm or occasionally Frankland, was the territory inhabited and ruled by the Franks from the 3rd to the 10th century. Under the nearly continuous campaigns of Charles Martel, Pepin the Short, and Charlemagne—father, son, grandson—the greatest expansion of the Frankish empire was secured by the early 9th century.

The tradition of dividing patrimonies among brothers meant that the Frankish realm was ruled, nominally, as one polity subdivided into several *regna* (kingdoms or subkingdoms). The geography and number of subkingdoms varied over time, but the particular term Francia came generally to refer to just one *regnum*, that of Austrasia, centred on the

Rhine and Meuse rivers in northern Europe; even so, sometimes the term was used as well to encompass Neustria north of the Loire and west of the Seine. Eventually, the singular use of the name Francia shifted towards Paris, and settled on the region of the Seine basin surrounding Paris, which still today bears the name Île-de-France, and which region gave its name to the entire Kingdom of France.

→ Origen

The Merovingian rulers

The Frankish kingdom was much larger than today. It was a big Christian kingdom under the Merovingian rulers. It contained a sizeable population who practiced a feudal way of life. ( the feudal system will be than expanded by some individuals)

The Carolingians

→ Creation of the Carolingian Empire

The Carolingians became known as the Mayors of the Palace, meaning that administration was in their hands. ( however power was still under the Merovingian's) Later, from the Carolingians Family emerge military , ecclesial men who became loyal to the Carolingian ruler. By 700 they already became able to put an army together that is loyal to the king but mostly to them.

→ Origen

Carolingian Empire (800-888) is a historiographical term which has been used to refer to the realm of the Franks under the Carolingian dynasty in the Early Middle Ages. This dynasty is seen as the founders of France and Germany, and its beginning date is based on the crowning of Charlemagne, or Charles the Great, and ends with the death of Charles the Fat. Depending on one's perspective, this Empire can be seen as the later history of the Frankish Realm or the early history of France and of the Holy Roman Empire.

The term emphasizes Pope Leo III giving the coronation of Charlemagne as Emperor in 800.<sup>[1]</sup> Because Charles and his ancestors had been rulers of the Frankish realm earlier (his grandfather Charles Martel had essentially founded the empire during his lifetime), the coronation did not actually constitute a new empire. Most historians prefer to use the term "Frankish Kingdoms" or "Frankish Realm" to refer to the area covering parts of today's Germany and France from the 5th to the 9th century.

→ The Carolingian Empire gaining ground.

When the Arabs attack Spain they later opt to attack the Frankish Empire. However the Carolingians manage to defeat the Arabs, and consequently this makes them more powerful until eventually they took over the crown of the Merovingian rulers.

→ The Carolingians & the Church

The church is then protected by the Carolingians which thus meant that it would protect the Church from any attacks from the Vikings, Danes, Swiss, and Moors...etc.



Charlemagne

→ Intro

Charlemagne will become the 1<sup>st</sup> Carolingian King of the Franks. He will fight for his dynasty which will then lead him to the formation of his kingdom. At 1<sup>st</sup> power was divided between he & his brother but after the mysterious disappearance of his brother power fell only on his hands.

→ Charlemagne gaining power

Charlemagne (Charles the Great; possibly 742 - 28th of January 814) was King of the Franks from 768 and Emperor of the Romans (*Imperator Romanorum*) from 800 to his death in 814. He expanded the Frankish kingdom into an empire that incorporated much of Western and Central Europe. During his reign, he conquered Italy and was crowned *Imperator Augustus*

by Pope Leo III on 25 December 800. This temporarily made him a rival of the Byzantine Emperor in Constantinople. His rule is also associated with the Carolingian Renaissance, a revival of art, religion, and culture through the medium of the Catholic Church. Through his foreign conquests and internal reforms, Charlemagne helped define both Western Europe and the Middle Ages. He is numbered as Charles I in the regnal lists of Germany (where he is known as *Karl der Große*), the Holy Roman Empire, and France.

Charlemagne continued the policy of his father towards the papacy and became its protector, removing the Lombards from power in Italy, and leading an incursion into Muslim Spain, to which he was invited by the Muslim governor of Barcelona. Charlemagne was promised several Iberian cities in return for giving military aid to the governor; however, the deal was withdrawn.

Today he is regarded not only as the founding father of both French and German monarchies, but also as a *Pater Europe* (father of Europe)<sup>[3]</sup>: his empire united most of Western Europe for the first time since the Romans, and the Carolingian renaissance encouraged the formation of a common European identity

#### → Charlemagne Marriages

He had married several times, but his most prominent marriage was that with the daughter of the Lombard king. Such marriage turned out to be futile and in fact Charlemagne will conquer the Lombards.

#### → Power of Charlemagne

- Carolingians crown
- Lombard's crown
- Became master of great part of Italy.
- Military carrier ( to fight against the Arabs)

#### → Wars

- Italian campaigns -> conquest of Lombardy
- Spanish Campaigns -> wars with the moors
- Eastern campaigns -> saxon wars
- Danish attacks

He managed to obtain a massive Empire by the 9<sup>th</sup> century across Europe. All these countries had a uniform administration but contained different language, culture..but connected by Christianity. ( ie: He intended to established Christianity in almost all the places he conquered.)

→ Books about Charlemagne

We have 2 biographies of Charlemagne.

1. Einhard ( medieval writer who wrote in latin) wrote a contemporary biography of Charlemagne: Here he is represented as the leader of the Roman Empire in the Christian lands.
2. Notker: He wrote the biography of Charlemagne 100years after his death. By this time Notker narrates the history of Charlemagne and not only present his prestige. He intend to outline the features of his Charlemagne life by means of written or oral sources. He gives out little stories connected with Charlemagne and most importantly brings forward the idea that Charlemagne was not expected to be an emperor. ( might be a build up)

→ After the death of Charlemagne

Despite his great achievements, after his deaths the Carolingian empire was divided into 3:

- a. France
- b. Western Germany
- c. Alsace & Lorraine

From here onwards we see the creation of the Holy Roman Empire by the 10<sup>th</sup> century.

SUMMARY OF CHARLEMAGNE

The greatest of medieval kings was born in 742, at a place unknown. He was of German blood and speech, and shared some characteristics of his people- strength of body, courage of spirit, pride of race, and a crude simplicity many centuries apart from the urbane polish of the modern French. He had little book learning; read only a few books- but good ones; tried in his old age to learn writing, but never quite succeeded; yet he could speak old Teutonic and literary Latin, and understood Greek.

In 771 Carloman II died, and Charles at twenty-nine became sole king. Two years later he received from Pope Hadrian II an urgent appeal for aid against the Lombard Desiderius, who was invading the papal states. Charlemagne besieged and took Pavia, assumed the crown of Lombardy, confirmed the Donation of Pepin, and accepted the role of protector of the Church in all her temporal powers.

Returning to his capital at *Aachen*, he began a series of fifty-three campaigns- nearly all led in person- designed to round out his empire by conquering and Christianizing Bavaria and Saxony, destroying the

troublesome Avars, shielding Italy from the raiding Saracens, and strengthening the defenses of Francia against the expanding Moors of Spain. The Saxons on his eastern frontier were pagans; they had burned down a Christian church, and made occasional incursions into Gaul; these reasons sufficed Charlemagne for eighteen campaigns (772-804), waged with untiring ferocity on both sides. Charles gave the conquered Saxons a choice between baptism and death, and had 4500 Saxon rebels beheaded in one day; after which he proceeded to Thionville to celebrate the nativity of Christ.



At Paderborn in 777 Ibn al-Arabi, the Moslem governor of Barcelona, had asked the aid of the Christian king against the [caliph](#) of Cordova. Charles led an army across the Pyrenees, besieged and captured the Christian city of Pamplona, treated the Christian but incalculable Basques of northern Spain as enemies, and advanced even to Saragossa. But the Moslem uprisings that al-Arabi had promised as part of the strategy against the caliph failed to appear; Charlemagne saw that his unaided forces could not challenge Cordova; news came that the conquered Saxons were in wild revolt and were marching in fury upon Cologne; and with the better part of valor he led his army back, in long and narrow file, through the passes of the Pyrenees.

In one such pass, at Roncesvalles in Navarre, a force of Basques pounced down upon the rear guard of the Franks, and slaughtered nearly every man in it (778); there the noble Hruodland died, who would become three centuries later the hero of France's most famous poem, the [Chanson de Roland](#).

In 795 Charlemagne sent another army across the Pyrenees; the Spanish March- a strip of northeast Spain- became part of Francia, Barcelona capitulated, and Navarre and Asturias acknowledged the Frankish sovereignty (806). Meanwhile Charlemagne had subdued the Saxons (785), had driven back the advancing Slavs (789), had defeated and dispersed the Avars (790-805), and had, in the thirty-fourth year of his reign and the sixty-third of his age, resigned himself to peace.

In truth he had always loved administration more than war, and had taken to the field to force some unity of government and faith upon a Western Europe torn for centuries past by conflicts of tribe and creed. He had now brought under his rule all the peoples between the Vistula and the Atlantic, between the Baltic and the Pyrenees, with nearly all of Italy and much of the Balkans. How could one man competently govern so vast and varied a realm? He was strong enough in body and nerves to bear a thousand responsibilities, perils, and crises, even to his sons' plotting to kill him. He had in him the blood or teaching of the wise and cautious Pepin III, and of the ruthless [Charles Martel](#), and was something of a hammer himself. He extended their power, guarded it with firm military organization, propped it with religious sanction and ritual. He could vision large purposes, and could will the means as well as wish the ends. He could lead an army, persuade an assembly, humor the nobility, dominate the clergy, rule a harem.

He made military service a condition of owning more than a pittance of property, and thereby founded martial morale on the defense and extension of one's land. Every freeman, at the call to arms, had to report in full equipment to the local [count](#), and every noble was responsible for the military fitness of his constituents. The structure of the state rested on this organized force, supported by every available psychological factor in the sanctity of anointed majesty, the ceremonial splendor of the imperial presence, and the tradition of obedience to established rule. Around the king gathered a court of administrative nobles and clergymen- the

[seneschal](#) or head of the palace, the “count palatine” or chief justice, the “palsgraves” or judges of the palace court, and a hundred scholars, servants, and clerks.

The sense of public participation in the government was furthered by semiannual assemblies of armed property owners, gathered, as military or other convenience might dictate, at Worms, Valenciennes, Aachen, Geneva, Paderborn... usually in the open air. At such assemblies the king submitted to smaller groups of nobles or bishops his proposals for legislation; they considered them, and returned them to him with suggestions; he formulated the [capitula](#), or chapters of legislation, and presented these to the multitude for their shouted approval; rarely the assembly voiced disapproval with a collective grunt or moan. Hincmar, Archbishop of Reims, has transmitted an intimate picture of Charles at one of these gatherings, “saluting the men of most note, conversing with those whom he seldom saw, showing a tender interest toward the elders, and disporting himself with the young.”

At these meetings each provincial bishop and administrator was required to report to the King any significant event in his locality since the previous convocation. “The King wished to know,” says Hincmar, “whether in any part or corner of the Kingdom the people were restless, and the cause thereof.” Sometimes (continuing the old Roman institution of *inquisitio*) the representatives of the King would summon leading citizens to inquire and give under oath a “true statement” (*veredictum*) as to the taxable wealth, the state of public order, the existence of crimes or criminals, in the district visited. In the ninth century, in Frank lands, this verdict of a *jurata*, or sworn group of inquirers, was used to decide many local issues of land ownership or criminal guilt. Out of the *jurata*, through Norman and English developments, would come the jury system of modern times.

The empire was divided into counties, each governed in spiritual matters by a bishop or archbishop, and in secular affairs by a *comes* (companion- of the king) or count. A local assembly of landholders convened twice or thrice a year in each provincial capital to pass upon the government of the region, and serve as a provincial court of appeals. The dangerous frontier counties, or marches, had special governors- *graf*, *margrave*, or *markherzog*; Roland of Roncesvalles, for example, was governor of the Breton march. All local administration was subject to *missi dominici*- “emissaries of the master”- sent by Charlemagne to convey his wishes to local officials, to review their actions, judgments, and accounts; to check bribery, extortion, nepotism, and exploitation, to receive complaints and remedy wrongs, to protect “the Church, the poor, and wards and widows, and the whole people” from malfeasance or tyranny, and to report to the King the condition of the realm; the *Capitulare missorum* establishing these emissaries was a [Magna Carta](#) for the people, four centuries before England’s Magna Carta for the aristocracy. That this capitulary meant what it said appears from the case of the duke of Istria, who, being accused by the *missi* of divers injustices and extortions, was forced by the King to restore his thievings, compensate every wronged man, publicly confess his crimes, and give security against their repetition.

Barring his wars, Charlemagne’s was the most just and enlightened government that Europe had known since Theodoric the Goth. The sixty-five capitularies that remain of Charlemagne’s legislation are among the most interesting bodies of medieval law. They were not an organized system, but rather the extension and application of previous “barbarian” codes to new occasion or need.

In some particulars they were less enlightened than the laws of King Liutprand of Lombardy: they kept the old *wergild*, *ordeals*, *trial by combat*, and punishment by mutilation; and decreed death for relapse into paganism, or for eating meat in Lent- though here the priest was allowed to soften the penalty. Nor were all these capitularies laws; some were answers to inquiries, some were questions addressed by Charlemagne to officials, some were moral counsels. “It is necessary,” said one article, “that every man should seek to the

best of his strength and ability to serve God and walk in the way of His precepts; for the Lord Emperor cannot watch over every man in personal discipline." Several articles struggled to bring more order into the sexual and marital relations of the people. Not all these counsels were obeyed; but there runs through the capitularies a conscientious effort to transform barbarism into civilization.

Charlemagne legislated for agriculture, industry, finance, education, and religion as well as for government and morals. His reign fell into a period when the economy of southern France and Italy was at low ebb through the control of the Mediterranean by the *Saracens*. "The Christians," said Ibn Khaldun, "could no longer float a plank upon the sea." The whole structure of commercial relations between Western Europe and Africa and the Levant was disturbed; only the Jews- whom Charlemagne sedulously protected for this reason- connected the now hostile halves of what under Rome had been a united economic world. Commerce survived in Slavic and Byzantine Europe, and in the Teutonic north. The English Channel and the North Sea were alive with trade; but this too would be disordered, even before Charlemagne's death, by Norse piracy and raids. Vikings on the north and Moslems on the south almost closed the ports of France, and made her an inland and agricultural state. The mercantile middle class declined, leaving no group to compete with the rural aristocracy; French feudalism was promoted by Charlemagne's land grants and by the triumphs of Islam.

Charlemagne struggled to protect a free peasantry against spreading serfdom, but the power of the nobles, and the force of circumstance, frustrated him. Even slavery grew for a time, as a result of the [Carolingian](#) wars against pagan tribes. The King's own estates, periodically extended by confiscations, gifts, intestate reversions, and reclamation, were the chief source of the royal revenue. For the care of these lands he issued a *Capitulare de villis* astonishingly detailed, and revealing his careful scrutiny of all state income and expense. Forests, wastelands, highways, ports, and all mineral subsoil resources were the property of the state. Every encouragement was given to such commerce as survived; the fairs were protected, weights and measures and prices were regulated, tolls were moderated, speculation in futures was checked, roads and bridges were built or repaired, a great span was thrown across the Rhine at Mainz, waterways were kept open, and a canal was planned to connect the Rhine and the Danube, and thereby the North with the Black Sea. A stable currency was maintained; but the scarcity of gold in France and the decline of trade led to the replacement of Constantine's gold solidus with the silver pound. The energy and solicitude of the King reached into every sphere of life. He gave to the four winds the names they bear today. He established a system of poor relief, taxed the nobles and the clergy to pay its costs, and then made mendicancy a crime.

Appalled by the illiteracy of his time, when hardly any but ecclesiastics could read, and by the lack of education among the lower clergy, he called in foreign scholars to restore the schools of France. Paul the Deacon was lured from Monte Cassino, and Alcuin from York (782), to teach the school that Charlemagne organized in the royal palace at Aachen. Alcuin (735-804) was a Saxon, born near York, and educated in the cathedral school that Bishop Egbert had founded there; in the eighth century Britain and Ireland were culturally ahead of France. When King Offa of Mercia sent Alcuin on a mission to Charlemagne, the latter begged the scholar to remain; Alcuin, glad to be out of England when the Danes were "laying it desolate, and dishonoring the monasteries with adultery," consented to stay. He sent to England and elsewhere for books and teachers, and soon the palace school was an active center of study, of the revision and copying of manuscripts, and of an educational reform that spread throughout the realm.

Among the pupils were Charlemagne, his wife Liutgard, his sons, his daughter Gisela, his secretary Eginhard, a nun, and many more. Charlemagne was the most eager of all; he seized upon learning as he had absorbed states; he studied rhetoric, dialectic, astronomy; he made heroic efforts to write, says Eginhard,

“and used to keep tablets under his pillow in order that at leisure hours he might accustom his hand to form the letters; but as he began these efforts so late in life, they met with ill success.” He studied Latin furiously, but continued to speak German at his court; he compiled a German grammar, and collected specimens of early German poetry. When Alcuin, after eight years in the palace school, pled for a less exciting environment, Charlemagne reluctantly made him Abbot of Tours (796). There Alcuin spurred the monks to make fairer and more accurate copies of the Vulgate of Jerome, the Latin Fathers, and the Latin classics; and other monasteries imitated the example. Many of our best classical texts have come down to us from these monastic *scriptoria* of the ninth century; practically all extant Latin poetry except Catullus, Tibullus, and Propertius, and nearly all extant Latin prose except Varro, Tacitus, and Apuleius, were preserved for us by the monks of the Carolingian age. Many of the Caroline manuscripts were handsomely illuminated by the patient art of the monks; to this “Palace School” of illumination belonged the “Vienna” Gospels on which the later German emperors took their coronation oath.



*Chess piece found at Aachen, accurately depicting a Carolingian warrior as they would have been equipped during Charlemagne's campaigns.*

*Notice the scale or mail hauberk, pointed helmet, elongated shield, stirrups and high saddle.*

In 787 Charlemagne issued to all the bishops and abbots of Francia an historic *Capitulaire de litteris colendis*, or directive on the study of letters. It reproached ecclesiastics for “uncouth language” and “unlettered tongues,” and exhorted every cathedral and monastery to establish schools where clergy and laity alike might learn to read and write. A further capitulary of 789 urged the directors of these schools to “take care to make no difference between the sons of serfs and of freemen, so that they might come and sit on the same benches to study grammar, music, and arithmetic.” A capitulary of 805 provided for medical education, and another condemned medical superstitions. That his appeals were not fruitless appears from the many cathedral or monastic schools that now sprang up in France and western Germany. Theodulf, Bishop of Orleans, organized schools in every parish of his diocese, welcomed all children to them, and forbade the priest instructors to take any fees; this is the first instance in history of free and general education. Important schools, nearly all attached to monasteries, rose in the ninth century at Tours, Auxerre, Pavia, St. Gall, Fulda, Ghent, and elsewhere.

To meet the demand for teachers Charlemagne imported scholars from Ireland, Britain, and Italy. Out of these schools were to come the universities of Europe. We must not overestimate the intellectual quality of the age; this scholastic resurrection was the awakening of children rather than the maturity of such cultures as then existed in Constantinople, Baghdad, and Cordova. It did not produce any great writers. The formal compositions of Alcuin are stifflingly dull; only his letters and occasional verses show him as no pompous

pedant but a kindly soul who could reconcile happiness with piety. Many men wrote poetry in this short-lived renaissance, and the poems of Theodulf are pleasant enough in their minor way. But the only lasting composition of that Gallic age was the brief and simple biography of Charlemagne by Eginhard. It follows the plan of Suetonius' Lives of the Caesars, and even snatches passages therefrom to apply to Charlemagne; but all is forgiven to an author who modestly describes himself as "a barbarian, very little versed in the Roman tongue."

He must have been a man of talent nevertheless, for Charlemagne made him royal steward and treasurer and intimate friend, and chose him to supervise, perhaps to design, much of the architecture of this creative reign. Palaces were built for the Emperor at Ingelheim and Nijmegen; and at Aachen, his favorite capital, he raised the famous palace and chapel that survived a thousand dangers to crumble under the shells and bombs of the Second World War. The unknown architects modeled its plan on the church of San Vitale at Ravenna, which owed its form to Byzantine and Syrian exemplars; the result was an Oriental cathedral stranded in the West. The octagonal structure was surmounted by a circular dome; the interior was divided by a circular two-storied colonnade, and was "adorned with gold and silver and lamps, railings and doors of solid bronze, columns and crucibles brought from Rome and Ravenna," and a famous mosaic in the dome.

Charlemagne was profusely generous to the Church; at the same time he made himself her master, and used her doctrines and personnel as instruments of education and government. Much of his correspondence was about religion; he hurled scriptural quotations at corrupt officials or worldly clerics; and the intensity of his utterance forbids suspicion that his piety was a political pose. He sent money to distressed Christians in foreign lands, and in his negotiations with [Moslem](#) rulers he insisted on fair treatment of their Christian population.

Bishops played a leading part in his councils, assemblies, and administration; but he looked upon them, however reverently, as his agents under God; and he did not hesitate to command them, even in matters of doctrine or morals. He denounced image worship while the popes were defending it; required from every priest a written description of how baptism was administered in his parish, sent the popes directives as numerous as his gifts, suppressed insubordination in monasteries, and ordered a strict watch on convents to prevent "whoring, drunkenness, and covetousness" among the nuns.

In a capitulary of 811 he asked the clergy what they meant by professing to renounce the world, when "we see some of them laboring day by day, by all sorts of means, to augment their possessions; now making use, for this purpose, of menaces of eternal flames, now of promises of eternal beatitude; despoiling simple-minded people of their property in the name of God or some saint, to the infinite prejudice of their lawful heirs." Nevertheless he allowed the clergy their own courts, decreed that a [tithe](#) or tenth of all produce of the land should be turned over to the Church, gave the clergy control of marriages and wills, and himself bequeathed two thirds of his estates to the bishoprics of his realm. But he required the bishops now and then to make substantial "gifts" to help meet the expenses of the government. Out of this intimate co-operation of Church and state came one of the most brilliant ideas in the history of statesmanship: the transformation of Charlemagne's realm into a [Holy Roman Empire](#) that should have behind it all the prestige, sanctity, and stability of both Imperial and papal Rome. The popes had long resented their territorial subordination to a Byzantium that gave them no protection and no security; they saw the increasing subjection of the patriarch to the emperor at Constantinople, and feared for their own freedom. We do not know who conceived or arranged the plan of a papal coronation of Charlemagne as



Roman emperor; Alcuin, Theodulf, and others close to him had discussed its possibility; perhaps the initiative lay with them, perhaps with the councilors of the popes.

There were great difficulties in the way: the Greek monarch already had the title of Roman emperor, and full historic right to that title; the Church had no recognized authority to convey or transfer the title; to give it to a rival of Byzantium might precipitate a gigantic war of Christian East against Christian West, leaving a ruined Europe to a conquering Islam. It was of some help that Irene had seized the Greek throne (797); now, some said, there was no Greek emperor, and the field was open to any claimant. If the bold scheme could be carried through there would again be a Roman emperor in the West, Latin Christianity would stand strong and unified against schismatic Byzantium and threatening Saracens, and, by the awe and magic of the imperial name, barbarized Europe might reach back across centuries of darkness, and inherit and Christianize the civilization and culture of the ancient world. On December 26, 795, Leo III was chosen Pope. The Roman populace did not like him; it accused him of various misdeeds; and on April 25, 799, it attacked him, maltreated him, and imprisoned him in a monastery. He escaped, and fled for protection to Charlemagne at Paderborn. The King received him kindly, and sent him back to Rome under armed escort, and ordered the Pope and his accusers to appear before him there in the following year. On November 24, 800, Charlemagne entered the ancient capital in state; on December 1 an assembly of Franks and Romans agreed to drop the charges against Leo if he would deny them on solemn oath; he did; and the way was cleared for a magnificent celebration of the Nativity. On Christmas Day, as Charlemagne, in the *chlamys* and sandals of a *patricius Romanus*, knelt before St. Peter's altar in prayer, Leo suddenly produced a jeweled crown, and set it upon the King's head.

The congregation, perhaps instructed beforehand to act according to ancient ritual as the *senatus populusque Romanus* confirming a *coronation*, thrice cried out: "Hail to Charles the Augustus, crowned by God the great and peace-bringing Emperor of the Romans!" The royal head was anointed with holy oil, the Pope saluted Charlemagne as Emperor and Augustus, and offered him the act of homage reserved since 476 for the Eastern emperor. If we may believe Eginhard, Charlemagne told him that had he known Leo's intention to crown him he would not have entered the church. Perhaps he had learned of the general plan, but regretted the haste and circumstances of its execution; it may not have pleased him to receive the crown from a pope, opening the door to centuries of dispute as to the relative dignity and power of donor and recipient; and presumably he anticipated difficulties with Byzantium.

He now sent frequent embassies and letters to Constantinople, seeking to heal the breach; and for a long time he made no use of his new title. In 802 he offered marriage to Irene as a means of mutually legitimizing their dubious titles; but Irene's fall from power shattered this elegant plan. To discourage any martial attack by Byzantium he arranged an entente with Harun al-Rashid, who sealed their understanding by sending him some elephants and the keys to the Christian holy places in Jerusalem. The Eastern emperor, in retaliation, encouraged the *emir* of Cordova to renounce allegiance to Baghdad. Finally, in 812, the Greek *basileus* recognized Charlemagne as coemperor, in return for Charlemagne's acknowledgment of Venice and southern Italy as belonging to Byzantium. The coronation had results for a thousand years. It strengthened the papacy and the bishops by making civil authority derive from ecclesiastical conferment; Gregory VII and Innocent III would build a mightier Church on the events of 800 in Rome. It strengthened Charlemagne against baronial and other disaffection by making him a very vicar of God; it vastly advanced the theory of the divine right of kings. It contributed to the schism of Greek from Latin Christianity; the Greek Church did not relish subordination to a Roman Church allied with an empire rival to Byzantium. The fact that Charlemagne (as the Pope desired) continued to make Aachen, not Rome, his capital, underlined the passage of political

power from the Mediterranean to northern Europe, from the Latin peoples to the Teutons. Above all, the coronation established the Holy Roman Empire in fact, though not in theory.

Charlemagne and his advisers conceived of his new authority as a revival of the old imperial power; only with Otto I was the distinctively new character of the regime recognized; and it became “holy” only when *Frederick Barbarossa* introduced the word *sacrum* into his title in 1155. All in all, despite its threat to the liberty of the mind and the citizen, the Holy Roman Empire was a noble conception, a dream of security and peace, order and civilization restored in a world heroically won from barbarism, violence, and ignorance. Imperial formalities now hedged in the Emperor on occasions of state.

Then he had to wear embroidered robes, a golden buckle, jeweled shoes, and a crown of gold and gems, and visitors prostrated themselves to kiss his foot or knee; so much had Charlemagne learned from Byzantium, and Byzantium from Ctesiphon. But in other days, Eginhard assures us, his dress varied little from the common garb of the Franks- linen shirt and breeches next to the skin, and over these a woolen tunic perhaps fringed with silk; hose fastened by bands covered his legs, leather shoes his feet; in winter he added a close-fitting coat of otter or marten skins; and always a sword at his side. He was six feet four inches tall, and built to scale. He had blond hair, animated eyes, a powerful nose, a mustache but no beard, a presence “always stately and dignified.” He was temperate in eating and drinking, abominated drunkenness, and kept in good health despite every exposure and hardship. He often hunted, or took vigorous exercise on horseback. He was a good swimmer, and liked to bathe in the warm springs of Aachen. He rarely entertained, preferring to hear music or the reading of a book while he ate.

Like every great man he valued time; he gave audiences and heard cases in the morning while dressing and putting on his shoes. Behind his poise and majesty were passion and energy, but harnessed to his aims by a clairvoyant intelligence. His vital force was not consumed by half a hundred campaigns; he gave himself also, with never aging enthusiasm, to science, law, literature, and theology; he fretted at leaving any part of the earth, or any section of knowledge, unmastered or unexplored. In some ways he was mentally ingenuous; he scorned superstition and proscribed diviners and soothsayers, but he accepted many mythical marvels, and exaggerated the power of legislation to induce goodness or intelligence. This simplicity of soul had its fair side: there was in his thought and speech a directness and honesty seldom permitted to statesmanship. He could be ruthless when policy required, and was especially cruel in his efforts to spread Christianity. Yet he was a man of great kindness, many charities, warm friendships, and varied loves. He wept at the death of his sons, his daughter, and Pope Hadrian. In a poem *Ad Carolum regem* Theodulf draws a pleasant picture of the Emperor at home. On his arrival from labors his children gather about him; son Charles takes off the father’s cloak, son Louis his sword; his six daughters embrace him, bring him bread, wine, apples, flowers; the bishop comes in to bless the King’s food; Alcuin is near to discuss letters with him; the diminutive Eginhard runs to and fro like an ant, bringing in enormous books.

He was so fond of his daughters that he dissuaded them from marriage, saying that he could not bear to be without them. They consoled themselves with unlicensed amours, and bore several illegitimate children. Charlemagne accepted these accidents with good humor, since he himself, following the custom of his predecessors, had four successive wives and five mistresses or concubines. His abounding vitality made him extremely sensitive to feminine charms; and his women preferred a share in him to the monopoly of any other man. His harem bore him some eighteen children, of whom eight were legitimate.

The ecclesiastics of the court and of Rome winked leniently at the Moslem morals of so Christian a king. He was now head of an empire far greater than the Byzantine, surpassed, in the white man’s world, only by the

realm of the Abbasid caliphate. But every extended frontier of empire or knowledge opens up new problems. Western Europe had tried to protect itself from the Germans by taking them into its civilization; but now Germany had to be protected against the Norse and the Slavs. The Vikings had by 800 established a kingdom in Jutland, and were raiding the Frisian coast. Charles hastened up from Rome, built fleets and forts on shores and rivers, and stationed garrisons at danger points. In 810 the king of Jutland invaded Frisia and was repulsed; but shortly thereafter, if we may follow the chronicle of the Monk of St. Gall, Charlemagne, from his palace at Narbonne, was shocked to see Danish pirate vessels in the Gulf of Lyons. Perhaps because he foresaw, like Diocletian, that his overreaching empire needed quick defense at many points at once, he divided it in 806 among his three sons- Pepin, Louis, and Charles. But Pepin died in 810, Charles in 811; only Louis remained, so absorbed in piety as to seem unfit to govern a rough and treacherous world. Nevertheless, in 813, at a solemn ceremony, Louis was elevated from the rank of king to that of emperor, and the old monarch uttered his nunc dimittis: "Blessed be Thou, O Lord God, Who hast granted me the grace to see with my own eyes my son seated on my throne!"

Four months later, wintering at Aachen, he was seized with a high fever, and developed pleurisy. He tried to cure himself by taking only liquids; but after an illness of seven days he died, in the forty-seventh year of his reign and the seventy-second year of his life (814). He was buried under the dome of the cathedral at Aachen, dressed in his imperial robes. Soon all the world called him Carolus Magnus, Karl der Grosse, Charlemagne; and in 1165, when time had washed away all memory of his mistresses, the Church which he had served so well enrolled him among the blessed.

## THE MIDDLE AGES

The middle ages have been also considered as the Dark ages.

### ➤ Dark Ages

**"Dark Ages"** is a term referring to the period of cultural and economic deterioration and disruption that occurred in Europe following the decline of the Roman Empire.<sup>[1][2]</sup> The first record of the term comes from 1602 in the form of the Latin *saeculum obscurum* (dark age).<sup>[3]</sup> The label employs traditional light-versus-darkness imagery to contrast the "darkness" of the period with earlier and later periods of "light". Originally, the term characterized the bulk of the Middle Ages (ca. 5th - 15th C.) as a period of intellectual darkness between the extinguishing of the light of Rome and the Renaissance or rebirth from the 14th century onwards.

## 6<sup>TH</sup> CENTURY

### WEST & EAST OF THE ROMAN EMPIRE

#### WEST

- ➔ Difficulty to find enough gold for coinage ( economy based on silver or bartening)
- ➔ Rulers start to ask for military service instead of money from their followers. In return the king will give them a fief, mostly in form of property.
- ➔ Introduction of FEADALISM

#### EAST

- ➔ Consolidates & held together.
- ➔ It becomes a power of its own
- ➔ Mostly consists of Greeks
- ➔ Byzantium is found here. ( believes in one God)

NOTE: Byzantine: The Byzantine Empire (or Byzantium) was the predominantly Greek-speaking<sup>[2]</sup> eastern part of the Roman Empire throughout Late Antiquity and the Middle Ages. Also known as the Eastern Roman Empire, the Byzantine Empire was called simply Roman Empire or Romania by its inhabitants and neighbours. Centered on the capital of Constantinople, it was ruled by emperors in direct succession to the ancient Roman emperors after the collapse of Western Roman Empire.

The Byzantine starts to face major wars with the Arabs, as they start to form their own nation.

## Feudalism

Feudalism was a set of political and military customs in medieval Europe that flourished between the ninth and fifteenth centuries, which, broadly defined, was a system for ordering society around relationships derived from the holding of land in exchange for service or labor. Although derived from the Latin word *feodum* (fief),<sup>[1]</sup> then in use, the term *feudalism* and the system it describes were not conceived of as a formal political system by the people living in the Medieval Period. In its classic definition, by François-Louis Ganshof (1944),<sup>[2]</sup> feudalism describes a set of reciprocal legal and military obligations among the warrior nobility, revolving around the three key concepts of lords, vassals and fiefs.

### → Classification of those part of it

- a. Serfs: bound to stay in one place but contain humanitarian liberties.
- b. Slaves: have no liberties.

The Franks adopted first to such system, as they start to compose their first army.. Societies start to become developed for war and thus depended on others for security & protection.

## Literacy

**Literacy** has traditionally been described as the ability to read and write.

The power of literacy was the key power which only was practiced by a few. Historians rely heavily on the sources left from the previous generations. Thus literacy at that time was both crucial for them and both for us in the future.

- Literacy in the past -> used to manipulate people( form of power)
- Literacy in the present from the past -> a source to identify the past.

## Life of Saints

In medieval times stories about the saints were highly popular. Saints were seen as heroes, meaning special people who possess a special ability or power superior than the rest. Until this present day, saints occupy a specific day on the calendar so that we remember their existence.

Saints' lives are a major resource for anyone concerned with the history of the late ancient world, Byzantium, or the Latin Middle ages. Just as whole genres of ancient literature vanished or diminished, the genre of **hagiography** became a major form of literary production. Such saint's *Lives* - or *vitae* - survive in astonishing numbers. Careful reading of them reveals, as one might expect, a great deal about the religious life of the periods that produced them. Frequently, however, such *Lives* are also our best sources for basic social and cultural history. They provide information on, among other things:- details of daily life; food and drink; organization of local rural and urban society; the impact of commerce; gender relations; class relations; and even, on occasion, specific dates for military and political history.

➤ Hagiography: A collection of the life of saints.

## **Importance of Saints in the Medieval**

A lot of Praying for saints :

- miracle
- Defeat enemy
- For defense

Several collection of:

- Relics: Something of the saints that has survived the passage of time
- Legends: An unverified story handed down from earlier times about the life or miracles of saints.

Influenced the people:

- They were the models & idealized image of society

## **SOCIETIES**

We find this three-fold division in writings as early as the 9th century, and it is commonly used right down to textbooks today. It was never a complete description of society, but it's a useful starting point because it will introduce some fundamental concepts and two important groups that appear over and over—the clergy and the nobility.

### ***A. The Idealized society***

*Oratores, bellatores, laborares*: this translates as "those who pray", "those who fight", and "those who work".

The idealized society was made up of 3 classes:

- I. PRAY: Those who prayed were either
  - Priest
  - The monks

*By "those who pray" medieval writers meant the members of the clergy. This included not only ordained priests, but also all members of monastic communities as well as those who were in "minor orders". I'll talk about those groups later. Modern writers, when needing to refer to the whole body of "those who pray" will usually use the word "clergy", which is what I will do.*

*The clergy held a special position in Christian society (it should be noted that members of the clergy of other faiths—most notably the Jews—were definitely not counted among the oratores). They held numerous secular legal privileges, and they were subject to their own body of laws as well (called "canon law"). They were held to a different standard of behavior and the rest of society held special expectations of them.*

*In a deeply profound sense, the clergy were the guardians of society. They prayed for souls, of both the living and the dead. They performed the services that kept the spiritual order of society: baptisms, marriages, confession, catechism, communion, and so on. Just as a king or duke guarded the physical frontiers of society, administered justice and extended protection; so did the clergy defend the spiritual frontiers, administered or arbitrated divine justice, and mediated divine protection. And, even though the educated clergy discouraged this sort of thing, the local priest performed almost shaman-like duties: he might bless a crop or a new building, ring the church bell during a storm, or cast out some demon from a nearby spring or forest.*

*In short, the clergy was a clearly-defined social group. They were identified separately in law, in dress, in where they resided, and perhaps most significantly in that they were not allowed to marry. This last meant not only were they different, it meant they didn't have families, which in turn meant that they could not hand property down to the next generation.*

*They were not, however, a homogeneous group. The two most obvious groups were priests and monks, who had a different origin and different functions. Beyond that, there was an interior hierarchy of power and wealth and status. There was wide gap between an archbishop or cardinal and a poor village priest. I'll talk about that aspect as well.*

#### *→ The priest*

A priest held a special place within the Church. Only a priest could administer the sacraments, was subject to special Church law and was generally exempt from secular law, and gained his special status through a special ceremony. All this served to set priests apart from society and make them a separate order.

Within the priesthood was a tremendous range of social standing. A village priest might be only a local village boy who was sent off to a monastery to learn his duties, as poor as his parishoners. On the other hand, a bishop was also a priest, and he might be the son of a nobleman, wealthy and powerful. A priest might be illiterate, though literacy was higher in the clergy than in the general population.

As was the case with the other two orders, then, there was nothing intrinsic to the order of priesthood that says anything about their economic or political position. But the priestly order was the most prestigious of the three orders, for they were closest to God. For this reason, the priest within any given community normally had a higher standing than the other members of that community.

This is one reason why anti-clerical sentiment was so bitter. When priests fell from grace, they were criticized vehemently, having farther to fall. Priests were supposed to behave better than the normal run of humanity and were not permitted to have the foibles of the laity. They did have them, of course, and so incurred the wrath of the less privileged.

**They were not allowed for:**

1. **Concubinage** is the state of a woman or man in an ongoing, usually matrimonially-oriented relationship with somebody to whom they cannot be married, often because of a difference in social status.
2. **Celibacy** refers to a state of not being married, or a state of abstention from sexual intercourse or the abstention by vow from marriage

→ The Monks

A monk was a layman who sought to live a Christian life by entering a monastery and leaving the ordinary world behind. Monks took a vow of poverty, chastity and obedience; they were set apart from the rest of the world, even from the secular clergy, and were in theory at least among the most holy and venerated in medieval society.

The reality, in this as in the other elements of medieval society, was far more complex than this, and far more interesting.

### **Early monasteries**

Monks appeared very early in Christian history, but the early instances were what we would call hermits. They appear first in the eastern parts of the Roman Empire; people would go off into the desert (following the example of Christ) to seek God. They lived on minimum of worldly comforts, were celibate, fasted often, and scourged themselves. A famous early example was St. Simon the Stylite, who lived atop a pillar for years.

The early monks lived alone, but the reputation of some for holiness caused other seekers to come to them for guidance and inspiration. Some of these imitated the saint and themselves became hermits. Whole colonies of hermits developed in this way, and communities began to form.

St. Pachomius (290-346) of Egypt was the first to try to organize these ad-hoc communities in a more formal way. He wrote a Rule to guide those who would live a monastic life that was followed by thousands of monks throughout the eastern Empire. The Rule stated that monks must obey their superiors and stressed the

importance of manual labor. The Rule also established that any surplus accumulated by the community must be distributed to the poor.

St. Basil (ca. 360) emphasized the virtues of communal living. His Rule had the monks not only live together in the same area but take common meals and engage in common prayers. He de-emphasized personal acts of asceticism and again emphasized manual labor.

Monasticism came to the West in the 4th century, with St. Athanasius (ca. 340), St. Martin of Tours (316-397), and St. John Cassian (360-432). It took its final medieval form with St. Benedict of Nursia (480-543), the real founder of western monasticism.

St. Benedict wrote the Holy Rule for monks, which became known as the Benedictine Rule. Those who follow it are Benedictine monks, and this order still exists to this day. The classical ideals of moderation and stability inform this work; there is no heroic asceticism here, only a hard and disciplined life. The ideals of the Benedictine Rule are chastity, poverty, obedience, and stability. The aim of the monastic life is to bury one's will in the life of the monastery.

### **Benedictine Monasticism**

The monastery was governed by the abbot, who served as holy father. He was elected by the monks and had absolute power over them. No monk could leave the monastery without his permission. The abbot, in turn, was responsible to the local bishop.

Each monastery had its own lands to support it. Early on, the lands were worked by the monks themselves, but by the central Middle Ages most of the farm work was performed by serfs. Many who entered the monasteries were of noble blood and could not farm, not that they would want to.

#### *Daily Routine*

Each day was divided into phases of work and prayer. The work included tending gardens, overseeing the business of the monastery, doing various housekeeping and maintenance chores, and other types of ordinary work. In addition, during the early Middle Ages, monks began to take on other activities, the most notable of which was the copying of books. Working in the scriptorium became an important part of monastic labor.

### *Importance of prayer*

This was the *opus dei*, the "work of God", that accompanied the work of man. St. Benedict wrote "let nothing be preferred to the service of God" - prayer was to take first priority.

Benedictine monks prayed in common seven times a day, including once in the dead of night and again at daybreak. Additionally, there were numerous other opportunities for private prayer.

They typically prayed for others: for the salvation of the world, for relief and mercy for the poor, for protection from the barbarians. Most especially, they prayed for the salvation of those who had donated to the monastery. In fact, the regular offering of such prayers was sometimes a condition of the original donation.

### **Cistercians**

This order was founded at Citeaux in France. And I need to write more about it!

### **Friars**

A friar was a special kind of monk, one that almost contradicts the very idea of monasticism: a monk who lives in the world rather than trying to withdraw from it. This somewhat odd notion worked primarily because of the personality of the founders: St. Dominic and St. Francis.

The term "friar" is not a very precise one (it derives from the Latin *frater*, which simply means "brother"). It normally applies to either a Dominican or a Franciscan monk, though some lesser orders also followed their ideals. In original spirit, Dominicans and Franciscans were similar. They both re-emphasized the apostolic ideal of poverty, and they both strongly urged the ideal of service. After the death of the founders, however, these two orders developed along different lines.

The Dominicans came to dedicate themselves to fighting heresy and to teaching. Toward this end, they armed themselves with deep learning and became the great Christian scholars of the later Middle Ages. They were preachers and teachers.

II. FIGHT: Those who fought were the

- King
- Knights
- Upper nobility
- Lower Nobility

- The Knights

*The bellatores were the knights of the Middle Ages. Most people have an image of knights that comes from the very end of the Middle Ages: the knight in shining armor (that is, in plate mail), who fights bravely for his lady fair, who is chivalrous and courteous and noble. That is a stereotype, of course, useful mainly to Hollywood producers and the writers of romance novels. The reality was more complex and not nearly as attractive.*

*Our English word "knight" comes from the German knecht, which means man (as in: he's one of my men) or servant. The German word for knight is Ritter, which means "rider" or "horseman". The French word, chevalier has the same meaning, as does caballero in Spanish.*

*Knighthood is a somewhat slippery concept, and one that developed over the centuries. A knight was first and foremost a mounted warrior—that was his origin and that was his primary role in society. In the early Middle Ages, just about anyone who fought on horseback might be called a knight, even if he were but a lowly commoner.*

*By Charlemagne's day, a specialized type of mounted warrior had emerged: one who wore armor, who wielded a lance in addition to the usual sword or mace, and whose specialty was the massed cavalry charge. The Franks were the real originators of this sort of fighter, but the institution spread elsewhere. Increasingly, over the tenth and eleventh centuries, the aristocracy of Europe and the mounted warriors of Europe merged into a single group.*

*By the twelfth century, the process was pretty much complete. No one could be a knight who was not also a nobleman, and all noblemen were expected to be knights (unless they entered the Church). The other elements were in place, as well: the fief, the stone castle, sophisticated armor and high-quality steel weapons.*

*What sort of world did the knight live in? What sort of fellow was he? The images that spring to mind most readily are the castles, tournaments, and the swords and armor of a knight. Other aspects of knighthood, however, are equally interesting and important. Their beliefs and values, for example, differed markedly from our own. The pattern of their daily life was likewise notably different.*

*The knight began to lose his military superiority with the development of trained infantry in the 14th century. Once field artillery and hand guns came into use, the armored knight was merely a relic (16th century). The institution was so deeply ingrained, however, that it persisted for many centuries. The*

*aristocrats continued to fight on horseback, and in many countries laws were passed that forbid anyone but a gentleman to carry a sword. And nobles still wore suits of armor, highly-decorated works of art they were, for parades and fine occasions. But not to the battlefield.*

→ *Upper Nobility*

The nobility spanned a very large social range. At the top was royalty (in the Middle Ages, all the emperors were also kings) and what modern historians call the "upper nobility." These went by a variety of terms in the Middle Ages and the definition was never very precise. They were the magnates, the great barons, the titled nobility. In general they either possessed vast estates in their own right, or they enjoyed the favor of the king. Or both. Most bore titles such as duke, count, earl, margrave or marquis, but having such a title did not automatically place you among the upper nobility.

This was actually a fairly fluid social group, mainly because the fortunes of war and marriage tended to bring families up and cast them down in a surprisingly short period of time. While certain great families persisted, where we are able to gather specific information we see that it was not unusual for a family to last for only three generations; that is, for the family to hold high office, or to keep the same large estates.

→ *Lower Nobility*

There's no clear break here, though there are a few defining points. One was a title. It was impossible to be considered anything other than a minor noble if the only title you bore was "sir".

Land was also a factor. It was possible to be a landless noble, but being landless meant that you could never be independent. You owed your standing to some position you held at court and so served mainly at the whim of the monarch.

Beyond that all we have is a wide spectrum of individual experiences. Some nobles were only recently noble, having been raised to that status or married into it within living memory. Such a noble could never have the standing of a family that had been noble "since time immemorial" as the phrase went.

Wealth was less important, but it was still a factor. In the first place, nobles rarely had the slightest idea of their overall wealth; indeed, the very concept of "net worth" was unknown. They knew what estates they had (usually), but could never estimate how much income they

might produce, still less know whether the operation was running at a profit or a loss. All they really knew was how much coin and jewelry they had in the treasure box; that is, how much tangible currency and valuables they had in their direct possession.

But if a noble operated at too severe a loss for too long, he usually found he was losing his landed properties, mortgaging them and then unable to redeem them. They found their jewels and coins were gone. Should this go on long enough—say two or three generations—the noble family might find they were living on little more than a scrap of land, in an ordinary home, unable to repair what little armor might remain to them, and doing planting and harvesting right along with their peasant neighbors. In such circumstances, marriage to local commoners might be the only alternative. Let that go on for a generation or two, and noble status would become only a memory, a shadowy claim. Thus could wealth come into play.

In the later Middle Ages the lesser nobility also found that the economic changes and changes in warfare marginalized them socially. They had a lessened role to play militarily as armies were comprised more and more of peasant levies and hired mercenaries. Indeed, many lesser nobles found becoming a hired sword was the best way to preserve family fortunes. They also found that living nobly was becoming increasingly burdensome. One result of this was that the lower nobility swarmed to the growing royal courts to become functionaries and pensionaries **there**.

III. Work: Made up of a vast society of workers mainly in agriculture which are both crafts man & serfs.

- Craftsmen: somebody who makes decorative or practical objects skillfully by hand.
- Serfs: *A serf was a peasant—a farmer, usually, but the village blacksmith and miller were often also serfs. They were bound to the place and could not leave without the lord's permission. They also owed work to the lord; normally, they were expected to farm the lords estates as well as their own, owed in addition some portion of their own harvest to the lord, and were further required to perform other labor services upon demand.*

*Within these constraints, a serf was free. A serf might accumulate personal wealth, and some peasants managed to become comfortable, at least. They could raise what they saw fit on their lands, and sell the surplus at market. And their heirs were guaranteed an inheritances; just as a serf could not leave without the lord's permission, so the lord could not dispossess his serfs without cause.*

*Serfdom spread generally throughout the West by the 10th century, and the central Middle Ages was its heyday. In the later Middle Ages, however, serfdom began to disappear west of the Rhine even as it spread through eastern Europe. This was one important cause for the deep differences between the society and economy of eastern and western Europe that has lasted down to our own day.*

*A serf was a peasant—a farmer, usually, but the village blacksmith and miller were often also serfs. They were bound to the place and could not leave without the lord's permission. They also owed work to the lord; normally, they were expected to farm the lords estates as well as their own, owed in addition some portion of their own harvest to the lord, and were further required to perform other labor services upon demand.*

*Within these constraints, a serf was free. A serf might accumulate personal wealth, and some peasants managed to become comfortable, at least. They could raise what they saw fit on their lands, and sell the surplus at market. And their heirs were guaranteed an inheritances; just as a serf could not leave without the lord's permission, so the lord could not dispossess his serfs without cause.*

*Serfdom spread generally throughout the West by the 10th century, and the central Middle Ages was its heyday. In the later Middle Ages, however, serfdom began to disappear west of the Rhine even as it spread through eastern Europe. This was one important cause for the deep differences between the society and economy of eastern and western Europe that has lasted down to our own day.*

*A serf was a peasant—a farmer, usually, but the village blacksmith and miller were often also serfs. They were bound to the place and could not leave without the lord's permission. They also owed work to the lord; normally, they were expected to farm the lords estates as well as their own, owed in addition some portion of their own harvest to the lord, and were further required to perform other labor services upon demand.*

*Within these constraints, a serf was free. A serf might accumulate personal wealth, and some peasants managed to become comfortable, at least. They could raise what they saw fit on their lands, and sell the surplus at market. And their heirs were guaranteed an inheritances; just as a serf could not leave without the lord's permission, so the lord could not dispossess his serfs without cause.*

*Serfdom spread generally throughout the West by the 10th century, and the central Middle Ages was its heyday. In the later Middle Ages, however, serfdom began to disappear west of the Rhine even as it spread through eastern Europe. This was one important cause for the deep differences between the society and economy of eastern and western Europe that has lasted down to our own day.*

→ **Slaves:** somebody who is forced to work for somebody else for no payment and is regarded as the property of that person

*Before the 11<sup>th</sup> century practicing all the orders was considered rather weak. However by time Christians were fed up of being martyrs & thus they started using violence when it was necessary. ( example against Muslims)*

## Crusades

The Crusades were a series of military campaigns that the Christians countries of Europe waged to conquer the Holy land from the Moslems. The name came from the Latin crux ( cross), and referred to the emblem worn by the warriors. The Moslems called the crusaders " Franks:", even though they came not only from France but from many other parts of Europe as well. The Moslems were known to the Crusaders as " Saracen" which is Greek for " Easterners". The Crusaders won some early victories but were eventually driven from the Holy Land. In all there are 8 crusades.

1<sup>st</sup>: 1096 --- > 8<sup>th</sup> 1270

→ Origen of the Crusades

The crusaders were one phase of the long struggle between Christians and Moslems. This period came after centuries of Moslem advance, during which many Christian lands had been overrun by successive invasions of Arab and Seljuk Serbs.

They started as a result of a proclamation by Pope Urban II in 1095, declaring holy war against the Moslems in an effort to free Palestine from their control. The Pope's proclamation came in response to an appeal y Alexius I Comnenus, the Byzantine emperor, for military aid against the Seljuk Turks, who had conquered much of the Byzantine Empire.

The 1<sup>st</sup> crusaders established 4 states:

- Antioch
- Edessa
- Tripoli
- Jerusalem ( capital)

All these states will contain different political structures but will however contain the Pope as the head of this religious Order.

→ Members of the Crusades

- Aristocrats
- People of ethnic background

- Low classes

Local Church officials made impassioned pleas for volunteers. The papacy was the one who had the power to call for a crusade. Many peasant and noble were persuaded to join the Crusades to seek revenge against the Moslems for harassing Christian Pilgrims to the Holy Land. Some joined for prospect of gaining military glory and others lured by the chance to acquire loot.

**Jihad** an Islamic term, is a religious duty of Muslims. Christians however started using such term to mean " Fighting for the Faith" ( Christianity). Hence, the armies of the eastern part are seen as a form of Jihad as they intend to re-conquer the Holy city. ( This believe may have influenced the Muslims in re-taking their Holy land from the Christians, and thus this will make Europe a theatre of war).

The encounter of different civilizations portrays the problems and aspects that each individual faced mostly due Religion. ( Muslims & Christians). Eventually this will be followed y a series of wars.

#### → Union of Crusaders

Hundreds of people with different ethnic backgrounds met together. It was difficult for them to act the same way as they contained different languages, culture.. Despite their differences they contain things in common:

- United by the cross
- Received the call from the Pope

#### → Creation of Orders

- a. Knights Of St. John
- b. Teutonic Order

#### → Difficulties of Crusaders

- a. Mobility: Individuals were required to spent numerous days away from their family.
- b. It was a Lifetime Vow: It mean that the crusaders were to vow that they will fight the infidels any time they were called by the Pope.

### Historians & Crusades

- a. Carl Erdmann: A medieval historian. He founded a German school in which it insisted to discover the reason for the creation of crusades organized in the East. He believed that Western Christianity was responding to the Byzantine Empire when he called for help against Muslims.
- b. Norman Housley & Jonathan Riley Smith: They made research to discover the origin of crusades and who was approving the Crusades.

### Crusades: taken place

#### → 1<sup>st</sup>: ( 1096-99):

The expedition was led by feudal lords, most of whom were French. The chief leaders were Bohemund of Otranto, Robert of Normandy, Raymond of Toulouse, and Godfrey of Bouillon. Their forces defeated the Turks, captured Antioch and in 1099 took Jerusalem.

When the Christian took Jerusalem, they massacred a lot of Jews too, as they believed that they were responsible for Christ death.

#### → 2<sup>nd</sup>: ( 1147-49)

When Moslems captured Edessa in 1144, Bernard, an influential French Monk, led the call for a new crusade. This crusade collapsed after its siege of Damascus failed.

. . . . Later Crusades

#### → Spain : Reconquista : 1492

The **Reconquista** (a Portuguese and Spanish word for "Reconquest"; was a period of almost 800 years (539 years in Portugal) in the Middle Ages during which several Christian kingdoms of the Iberian Peninsula succeeded in retaking the Iberian Peninsula from the Muslim Al-Andalus province.

The Islamic conquest of the Christian Visigothic Kingdom in the 8th century (begun 711)<sup>[1]</sup> extended over almost the entire peninsula (except major parts of Galicia, Asturias, Cantabria and the Vasconia). After 500 years, in the 13th century, the last remaining Moorish government was the Nasrid dynasty in the Kingdom of Granada in southern Iberia. With its defeat in 1492, the entire Iberian Peninsula was brought back under Christian rule, thus completing the Reconquista.

#### → Italy:

In Italy there was an ongoing war of conquest by the Normans based in Southern Italy who wanted to take the Island of Sicily from the Arabs.

Here they fought a 30years war, which was conducted by the Normans of Count Roger, and some low classes of the Normans, who managed to conquer the island of Sicily to create a new kingdom on the Mediterranean. It will be, Sicily at the hearth and Palermo as the capital of this Christian State.

With full support from the Church they managed to conquest Sicily. It thus seen as a Christian act to fight the infidels.

### Weaknesses of Crusades

They failed to create a one united Christian state. Christian forces held on different countries and power which thus made them apart.

### Pilgrimages

A pilgrimage was a journey to a sacred place or shrine or A long journey or search, especially one of exalted purpose or moral significance. At that time there were certain places that Christians normally travelled:

#### **→ holy places**

(in Christianity: Veneration of places, objects, and people)

...idea and practice of venerating holy places. In post-exilic Judaism (i.e., after the 5th century bc), Jerusalem was the sanctuary and the centre of the Jews in Palestine and the destination of the pilgrimages of Jews of the Diaspora. After the destruction in ad 70 of Jerusalem, which had become the holy city for the early church, it remained for Christians—as the site of the suffering...

- **Jerusalem** (in Jerusalem (Israel): Roman rule)

Christian pilgrims to Jerusalem are not recorded until the 4th century. It was the conversion to Christianity of Constantine I (the Great) and the famous pilgrimage (326) of his mother, St. Helena, who found the True Cross, that made possible the building of the great shrines in Jerusalem, including the Anastasis ("Resurrection"; later known as the Church of the Holy Sepulchre), and...

- **Palestine** (in Palestine: Roman Palestine)

...two others—at the place of the Nativity at Bethlehem and of the Ascension in Jerusalem—and his mother-in-law, Eutropia, built a church at Mamre. Palestine began to attract floods of pilgrims from all parts of the empire. It also became a great centre of the eremitic life (idiorrhythmic monasticism); men flocked from all quarters to become hermits in the Judaeen wilderness, which...

- **Rome** (in Rome (Italy): Factional struggles: papacy and nobility)

...wealth came from commerce and banking rather than landholdings. Meanwhile, much rebuilding was necessary after the Norman sack of 1084. By this time, the seat of the church had begun to draw many pilgrims and prelates to Rome, and their gifts and expenditures on food and housing stimulated a considerable flow of money. Although Rome had a population of fewer than 30,000 (occupying less than...

- **Santiago** (in Santiago de Compostela (Spain))

...II of Asturias built a church over the tomb, which Alfonso III replaced by a larger structure, and during the Middle Ages the town that grew up around it became the most important Christian place of pilgrimage after Jerusalem and Rome. The whole town, except the tomb itself, was destroyed in 997 by Abū 'Āmir al-Manṣūr (Almanzor), military commander of the Moorish...

#### → Economic & Industrial Activity

The route mirrors the urban recovery meaning that one found a lot of commercial activity at such times. Towns made part of pilgrimage routes, had high economical income and the feudal lords will then facilitate the flow of the pilgrims in a safe way.

- a. Sea: Transportation by sea was much cheaper, as travelling on land was higher since each feudal had varied tariffs.

## 12<sup>th</sup> Century Renaissance

*The middle ages & the Renaissance are rarely combined together, as they contradict each other.*

There are 2 Renaissances:

- Carolingian Renaissance
- Italian Renaissance

In the 12<sup>th</sup> century & 14<sup>th</sup> century there was a consolidation of any available information ( on population, trade, market .. ) which pointed the recovery of Europe, into a cultural concept by Renaissance.

### → Old Ideology

People were extremely reluctant to reform its ideology regarding Life, as man had for ages deprived from Knowledge because of the authority of the Church. It obliged people to focus onto the after world rather than the life on earth. Hence, the spirit of the ancient world was suppressed.

### → New Ideology

The new ideology now emphasized the importance of man and life on earth. Latin was being thought once again in humanistic schools in order to revive the ancient scholarship and practice.

## Renaissances

### a. Carolingian Renaissance

#### The Carolingian Renaissance as a base for future Renaissance

The Carolingian Renaissance laid the bases for a wide variety of elements that served a crucial purpose in the life of the middle ages. One could observe that it introduced and structured at such time in terms of culture, education and government. It is that, the future renaissances may have not happened if the Carolingian renaissance had never erupted.

- a. It showed that the revival of past knowledge and new systems was possible
- b. Reduced the gap between the " age of darkness" until the later Renaissance, thus made it lessened the possibility for the old knowledge to be lost in the future.

It was a renaissance identified with a political individual, which is Charlemagne. Charlemagne was the main person that set the base for the renaissance to flourish.

The 12thc renaissance was not able however to flourish to its most, as the Church restricted its expansion of new knowledge. However not all the fruits of the 12thc renaissance were lost. Though a lot was lost and changed from the past organizational structures, one still finds the base in such times.

- Carolingian Renaissance

The Carolingian Renaissance, was a movement of transition throughout the 8<sup>th</sup> and 9<sup>th</sup> century in a much less civilized Europe compared to the Renaissances that erupted in the following centuries. The Carolingian renaissances has found its birth through the Frankish King Charlemagne.

From Charlemagne reign until the present day his push towards cultural & intellectual development is still recognized. Under his reign

2. Culture flourished
3. Education
4. Carolingian art
5. Carolingian architecture
6. Carolingian music
7. Economic and legal reforms

#### → Culture

The effects of this cultural revival, however, were largely limited to a small group of court litterati: "it had a spectacular effect on education and culture in Francia, a debatable effect on artistic endeavors, and an unmeasurable effect on what mattered most to the Carolingians, the moral regeneration of society," John Contreni observes.<sup>[2]</sup> Beyond their efforts to write better Latin, to copy and preserve patristic and classical texts and to develop a more legible, classicizing script, the Carolingian minuscule that Renaissance humanists took to be Roman and employed as humanist minuscule, from which has developed early modern Italic script, the secular and ecclesiastical leaders of the Carolingian Renaissance for the first time in centuries applied rational ideas to social issues, providing a common language and writing style that allowed for communication across most of Europe.

#### → Carolingian Art

Carolingian art spans the roughly 100-year period from about 800-900. Although brief, it was an influential period: northern Europe embraced classical Mediterranean Roman art forms for the first time, setting the stage for the rise of Romanesque art and eventually Gothic art in the West. Illuminated manuscripts, metalwork, small-scale sculpture, mosaics and frescos survive from the period.

#### → Carolingian architecture

Carolingian architecture is the style of North European architecture promoted by Charlemagne. The period of architecture spans the late eighth and ninth centuries until the reign of Otto I in 936, and was a conscious attempt to create a Roman Renaissance, emulating Roman, Early Christian and Byzantine architecture, with its own innovation, resulting in having a unique character. Its architecture was the most salient Carolingian art to a society that never saw an illuminated manuscript and rarely handled one of the new coins.

## → Carolingian Music

In Western culture, there had been an unbroken tradition in musical practice and theory from the earliest written records of the Sumerians (c. 2500 BC) through the Babylonians and Persians down to ancient Greece and Rome. However, the Germanic migrations of the 5th century brought about a break with this tradition. Most in western Europe for the next few centuries did not understand the Greek language, and thus the works of Boethius, who saw what was happening and translated ancient Greek treatises into Latin, became the foundation of learning during this period.

## → Carolingian Economic & legal Reforms.

Charlemagne was faced with a variety of currencies at the start of his reign. To correct problems these various currencies caused, he standardized a system based on a pound of silver (Livre tournois). Deniers were minted with a value of 240 deniers to a pound of silver. A second value, the *solidus*, was also created as an accounting device with a value of twelve deniers or one twentieth of a pound of silver. The solidus was not minted but was instead used to record values such as a "solidus of grain" which was equal to the amount of grain that twelve deniers could purchase.

## → Education

- a. Renewal of Latin: There was a rise in literature and new songs and poems were being composed.
- b. Distribution of Scholars: Many students travelled across shores to learn a variety of knowledge.
- c. Translation: Arabic books were translated to Latin again. they started to copy books over and over again.
- d. Universities: Were set up and still are seen today.

Charlemagne was a patron of scholars and an enthusiastic supporter of learning. His scriptoria (book copying establishments) preserved for later ages many of the works of the past. Schools were established throughout the empire for training of priests. At his own home he established the Palace School for the sons of nobility who flocked to his court, Although many of these schools were destroyed in the long period of anarchy that followed his death, western Europe was never as dark after his day as it had been before.

During this period there was an increase of literature, writing, the arts, architecture, jurisprudence, liturgical reforms and scriptural studies.

## → Technology

- e. Water Technology: Revived the idea of the water mills were invented. These made the wheels turn.
- f. Utensils: Forks, buttons, reading glasses,

## b. Italian Renaissance

The Renaissance was a rebirth of interest in the art and learning of ancient Greece and Rome and many historians say that it marked the end of the Middle ages and the beginning of our modern world. It began in northern Italy in the 14<sup>th</sup> century and spread throughout Europe, changing the way Europeans saw themselves and how they thought about the world.

The Renaissance began in the universities and monasteries of Italy, where people rediscovered old manuscripts in Latin and Greek on science, art and literature. Some of these manuscripts were brought to Italy by Greek scholars fleeing Constantinople after that city's fall to the Ottoman Turks in 1453.

- Significance on human life on Earth rather than the afterlife.
- Literature : emphasized human emotion
- Art: realism
- New technology: for printing = books more cheaper.
- New scientific ideas: The sun not the earth was centre of the solar system.

## Secularisation

**Secularisation** (or **secularization**) is the transformation of a society from close identification with religious values and institutions toward non-religious (or "irreligious") values and secular institutions. It is a process which characterizes the European history and portray struggle between the Church and the state, together with its people.

→ Origin

It starts along the High middle ages. It finds its key in the expression of the gospel when god replies " Give what of Caesar to Caesar and what is to God to God". It meant to have a separation between politics and the church.

### Influence of the Church

The Church had a reservoir of literate people, which were called to be part of the state administration. Having religious individuals in the administration influenced the minds of the people. Thus it preserved power in both politics & religion throughout the years.

### The Holy Roman Empire & The Church

The Holy Roman Empire in 1043 took the incentive to reform the role played by the Church by reforming the role of the papacy. However, a group of monastic's took such challenge by reforming the papacy to its original glory.

→ Reform : " Glory"

- a. Pope obtained major power:
  - Popes were elected amongst themselves to centralize power.
  - Popes will intervene in matters of doctrine and that they are infallible
- b. Marriage ( observed in the high middles ages):
  - Prohibition of marrying relatives: ( only possible by a fee)  
*True love was not found in the middle ages, since many married to retain the wealth in the Family. In fact, people were satisfying their needs outside marriage.*
- c. Pluralism was prohibited: The church prohibited the idea that one had a number of companies as a source of revenue. ( sin)
- d. Priest Training: Priest were to receive real preparation before becoming priests.
- e. Concubinage: Priest who cohabitated were not allowed to leave their wealth to their family after their death.
- f. Monitoring of Christians:
  - Christians were to be monitored to help them save their sole. ( Bulletin, universities controlled by them = Bureaucracy: system of carrying on the business of government by means of departments or bureaus, each under the control of a chief, in contradiction to a system in which the officers of government have an associated authority and responsibility; also, government conducted on this system.)
  - Jews were to wear a yellow badge to be identified as those who were responsible for God's death.